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The American
JEWISH TIMES



Tishri 5705

Rosh Hashonah

September 1944



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July 20, 1944

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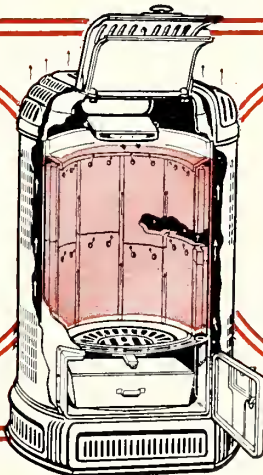
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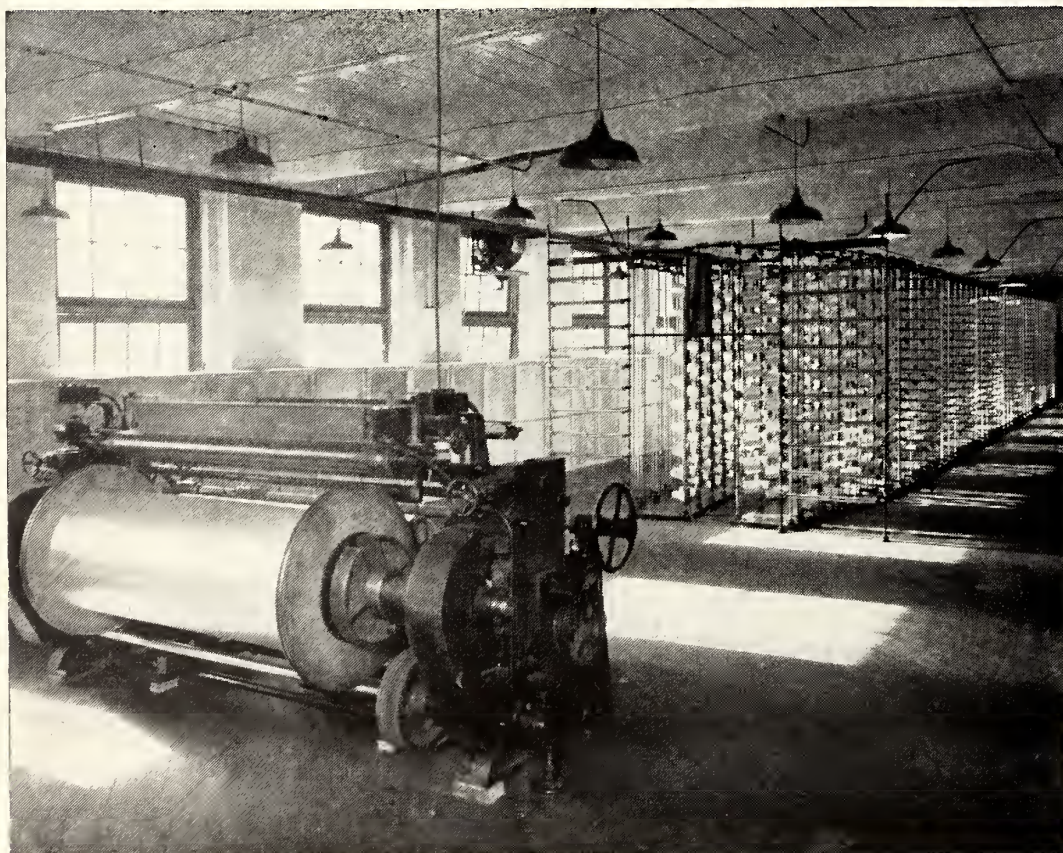


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The American Jewish Times

VOLUME 10

SEPTEMBER, 1944

NUMBER 1

EDITORIALS

CHESTER A. BROWN, Editor

Not a Local Problem

At the recent convention of the Fifth District of B'nai B'rith, held in Atlanta, Georgia, considerable time was given to discussion of what was called the "Miami Beach problem." At an anti-Defamation League panel, representatives of that resort related circumstances, most of them beyond the control of the Jewish community there, that have resulted in fuel being added to the fires of anti-Semitism.

The thing started with what would seem to have been faulty strategy on the part of the United States Government. With the return to this country of men from the several theatres of war, in various conditions of mental and physical impairment, a number of hotels were commandeered in Miami Beach for rehabilitation purposes. Instead of taking these in one group segregated from the others, they were chosen at random, with the result that quite frequently a rehabilitation hotel would be flanked by others that were still being used for the normal resort purposes for which Miami Beach is world-famous.

According to the story, what happened was that the returned fighting men, physically and mentally affected by their recent experiences in the inferno of battle, resented the evidences all around them of "business (or rather, pleasure) as usual," and inasmuch as much of the spending and luxurious living that they saw next-door to them was that of Jews, there sprang up a resentment of Jews that was not confined to their own thinking, but broadcast to their friends all over the country and back in the fox-holes.

It would seem that the Government might have obviated such a situation if they had chosen for rehabilitation work resorts a bit different from Miami Beach. Or, if it were necessary to include Miami Beach, would it not have been better to have segregated the hotels in one district so that the soldiers would not have been made as conscious of the "luxurious living" that to them seemed so inconsistent with what they had been through.

It is a rather difficult matter to say that these men are unreasonable in their resentment. From their point of view, having been through Hell, they could see no excuse for seeming extravagance and indifference to the suffering and privation of fighting men, by those remaining securely at home. In that frame of mind they could hardly be expected to realize that many of those they found "enjoying" themselves in Miami Beach were actually there themselves under doctors' orders.

However, in viewing any matters reflecting the attitude of returned soldiers, it would be well to bear in mind the statements recently made by Colonel William C. Meminger, chief of the Division of Neuropsychiatry of the Office of the Surgeon General. Colonel Meminger said: "Some of the veterans will feel that they have paid dearly and they will expect to be compensated—not merely in money. The men have only a notion of what goes on here, but most of them feel the people back home are making more money than they ever did. Some of them—not all—will have a feeling of resentment . . . The civilian owes a debt of gratitude to the soldier, but that doesn't mean the civilian should be indulgent and regard the soldier as a spoiled child."

But the point that we started out to make is that this same situation exists in other sections of the country—Atlantic City, the West Coast, etc., and if those same boys were to go to New York or Chicago they would probably resent also the money that is being spent in night clubs, theatres, etc., much of it also by Jews.

This is decidedly not a Miami Beach problem. What can be done to offset it is a question. That it is nasty in its implications is unfortunately true. The only defense that can be made is that the stay-at-home folks have for the most part refrained from unusual ostentation during the war period, and much of the extra money that is being made is going into War Bonds. And in that the Jews have performed about as the average citizen. It is just another one of those unfortunate situations where unwittingly the result has been additional grounds for anti-Semitism, and it is of course not the first time that the Jew has been the whipping-boy.

Let the Jewish community of Miami Beach gain what little consolation it can from the realization that theirs is not a local problem, and that it will have to await solution until the entire problem is solved—if it ever is solved.

A Year Full of Promise

To greater degree than in a number of years past, we can this year repeat the age-old "*L'Shono Tovo Tekaseyvu*" with the feeling of its really being more than a wish. It is reasonable to assume that before another year rolls into history, the first phase of world-restoration will be well on the way, with the cessation of hostilities on the German front, and the complete end of the global war at least in sight.

For Jewry the coming year holds high promise. But, for the promise to reach complete fulfilment there is much to be done. The downfall of Hitler will not solve all of the problems of the Jew. It will be an end, but also but a beginning.

It is often a difficult thing to reconcile fact with what logically should be. From most of the battle-fronts come reports of racial amity that should be most reassuring. The boys who come back, and those that write from combat areas, emphasize that one of the saving phases of this world holocaust is the fact that among men fighting side by side, facing a common danger, little attention is paid to race, creed or religious belief. We know of countless instances where chaplains of other faiths have performed services for Jewish fighting men, in the absence of Jewish chaplains, and vice versa. On the home front page after page has been written about the breaking down of religious barriers. If we were to believe all that we hear in that direction, expectation of an early coming of the millenium would not be unreasonable.

And yet we are told by thoughtful, if pessimistic, prophets that the end of the global conflict will see an increase rather than a diminution in anti-Semitism. Why this should be is hard to understand. Surely the Jew, by his conduct in the war and on the home front, has not been remiss. Our record will bear the closest kind of comparative scrutiny.

It, therefore, behooves us, in anticipation of peace, to make post-war plans that will cover all contingencies, and to do this will call for a degree of Jewish unity far beyond any that we have thus far seen. It is to be assumed that we will be consulted on problems affecting world Jewry, as well as those of purely domestic importance. Clear, definite answers will be required. Who is to give them?

Most of the national Jewish organizations—and there are a host of them—are one-track in purpose. Obviously, they cannot be the ones to represent American Jewry on all-embracing problems. They should have a voice as specialists, in reaching conclusions—all of them that are honest in their purpose. But what will be required is a

(Please Turn to Page 105)

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Good Will in Action

By BERNARD POSTAL, Director of Publicity, B'nai B'rith

NOTWITHSTANDING some disturbing evidences that wartime tensions have exacerbated latent prejudices in the sphere of intergroup relations, it is a fact, as was made plain in a recent report by Dr. Everett R. Clinchy, president of the National Conference of Christian and Jews, that interfaith good will in the United States has speeded up during the war and "is far in advance of any point reached in World War I."

There is no adequate way of measuring the extent of interfaith good will except as it is expressed in deeds. For the past decade, this writer has compiled an annual roster of the outstanding examples of what President Roosevelt called "the practice of brotherhood." These are incidents which translate interfaith speeches and resolutions into good will in action. It is a healthy sign that even in a year marked by serious manifestations of racial and religious antagonism there can be recorded innumerable evidences of good will in action.

Nowhere was good will in action more strikingly manifest than among the armed forces who know that one of the things they are fighting for is "the practice of brotherhood." What started out two years ago as a spontaneous gesture on the part of isolated Jewish soldiers and sailors became virtually a worldwide movement this year when Jewish men in uniform came forward by the tens of thousands to volunteer for special details, extra duties, and KP to release their Christian comrades for Christmas observances. Thousands of Christian servicemen enjoyed Christmas furloughs when their Jewish comrades-in-arms delayed furloughs and passes on Christmas. When Rosh Hashonah and Yom Kippur came around, the Christian servicemen returned the favor.

The intimate relations between chaplains and the men they serve have been productive of many particularly dramatic instances of good will in action. After the battle of Tarawa, a Protestant chaplain told how he and a Jewish sergeant of the Marines prayed together. Later, the chaplain reported this incident to a Jewish friend in Honolulu and presented him with a mazuzah. Hearing of this, a Jewish civilian gave the chaplain 134 sterling silver St. Christopher medals for distribution among Catholic soldiers. When one American battalion entered a Sicilian town, the commander asked the Jewish chaplain to lead the men in formation to church. Later the parish priests were amazed to learn that a Jew had taken the trouble to aid Catholic men to attend Mass. A Catholic chaplain who received a Red Cross card informing him that someone with a Jewish name had given a pint of blood in his honor took the trouble to write the Red Cross to ask God's blessing on the donor. In

many camps and at many bases where there are no Jewish chaplains, Christian chaplains organize services for Jewish men, using Jewish prayer books.

On the home front, too, the war produced such examples of good will in action. In Los Angeles, the First Congregational Church established an interfaith war shrine where families of all denominations and creeds honor their servicemen in thoughts and prayers. Every serviceman from Tippecanoe County in Indiana, regardless of race or creed, is being memorialized by Mr. and Mrs. Bert Loeb by the planting of a tree in Palestine. Thus far over 35 non-Jewish heroes have thus been honored. In Philadelphia, the Erie Meth-

odist Church held New Year's eve memorial services for a Jewish soldier missing in action. Thousands of non-Jewish servicemen who want to make an early Mass have been called in time by B'nai B'rith Hospitality House in Los Angeles, the world's largest free hotel for servicemen, one of the features of which is a time clock through which servicemen are awakened at whatever hour they indicate.

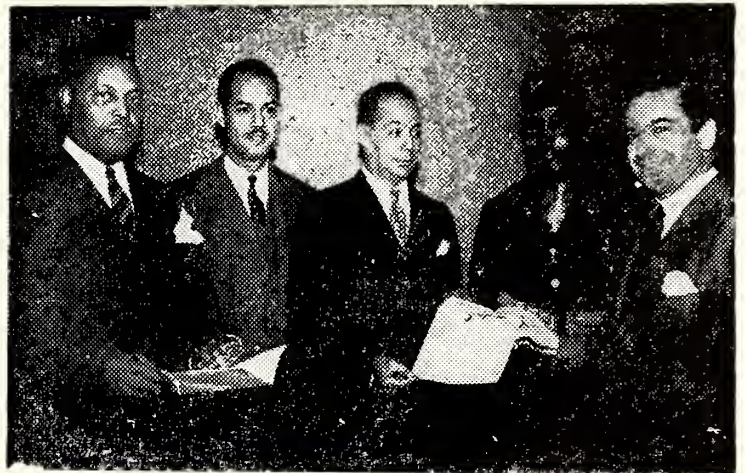
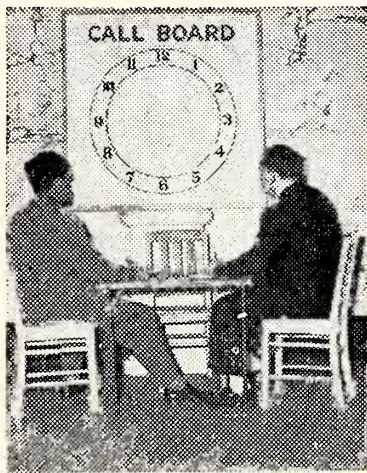
To honor Lt. Sidney Brooks, of Cleveland, the first Negro pilot killed in the war, B'nai B'rith presented an oil painting of the Negro hero to a Negro community center. During the past year, B'nai B'rith provided some 25 recreational facilities for Negro servicemen

in various parts of the country. The Harlem Defense Recreation Council gave B'nai B'rith a special citation for this interracial good will in action. The first Passover service to be held in Okmulgee, Oklahoma, took place in the First Methodist Church where ninety men in uniform observed the Passover festival.

Sweden's unprecedented gesture of arranging for the admittance of several thousand Jews from Denmark who sought sanctuary from Nazi tyranny, and the aid of the Danish government and people in rescuing these Jews, resulted in the establishment by B'nai B'rith of interfaith student fellowships

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GOOD WILL IN ACTION



(Top left) Harlem Negro Defense Recreation Council pays tribute to B'nai B'rith for having provided some 30 recreation facilities for Negro servicemen in various parts of the country as part of B'nai B'rith's war service program. (Top right) B'nai B'rith volunteers on duty at time clock in B'nai B'rith Hospitality House in Los Angeles where hundreds of non-Jewish servicemen are called every week-end in time to attend early mass. (Bottom) Dedication of Sara Delano Roosevelt Interfaith Memorial House at Hunter College, New York, as student interfaith center. This unique institution, housed in the former town houses of President Roosevelt and his mother, was established on the initiative of B'nai B'rith.

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*Told by Midshipman Morton Dietz,
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Courtesy Jewish Welfare Board

Cadet Midshipman First Class Morton Deitz, USMMCC, USNR, was born in Trenton, New Jersey, twenty-two years ago and educated at Trenton High School and the University of Pennsylvania. He enlisted in the Merchant Marine Cadet Corps on June 25, 1942.—THE EDITOR.

I AM back home now after a 30-day cruise in the Indian Ocean with 23 of my buddies. It wasn't a pleasure trip. We spent the 30 days on a life raft, and we were there because a German submarine pack had torpedoed and sunk our ship.

Our 10,500-ton Liberty vessel discharged cargo in Iran for U. S. troops there and headed alone for Capetown. About 4 a.m. April 21, 1943, our lookout suddenly sighted the wake of a torpedo.

I was studying in the officer's mess, and the gun crew's quarters were located just down the passageway. I heard them running out, and I put down my book and started up to the bridge. As I ran, the ship began to kick and toss. The ship's pilot was trying to outmaneuver the torpedoes. I had to stop running and move along gingerly, to remain on my feet.

Suddenly one hit us amidships and I was slammed against the wall of the passageway. I felt a sharp pain in my ankle, and when I tried to move forward I found I had to drag my leg.

Live steam and torpedo fumes began to fill the passageway. I knew that I had to get out into the air. The door leading to the deck was jammed shut and I felt my stomach twist with sudden fear.

I put my shoulder against the door. The fumes were becoming thicker and making me groggy, and I hammered

wildly. When I was almost ready to pass out, the door sprang open. I gulped a few mouthfuls of air and then heard the whistle blowing seven short blasts and one long one—the call to "Abandon ship." I ran to the skipper's cabin and helped him get together the ship's papers. Then I gathered up blankets, clothes, and emergency lights, and carried them to the boat stations.

There had been four lifeboats. There were only three now. One of them—the only one equipped with a motor—had been blown to bits when the torpedo hit. The water below looked black and cold. Boat Number 4 lowered first, and I found myself shivering as I watched it.

Eleven men lowered with her, while a few others waited to enter her when she touched the water. But as she touched, a big wave smacked against her and tore her right off the rope. She floated away in the darkness.

Boat Number 1 lowered next, with five men in her. The minute it reached the water, it slammed against the ship and turned over. I heard one of the men scream as he was caught under it. The others began to thrash around in the water.

My boat, Number 2, went down next. I took her down with three other men. We made the water safely and men began to climb into her. We were the only boat left, and there was nothing

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A Plan for Post-War Employment

By HERBERT STEIN

Winner of the \$25,000 First Prize in the recent Postwar Employment Awards sponsored by the Pabst Brewing Company, Herbert Stein, of Takoma Park, Maryland, is 28 years old. Born in Detroit, Michigan, he is a graduate of Williams College where he majored in economics. He is author of a book entitled "Government Price Policy in the United States During the World War." This is his prize-winning essay.—THE EDITOR.

THE establishment of a high, stable level of employment after the war will require maintenance of output at a level much in excess of any level attained in peacetime—perhaps 40 per cent above the 1939 level. There are two basic methods by which a high level of national output may be attained. One requires a high level of government spending. The operation of this method is visible during the war, when national output reached record levels under the impetus of a huge volume of government spending. The second method requires stimulation of a high level of private expenditure. The plan set forth here proposes measures for solving the employment problem by this method. This method is chosen as the only one consistent with the achievement of other national objectives—political democracy, personal liberty and efficient satisfaction of wants. While recognizing the effectiveness of controlled government spending as an instrument of economic stabilization, the plan recommends a number of more fundamental policies and would minimize the amount of public spending necessary for this purpose.

Specific policies are proposed below to provide stable full employment by:

(1) Removing some of the basic uncertainties which repress the general level of private expenditure and particularly private capital expenditure.

(2) Removing the powerful factors which discriminate against the assumption of risk.

(3) Counteracting some of the fluctuations in private capital expenditures.

(4) Preventing such fluctuations from exerting a cumulative effect upon the economy.

Consideration must first be given to the transition from war to peace, which will fundamentally influence the possibility of attaining stability in the longer run. It must be demonstrated in this transition period that the economy can provide full employment in peacetime, and that the political atmosphere will be conducive to the functioning of private, competitive enterprise. Such a demonstration would create the necessary psychological foundation for the maintenance of stable, high-level private business activity and employment in the future.

The transition period will begin with any substantial decline in munitions production, presumably following the defeat of Germany. The initial danger of unemployment during this period will not be in the inadequacy of total demand. The demands of the Government, of producers, of consumers and of foreign purchases will be very large.



HERBERT STEIN

Unemployment will be threatened by the difficulty of making the economic rearrangements necessary for a major change in the character of production. For example, although there will be a great demand for refrigerators, producers of refrigerators may be unable to hire workers because their remaining munitions work prevents freeing one complete assembly line, or because their ordinary suppliers of refrigerator components are tied up with war work, or because potential suppliers of a few special-purpose machine tools are otherwise engaged, or because the producers do not have sufficient liquid funds to make necessary plant alterations. Subject to the continuing needs of war production, the following policies should be followed in the transition:

A. Policies to prevent "bottleneck unemployment."

1. Cuts in the munitions production schedules of any contractor should be either small enough to be absorbed by a reduction in working hours or large enough to release an entire plant or other complete productive unit. Cuts which will force the discharge of workers without releasing usable productive facilities should be avoided.

2. Cuts should be made simultaneously in the finished munitions schedules of plants which in peacetime made final assemblies, components and machinery, to prevent the emergence of bottlenecks in the production process.

(Please Turn to Page 14)

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He Molds A Nation's Musical Taste

By NATHAN BRODY

Samuel Chotzinoff as head of the Music Division of the National Broadcasting Company exerts a great influence over the musical taste of millions of Americans who regularly hear his comments on the NBC Symphony Orchestra afternoons. It was he who persuaded Arturo Toscanini to come to America. Distinguished pianist, novelist and famous music critic, Chotzinoff, brother-in-law of Jascha Heifetz, has a history that reads like the Horatio Alger story of an industrialist.—THE EDITOR.

BACK at the turn of the century, a 10-year-old kid on New York's congested East Side stopped and listened to the strains of piano music coming from a tenement basement. For the next few days, going to and from school, he walked slowly past the spot, fascinated by the keyboard melodies coming through the cellar window.

Some of his classmates said the lady who lived there gave piano lessons for a small fee. This interested the lad considerably and, the next day he got up enough courage to ring the bell. Yes, the lady would be happy to teach him. And she would do it for only 10 cents a lesson. The boy hesitated; a dime a week was a huge sum to a boy who four years earlier arrived in New York with his poor immigrant parents from their native Russia. But when the lady said the same dime a week would cover the use of the piano for practicing, the boy said it was a deal.

Such was the launching of Samuel Chotzinoff's musical career. Since that eventful day, he has gained world-wide fame as a concert pianist, accompanist, critic, commentator and radio executive. Today, as manager of the NBC Music Division, his combination of talents and his extensive music background serve him in good stead in supervising the vast staff responsible for preparing the broadcast music fare of a great nation-wide audience.

It didn't take long for young Chotzinoff to make his musical ability a paying proposition. He progressed rapidly—chiefly through constant self-study and practice. A red letter date in his life was the day he acquired a piano. He was 14 then and the piano was a cumbersome relic. But to the boy, it represented the grandest instrument in the world. Boys and girls in the neighborhood were soon coming to young Samuel for lessons for the standardized fee of 25 cents.

Chotzinoff went in for culture because, in his own words, "it was cheaper than any other form of entertainment." And, insofar as music was concerned, it was a real joy to the East Side kid. Earning a livelihood meant plenty of tough going but he kept plugging and his one big desire was to enter college.

His big chance came when a dentist agreed to give Chotzinoff a full year's fee in advance for piano instruction to his son and daughter. Chotzinoff took several music courses during his days at Columbia University and won the praise of the music faculty. His high scholastic standing soon paid big dividends. Efrem Zimbalist, the noted violinist, was about to leave London

for his first American visit and had a friend query the Columbia music professors for assistance in selecting an accompanist.

Toured With Zimbalist

Chotzinoff was their choice. Zimbalist arrived and heard him play. A strong friendship started and the men toured together for seven years. Both men were 21 when their association began. They had the same tastes and wore the same size of clothes. Result: It was a long and happy companionship. The only spats that ever came between Zimbalist and Chotzinoff were the gaiters they'd take turns wearing.

Later, Chotzinoff became accompanist for another world-famous violinist—Jascha Heifetz—and they toured together for four years. Opera stars Alma Gluck and Frieda Hempel were among a select group of vocalists he also served as accompanist.

(Please Turn to Page 109)

Season's Greetings



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Anti-Semitism and Intolerance ... A Distinction

By DAVID E. GOLDBERG

Continuing his series on organizations fighting intolerance, and specifically anti-Semitism, David E. Goldberg here tells of two organizations that use the educational method in this fight, and view anti-Semitism not as something distinct from, but as part of the entire complex of intolerance. Mr. Goldberg analyzes their attitudes and offers some pertinent criticism.—THE EDITOR.

THE manifestations of anti-Semitism in the United States are on the increase. Its poison has invaded the halls of Congress. A political party is evolving in the Middle West, with anti-Semitism as one of its major tenets. German-Jewish refugees and students of social movements, in private conversations with this writer, have stated that not even two years before the rise of Hitler was there in Germany so strong a feeling of an impending wave of anti-Semitism as they now feel in America. Perhaps they are oversensitive, but there can be no doubt, "sha-shanicks" notwithstanding, that the American body politic has been infected and may break out with a rash familiar to those who have seen the Nazi Brown Shirts storm through the Jewish streets in German towns.

Anti-Semitism, as a social ailment, requires two lines of attack. First the symptoms must be fought: attacks on children, discrimination in employment, desecration of synagogues, libeling of the Jewish people, all must be prevented and, when these acts are committed, the perpetrators must be punished. But, in addition, the underlying causes of anti-Semitism must also be eradicated, and this is a more difficult process, for it involves a long-term program based on an understanding of anti-Semitism. In such a pro-

gram, education must occupy a major place.

There are two major organizations that adopt the educational method: the Council against Intolerance in America and the Council for Democracy. But it is problematic to what extent either can be considered to be combatting anti-Semitism specifically.

How Many Learn?

The Council against Intolerance has been engaged in educational work since 1938. According to its own literature, it conducts its activities along two main lines: "through rallies, celebrations and other public ceremonies, it calls attention to American ideals . . . and publicizes the danger to national unity of intolerance . . . second, it conducts an educational program which . . . reaches the young people of America."

Along the lines of the second phase of their program, they have issued two teaching manuals, one for elementary schools and one for high schools, as guides to the teaching of tolerance. Mrs. Annette Smith Lawrence, educational director of the Council, said that 200,000 of these manuals have been distributed. But no matter how wide a circulation they may have had, there is no way of knowing how widely they

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Happy smile, gay bouquet, and United States War Bond—that's the way Moses Scherzer, a refugee here since 1939, greeted his wife, Sabina, on her arrival recently in Philadelphia. Scherzer, who has been aided by the National Refugee Service, had no idea that his wife was on her way to this country until a friendly FBI agent brought him the joyful news. They are pictured outside their Brooklyn, New York, home.

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POST-WAR EMPLOYMENT

(Continued from Page 11)

3. Cuts should be made first in the munitions schedules of plants situated in tight labor areas. This will assist in the completion of the remaining military program. Also, an unusually large proportion of the workers in such areas will be women, the aged or the young, many of whom will withdraw from the labor market.

4. To implement the above three policies, the military procurement agencies should notify the War Production Board and the War Manpower Commission promptly of any schedule cuts (above a minimum size) which are under consideration, listing the contractors involved. The WPB and the WMC should be given an opportunity to make recommendations and to comment upon any proposed distribution of cuts among contractors.

5. Contractors' claims upon termination of war contracts should be promptly and finally settled by negotiation with the contracting agencies.

B. Policies to define the postwar relation of Government to business.

1. Goods in Government possession should be promptly sold at competitive bidding after sufficient description of the goods to be offered has been made public. This will assist the prevention of inflation during the transition. It will also substitute a clear policy for what might otherwise be a major uncertainty.

2. Subject to existing options, government-owned productive facilities not required for military production should be sold to the highest bidder after six months notice. No facility should be sold to a firm which is found to control, directly or indirectly, more than 20 per cent of the capacity in the industry in which the facility operates. Resale of facilities acquired from the Government to any such firm should be prohibited for a period of years.

3. Disposition of commodities and of facilities should each be centralized in a single agency. Policy in both programs should be formulated by a board representing the procurement and economic policy agencies of the Federal Government.

4. The wartime level of taxation should be retained to prevent a runaway inflation. The reform in the tax structure outlines below should be initiated in the transition period. A high level of taxes will facilitate the abolition of direct government controls of prices and production.

5. Regulation of prices and distribution as typified by the functions of the OPA and WPB should end within one year after the termination of hostilities. Promptness in this respect will greatly influence business interpretation of the political environment in which it is to act. Fiscal and monetary measures should be prepared to restrain inflationary pressures which will develop upon elimination of direct controls.

Even during the transition period, beginnings must be made on the development of political and economic institutions which will eliminate the closely related dangers of repeated economic fluctuations and of a continued low average level of economic activity—the dangers of cyclical fluctuations and of

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Reveries in London

By GERSHON AGRONSKY

Mr. Agronsky is the founder and editor of the Palestine Post, the widely circulated English daily published in Jerusalem, and a former correspondent of the Christian Science Monitor. He was recently on a brief visit to London, his first since the Round Table Conferences on Palestine out of which came the White Paper of May, 1939.—THE EDITOR.

IN the spring of 1939, in the hushed and cloistered precincts of St. James' Palace, the knell of the Jewish National Home was sounded. The echo of the omen beat back to the dim and frayed conference room of Zionist headquarters at 77 Great Russell Street; soon it was reverberate as a solemn warning of doom throughout the Jewish world. Its burden of distress and despair settled upon Eretz Israel, registering danger, exciting caution.

It has been clear from the start of the conferences (the Arabs refused to sit with us) that we had been summoned to London in order to be sacrificed—to be told our growth must be stunted. It had been clear from the moment of intimation that, thereafter, our continued progress must be governed by Arab consent. Mentally, we were prepared—or should have been—to register the shock, if not to absorb it. But human nature being what it is, and with life itself at stake, the immensity of the challenge caused a recoil. Shrinking in fear, we resisted what we knew to be the truth, and looked for comfort in unbelief. Then it was upon us, with all its horror and danger.

It fell to Dr. Weizmann, not for the first time on his road of pain, to tell the panel of Jewish representatives that what had been feared had come to pass. The panel—as uniquely composed a body of Zionists and non-Zionists as ever gathered together—

required no proofs. Hitler had that week been suffered to rape Prague; what plainer manifestation was needed that the world was "hetker" — utter chaos — and that, once more in our history, the open season was upon us. And in that dim room, the head of the movement, himself undecieved, struggled against gloom and doom, and bade us be of stout heart. Outside, dusk was wrapping itself round the frowning street; and some, turning from the ache that filled the room and scorched their eyes, looked out upon a grief-sodden world and knew they were witnessing the closing of a bad period that held little or no promise of a better.

The Land That Became A Question Mark

The land, a straight and narrow strip, became a twisted and tortuous question mark. Time now was everything. Not a minute could be wasted when there was nothing but achievement to oppose to betrayal. The coming war might bring betterment and defy little schemers. Equally, it might not. In the event war itself did not stay the hand of the executioner of our hopes, St. James' policy was incorporated in a White Paper. The

restrictionist land laws came into force. There was the "Patria," the "Atlantic," and the "Struma," all flowing from a malevolent blueprint. We were to live by the grace of Arab consent, or not at all.

The Middle East, as war threatened and encroached, became the Arab East, ourselves a morbid outgrowth on this body, to be excoriated, if not by abrasion then by incantation. We were superfluous to an Arab establishment which had to be flattered and appeased, ourselves the burnt offering on the altar of greed. The Arabs had to be told their good conduct would make the difference between the Empire's safety and peril. They need not be told that the Empire's safety and/or peril might decide their, the Arabs', fate.

This being higher policy, what could be expected of the men on the spot? They had their fresh mandate, the mandate with the capital M obliterated, though not officially abrogated. The White Paper was to become the indispensable, hence indisputable, law. We proclaimed that we were in the war as if no White Paper existed, and that we would fight the White Paper as if there were no war. But as our

best friends would not listen, the world could scarcely be expected to hear. In the measure that the Arab world had to be courted and coaxed, we were to be neglected and ignored. As they were not prepared to give a man or a mil to the war, our persistent offers to give our all came to be regarded as an embarrassment. Where there might have been—indeed, should have been—a gearing of all Palestine Jewry, a nation in miniature, for the supreme effort, only a trickle of energy was allowed to come forth and reluctantly accepted. Where generous friendship would have dictated the enlistment of thousands, grudging suspicion at first allowed only the harnessing of hundreds.

Conscience Is a Minor Matter

To explain why a larger share in the war effort had to remain inaccessible to us, it became necessary to make us appear unsuitable and unacceptable. A myth had to be created, and out of the myth a theory evolved. The theory, first "grape-vined," then whispered, then repeated out loud, was that we were pressing for a share in this war, not because we considered we had a right to share in the defeat of Hitler but because we were intent on staking our claims to the fruits of victory (which obviously Jews must not do). And the myth was diligently spread that the fighting men we were offering, and the arms we were beseeching from the British, were intended to be used against Britain and/or the Arabs when the time came for our claim to be pressed in real earnest. The allegation was obviously meant to shut us out from larger tasks, and to render our offers unwelcome except in restricted and well-controlled measure. That it was a gross and unfounded slander did not trouble the conscience of the myth's authors and propagators, any more than its being a childish and wilful oversimplification stirred in them any logical qualms.

But stirrings there were. For one thing, Hitler proved in one regard as good as his word. His undertaking to extirpate the Jewish species, root and branch, proved no more threat or boast. The unbelievable was being openly and unashamedly enacted for all the world to see. And the Jews in Palestine, made more conscious than ever of their destiny, showed no signs of the paralysis that rebuffs and opposition were designed to bring on. Though Jewish authority was sapped, though pioneer effort was hamstrung, though a people's hopes were being blighted, though fruitful plans were warped—a sense of frustration, Palestine Jewry knew, was the last luxury in which it could indulge. Nor was the balsam of self-pity applied. The smoke of the holocaust choked our nostrils, the burnt offerings, our own flesh and blood; it was a time for mighty and saving exertions, though it meant the salvation only of a handful that escaped from amidst the charred bodies that paved

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These English youngsters, healthy and happy, are the "wards" of American Jewry, who provided the funds which made possible the establishment of nursing homes for orphaned and bomb-shocked children, during the dark days of the "blitz."

The scene is the Israel Goldstein Nursing Home in southwest England, which Dr. Goldstein, shown here, holding two of the youngest residents, had an opportunity to see during his recent visit to England. The home, named in his honor, is one of the seven which were established, during his chairmanship of the Jewish Section of the Interfaith Committee for Aid to the Democracies, in cooperation with the British War

Relief Society. The others are named for Sara Delano Roosevelt, Colin Kelly-Meyer Levin, Lord Balfour, Justice Louis Brandeis, Chaim Weizmann and Stephen S. Wise.

These nurseries, in secluded sections of the English countryside, are now administered by the British Ministry of Health, under the direction of Lady Eva Gunston. Dr. Goldstein reports that the British people are "overflowing with gratitude" to the Jews of America for their generosity. The youngsters with whom he is photographed officially greeted him by singing "Yankee Doodle."

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Past Mistakes as Guides to the Future

By DR. MARTIN ROSENBLUTH

There has long been criticism of what was described as the purely philanthropic character of Zionism in some countries, particularly in the United States. Critics pointed out that "the best Zionists" in some lands think of a Jewish Homeland as something intended for refugees and do not encourage their own youth to train for Palestine pioneering. Dr. Martin Rosenbluth, former director of the Keren Hayesod (Palestine Foundation Fund) in Germany, now assisting the United Palestine Appeal in this country, finds that Zionism's most serious error.—THE EDITOR.

WHEN emancipation came, a great number of Jews did not know how to combine their entrance into the European culture with the preservation of a proud allegiance to past and history. Whenever, despite the proclaimed

Attempts were made to stem the tide, German Jews, by developing Jewish liberalism and Jewish fundamentalism, constructed a barrier against wholesale baptism. That barrier, though effective up to this day, would not have



DR. MARTIN ROSENBLUTH

equality of all human beings, Judaism was an obstacle in achieving this or that material aim, Jews, released from medieval darkness and dazzled by the light of freedom, were all too ready to betray the ideals for which their forefathers had suffered. At no time was Judaism so lightheartedly and in such numbers deserted as during the first half of the 19th century.

been sufficient in the long run to assure the survival of Judaism in the midst of the modern Christianized world. Two other elements were decisive in preventing its destruction.

One was the growth of nationalism. Understanding for and recognition of the claims of peoples to be free and to live their own lives had become im-

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A New Year for Jewish Youth

By JULIUS BISNO

Shortly after the High Holidays there will come into being a new nationwide B'nai B'rith Youth Organization composed of Aleph Zadik Aleph and the B'nai B'rith Girls. Mr. Bisno, Executive Director of Aleph Zadik Aleph, explains the philosophy underlying the creation of this new movement by B'nai B'rith.—THE EDITOR.

WE enter the year 5705 with the grim knowledge that the past few years have witnessed the brutal slaying by the Nazis of four million Jewish men, women and children in Europe. The cannibalistic German beasts have thus literally destroyed, in

cold blood, one-fourth of the Jewish population of the world. Gone is the reservoir of Jewish community life and Jewish learning which used to be pre-war Europe.

Now there are approximately twelve million Jews left in the whole world



Leaders of A. Z. A. Summer Institute

This is the trio who supervised the first annual summer institute of Aleph Zadik Aleph, B'nai B'rith youth organization, held together with AZA's 21st annual national convention on the campus of Indiana University. (Left to right) Edward Grause, national Grand Aleph Godol of AZA, Queens Village, N. Y., who presided over the convention sessions; Julius Bisno, national executive Director of AZA, who was the institute director; and Dr. Samuel Blumenfeld, Dean of the College of Jewish Studies, Chicago, and national educational consultant of AZA, who headed the institute's faculty.

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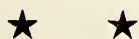
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and of these, the largest number, about five million, are found in the United States. Ever since World War I, American Jewry, because of its numbers and comparative security, was looked to for leadership by European Jewry in all matters pertaining to relief and the raising of funds. European Jewry still held the edge somewhat in matters pertaining to Jewish scholarship and things of the spirit.

Now, however, the Jews of America will have to take the leadership in all matters pertaining to Jewish cultural life. One of the most urgent tasks facing post-war American Jewry is the problem of planting Jewish cultural roots deep in the soil of America. The future of Jewish life in the world, even the future growth and development of the Yishuv in Palestine, will depend in large measure on the quality of the Jewish leadership, including the quality of the Jewish educational institutions and Jewish community life generally, which American Jewry will be able to foster in the next generation.

If American Jewry is to rise to the historic occasion which the European tragedy has forced upon it, it will have to take measures on a national scale to insure that the growing Jewish youth in America shall not be a "lost generation," Jewishly speaking. Next to raising funds for relief and rehabilitation abroad, our chief concern will have to be with the Jewish education of the Jewish youth of today, from which will come the Jewish leaders of tomorrow.

There is an ancient Jewish legend
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Ghetto Survivors Discuss Their Future

In an article titled "211 Survivors Arrived Today," The Saturday Evening Post correspondent Allen Raymond described his meetings with refugees in Italy. The Independent Jewish Press Service has obtained the permission of The Saturday Evening Post to syndicate the following excerpts which refer exclusively to Jews.—THE EDITOR.

THE following day I visited dismal Ferramonti, that walled enclosure of ninety barracks where hundreds of Jews from all over Central Europe were interned in 1940 and 1941, and where they remained monotonously, at bare subsistence level, until freed by the advancing Allies last September.

After our troops freed them, the majority of these Jewish internees gradually vanished, scattering about the King's Italy, where many are employed now as interpreters by Allied armies. A minority remaining at Ferramonti were practically destitute and were

respect, has done his work well. We Jews have suffered too much at the hands of our fellow countrymen all over Europe to want to go back to work with them. We are tired of being blamed, as Jews, for all the evils of the world. We want to be Palestinians and to have a country of our own."

An exception to this Zionist attitude was expressed, however, by Louis Martin, the chief of police at Ferramonti, who, as a former Hungarian army officer, was wounded in the first world war. Although two successive American

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Lieut. Governor Cahill Honored by J. W. V.



Lieutenant Governor Horace T. Cahill is presented with Jewish War Veteran "Certificate of Merit" at Massachusetts State Convention of J.W.V. (Left to right) William Gilman, new State Commander; Lt. Gov. Cahill of Massachusetts; National Commander Archie H. Greenberg of New York; and Joseph Cinamon, retiring State Commander.

just chopping up the last sentry boxes for firewood when I arrived.

These former prisoners, who are now at liberty to leave, but who have nowhere to go, include displaced persons of the following nationalities: Czech, Polish, Austrian, German, Italian, Yugoslav, Danzig Free State, Turkish, Russian, Rumanian, Hungarian, Arabian—technically British—Greek, Spanish, Dutch, Gypsy and Chinese.

Practically every Jew whom I interviewed at Ferramonti declared he hoped never to return to the land from which he had come, except to check the whereabouts of parents or other relatives, who probably were dead now, or to try to retrieve a little of his former property which had been seized by the Nazis.

Doctor Fischer, a former Belgrade banker and adviser to King Peter's government, expressed a typical viewpoint.

"For years after this war," he said, "there will be so much anti-Semitism all over Europe that there won't be any place for a Jew to live. Hitler, in that

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Jewish Palestine With An Ethiopian Backdrop?

By JACOB OVADIAH

A group called the Harar Colonization Association, recently organized in the United States, has proposed Jewish mass-settlement in the Harar province of Ethiopia. Jacob Ovadia, Cairo correspondent, contends that colonization there is fraught with dangers. He does, however, see possibilities for Jewish mass-settlement in other, almost completely depopulated and ethnically non-Abyssinian provinces of present-day Ethiopia. These provinces, colonized and exploited by the Jewish national institutions, could work out, in conjunction with a Jewish state in Palestine, an excellent solution to problems confronting the Jews and the world.—THE EDITOR.

WITH regard to information received here in Cairo concerning endeavors of the Jewish Harar Colonization Association in the U. S. A. to organize a mass settlement of European Jews in Harar (Ethiopia), it is

pointed out by experts that such mass-settlement in Harar would meet with complete failure from every point of view and jeopardize any future colonization effort on territories much more suitable than Harar.



Not Seven But Seventy Offerings for Shabuoth

On Shabuoth morning, the flower-wreathed children of Emek Jezreel bring their offerings of the first fruits to Haifa. They form into seven columns, symbolic of the seven crops with which Palestine was blessed in Biblical times. But in their gayly decorated baskets are not seven varieties, but seventy—all the new products, which have been introduced into Palestine agriculture by the Jewish Agency's Experimental Station, supported by the United Palestine Appeal, in order to make the country self-sufficient and help feed the growing Allied Armies. The United Palestine Appeal is one of the three constituent agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine.

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Lease vs. Purchase

It is difficult to understand why the most populated and politically most conscious province with an overwhelming Moslem population has been chosen by the Harar Colonization Association. Harar is the hereditary province of the Emperor and he is the biggest land owner there. He might be anxious to see his private property put into value by Jewish capital, colonization and labor for the next years to come. The Ethiopian laws and customs do not allow the sale of landed property to non-Ethiopians, only a lease of a maximum of thirty years is conceded. After such a time all establishments, buildings, etc., erected on the land leased, must become the property of the land owner. The Emperor may, in some exceptional cases, authorize the sale of landed property to non-Ethiopian towns. But even the best intention of the Emperor would not help to overcome the resistance of the dense Mos-

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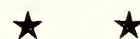
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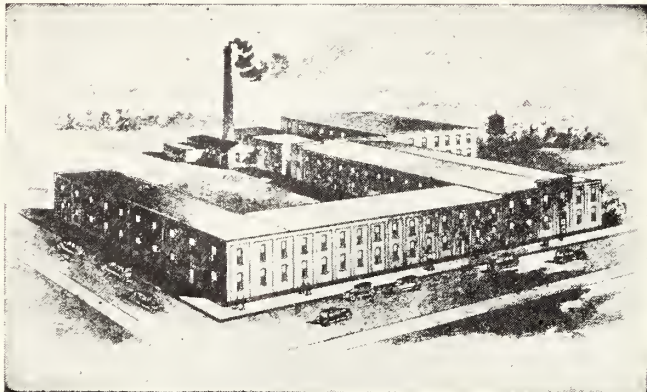


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Dr. Steinach

Recluse of the Laboratory

By ALFRED WERNER

Alfred Werner, refugee from Vienna, prolific contributor to magazines in this country, presents a study of the late Dr. Eugen Steinach, Viennese scientist, experimenter in rejuvenation, who has been acclaimed and denounced in equal proportion. Dr. Steinach was the son of an old Austrian Jewish family.—THE EDITOR.

THE late Dr. Eugen Steinach, experimenter in "rejuvenation," was a living example of his theories. As an octogenarian, Dr. Eugen Steinach surprised all by his youthful vigor. He told an interviewer that he felt little older physically than he did at sixty, and that he felt "spiritually many years less than my mathematical age." He carried himself erect, walked with rapid strides, and still enjoyed horseback riding. His ample, square-cut beard was pure white, but his complexion, his voice and his hearty appetite were those of a much younger man.

Steinach was born in 1861 in Hohenems, a quaint old town in Vorarlberg,

professor at the University of Vienna and director of the Biologische Versuchsanstalt of the Austrian Academy of Sciences.

A Recluse Near the Prater

Steinach was a recluse, in contact with only his close collaborators. He spent practically all his life at the Versuchsanstalt, an old-fashioned large building, surrounded by high fences. Millions of Viennese passed the site on their way to seek recreation on the Prater, but were unaware of the researches conducted there. "One could see and feel that all that was dear to him was concentrated in this spot," wrote Mr. B. W. Huebsch of the Viking Press, publisher of Steinach's popu-



B'nai B'rith's King Gustav Interfaith Fellowship Awarded For First Time at University of Minnesota

Miss Nancy Reid, a junior in the College of Science, Literature and Arts, receives from Dr. Walter Coffey, president of the University of Minnesota, the annual King Gustav Interfaith Fellowship for outstanding contribution to campus interfaith relations. This fellowship, established by the B'nai B'rith Hillel Commission in honor of King Gustav of Sweden as a token of appreciation for what his country did to save the Jews of Denmark from Nazi extermination, was awarded for the first time at the annual commencement exercises. A similar fellowship in honor of King Christian of Denmark has been created at the University of Wisconsin.

the westernmost crown-land of the Austrian-Hungarian monarchy, where a skeleton Jewish community existed uninterruptedly from 1617 until 1938. One of the town's famous sons was the cantor Salomon Sulzer, the father of modern liturgical music, who was admired by Schubert, Schumann, Liszt and others. Both the grandfather and the father of Eugen Steinach were physicians, and active in the Jewish communal affairs of Hohenems.

After graduation from medical school, Eugen Steinach served with the departments of physiology at the Universities of Innsbruck and Prague. In 1907 he was appointed to a full professorship at the German University in Prague, and, eleven years later, pro-

lar work, "Sex and Life," who visited him in Vienna. "He showed off his experimental animals with much more than the affection of an animal trainer, for he had cared for the progenitors of these beasts through many generations. They were the indispensable aides of his hopes for improving mankind."

The fundamental thesis behind his experiments to prolong youth, the "only season for enjoyment," was a simple one. It has been known for thousands of years that through castration animals and men undergo profound psychic and physical changes. If a personality suffers through castration, isn't it possible that a reverse process would extend the scope of human life?

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Foxhole Tshuvah

By CHAPLAIN MORRIS KERTZER

This warm and moving message from Somewhere in Italy by Chaplain Morris Kertzer, who is on leave as director of the B'nai B'rith Hillel Foundation at the University of Iowa, was especially written for the Anglo-Jewish press as a Rosh Hashonah letter.—THE EDITOR.

YOU ask me what overseas experiences have done to the Jewish G. I. Perhaps I can tell you a little about it.

Of course you've heard that exposure to danger has brought about a spiritual revival—a return to religion. "Foxhole Tshuvah" has been the subject of many dissertations and dramatic productions, but those who look upon the broader meaning of religion would agree with our prophets who considered faith based on fear as less than inadequate.

The Jewish soldier has to some extent followed the universal trend: witness the use of the miniature Mezuzah as a charm and an amulet. But overseas there is a healthy sign that the Jewish soldier is more likely to ask for a JWB prayer-book or a Bible. At Fort Dix, on the other hand, the Mezuzos were most popular with the Jewish inductees.

The spiritual growth of the overseas G. I. has tended towards a greater interest in the Jewish people than in the Jewish faith as such. On the Anzio beachhead I never ceased wondering at the upsurge of Zionism among a large group of men, most of whom had no Zionist background, no Zionist propaganda on the beachhead: nothing in their environment to stimulate them directly to think in terms of Palestine. Some discussion were conducted under the noses of our "Long Tom" guns, all of them with enemy shell-fire range, and many of them on the eve of a 'big push', yet invariably the first ques-

tion in the discussion was: "Rabbi, tell us what the future of Palestine will be." It would not be an overstatement to say that the Jewish-consciousness of the men has tremendously heightened in the midst of war and its travail.

One of the most gratifying experiences of the Jewish chaplain overseas is the work of the Christian chaplain in taking care of the Jewish needs in his outfit. It is inspiring to find in every regiment and battalion a Southern Baptist from Texas or a Catholic from Brooklyn, organize and arrange for a Minyan, cajole and persuade the Motor Pool to get transportation for travel that sometimes amounts to 100 miles for the round trip. You would be delighted, incidentally, at the ease with which the word "Minyan" falls from the lips of chaplains and their assistants. One of the latter, a Chinese boy named Tom, used the word with the facile grace of a Mesivtah alumnus. Commanding officers, prodded on by these truly Christian chaplains, have gone out of their way to help the Jewish men. Officers back home have a lot to learn from their overseas brethren in this respect.

One of the best-kept secrets of the

war, from a Jewish point of view, is the remarkable work of assistance rendered by the Medical and Dental Corps.

The number of lay-chaplains among them are too legion to mention. Some of the regular and continuous services conducted by a doctor or a dentist, with sermons borrowed from the JWB, attract a larger Minyan than you'll find at home. I can mention three of these medicos, who in addition to their Jewish leadership have been cited for bravery and gallantry: Captain Arthur Shainhouse, of New York, (the Silver Star); Major Samuel Perlman, of Chicago, (citation for bravery at Salerno); Captain Morris Goldsmith, of Brooklyn, (Bronze Star). In many cases, the Jewish doctor who has assumed leadership in his regiment, has discovered a new enthusiasm for his heritage in the process of stimulating others to come home to Judaism.

Speaking of home, I could write pages about the Jewish boy and his family. Most of the men overseas are unmarried, and home to them means mother and father. The Jewish mother has a unique position in their hearts, a fact which some of us chaplains have learned somewhat rusefully. When we

ask a boy for his family address, in order to inform parents of his presence at services, he sometimes gives only his mother's name. A few weeks later, our mail-box is scorched by a letter from an irate father, who justifiably laments: "Nu, what's the matter with me? Don't I count too?"

In the short space of a few months I have received hundreds of letters from grateful parents, some philosophical, some poetic, all of them sincere outpourings of gratitude. The chaplains overseas have all received hospitable invitations from homes in 40-odd states to visit them after the war. The theme of the letters is uniformly this, to quote from one of them: "It thrills me to know that men like you are helping my boy and every mother's son to receive spiritual guidance and strength in their hour of need."

The Jewish soldier here was profoundly disturbed by letters and newspapers from home which focused attention on the rise of prejudice in our land. I have seen a Jewish officer in a state of melancholy, after reading "Under Cover." With better perspective, many of us feel that the problem has not become more acute, but our awareness of it has. The forces of democracy have become more articulate, and more likely to bring out in the open the insidious forces we have too long tolerated. Recognition of a disease, while disturbing to the patient, is in the long run the most helpful solution to his ills.

We expected, of course, to find new evidences of inter-faith friendships and fellowship, based on the sharing of common dangers. It would be a miracle if 'foxhole buddies' weren't welded together by their experiences. In a clearing station the other day, a medical officer beckoned to me to speak to a wounded Jewish boy, who was suffering from nervous prostration. The youngster sobbed out his story to me. The wound in his leg didn't bother him: "I just saw my buddy die right in front of my eyes. Gus wasn't Jewish, rabbi, but I loved him like a brother."

And young Jews are discovering hidden walls of courage and matchless bravery in their fellow Jewish soldier. Some of them had cynically disbelieved that easy-going and wisecracking Benny from the Bronx could do what he did. During the big push, his leg was blown off by a shell, and he called to a few of his lansleit in the company: "I know what the score is, boyas. . . I know I won't make it. . . Promise me you'll take care of yourselves. . ." and to the sergeant: "Watch out for mine boyas, sarge. . ." That story was related to me by one of my congregants, as we stood in the lobby of the Rome Synagogue, talking of the price we had paid to get there. His voice rang with pride, but his eyes were brimful of tears. Someday the two of us would like to visit Benny's family in the Bronx, to pay tribute to a great Jewish soul—to an American, who though he had not yet mastered the unaccented language of America,

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FOXHOLE TSHUVAH



Chaplain Morris Kertzer, on leave as director of the B'nai B'rith Hillel Foundation at the University of Iowa, is shown here conducting services for Jewish GI Joes in an abandoned wine cellar at the Anzio beachhead, Italy.

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Blueprinter of Tomorrow's America

By MURRAY FRANK

The following is a pen sketch of, and an interview with, Herbert Stein, the 28-year-old chief of the Economic Analysis Section of the War Production Board and winner of the \$25,000 Pabst prize for a postwar employment plan. The author, Murray Frank, is a Washington correspondent.—
THE EDITOR.

HERBERT STEIN, the 28-year-old economist, whose plan for post-war employment was chosen the best from approximately 36,000 plans submitted for the Pabst contest, just about missed being a second generation American. His father was born in Bilsk, Poland, some fifty-five years ago and was brought here at the age of five. His mother was born in Brooklyn, N. Y. They now reside in Schenectady, N. Y.

Herbert was born in Detroit in 1916, the year when his father went to work as a machinist for Henry Ford. At the time, Jewish machinists were rare in America, especially in the automobile manufacturing field. In 1929, when Herbert Stein was thirteen, his father obtained employment as a machinist for General Electric and the whole family moved to Schenectady.

Herbert Stein's Jewish education did not extend beyond the Sunday School

of Temple Emanuel in Detroit, and stopped before he had reached the maturity of Bar Mitzvah.

At his office at the War Production Board in Washington, where he is the chief of the Economic Analysis Section, Herbert Stein recalled college days which were much after the style of those of other poor Jews' sons.

He is, on sight, what is generally described as a "Jewish type": dark and curly hair, dark eyes and a prominent nose. He is of medium height, rather thin and has the definite mark of a student.

Dishwasher and Student

He had to work hard, manually, to obtain his college training as a scholarship to Williams College, Williams-town, Mass., only covered his tuition.

The folks back in Schenectady were
(Please Turn to Page 100)

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By S. L. SHNEIDERMAN

On the fiftieth anniversary of the Dreyfus Affair, S. L. Shneiderman here tells the story of Charles du Paty de Clam, Commissioner of the Vichy Government's Department for Jewish Affairs and the Haman of Quisling France, and of his grandfather, Lt. Col. du Paty de Clam, notorious for his part in the Dreyfus Affair.—THE EDITOR.

NUMEROUS high posts in the Vichy regime are filled by grandchildren of the men who were notorious in the plot against Captain Alfred Dreyfus. These men have a Jew-hatred in their blood, and forgery of facts and documents is, one may say, in their family tradition. Marshal Pétain, the alleged "captive of wily men," had friends among the military clique that brought Captain Dreyfus to trial and kept him incarcerated, and it is quite understandable that the Marshal would favor the grandchildren of his former colleagues with appointments to high office.

Consider one of these grandchildren. He is Charles du Paty de Clam, Vichy's Commissioner for Jewish Affairs. His grandfather, Lt. Col. du Paty de Clam, was the man who prepared the evidence against Captain Dreyfus and later landed in jail himself for his part in the plot.

Exactly fifty years ago, in 1894, when the plot against Captain Dreyfus, a member of the French General Staff, was started, Lt. Col. du Paty de Clam was a member of the Third Bureau, the counter-espionage department of the French General Staff. The plot, having been hatched by another officer, Lt. Col. du Paty de Clam was ordered to conduct the investigation, and he commenced his work with the zeal of a medieval inquisitor or a present day Gestapo chief. As a confidant of the reactionary military clique in France, Lt. Col. du Paty de Clam stopped at nothing, resorted to intimidation and forgery in his preparation of a "good case." In the presence of the members of the General Staff, he dictated to Captain Dreyfus the famous Bordereau, a list of documents supposed to be sent to the German military attache in Paris, and origin-

ally written by the real traitor, Esterhazy.

Midnight Visits

In his eagerness, Lt. Col. Charles du Paty de Clam thought he detected a resemblance between the handwriting of Captain Dreyfus and the Bordereau handwriting. He ordered the immediate arrest of Dreyfus and had him thrown into Cherche Midi, the military prison of Paris. Handwriting experts did not detect the resemblance du Paty de Clam saw between the handwriting of the Bordereau document and the handwriting of Captain Dreyfus. But the Colonel had a job to do, a case to prepare, and he pursued his task tenaciously, although he had no evidence to go by. He would have been satisfied with the slightest

(Please Turn to Page 88)



Dr. Solomon B. Freehof, Rabbi of Temple Rodef Sholem, Pittsburgh, delivered the President's Message and presided over all sessions of the Central Conference of American Rabbis' 55th annual convention in Cincinnati.

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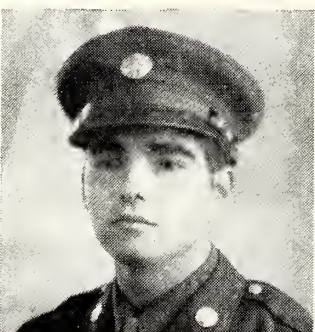
Cpl. Morris Feder



Pfc. Harold Lurey



Pfc. David Bicoř



Pfc. Martin M. Goldstein



Pfc. Jack L. Bloom



Y/1c Edward W. Morris

Greenville, S. C., in the Armed Services

This showing of Greenville, S. C., men in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be an omissions or inaccuracies, our humblest apologies.

In addition to those pictured here, the following for whom no photographs were available are also in service: Pvt. Irving E. Abrams, Lt. George Chaplin, T/4 Robert Grabow, Lt. Joel L. Irwin, Lt. Morris Knigoff, Lt. Earl Mazo, Sgt. Stanley Ribak, Pvt. William Rosenfield, and Cpl. Harry Zaglin.



S/2c Carl C. Proser



S/1c Louis Zaglin



R/1c Alfred M. Kaufman



A.S. C. Marvin Silverstein



A/S Frank Gorman



A/S Joel Lax



Pvt. Alex S. Davis



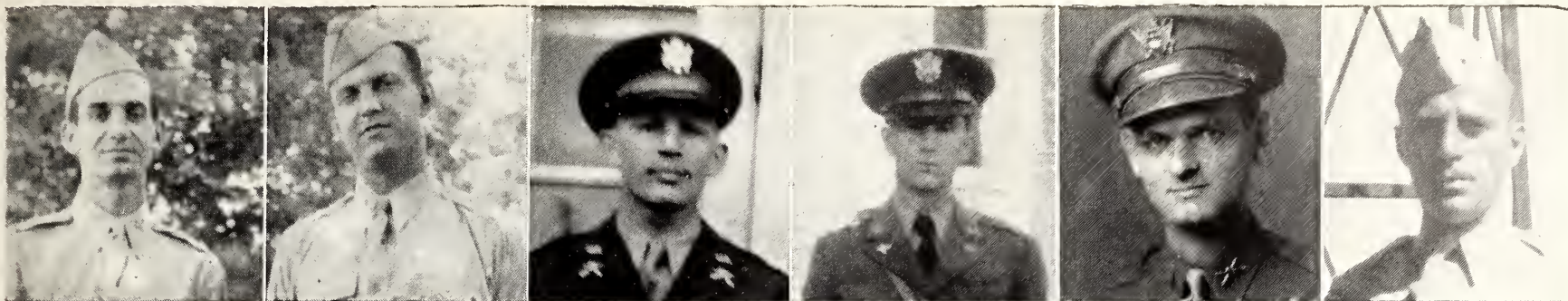
Pvt. Albert Levite



Pvt. David Schnitzer



Pvt. Herman M. Davidson



Maj. Bennet A. Meyers

Capt. Louis Meyers

Capt. Max H. Karelitz

Capt. Milton J. Karelitz

Capt. David Gorman

Lt. Sam Lurey

Jewish Communities in the South

X. GREENVILLE, S. C.

This is the tenth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte, Wilmington, Asheville, Goldsboro and Durham, N. C., and Greenville, S. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

IN the northwestern section of the State of South Carolina lies the City of Greenville. The energy and spirit of this, one of the state's most progressive towns, is due in no small degree to the Jewish community, which for a period of approximately 35 years has shared in the growth and prestige of the city.

Small as it is—there are by actual count, 167 men, women and children, now that 39 of its men-folk have entered the armed forces—this "mighty atom" has more than made up for its lack of size by its activity. Incidentally—and to show how thoroughly the Jewish community does things—there are no more Jewish men of draft age left. All are "in," doing their bit.

And those at home are doing their bit, too. The Jewish community is doing an outstanding job in all phases of war service and bond-buying.

There are two congregations in Greenville. Temple Israel is the reform body and Congregation Beth Israel serves the conservative group. Temple Israel was organized in 1912 and its spiritual head is Rabbi M. H. Mazure, one of the deans of the rabbinate in the South. David I. Horowitz is president of the Temple.

Congregation Beth Israel was organized in 1910, and its president is Julius Bloom. They are at present without a rabbi.

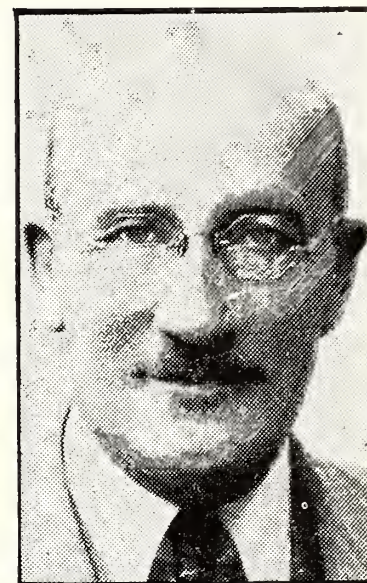
An active Council of Jewish Women is headed by Mrs. George Riesenfeld, president. Mrs. William Rayner is president of the Temple Sisterhood. The Beth Israel Auxiliary, with Mrs. Sol Zaglin as its president, has devoted considerable time to a Soldiers' Lounge located in the vestry rooms of the synagogue. This is the center of service hospitality, and the congregation is now

in the midst of plans for further physical expansion and improvements.

Mrs. Hyman Silverstein has done an outstanding job as chairman of the Army and Navy Committee of the Jewish Welfare Board.

The president of Greenville's B'nai B'rith is Sidney Schlefstein.

Greenville's Jewish community is ample proof of the fact that size is not as necessary as leadership and a willingness to cooperate, in bringing about comfortable living for Jews in the South. Once again we have unmistakable evidence that proper deportment, and a freedom from reluctance to share in communal activities, are guarantees of cordial relationship between the Jew and his neighbors—for this is unquestionably the status of the Jewish community in Greenville, S. C.



RABBI M. M. MAZURE
Temple Israel, Greenville, S. C.

GREENVILLE, S. C., IN THE SERVICES

Major Bennet A. Meyers, son of the late Mr. and Mrs. Aaron Meyers, overseas.

Captain Louis Meyers, son of the late Mr. and Mrs. Aaron Meyers, overseas.

Captain Max H. Karelitz, son of Mr. and Mrs. S. Karelitz of Fountain Inn, S. C., overseas.

Captain Milton J. Karelitz, son of Mr. and Mrs. S. Karelitz of Fountain Inn, S. C., overseas.

Captain David Gorman, son of Mr. and Mrs. M. Gorman, overseas.

Lieut. Sam Lurey, son of Mr. and Mrs. Morris Lurey, Fort Belvoir, Va.

Ens. Ralph F. Sarlin, son of Mr. and Mrs. R. Sarlin, overseas.

Ens. Henry Gorman, son of Mr. and Mrs. M. Gorman, overseas.

T/Sgt. Leon A. Shain, son of Mr. and Mrs. A. Shain, overseas.

S/Sgt. Ralph Lurey, son of Samuel Lurey, Camp Beale, Calif.

S/Sgt. Jack Davis, son of Mr. and Mrs. V. P. Davis, overseas.

Sgt. Sam W. Fay, son of Mr. and Mrs. L. Fay, overseas.

Cpl. Harvey Saltzman, nephew of Mr. and Mrs. D. I. Horowitz, overseas.

Cpl. Meyer Lurey, son of Mr. and Mrs. H. Lurey, of Laurens, S. C., overseas.

Cpl. Louis Davis, son of Mr. and Mrs. V. P. Davis.

Cpl. Morris Feder, son of Mr. and Mrs. F. Feder, overseas.

Pfc. Harold Lurey, son of Samuel Lurey, overseas.

Pfc. David Bicoff, son of Mr. and Mrs. S. Bicoff, Camp Murphy, Fla.

Pfc. Martin M. Goldstein, son of Mr. and Mrs. Al Goldstein, overseas.

Pfc. Jack L. Bloom, son of Mr. and Mrs. J. H. Bloom, Washington, D. C.

Y/1c Edward W. Morris, son of Mr. and Mrs. Abe Morris, overseas.

S/2c Carl C. Proser, husband of Mrs. Helen Proser of Anderson, S. C., Bainbridge, Md.

S/1c Louis Zaglin, brother of Miss Ella Glickman.

R/1c Alfred M. Kaufman, son of Mr. and Mrs. B. Kaufman.

A.S. C. Marvin Silverstein, son of Mr. and Mrs. Hyman Silverstein, Atlanta, Georgia.

A/S Frank Gorman, son of Mr. and Mrs. Frank Gorman, Atlanta, Ga.

A/S Joel Lax, son of Mr. and Mrs. L. Lax, Jacksonville, Fla.

Pvt. Alex S. Davis, son of Mr. and Mrs. V. P. Davis, Keesler Field, Miss.

Pvt. Alhert Levite, son of Mr. and Mrs. M. Levite.

Pvt. David Schnitzer, son of Mr. and Mrs. J. Schnitzer, overseas.

Pvt. Herman Davidson, son of Mr. and Mrs. L. Davidson, Camp Van Dorn, Miss.



Congregation Beth Israel, Greenville, S. C.

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Lady of Learning

By JULIAN L. MELTZER

Little known outside Palestine, but one of the best-known women in the Jewish National Home, Anna Judith Landau recently observed her 70th birthday and nearly 45 years' residence in Jerusalem. Julian L. Meltzer, prominent newspaperman and staff correspondent in Jerusalem, herewith outlines the career of this pioneer of girls' education.—THE EDITOR.

FORTY-FOUR years ago, on a raw February morning, just as the closing days of the old century were drawing the curtains across the great Victorian epoch in English history and the "Gilded Age" in the United States was in its heyday, a prim young lady stepped out of the rickety train that plied up the narrow gauge railroad from the coast to Jerusalem and had her first sight of the domes and spires, the minarets and cupolas, and the red roofs of the Holy City.

She was only 26 years of age, gently nurtured and bred in the household of her father, an official of the Board of Jewish Guardians. Her grandfather had been a well-known preacher "Matif" in Vilna. She herself had been born in London but educated first at Frankfurt-on-Main. Later she had gone to a teachers' training college in London, where she was the pupil of the well-known Mendel ben Shimshon Raphael Hirsch.

From 1892 to 1898 this young lady had taught at one of the London elementary schools, and also dabbled in journalism. She came to the notice of the Anglo-Jewish Association and they asked her if she would care to go out to educate Jewish girls in Jerusalem. She was thrilled at the prospect and accepted. It was no pleasure trip in those days to reach Palestine, nor were conditions in this land ideal for anyone accustomed to a metropolis. A primitive city, it must have been.

Today, Anne Judith Landau, Principal of the Evelant de Rothschild School for Girls, can look back at a remarkable career studded with service and fellowship. From her school, of which she became the Principal in 1901, two years after her arrival, generations of girls have left, and among her pupils today are granddaughters of those whom she taught at the dawn of the century, and perhaps great granddaughters too. "Annie," as she is known far and wide to an immense circle of acquaintances, became more than a teacher, however; she became more than benefactress to the children under her care; she rose in public esteem as a social hostess, at one time, twenty years ago, the premier hostess of the city, a position she still holds.

Marking their appreciation of her great qualities, a group of British, Jewish and Arab friends raised a purse of over five hundred pounds among all the communities, which hold her in high regard, and presented it to her on her 70th birthday on March 20, 1943, for distribution among the charities and social welfare projects of her own choice. It was a sterling tribute to a Jewish woman.

Annie Landau has a sublime faith in two articles: her religion and her mission as educator. Never has she



JULIAN L. MELTZER

faltered in the pursuit and achievement of either. In the 44 years of her stewardship over thousands of girls in Jerusalem—as Principal of the school she has raised to such a lofty degree of service, as President of the Baden Powell Girl Guides' Association, as member of the Social Aid Association, of the Government Board of Higher Studies, and, in her early days, as a member of the Central Committee of the newly established Jewish Teachers Federation—Annie Landau has put service before self, education before ego. To her came the Order of the British Empire, in which she is a member (M.B.E.), as one aspect of official recognition of her service.

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Some Plain Words About Zionism

By LAWRENCE LIPTON

In the third of a new series of articles on contemporary Jewish problems, Mr. Lipton considers some fallacies of Zionist propaganda in America.—
THE EDITOR.

AS we have seen in my two preceding articles, the Jew of America is headed in the direction of integration with American life and, unless he is stopped by some American form of fascism, there is no reason why he should not, in due time, succeed. But that is not all there is to his problem. There is still the question of his relationship with the Jews of

charity. It begins to involve political problems of international scope, and it poses the question of his own relationship to the whole problem of Jewish nationalism—something he has been trying to dodge for years.

Let us go straight to the heart of the matter. The American of Jewish descent has long felt that many of the activities and attitudes that are required of him by those who seek to interest him in Zionism—whether political, "spiritual" or cultural—are activities and attitudes that do not fit in with his way of life; that they do not take into account the conditions of life under which he lives.

No matter what our Irving Freeman may think of the merits of Zionism as a solution of the Jewish question for those Jews who live in Palestine, or will go there in the future, he senses, (in a confused and bewildered way) that the whole idea of Jewish nationalism, as it is being presented to him by its proponents in this country, is completely out of keeping with his own present interests and his future welfare as an American of Jewish descent.

Is he wrong about this? Is he merely trying to find excuses? Let us have a look at some of the activities and attitudes that are required of him by American Zionism today, and see how these square up with the facts of American life.

The first assumption he is required to accept is the one that is summed up in the oft-repeated phrase: the Jews are a nation. What, he asks, is meant by that phrase?

The answer he is given to this perfectly sensible question is never simple or direct. In fact, no one single answer is offered. Instead, he is given a bewildering variety of answers. The Orthodox Jewish Zionist tells him that the Jews are a nation because the Bible says so; that they were a nation in the days of King Solomon, so they are still a nation, in spite of the fact that their sovereignty was destroyed by conquerors long ago; that they are a nation in Galuth, in exile.

Is he then, an American of Jewish descent, to think of himself as a Palestinian Jew in exile—in the same way, for example, that a Polish Gentile refugee, today, thinks of himself as a Pole in exile?

No, he is told, the analogy is not quite accurate, for the Jew is also a member of the Jewish religion. Nationhood and religion are one and the same thing, and the one cannot be separated from the other without destroying both. The Polish Gentile, if he should abandon the Christian religion, would still be a member of the Polish nation, in exile, but the Jew,

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LAWRENCE LIPTON

Europe, and with the new and growingly important Jewish community of Palestine.

So, during the last few years, the American of Jewish descent—let's call him Irving Freeman for convenience—has been compelled to think more than ever about Zionism. Gone are the days when he could just hand out a donation to the Fund and forget about the whole thing for the rest of the year.

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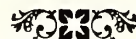
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A Quartet of Buddies

By HAROLD U. RIBALOW

Harold U. Ribalow, soldier-correspondent, introduces four of his buddies, an Italian, a Greek, an Irishman and "just Goldberg" from Brooklyn. At the time this article was written, the writer was stationed with them in New Delhi.—THE EDITOR.

IT is easy to put four men under a microscopic eye when they live, eat, sleep and work with you. Your job of analysis becomes even more facile when you are tied by the same bonds—by the land called the United States (so far away and so wonderful to your imaginative eye): by being members of the same Army; by fighting for the same causes.

Yes, these four men are, in a sense, easily placed, labelled, stamped and put into a niche. They are four American soldiers, stationed in New Delhi, doing a difficult, responsible and nervewracking job. But look at them, take them apart, analyze them.

He Would Listen to Coughlin

Observe the short, sharp-chinned, bespectacled Bostonian in the corner. He is busy working and hardly knows that I am watching him. His name is John Shea. The vital statistics are: he is married, 26 years old, the father of a son named, Irishly enough, Denis, with another child on the way. He is a quiet soldier, but he generally is interesting when he does speak. Shea has been, at various times, a CCC worker, a wiper on a freighter, an aide to a wrestling promoter, a delivery boy for a grocer, and, when war began, a shipyard worker. He has, in a word, been around, and if you look closely you can see that his eyes are experienced.

I have known Shea longer than I have known the other three men. We crossed two oceans and three seas together. We have seen half the world together. Shea is a Roman Catholic, respectful of his religion, and a friend of a good many Jewish soldiers. His address book is filled with names and addresses of Jews. And in the time I have known him he has been particularly close to me and to one other Jewish boy. He is always eager to read what I write—and most of my writing concerns Jews. It has come to the point where I, unconsciously, hand Shea everything I write. He has, therefore, been made aware of Zionism, of anti-Semitism and most of the other problems which assail and perplex the Jewish people.

One day, talking to me of his home life, Shea reminisced about his Sundays, his visits to his father and how, in the afternoons they would drink a glass of beer together. And he added casually, "Once in a while we'd listen to Father Coughlin," and suddenly it hit me how Shea was totally devoid of any such anti-Semitic sentiments as Coughlin preaches.

Meet the Greek

The fellow sitting in the righthand corner of the office is Evangelos Karayianis, a Greek from Maine. He is part of the mosaic which forms this conglomeration of various men. He is oddly intense about Greek matters. He

brings nationality into most of his conversation.

"It is funny," he said one day, "how all Greeks seem to own restaurants. Yes, my father owns one too. And he wants me to marry the daughter of a Greek who has a restaurant." He laughed. "Maybe he wants two restaurants." The Greek is engaged to an American girl from Ohio. "But," he continued, "right next to my Pop's place there is a Jew who owns a tailor shop. Bet most people think all tailor shops are owned by Jews. But I worked for a shoe firm and the owners were named Cohen." He laughed lustily.

He is a refreshing character and sometimes hits upon truths which evade others. The manner in which he speaks of different nationalities bears testimony to the fact that he has no prejudice against one race, or one religious group. He is, in his intense Greek-American nationalism, something of an internationalist. He is the second of the four men who compose the fabric of mixed Americanism.

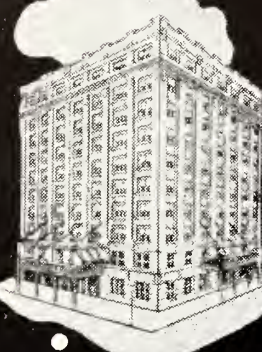
We are all radio operators. The third fellow is busy right now, communicating with aircraft. He is the youngest of

(Please Turn to Page 74)

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Where Actors Come to Pray

By WILLIAM B. SAPHIRE

A small Orthodox synagogue in the vicinity of Broadway has been picked by the stars of stage, screen and radio, as their house of worship. On the High Holy Days, and even on week days between shows, you are likely to meet there the most glamorized names of America's entertainment world. William B. Saphire invites you for a visit to the Temple and to a talk with its rabbi.—THE EDITOR.

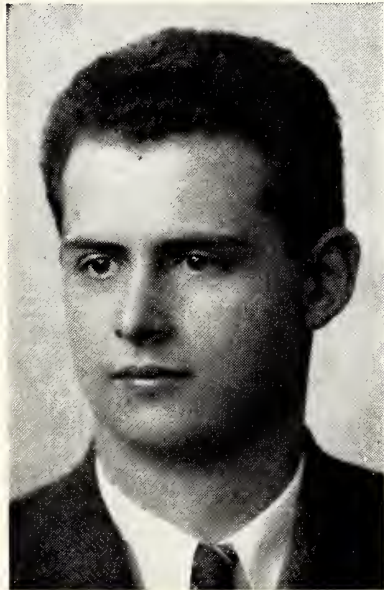
SQUEEZED between the brilliance of New York's theater district and the squalor of "Hell's Kitchen," that synonym for all slums, is the little synagogue Ezrath Israel, better known as "The Actors' Temple." For two decades actors, directors and producers of the stage and screen and, in recent years, of radio have made this unpretentious Shul their spiritual headquarters.

Kaddish Between Shows

Actors drop in between shows to say *Kaddish*, and before opening nights they ask to be "called to the Torah" and vow handsome donations to charities should their shows be "hits." On the High Holy Days, Rosh Hashonah and Yom Kippur, and even on Friday evenings sometimes, you may find there Eddie Cantor, Phil Baker, George Jessel, Bert Lahr, Al Jolson, Danny Kaye, the Ritz Brothers, wrapped in *talisim* and chanting the prayers in the manner of their forefathers. They *daven* (pray) from the original Hebrew texts, and some still recall the Orthodox *nigun* (chant) they heard their fathers use in praying. You may also come across prizefighters, Barney Riss, for

instance, and baseball players during services at Rabbi Birstein's synagogue. "And they, too, can *daven*," the rabbi tells me with a catch of pride in his voice. He is proud of his parishioners, of their "good Jewish hearts, their genuine kindness."

The Actors' Temple is Orthodox. When Belle Baker, Sophie Tucker and Ida Cantor drop in for services, they are relegated to the women's gallery. When Rabbi Birstein first began to invite the actors over, some of his Orthodox parishioners objected. These men, they said, smoke and travel on the Sabbath and have no place in an Orthodox congregation. Rabbi Birstein



WILLIAM B. SAPHIRE

overcame this opposition. Now all his parishioners have come to appreciate the warm attachment of Broadway's and Hollywood's stars to things Jewish.

The Stars Confide in Him

Rabbi Birstein, a small soft-spoken, friendly man, knows them all. The Jack Benmys, the Cantors, Ted and Adah Lewis, Rubinoff, Barney Balaban of Paramount, Harry M. Warner, Producer Max Gordon, A. L. Berman, and scores of others are his friends. They confide in him, pour out their troubles, ask his advise, and discuss the problems that are uppermost in the minds of Jews today.

Rabbi Birstein came to the synagogue some eighteen years ago. Ezrath Israel had just been organized then, by the few Jewish families who lived in the shabby neighborhood between Broadway and the Ninth Avenue "El," and wanted a house of worship all their own.

That was the heyday of vaudeville. The Rabbi could not help observing life in the vicinity of the "Gay White

(Please Turn to Page 84)

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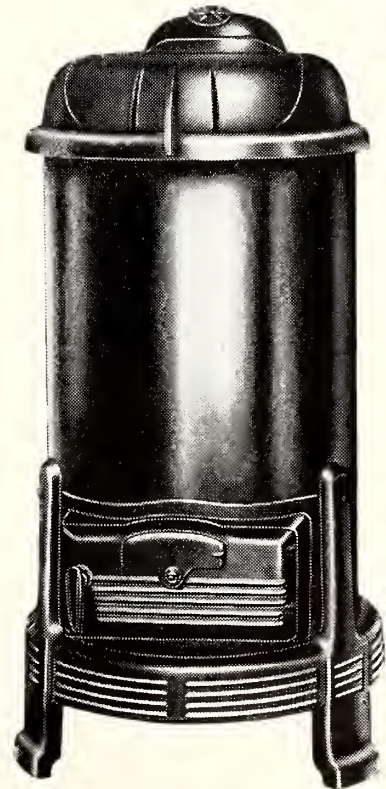
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Liberty Ship Named for Benjamin F. Peixotto

A LIBERTY ship now under construction at the Bethlehem-Fairfield Shipyard in Baltimore has been named the S. S. Benjamin Franklin Peixotto in honor of Benjamin Franklin Peixotto, president of B'nai B'rith from 1863 to 1866 and U. S. Consul-General to Rumania from 1870 to 1876. The name of Peixotto was assigned to this ship as a result of a Third War Loan bond campaign by Menorah Lodge of B'nai B'rith in Baltimore, which sold over \$8,000,000 worth of bonds.

Peixotto, who was born in New York on November 13, 1834, came to Cleveland in 1836, when his father, Dr. Daniel Levy Maduro Peixotto, was named president of the Willoughby Medical College. Peixotto studied law in the office of Stephen A. Douglas and later became a political associate of Douglas'. Peixotto was political editor of the *Cleveland Plain Dealer* in the late 1850s and supported Douglas for President.

Peixotto was only 29 when he was elected president of B'nai B'rith in 1863. It was in that year that he proposed the establishment of a Jewish orphanage to care for the fatherless children of Jews who were killed in the Civil War. This plan was later adopted when B'nai B'rith established the Cleveland Jewish Orphan Home.

After his return from Rumania, he founded The Menorah, which became the official organ of B'nai B'rith. It is now incorporated in The National Jewish Monthly. Peixotto died in 1890.

The S. S. Peixotto will be the third ship named by B'nai B'rith through

war bond sales. The B'nai B'rith War Service Council of New York selected the name of the late Dr. Cyrus Adler, president of the American Jewish Committee and the Jewish Theological Seminary of America, for a Liberty ship soon to be launched in New Orleans. The B'nai B'rith War Service Council of New York sold over \$7,000,000 in bonds during the Fourth War



BENJAMIN F. PEIXOTTO

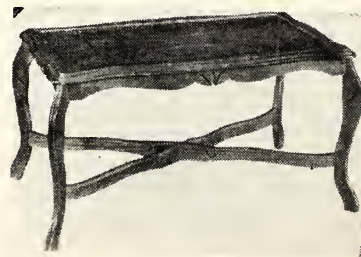
Loan. The B'nai B'rith Council of Western Pennsylvania picked the name of the late Judge Josiah M. Cohen of Pittsburgh, a former leader of B'nai B'rith in District 3, for a Liberty ship it named as the result of a Third War Loan drive that sold \$3,648,000 worth of bonds.

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The Mufti's Men Seek a Comeback

The following is an expose of the maneuvers of the adherents of Haj Amin El Husseini, Mufti of Jerusalem, now broadcasting and recruiting for Hitler, to regain their position in Arab politics in Palestine and the neighboring countries. Will they succeed? Will they manage to obtain a hearing, even unofficially, at the conferences of representatives of Arab states now being held in Cairo and Alexandria? The following article, written for the newspaper Hazman of Palestine, answers some of these queries.—THE EDITOR.

ACCORDING to all indications, the period of quiescence among the followers in Palestine of Haj Amin El Husseini, the Mufti of Jerusalem, now broadcasting for the Axis, is coming to an end. That period began toward the end of 1939 with the termination of the civil disturbances and the beginning of the present war. The Husseinites have now resumed activity not out of the conviction that any decisive turn in the fate of the country is about to occur, or that any denial of rights is threatened to the Arab population, but out of the fear that other Arab political parties may grasp the reins of leadership and be officially recognized by the Allied powers and the outer Arab world as representative of Palestinian Arabs.

Many attempts have been made in the past ten months by the Istakla and Nashashibi parties and the National Bloc of Nablus, Palestine, to establish a representative political party for the Arabs of Palestine which would speak on their behalf and take part in the conferences of Arab statesmen taking

place in Egypt. Throughout this period the Husseini faction stood aloof from all political activity. They had other troubles. They were forced to pursue a passive course only for one reason: while the leaders of the other Arab parties and factions had come to terms with the British authorities and been allowed to return to resume their normal private and public lives in Palestine, the leaders of the "Palestine Arab Party," the Husseinites, remained abroad in exile or in enemy territory and the party was leaderless.

A Party's Dilemma

For over five years the Husseini party in this country were like a flock without its shepherd. They could have patiently awaited the return of their leaders, had the political conditions in Palestine and the world at large been different. But with the Palestine question coming to the fore both among the Jews and Arabs alike, and at a time when Arab and Middle Eastern countries had begun conferring and deliber-

(Please Turn to Page 82)



Czechoslovakian Minister Receives Check That Will Establish Wedgwood Memorial Rest Center in England

Under the auspices of the Wedgwood Memorial Committee, the proceeds, including profits and royalties, received from the sale of the book, "Testament to Democracy," written by the late Right Honorable Lord Wedgwood, M.P., will go to the establishment of a new rest center for Allied troops in England. The author, by virtue of his 37 years in uninterrupted and active parliamentary combat, takes the reader behind the scene of Parliament and speaks with authority in revealing plans to maintain the United Nations amity in the postwar world. At the Hotel Carlyle, recently, Jan Masaryk, Vice-Premier and Foreign Minister of Czechoslovakia, on the eve of his return to London, the seat of his government in exile, accepted the first check, for \$3,000, with which the rest center will be launched. The check presentation took place at a farewell reception to Masaryk, tendered by the Wedgwood Memorial Committee, whose headquarters are at 55 Leonard Street, New York. Shown above are (left to right), Arthur L. LeVine, president of the Wedgwood Memorial Committee; Jan Masaryk; Mrs. Anna George de Mille, Honorable Treasurer of the Committee, who presented the check; and Moses Schonfeld, Honorable Secretary of the Wedgwood Committee and former assistant to the late Lord Wedgwood.

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SOME PLAIN WORDS

(Continued from Page 27)

if he forswears his religion, is no longer "of the family of Israel"; he is no longer a member of the Jewish nation, for religion and nationality are one.

The American of Jewish descent may not be a profound student of Jewish history, but he knows enough to know that the Zionist conception of nationality has not always been that of Orthodox Judaism. He has heard how Orthodox Jewry for decades fought the very idea of Jewish nationality as taught by the Zionists; that there was a time when they looked on Zionism as a heresy.

But the Orthodox Zionist's answer is not, he knows, the only one. So he turns away from the Orthodox Jewish Zionist (as the membership figures of the Mizarachi plainly show) and looks elsewhere for an explanation of the phrase: the Jews are a nation.

Now he encounters another kind of a Zionist: the Zionist who tells him that not religion and not Biblical authority is what makes him a member of a Jewish nation, but the fact that he is a member of "the Jewish people." All Jews, he is told, had "a common past," and, therefore, they have "a common destiny." It makes no difference whether you are a religious Jew or an irreligious one; it is immaterial whether you are a Jew who is living in New York or in Lodz, or in Jerusalem, or in Tunis. You are all *one people*. All Jews, no matter where they live, or where they came from, have

one common history; their ancestors lived together once in the land of Israel, from which they were driven by conquest and made exiles in strange lands, so now it is their destiny to labor for the restoration of Palestine as the Jewish Homeland. All Jews have this in common; it makes them all brothers, that is what is meant by "World Jewry." And the first and paramount task of World Jewry is the restoration of Eretz Yisrael.

Our American of Jewish descent turns this over in his mind. Translating the word "nation" into the word "people" hasn't helped him much. That is what he is accustomed to call "double-talk." As to the argument that all Jews have a common past and therefore have a common destiny, he does not see how that clears up the question of Jewish *nationality*. The Anglo-Saxon people in England and the Anglo-Saxon people in North America also have a common past, but they did not accept the idea that it was their common destiny to belong forever to one and the same nation. They broke away and established their own nation and their own, American, nationality. Just the same, they still remained kindred peoples, just as the Anglo-Saxon peoples of Canada or Australia would still become kindred peoples to the people of Great Britain, if they, too, should remain independent nations. It is clear, then, that "nation" and "people" do not neces-

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Palestine — Plenty of Room for All

By JAMES M. MEAD
U. S. Senator from New York

The following is from "Tell the Folks Back Home" by U. S. Senator James M. Mead, New York, and is published with the kind permission of Appleton Century, publishers of the book. Senator Mead is a known friend of Jewish Palestine. He was a member of a Senatorial committee of three investigating conditions at American fighting fronts.—THE EDITOR.

OWEN BREWSTER (U. S. Senator from Maine) and I flew over to Palestine one morning, with Father James A. Carey and two captains as our guides. Father Carey, who is both a major and a chaplain, also accompanied Archbishop Spellman there on his recent trip.

From the air the Suez looked only like a ditch in the sandbox back home, and the whole flight was over a dreary waste until we finally hit the great green oasis of the Jewish settlements. Coming into Palestine was like flying out of Death Valley into lush southern California.

"How come it's so green here?" I asked one of our guides. "Believe it or not, that's just the work of Jewish farmers," he replied. "Palestine has surely killed the myth forever that Jews are city-dwellers by nature. Before the Zionist immigration, and irrigation, that used to be desert like the rest."

Flying low over Tel Aviv, we blinked our eyes still wider, for it was a modern city, streamlined and shining—like a movie-flash of something out of post-war America.

* * *

Lunched at Consul-General Lowell C. Pinkerton's, an unpretentious place, after viewing the feudal hilltop palace that is the residence of Sir Harold MacMichael, Britain's current "High Commissioner and Commander-in-Chief" here. "There is just one plain fact about the Palestine problem," said one of our aides. "And this is that while the Jewish population here has risen from 50,000 to 550,000 since the last war and thus become the world's Zionist refuge, the Arab population of Palestine has itself shot up from 500,000 to a million. If 'the Arabs don't want the Jews here, then they forgot to tell the Arab masses about it: the Arab masses flock here as to a goldmine and health resort."

Tel Aviv is apparently an equal wonder to everybody. "There isn't a building there that is over 15 years old," said our aide, "and the sidewalk cafes with their music remind you of Vienna despite the modern architecture."

"Just add Atlantic City, too, and you've got it," added one of our party. "It has the most magnificent beachfront and boardwalk I've ever seen."

Some one's wife spoke up and said that what was impressive was the healthy children. "They actually are bigger than their parents," she said. "That city is bustling, clean, and spacious—not full of smells and filth, and twisted alleys and disease, like some other Middle Eastern cities. But we're so fond of it because the whole population is happy. Think what those poor Jewish refugees fled from to get here."

Ben Gurion (David, chairman of the Jewish Agency Executive) came over from Zionist headquarters and talked with us. By British policy announced in the White Paper, he emphasized, all Jewish immigration must stop after April 1, 1944. "That takes away the last hope of refuge," he said, "from just those people who are suffering Hit-

lerism's greatest cruelties in a dozen nations. You've seen what we have done and how much the fellahen want us to be here." "Churchill's position," explained his companion, "is also clear; we feel he is actually on our side, but the British war policy is to keep the Middle East's oil flowing, and that means kowtowing to the rulers and big landholders out here. We hope America's understanding will help reverse this policy at the earliest practicable moment."

(The Senator made these notes August 19, 1943.)

One of the group told this one in a less serious vein: "I went to a Hebrew fortune-teller here last week," he said, "and she foretold the exact date of Hitler's death—on a Jewish holiday." "And what date is it?" we asked. "Oh, she didn't give a date," was the answer. "Any date Hitler dies will be a Jewish holiday!"

The Jews in Palestine, however, are not waiting for others to hurry that happy day, we found. Official enlistment figures here are 28,000 Palestine Jews in the British Army, 1,000 in the British Navy, 5,000 in the supernumerary police and 16,000 in the special police who are considered part of the home military force. Counting only

the first two categories, Palestine has almost as many volunteers at the anti-Axis battlefronts, as our entire Selective Service army, in proportion to our populations.

While we were inspecting the crack army rest-centers this afternoon, we heard the doughboys expressing hearty admiration for the Jewish accomplishment here. One red-headed Irishman, a veteran of El Alamein, lolling on a sundeck overlooking green pastures, said feelingly: "Man, after that desert stuff, I sure know now why they call this the Promised Land!"

Flying back, our military guide said: "You know, what's happening seems to be about what Lawrence of Arabia predicted. He told those Arabs he loved so much that the importation of the Jews would bring the 20th century suddenly into lands where the march of time stalled a thousand years ago. The Arabs had a great culture. Their numerical system made possible the modern world, and our great religion of the West began here, too. Lawrence thought Jewish enterprise, cash and technical gifts might even restore the great Arab nation to the glories of its past."

Owen Brewster looked down at the wastes monotonously unrolling beneath

us and remarked: "If you ask me, it looks as though there is plenty of room for all." * * *

Later, in Teheran, one of General Donald H. Connolly's staff said: "The oil-fields here are what it's all about, you know. And the big Mosul fields over in Iraq with their pipe-line through to Syria and to Haifa are the real 'Palestine Problem.' Oil pipe-lines today are the jugular veins of empire—every empire. You do anything to keep them from being severed."

One of the officers explained further: "We're all being pals right now, you know, with a canny mountain chief, six feet four inches tall, who captured all Arabia with a couple of dozen tribesmen after the last war. His system of government is public amputation of the hands of criminals and plunging the stumps of their wrists in boiling oil. And severed heads hang in the market-place of his capital as symbols of power. But the pipe-lines to Palestine happen to run across his kingdom."

"It's not so simple as that," ventured another member of the staff. "The longer you're over here, or for that matter anywhere else in the world, the more complicated things look. For instance, by race and by official Mohammedan teaching, the Jews and the Arabs are of the same blood—but descended from brothers who fought each other, like Cain and Abel. As for unity among the Moslems themselves, they, too, are split into two great rival sects: the sunnis all pray and make pilgrimage to Mecca in Arabia; the shias only to the equally Holy City of Meshed, here in Iran."

U. J. A. Helps Refugee Children From Balkans Reach Palestine



Hundreds of refugee children, many of them orphaned by Nazi oppression, have recently reached Palestine from the Balkans through the aid of the agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. The Joint Distribution Committee has provided the funds for their transportation. The United Palestine Appeal has made possible their rehabilitation following their arrival in the Jewish

homeland. Photo shows a group of refugee children on the grounds of the immigrants' hostel at Haifa. Children coming to the United States are assisted by the National Refugee Service. American Jews are now seeking to provide additional resources through the instrumentality of the \$32,000,000 U. J. A. drive, for the continued rescue and reconstruction of a maximum number of refugees from Hitler-dominated Europe.

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Today again, "it is for us, the living, to be dedicated to the unfinished work" . . . it is for us "to be dedicated to the great task before us — that we take increased devotion to that cause for which our forebears gave the last full measure of devotion."

May the coming year bring victory for our country and for the ideals for which it stands.

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Democracy's Magic Touch

By MORTIMER J. COHEN

HARVEST IN THE DESERT. By Maurice Samuel. (iv)—316 pages. Philadelphia: The Jewish Publication Society of America; New York: Alfred A. Knopf, Inc. \$3.00.

To read *Harvest in the Desert* by Maurice Samuel is not merely to learn new facts about Palestine, to receive new interpretations of Jewish events during the past six decades, to come upon new insights into the wonderful but latent powers of the Jewish spirit; it is also, and especially, to experience the magic power of democracy when it touches an ancient people and an ancient land.

Harvest in the Desert is a prose poem singing the song of democratic heroism in an awakened people, struggling to new birth and new creation. By the light of the awakening power of the democratic spirit, the author interprets all that occurred in recent Jewish history *vis-a-vis* Palestine. By its standard he judges and evaluates "the haunted land" itself; the rich philanthropists and their well-meant but futile "good deeds"; the messianic consolation of the past thousand years; the need for inner, spiritual preparation for outer, political and world opportunity; the errors, blunders, tragic mistakes and failures of early resettlement in Palestine; the genius of Herzl; the emergence of new social forms in colonies and in land-ownership; the renaissance of the Hebrew language; the importance of the religion of labor movement; the Arab-Jewish problem; the British Colonial Office; the White Paper and the ensuing black days; the part Palestine is playing in the current war effort; the J.V.A. (Jordan Valley Authority) of Dr. Lowdermilk; and, finally, the Palestine of tomorrow as "part of the world's reconstructive program."

Throughout this book runs the sustaining strength of spiritual and ethical energies that support and nourish Jewish sacrifice and activity. "They had not come to Palestine only to restore fruitfulness to barren places; they were restoring to the Jewish people the original moral creativity which made the soil of Palestine so singular in the history of humanity" (p. 193). Again, "On Friday evenings,

when the week's labor was done, they put on fresh clothes and rejoiced in the Sabbath. The world was quiet about them. They forgot the material worries of the weekdays and gave themselves up to the spirit of the tradition . . . A strange exaltation would often take hold of them—and not only on the Sabbath eve." And, "Whatever the actual historical facts of the be-



MAURICE SAMUEL

ginings of the Jewish people, the earliest formulated purpose of the exodus from Egypt and the ascent to Palestine, as accepted by the people, told of a destiny couched in spiritual terms. As they put it then, they had come to Palestine to be a holy people. The outlook is echoed strongly in the present Return" (p. 314).

The poignant beauty of the author's style, his flashing wit and humor, the telling parable, the nostalgic incident retold from personal experience, the ordered march of fact and idea, above all, his consuming love of the Jewish

(Please Turn to Page 90)

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Post-War Farming Opportunities for the Jews

By PHILIP R. STRISIK

Mr. Strisik is the assistant manager of the Jewish Agricultural Society and well qualified to deal with the subject of this article.—THE EDITOR.

COMPARED with the non-Jewish farm population, the Jewish farmers in the United States take a "back seat," statistically speaking. However, when it comes to specific achievements in certain lines of agricultural productions, our Jewish farmers make an excellent showing, and right now, their contribution to the war effort is much larger than their mere numbers would indicate. The war has emphasized the need not only of greater production but more production of concentrated foods, rich in vitamins, and certain minerals such as dairy and poultry products. Jewish farmers are well represented in these types of farming, which today constitute a national asset.

At War's End

Judging by past successes, farming should not be overlooked by Jews in

discussions of postwar employment opportunities. The transition period between war and peace will be one of painful readjustments and Jews in this country will feel the pinch as much as anybody else.

Right now certain ills in Jewish economic life in this country seem to be submerged under war employment. At the termination of the war, old and new dislocations will press to the surface. Again we will be confronted, and in a more acute form than before, by the problems of overcrowded professions, trades that have slumped or become obsolete, returned veterans seeking rehabilitation in new trades, among them youngsters who had no opportunity to acquire job experience when they were drafted. It would be wise to try to guide at least a modest

(Please Turn to Page 76)



Non-Jewish Volunteers Cook and Serve Full Course Jewish Dinner Given by B'nai B'rith for 300 Jewish Servicemen

Some of the more than 300 Jewish servicemen and women at Camp Lee, Virginia, who were guests of Petersburg, Va., B'nai B'rith at a unique full-course Friday evening Jewish meal, cooked and served by a volunteer detail of non-Jewish servicemen. The meal was served in Camp Lee's largest mess hall and is believed to be the largest of its kind to be given at an Army post by a civilian organization.

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The End of a Tragic Failure

By LOUIS LIPSKY

Jewish Palestine virtually sighed with relief when Sir Harold MacMichael announced the date of his retirement from the post of High Commissioner. Mr. Louis Lipsky, the distinguished Zionist statesman, member of the executive committee of the World Zionist Organization, here reviews the record of Sir Harold and its effects not alone on the Jewish National Home, but on the hounded Jewish masses in all of Axis-occupied Europe.—THE EDITOR.

THE last overt act of appeasement as a policy of the British Empire was the unforgivable White Paper of 1939. Sir Harold MacMichael, High Commissioner for Palestine since 1938, was its executor. For over five years, while England, under Winston Churchill, was engaged in redeeming what it had lost of empire and prestige, High Commissioner MacMichael, with the obstinacy of an unimaginative colonial administrator, devoted himself to the destruction of the last vestige of England's covenant with the Jewish people. The British Empire faced a Dunkirk and rallied from disaster. It stood alone against a savage foe, its back to the wall, calling to the democracies of the West to stand with it; but Sir Harold MacMichael remained true to the mission entrusted to him by the bankrupt government of Neville Chamberlain, regardless of the blood and tears that had to flow.

The Unapproachable

He sat on the hill of government in Jerusalem, unapproachable, deaf and blind, without the slightest feeling of affection for the people whom he had been sent to govern; disregarding protests, riding rough-shod over their prestige, ignoring them as if they were barbarians in an African jungle. He knew that in the battle for its existence, the Empire had been forced to take a new direction, had embarked in a partnership with other free nations and had pledged itself to the Atlantic Charter, to the Teheran Agreement. He knew that his orders had evaporated in his hands and would have to be cancelled, although official action was being hindered by the exigencies of war. Like a masterly routinier, he kept to his line to the very end.

If what took place during his regime had taken place in a normal world, Sir Harold would be classed as the most callous Governor England had ever sent out to rule over any people within its Empire. Fortunately for

him, he governed the Holy Land when Hitler raged over the whole of Europe, where the forces of Germany, like hungry wolves, were overthrowing the temples of civilization; when lunatic minds dominated the world and when anar-



LOUIS LIPSKY

chy and destruction made the days and nights hideous with cries of human pain and tragedy. All the wrongs of the retiring High Commissioner for Palestine were perpetrated in the cause of law and order, the law and order of a world in the throes of revolution. The violence and destruction elsewhere sheltered his regime from the world's contempt.

His "NO" Meant Death

This man was not lacking in sympathy when the Patria, lying in the Haifa harbor with 1,800 illegal immigrants, barred from anchoring in the port and awaiting transfer to a British colony, sank in the harbor with

(Please Turn to Page 47)

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Night Attack on Hill 350

Told by Sergeant Louis Pinckney

Courtesy Jewish Welfare Board

Sgt. Louis Pinckney, of the Bronx, N. Y., was with the American troops who took Hill 350 during the African campaign. He suffered three bullet wounds in his back and one in the thigh before shrapnel put him out of action. The following is his account of that battle, during which the Americans fooled the Nazis by alternating grenades with rocks to keep the Germans ducking into their foxholes.—THE EDITOR.

HILL 350 in Tunisia was held by a mass concentration of German troops. Some time after midnight on April 23rd we were given orders to take it and to keep going. We were to attack at 4 a.m.

Four o'clock came and we moved toward the hill. Our artillery went to work. The heavy guns started to roar, firing into the hill. We continued to run, keeping low. As we got about a quarter way up the hill, our artillery stopped. It was our job from there.

There were four platoons that day. I was in Platoon I, second in command. I ran up the hill alongside of Lieutenant Talbot.

I came to a foxhole half way up and a German leaped out. I used my bayonet and he shouted something and fell back into the hole. I ran forward.

Germans began to scramble out of foxholes on all sides. I used my gun three ways—banoneting, firing, and as

a club. There was no thinking, no figuring. There was a lot of shouting and an occasional scream of fright or pain.

When I got to the top of the hill, my clothes were covered with blood. None of it was my own.

I pulled out my flares and fired off a green one and a red one. This meant that we had taken the hill. It was a signal for the artillery observer to radio our artillery to begin shelling the next hill. After sending up the flares I jumped into a foxhole, waiting.

No artillery came.

Long minutes passed and still no artillery. Then I understood why. It wasn't going to come. A shell had hit the artillery observer, and word that we had taken the hill had not been flashed back to the artillery. Without the observer to direct them, they wouldn't know where to fire.

(Please Turn to Page 44)



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Mobilizing for Abundance

A Review by Mrs. Harry Ganderson of a Book
by Robert R. Nathan—Whittelsey House 1944

ROBERT R. NATHAN was a patient at the Walter Reed General Hospital in Washington, D. C., in the late summer of 1943, where he was being treated for a back injury sustained while training in the United States Army as a back private. Not only was he a soldier, but like every serviceman, he was also an individual who some day would be thrown back into civilian life. Time is plentiful at a military hospital and while waiting to be cured and returned to military duty, or discharged to civilian life, Bob Nathan used his time to best advantage.

It was during this period of confinement that Bob Nathan was brought into contact with the thoughts of the American soldier. Here the soldier was not confronted with the rigors of military training and therefore was free to express his emotions with respect to the future. Association with fellow soldiers, and especially in the hospital, provided the incentive to write about the postwar economic problems of our country.

The book is not written for professional economists. Rather, it is written for the layman who has a desire to understand and share in solving the economic problems which face us. An effort has been made to avoid complex details and to present a picture in broad perspective. This book answers a far cry. It shows that every layman is an economist in his own way because he is part of our society and therefore if he understands our system of free enterprise, he can help make it work. It is for this reason that the author has written *Mobilizing for Abundance*, that it might help to introduce present-day economic thinking and policies to the layman.

There are no citations, footnotes, statistics or long quotations in the book. It is not a research project which frequently results in dry and complex reading. The entire book is comprised of only 228 pages, in large type and smooth reading. Certainly the book is the nearest approach yet published which presents basic economic principals in a lucid, authorita-

tive and layman-like fashion. The author describes briefly our economic development during the several decades preceding the war and our mobilization for war. Planning for post-war reconversion will depend on the prog-



MRS. HARRY GANDERSON

ress of our war effort. However, the author states certain fundamental principles which must be adhered to as soon as Germany is on the brink of defeat.

Mr. Nathan emphasizes the magnitude and achievements of our war mobilization program to show what a determined people can accomplish when there is a worthy objective; that if we will attach as much importance to the maintenance of peace-time prosperity, we can likewise achieve full peace-time mobilization of our resources and manpower. The key to a prosperous economy, says Mr. Nathan, is total spending. Over-saving by the higher income groups is a major cause for depressions. If idle savings are used for productive purposes, full em-

(Please Turn to Page 44)

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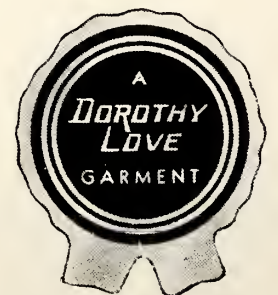
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The Jewish War Veterans

48-Year-Old Symbol of Jewish Patriotism

By J. GEORGE FREDMAN
Editor, The Jewish Veteran

Hailed as a patriotic organization of great worth by both President Franklin D. Roosevelt and Governor Thomas E. Dewey on the occasion of its recent 48th anniversary, Mr. Fredman, a Past National Commander, traces the history of the organization that symbolizes the fine patriotic record of American Jewry.—THE EDITOR.

"WE, the citizens of the United States of America, of the Jewish faith, who served in the wars of the United States of America, in order that we may be of greater service to our country and to one another, associate ourselves together for the following purposes: To maintain true allegiance to the United States of America; to foster and perpetuate true Americanism; to combat whatever tends to impair the efficiency and permanency of our free institutions; to uphold the fair name of the Jew and fight his battles wherever assailed; to encourage the doctrine of universal liberty, equal rights and full justice to

all men; to combat the powers of bigotry and darkness wherever originating and whatever their target; to preserve the spirit of comradeship by mutual helpfulness to comrades and their families; to instill love of country and flag; to promote sound minds and bodies in our members and our youth; to preserve the memories and records of patriotic service performed by the men of our faith; to honor their memory and shield from neglect the graves of our heroic dead."

The above statement of principles is the preamble to the constitution of the Jewish War Veterans of the United States (Please Turn to Page 46)

Praises Jewish War Record



Senator James O. Eastland of Mississippi (left) paid tribute to the war record of American Jewry in a Jewish War Veteran broadcast over the Mutual Broadcasting System. The Senator is shown with Archie H. Greenberg, National Commander of Jewish War Veterans, who introduced him.

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May the coming year bring victory for our country and for the ideals for which it stands and a year of peace to all.



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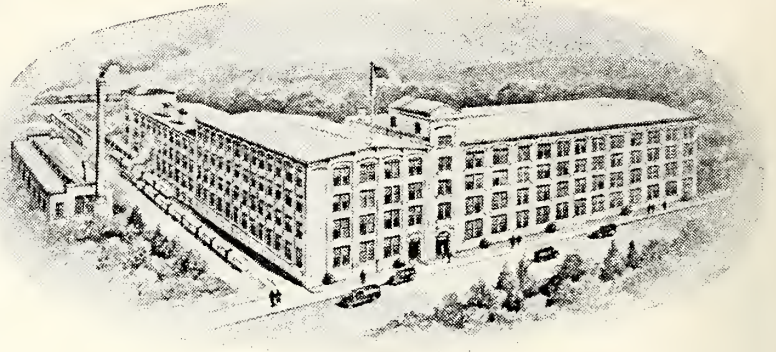
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Jewish Rescue's Fall Drive

1400 Communities Prepare;
Boston Leads the Way

The desperate position of the Jews in the Balkans and the wider opportunities for rescue opened up by Allied victories have spurred American Jews to a supreme effort to achieve the \$32,000,000 quota of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. It was announced this week that a record number of 1,400 communities throughout the nation have already begun preparations for Fall campaigns in behalf of the United Jewish Appeal, which is providing the funds for the rescue and reconstruction programs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. In all, the total number of communities participating in the 1944 U.J.A. will exceed the peak figure of 4,500.

Keynoting the Fall campaign for war relief and rehabilitation in European lands, for settlement and reconstruction of the Jewish homeland in Palestine, and for aid to refugees in the United States, will be the city of Boston which has adopted an unprecedented quota of \$2,250,000. The largest drive in the Fall phase of the 1944 campaign, New England's number one city is second only to New

York in the funds which it is seeking to raise to save large numbers of Jews threatened with annihilation by the Nazi regime. A campaign committee headed by Louis H. Salvage, Chairman, is already engaged in mapping a campaign of operations to assure the success of the largest rescue effort in the history of the Jewish community of Boston.

Among the other leading communities which will conduct Fall campaigns are: Rochester, N. Y.; Providence, R. I.; Toledo and Youngstown, Ohio; Denver, Col.; Wilmington, Del.; Evansville and Gary, Ind.; Shreveport, La.; Fall River, Mass.; Camden, North Hudson County and Perth Amboy, N. J.; Schenectady, Elmira and Gloversville, N. Y.; Greensboro, N. C.; Tulsa, Okla.; Johnstown, Pa.; Charleston, S. C.; Norfolk, Va.; and Charleston, Huntington, and Wheeling, W. Va.

In stressing the urgency of the needs of its constituent agencies, the United Jewish Appeal called attention to the fact that in one week this month 1,300 Jewish refugees had been brought to Palestine from Rumania, Turkey and other lands through the combined rescue operations of the Joint Distribution Committee and the United Palestine Appeal.

Prayers for Victory on Tisha B'ab



Jewish soldiers serving in the United Nations armies assemble at the Wailing Wall on Tisha B'ab to pray for victory, as Jews throughout the world commemorate the destruction of the ancient Temple in Jerusalem. In the United States Tisha B'ab was observed not merely as a memorial for the dead, but as the occasion for the quickening of the organized effort to rescue the living through the instrumentality of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. By its generous response to the \$32,000,000 U. J. A. drive, American Jewry is making it possible for the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service to expand their relief, rehabilitation and reconstruction programs in Europe, in Palestine, and among the refugees in the United States.

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Atonement and Reconciliation

By RABBI NORMAN N. SHAPIRO
Congregation B'nai Emunah, Tulsa, Oklahoma

AS another High Holyday period unfolds before us, we can really make "Shehecheyonu," the traditional Jewish blessing of thankfulness to God for enabling us to witness the ever increasing signs of Allied victory on all fronts. On this New Year, one recalls the Talmudic account of the discipline submitted to by the High Priest on the Day of Atonement in ancient times. Before Yom Kippur the highest religious authority underwent a long and complicated process of preparation and purification for the solemnity of the occasion. The Talmud further tells us how the Elders of Israel read selections to the High Priest from the Book of Job among other books of the Bible. The choice of the story of Job, the Bible's classic example of the "trial of adversity," was more than mere coincidence. There was definite purpose behind the selection of reading matter for the "Kohen Gadol."

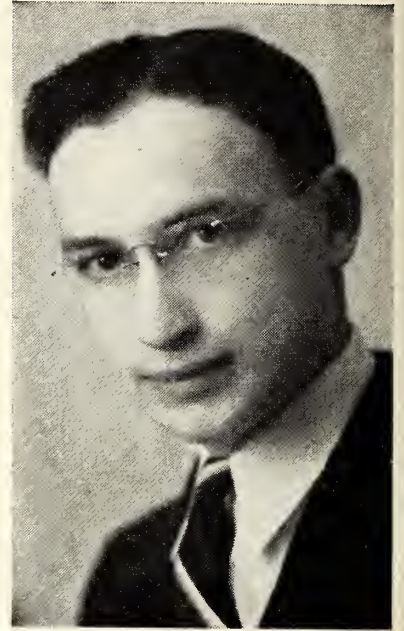
Job had led a blameless and upright life. But when he was afflicted and tested by God, his suffering became so unbearable that even suicide was suggested as a way out of his misery. However he rejected this avenue of escape with his immortal retort "Shall we receive only good at the hand of God, and not evil?" Job, the prototype of blameless affliction, possessed an abiding faith in his Maker, which faith even though taxed heavily at times was finally rewarded with complete reconciliation with God and restoration to happiness.

Yet our rabbinic masters in commenting on these "days of awe" by which the High Holydays are known, were quick to point out that reconciliation with God alone was not enough. There was an additional aspect to these Holydays, the necessity of man's reconciliation with man. In the words of the Talmud Yom Kippur does not atone cases of wrong doing among people, until one conciliates his fellow-man.

In essence it seems to the writer of this article that in this dual objective lies the main message of Rosh Hashonah and Yom Kippur. On these days, Jews everywhere are enjoined

to seek atonement from God and reconciliation from their fellowmen.

In order to accomplish this it is necessary to become more contemplative and introspective. It is apparent that many of us have begun reacting mechanically and impersonally to the



RABBI NORMAN N. SHAPIRO

sufferings of the world at large and to the appalling lot of the Jews, in particular. Callousness is only mildly descriptive of the general indifference to the fate of dying correlative religionists in Europe. Here in America there is a tendency to use the exigencies of the war time effort as a blind for screening a lack of interest and action.

In a philosophical essay, Pearl S. Buck presents her credo of life, which has a timely application today. At the base of this noted author's outlook is the proposition that the "will" is the crux of life. Everyone possesses "will" and to a large extent people are what they want most to be. The utilization of one's mind will decide the degree of change that the will

(Please Turn to Page 50)

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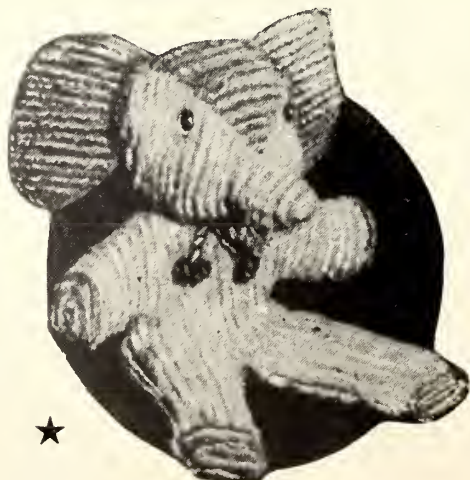
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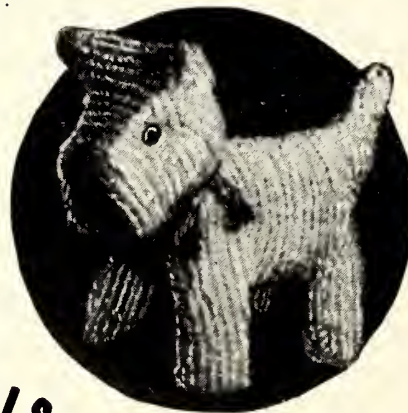
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NIGHT ATTACK ON HILL 350

(Concluded from Page 37)

I took out more flares. Two green flares was a signal to commence artillery fire. The direction in which the flares were pointed indicated the position of the enemy.

When I fired the green and red flares, I had given the enemy a general idea of my position. Someplace on the hill opposite a German machine gunner, attracted by the first flares, had his gun pointed in my direction—waiting for a move, a light, anything to fire upon. I knew that if I set off the green flares I would draw fire upon myself, but in a cockeyed sort of way, almost as though it were happening to some other guy, this didn't seem important at the moment. If our artillery didn't open up on the enemy emplacements on the adjoining hill, we would soon be driven off Hill 350, losing all we had gained so desperately.

I set off the green flares.

There was a quick burst of machine gun fire. I felt something rip into my leg. A second later there was another burst. My back felt as though it had been torn wide open. I was knocked to the ground.

The heavy roar of American artillery made the ground vibrate. They had begun to shell the other hill. I crawled to my feet and started to move forward. I was crying.

I didn't get far. The whole area was lit up now by bursting shells. It was almost as clear as day. Suddenly I was pitched ten feet through the air.

There was a taste of blood in my mouth.

There was a foxhole in front of me. I dragged myself to it. It was horrible going. I had been hit in the stomach. Then I fainted.

When I came out of it the cross fire was still going on. I lay there thinking I was going to die. One thing kept running through my mind. I remembered how we had been told that all debts were cancelled at death, and I was worried because a short while before I had borrowed some extra money to send home.

I heard voices above me. I said, "Listen. Listen. Tell Jackie my sister'll pay back the money. . . ." Then I couldn't think clearly. Just before I went out I heard a voice say, "Easy. Take it easy."

Six of my buddies lifted me onto a folded pup tent and carried me through the line of fire to the aid station. They couldn't crouch, because they had to carry me high in the air over the tall grass. The hill was riddled with fire but they didn't take cover. They risked their lives to save mine.

We held Hill 350.

MOBILIZING FOR ABUNDANCE

(Concluded from Page 38)

ployment is obtained and, therefore, increases the nation's wealth and creates a more equitable distribution of it. Another factor is that a sound tax policy can be used not only as an instrument to raise revenue for the support of the government, but to contribute towards building a healthier economic environment. He does not propose radical changes in our economic system. The author is greatly in favor of preserving our democratic form of government and says that its "role must be recognized as vital in bringing about the economic environment in which free enterprise can function effectively and fully."

Mr. Nathan is considered one of the most brilliant economists of today. In 1940 he was selected as one of the ten outstanding young men of America by the United States Chamber of Commerce. Prior to entering the Armed Forces, he was Chairman of the Planning Committee, War Production Board, which developed policies of the Beard on all problems of industrial mobilization. Prior to that he had been in turn Assistant Director of research and statistics, Office of Production Management and Defense Advisory Commission; Chief, National Income Division, U. S. Department of Commerce; and consultant on unemployment with the President's Committee on Economic Security.

Postwar motorists may not have to crane their necks to see traffic lights. Through the magic of electronics the lights may be seen on car dashboards. Another possibility: Traffic "sirens" may replace lights entirely, with "go" signals given by a long steady note, and "stop" by a series of short, staccato wails. The idea is now being tested.—Forbes.

Our High Resolve

A New Year's Message

By RABBI CHARLES J. SHOULSON
 Congregation Beth Israel, Fayetteville, N. C.

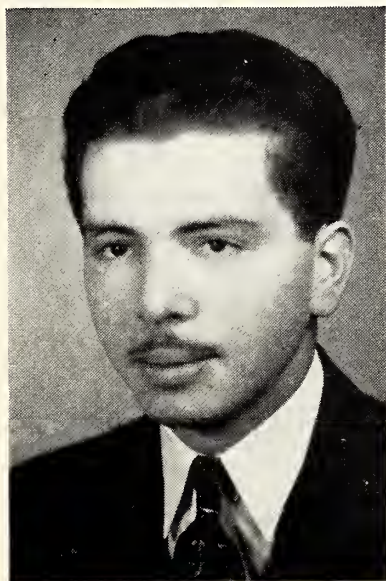
IF one should peruse the many New Year's messages written by rabbis and Jewish men of prominence during this past Dark Decade, one would notice that these "messages" contained more prayer than "message," and more expressions of hope than of promise. For what promise could one hold out as we stood on the thresholds of one New Year after another, when each year past was filled with more anguish and more tragic pain than the year preceding it? There were times, in fact, when we who composed those messages were wont to experience an element of despair even as we attempted to inject an optimistic note for the future in what we wrote. Indeed, one could hardly be blamed for feeling somewhat helpless and hopeless at a time when not only our people were being forced to bear the yoke of the oppressor, but also nations bigger and stronger than ourselves were being swept away before the tyrannical fury of the totalitarian might.

This year, however, the Year of Victory, finally finds the fascist armies reeling under the three-way hammer blows of the Allied Powers. The enemies of mankind and decency are at last reaping the full harvest of all the wanton destruction and murder that they have sown. And it is no longer merely wishful thinking, but rather a realistic probability that by the time these lines will have been printed, the armies of the highly-vaunted "Super-Nation" will have been scattered to the winds, and the resistance of the enemy will have been broken.

Consequently, it unquestionably behooves every one of us, during these High Holidays, primarily to offer prayers of deep and sincere gratitude to the Almighty for having brought us "from darkness to light, and from serfdom to liberation." Again and again we behold successive instances where purely military considerations clearly pointed in complete disfavor of our cause, but it was the "finger of God" that caused our enemy to become confused and added strength to the valiant

defenders of human freedom. Never was there a cause more worthy of God's blessing, and never was Divine aid in its behalf more evident.

Our faith in and due appreciation of Providential aid, however, must be accompanied by grim dedication of pur-



RABBI CHARLES J. SHOULSON

pose and pragmatic determination to "follow through" to the logical consequences of a victory for our side. We hear all about us talk of a "New World" being born. Actually, it is bound to be the same world, with the same perennial problems confronting us—religious, national and social problems.

Our first resolution, on the threshold of this New Year, should be a solemn decision on our part, to regroup our activities, our entire mode of living, around the Synagogue. Only through and in the Synagogue can we regain a genuine appreciation of our traditional past, a true knowledge of our rich culture, and renewed inspiration for the contributions our creative spirit will

(Please Turn to Page 62)

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To the Readers of The American Jewish Times

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Barney Ross Joins Jewish War Veterans



Sgt. Barney Ross, former world's champion prize-fighter who was one of the heroes of Guadalcanal, joins Jewish War Veterans of U. S. following his discharge from Marines. Ross (center) who is credited with getting twenty-two Japs while defending three wounded comrades, is shown with Murray Press (left), National Recruiting Officer, and Archie H. Greenberg (right), National Commander of J. W. V.

THE JEWISH WAR VETERANS

(Continued from Page 39)

States, the history of which bears retelling on the 48th anniversary of the organization, at a time when some 500,000 American Jews are once again in the service of Uncle Sam.

Although the J.W.V., as it is popularly called, is today made up largely of the quarter of a million men who wore the uniform of the United States during the First World War, its genesis goes back to the Civil War. Many of the thousands of Jews who served in both the Union and the Confederate armies during the War Between the States later joined the Grand Army of the Republic and the Confederate War Veterans. But shortly before the close of the 19th century, disturbing echoes of anti-Semitism, both in veteran and other American circles, prompted some of the Jewish Union veterans to do something that would silence the calumnies against American Jewry, particularly since the anti-Semites were alleging that no Jews had served in the Civil War and otherwise impugning their patriotism.

The answer of the Jewish veterans of 1861-1865 was a meeting in the Lexington Avenue Opera House in New York City on the night of March 15, 1896. Sixty-seven men attended this gathering, at which it was decided to organize the Hebrew Union Veterans. The new organization was duly incorporated in February, 1897, and Joseph H. Stiner was chosen its first chairman. Although modeled after the existing veterans' societies, the Hebrew Union Veterans took for its major responsibility the task of giving wide currency to the patriotic record of American Jewry. The first activity in this regard was an annual memorial service for those Jews who had fallen in line of duty, a service which is still held annually by the J.W.V. on the Sunday nearest to Memorial Day. In 1896 the Hebrew Union Veterans held its first memorial service on May 20th

at Temple Emann-El, and the principal speaker was the late Simon Wolf.

The choice of Simon Wolf as speaker on that occasion was a happy one, for he was the author of the then recently published study "The American Jew as Soldier and Citizen," which he had written as an answer to the very slurs which had brought the Hebrew Union Veterans into being. It was Wolf's monumental research which disclosed that at least 10,000 Jews had seen active service in the Civil War and which gave striking point to the existence to the new organization.

When the Hebrew Union Veterans was barely a year old, the Spanish-American War brought into being a new crop of Jewish veterans from among the several thousand Jews who participated in that combat. These men soon launched their own organization for purposes similar to those that had inspired the Civil War ex-servicemen, and adopted as their name Junior Hebrew Veterans; but in March, 1900, they changed it to Hebrew Veterans of the War with Spain. Theodore Roosevelt, who, like all Presidents of the United States since, publicly recognized the patriotic services of American Jewry in messages to the Jewish War Veterans, was an honorary member of the Hebrew Veterans of the War With Spain, some of whose members served under him in the Rough Riders.

On the eve of the entry of the United States into the World War, the Hebrew Union Veterans, whose membership was largely confined to New York City, was about ready to disband because of the steady decline in its members due to death. The Hebrew Veterans of the War With Spain then took over the senior organization by making its remaining members honorary members of the younger group.

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THE END OF A TRAGIC FAILURE

(Concluded from Page 36)

a loss of 257 lives. He said "No" when the Struma asked for permission to land Jewish refugees in Palestine, but he "sympathized" with the situation when they lost their lives. He expressed "sympathy" time and again with the victims on the ships that had escaped out of the hell of the Nazi terror, but he did not lift a finger to aid them to find a haven of refuge. He treated Jewish victims of the war, when they reached Palestine illegally, as criminals to be fined and imprisoned and deported.

All other lands were being pressed by despairing Jewish communities to open their doors to the driven refugees (few of them were opened), but Sir Harold was determined to maintain inviolate the sacred schedule of 1939, even if the whole Jewish people went down to destruction. That door he was determined should not be battered down.

No man did more than he to discourage Jewish enlistment in the English Army at a time when England, ill-equipped, faced the pressure of General Rommel's armies. He did everything within his power to lower enthusiasm, to weaken resolve and to dampen the sacrificial spirit of the Jews of Palestine when they sought in every way possible, in the battlefield and in the factory, in the transport service and in the labor battalions, to aid in the defeat of the Common Enemy. He stood like a rock against the recognition of the Jewish right to serve under their own officers and their own flag. He sought to prevent them from going to the fighting front bearing arms. He caused them to be assigned to menial tasks in the service of the armed forces. He tried to prevent Jewish enlistments in order to maintain a balanced proportion between Jews, anxious to serve, and Arabs seeking to evade service. When over 25,000 Jews were already in the armed forces and were in the Desert of Libya, in the battles of Crete, on the beachheads of Italy, he made the conspiracy of alleged smuggling of arms by Jews into an international

scandal, designed to discredit the Jewish people the world over. He was an efficient representative of injustice.

The greatness of England lies in its ability to confess its sins and to repent. There is always the chance of its turning over a new leaf, beginning a new chapter. It is capable of being reborn. But no sign of that British trait was to be found in Sir Harold MacMichael. As he was at the beginning, so he remained for the whole course of his administration.

Man Without Friends

Other High Commissioners — like Lord Plumer and Sir Arthur Wauchope — went out of their way to establish good relations with the Jewish community and made many friends. When they left their posts, there were expressions of regret, words of appreciation, even of affection. Sir Harold cultivated aloofness and distance. He made a virtue of regulations and rules. He developed no friendships, nor were friendships developed with him. How could there be friendship and cordiality when the man who could have done so much to relieve Jewish suffering, could have found, even within the limitation of the White Paper, opportunities for constructive service, did so little and that little without grace or feeling? A man who shut his eyes to the great tragedy of Jewish life and made it appear as if nothing in that tragedy appealed to him could not expect a word of regret when he announced his intention to leave his post.

His regime was a tragic failure. It had no redeeming feature. With him, the White Paper of 1939, born out of England's retreat from duty and responsibility, passes out of the picture. What all Jews are interested to know is, what kind of a Paper is to follow? Will its author be Winston Churchill? Or will it be written by the purblind statesmen of the Colonial Office, pursuing their old practice of building an Empire on broken promises and narrow, selfish, national interests?

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SOME PLAIN WORDS

(Concluded from Page 32)

sarily mean the same thing at all.

All Jews are brothers, but that does not mean that all Jews should be expected to see everything alike, or that way of life that is good and right for one Jew—say, a Jew of Budapest, or Tel Aviv—is also good and right for a Jew of London, or New York, any more than the needs and interests of an Anglo-Saxon of Manchester, England, are always identical with those of an Anglo-Saxon of Sidney, Australia.

At this very moment, for example, the Jews of Europe are disenfranchised, stateless. They possess no right that any nazi need respect, and are in hourly peril of death at the hands of Hitler's extermination squads. Jewish Palestine is the one place in the world where they could go, in any considerable numbers, with anything like a natural right, the one place where they would not be merely "tolerated" as refugees: where they would be "at home" in the best sense of the word, from the moment they set foot in the land, whether as temporary guests or as permanent residents. I am in favor of helping them to escape from Hitler's hell, in any way whatsoever, and in seeing them safely settled in Palestine. And I'm willing to help them do it.

Why isn't that enough? Why does the Zionist insist that I must also accept the idea—which seems far-fetched to me, and without any basis in reality—that because I am willing to help the Jew of Germany, or Poland, achieve a national status that the nazis deny

him, I, too, must accept that same nationality for myself—when I already have a nationality—American nationality. I am in favor of the Poles being restored to nationality, too. Does that mean that I must henceforth think of myself as belonging to the Polish nation?

I am an American. I am neither disenfranchised nor stateless. I am still, thank God, in possession of my rights as a citizen, a Jew, and a human being; and I think there is every prospect that I will continue to enjoy these rights—and the duties that go with them—for a long time to come. If being a Zionist means that I must torture my mind with the sort of double-talk that confuses kinship with nationality, and brotherhood with identity of interests and ideas, then I must beg to be excused.

So he turns his back, only to be confronted by still another type of Zionist. The other type of Zionist will be discussed by me in my next article.

Twisted and pressed paper stripping to replace elm stripping used in plywood and fiber drums is now being made. It is put on the inside of the container (about 1½ in.) and stapled fast. The head or bottom is then put in and another piece of this material is put on to hold the top or bottom in place. Because it is hard pressed, it is fairly water-resistant and acts as a gasket, as well, to prevent sifting of powdery materials.—TAPPI Bulletin.

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J'aint Funny

Humor That's Dangerous

By FRANCIS L. HURWITZ

IN defense plants, military installations, municipal buildings, schools and colleges, transportation facilities, and in bars, restaurants and barber shops, there have been spread the shameless canards: "Jews are responsible for the war," "Jews are shirking military duty," and "Jews are profiteering while Gentiles spill their blood." Coupled with these charges is deliberate incitement of soldiers and civilians alike to revenge themselves on the Jews when the Germans and the Japs have been defeated. Though couched in the vein of humor, it is humor with a brazen and dangerous sting; the humor which brutally exploits existing prejudices and carefully nurtured rumors.

The "Merchants of Hate," since the summer of 1942, have been using the joke, the funny poem, the humorous ditty, the jingle and the song, published anonymously and distributed surreptitiously, as a divisive weapon. These supplant in influence the publications of the subversive organizations, native and foreign—the hate groups, the native little fuhrers, and the Nazi-Fascist importations—a number of which ceased publication with the cessation of activity due to the war

or because of the loss of mailing privileges by Government action.

Every conceivable duplicating form—mimeographed sheets, printed cards, blueprinted and multigraphed leaflets, typewritten statements, and handwritten copies—distributed by the millions since Pearl Harbor, has been used to spread everywhere in the United States, messages of hate, of suspicion, of distrust, of dissention.

The preliminary shot in this propaganda barrage began in the Greater Boston area in September, 1942, with the appearance of an allegedly humorous poem entitled: "America's Fighting Jew," an evil travesty on the poem of the same title by Damon Runyan, honoring Sam Dreben of World War I fame. This inflammatory piece charges that the Jews fight only for bargains, cheer the Gentiles on to war: and ends:

"For when he's through with Hitler,
The Japs and Dagoes too,
Johnny Doughboy has a date
With America's Fighting Jew."

Copies in mimeographed form first appeared in Lynn, Massachusetts, immediately after Labor Day, 1942. By

(Please Turn to Page 54)



District Attorney Hogan Presents Good Will Citation to Judge Joseph M. Proskauer

Author of widely used "Pledge for American Unity" honored by National Conference of Christians and Jews for "distinguished service to the cause of inter-faith amity." (Left to right) Judge Joseph M. Proskauer, president of the American Jewish Committee; District Attorney Frank Hogan of New York; and Willard Johnson, assistant to the president, National Conference of Christians and Jews.



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ATONEMENT AND RECONCILIATION

(Concluded from Page 42)

must undergo. This reaffirmation of a basic and deep rooted religious truth is Pearl Buck's philosophy of life.

Substitute the word discipline for "will" and you have a fundamental religious maxim. The very etymology of the word Religion indicates its derivation from the Latin "re-ligio" meaning to bind-back. At the core of Religion is the need to restrain and discipline our lives. A religious orientation to life requires that man scotch any evil tendencies whenever they arise. Jewish tradition speaks of man possessing good and evil inclinations. One of the pithy statements in the "Pirke Aboth" "The Ethics of the Fathers," forcefully punctuates the stress on discipline when it says "Who is the strong one, he who subdues his evil inclination." It seems more than mere coincidence that this and other select sayings of the Fathers are read chapter by chapter in the summer months preceding the High Holydays. They serve, as it were, to prepare and adapt the Jew mentally and philosophically for the challenging searching of men's souls, which the High Holyday period is designed to bring in its wake. It is one of Religion's major functions to bring its weight to bear against inordinate desire. It is one of Religion's primary responsibilities to bring its influence to bear against covetous living. Discipline gives us a chance to know ourselves as others see us. It is only under self-imposed discipline that one's will can be changed

for good and can be guided along positive lines.

The following study in contrasts ably illustrates my previous contentions.

During the daytime, the view from a window is clear to an observer who stands beside it. But as darkness descends and the lights within the room are snapped on, the observer sees only his own image reflected in the pane of the glass. This is a picturesque reproduction of what happens in real life. So much of man's tragedy in our own day and age is mirrored in this window pane analogy. Living in the relative security of America many of us fail to discern the grim lot and misfortunes of people in other parts of the world. People can see only their own images in the window pane.

There is however a method of penetrating this obscurity. By cupping the hands about the temples and eyes and pressing closely to the window, some of this self-centered light is blocked out. One is then enabled to see everything on the other side. This is Religion's ringing universal challenge. This is life's discipline. As one author put it, a philosophy of life is to the mind what habit of health is to the body.

May this High Holyday period be the auspicious forerunner of a sane and just world.

May we soon witness an era marked by peace, prosperity, and contentment for Israel and all of mankind.



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Anti-Semitic Mother's Racket

By ARCHIE H. GREENBERG

THE close observer of things anti-Semitic in this country has always been aware of the large number of middle-aged women that have been a part and parcel of the Coughlinite Christian Front movement. Of late—with Coughlin and the Christian Front going underground—these groups of women, organized as various "mother" groups have taken the leadership in the fight to undermine democracy; they have consistently echoed the Nazi propaganda line and they have been anti-British, anti-Russian and anti-Semitic.

Like most subversive groups, they invariably use names that include such words as "American," "patriotic" and "Christian." Such "mothers" groups have sprung up in many American cities. Although in many cases, they are autonomous, separate groups, they are nevertheless linked together by a common program of action, and more specifically by a continual interchange of letters among the leaders, and of literature and speakers. All of these groups are loyal supporters of Father Coughlin, Gerald K. Smith and the indicted seditionists now on trial in Washington. And they all make political capital of the very natural anxiety felt by every mother with children in the service.

A very interesting survey of this subversive group appears in the July issue of the *Woman's Home Companion*, an article entitled, "The Mother Racket." It names six of these un-American "mothers" groups as the

most influential: the Mothers of Sons Forum; We, the Mothers, Mobilize for America, Inc.; American Mothers; Loyal American Mothers; National Blue Star Mothers of America (formerly Crusading Mothers of Philadelphia), and Mothers and Daughters of Pennsylvania.

The Mothers of Sons Forum was founded in Cincinnati in 1939 by Mrs. Josephine Mahler, to keep America out of war. By June, 1940, she had 65,000 names on petitions against enactment of the Selective Service Act. The present leader is Mrs. Lucinda Bengel, rabidly isolationist, more worried about the motives of our Allies and what she calls the "Russian menace" than enemy ideologies. Though not specific, she claims a large number of active members, a large number of inactive ones who contribute funds which enable Mrs. Bengel to visit other leaders, hire halls and print pamphlets.

We, the Mothers, Mobilize for America, Incorporated, of Chicago, one of the largest of these groups, is led by Mrs. Lyril C. Van Hynning, who sees her followers as "rather stupid" women who "will work hard for me, and, that's what is important." Among her favorite projects are: "Women's Voice," an eight-page monthly publication for 20,000 subscribers; an impeach-the-President movement; and an attempt that was made to get members and friends of We, the Mothers, elected as delegates to the Republican convention, to help nominate what is called a "na-

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Protestant Student Wins Hillel Inter-Faith Award

Jean Stuart (second from left), member of Student Christian Association and its president from September, 1943, to January, 1944, receives the first annual Burton J. Furman Interfaith Award established at Brooklyn College through the B'nai B'rith Hillel Foundation there by Mr. and Mrs. Morris Furman in memory of their son, Ensign Burton J. Furman, who died a hero's death when the aircraft carrier USS Lexington went down in May, 1942. The award was voted to Miss Stuart by an interfaith faculty committee on the recommendation of Dr. Isaac Rabinowitz, Hillel director; Prof. H. H. Hintz, adviser to the Student Christian Association, and Prof. Harriet Griffin, adviser to the Newman Club, who voted her the student who made the most outstanding contribution to interfaith relations at Brooklyn College. Shown with Miss Stuart are Mr. and Mrs. Furman. To the left is Dr. Harry Gideonse, president of Brooklyn College.

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Rosh Hashonah Reveille of the Jewish Soul

By RABBI WILLIAM B. SILVERMAN
Temple Emanuel, Gastonia, N. C.

AS the old year fades away into the shadows of the past, to be deposited in the impregnable vaults of time, we have assurance that history will not sound taps for suffering Israel. The New Year beckons us to renewed hope as reveille summons the invincible Jewish spirit to victory.

As we apply military vocabulary to civilian life, the terms, taps and reveille, are becoming increasingly familiar. Taps, the bugle-sound that ends the day of toil and training, ofttime echoing the conclusion of mortal struggle—and reveille, the call to action, to awakening — to a new day, another opportunity for effort and service.

Rosh Hashonah brings the sound of reveille to the Jewish soul. It is more than a New Year. It is a resurgence of hope, a revitalization of faith, a rebirth of the Jewish will to live—a call to spiritual action.

Throughout the ages, the Shofar has summoned us to faith and prompted us to mobilize all our spiritual resources to combat evil, defeatism and tyranny. It is this spiritual reawakening—this provocative declaration of a New Year, a new opportunity to go forward, to advance to God, that has ever characterized the Rosh Hashonah of the Jewish soul. Others may yield to the sound of defeatism blasting forth into taps—taps for justice, taps for progress, taps for democracy. The Jew maintains a moral alert for the summons of the shofar sounding reveille, calling to his soul to awaken to

renewed hope, to the pursuit of justice and righteousness among men.

Modern Israel must not give ear to the ubiquitous sounds of defeatism, apathy and indifference echoing through the world, for they constitute taps for Jewish aspiration. Rather must we sensitize ourselves to hear the still, small voice of God, with its assurance of ultimate justice. We must develop a hyperacuity to the religious reveille that arouses the Jewish soul to faith and action.

Let the Rosh Hashonah sound the true call that compels a reconsecrated Israel to maintain this moral alert. With the voice of God speaking to our hearts, and the sound of the shofar vibrating in our souls, Israel must constitute itself as the Shofar of Civilization, blasting forth with a great Tekiah for universal victory of the spirit in accordance with the will of God.

Rosh Hashonah commands us to draft God into the ethical barracks of Jewish life. Allied with God, Israel has the supreme certainty that taps will never be sounded over the ideals we proclaim. Confident of divine materiel, the Jew asserts with conviction: "Adonoi li, lo iro. The Lord is with me, I shall not fear."

When you hear the sound of the shofar, O Israel, remember that it is calling to your Jewish spirit, arousing you to faith, beckoning you to hope, and summoning you to consecrated action; for, it is the reveille of the Jewish soul.

*To all our good friends—in the trade throughout the
country and in the armed forces throughout the
world—we send our sincere greetings
for a New Year that will bring
Victory and Peace*



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DALTON, GEORGIA

To Guadalcanal and Back

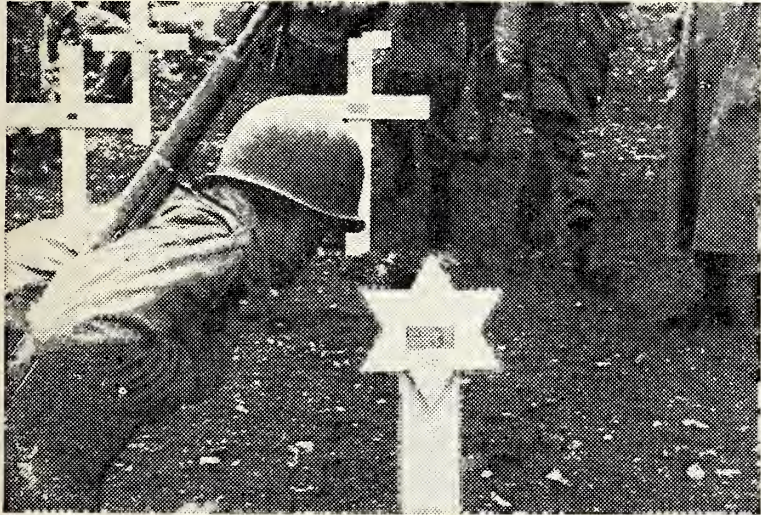
Told by Lt. Comdr. Samuel A. Isquith,
U. S. N. R.

Courtesy Jewish Welfare Board

Lieutenant Commander Samuel Isquith, of Brooklyn, N. Y., was medical officer aboard the Vincennes when that vessel was torpedoed and sunk off Guadalcanal. He remained at his post throughout the torpedoing attending the sick and wounded. He is believed to be the last man who left the Vincennes. When he was finally rescued, he worked for days without sleep aboard the rescue ship, helping the wounded survivors of the lost Vincennes. He is a brother of Commander Solomon Isquith, who was decorated for valor at Pearl Harbor.—THE EDITOR.

IT was 2 o'clock on the morning of August 7, but no one aboard the U.S.S. Vincennes was asleep. Quietly and at low speed we were edging into the harbor at Guadalcanal. We

were there to land Marines, destroy enemy defenses on the island and take over, if we could, an almost completed air field on the island. Our arrival was covered by darkness. There was



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no enemy fire, but we knew that there would be plenty the moment we were discovered.

We were well into Guadalcanal Harbor by 2:30 a.m. The order to man the battle stations came over the loud speaker system. I hurried aft to the after battle dressing station, on the double, carrying half my clothes, and my usual gear, consisting of a .45 automatic pistol, gas mask, lifebelt and flashlight and two chocolate bars stowed away in my gas mask cover.

Everything was in readiness. There was nothing to do at the battle station but wait. This is the worst part, waiting and thinking, from minute to minute and hour to hour. I had my detail help clip ammunition to ease the strain. I helped too.

At dawn our ships opened fire. The big guns, growling at the rising sun, bombarded the shores of Guadalcanal with a continuous barrage. Firing continued throughout the morning and at 11 a.m. our loud speakers spoke: "The Marines have landed and have the situation well in hand." We cheered and shouted for joy.

The Japs had been caught flat-footed and had not replied to our fire, but we all knew that they would do so soon enough. At about 11:58 a.m. our anti-aircraft guns went into firing position. A few moments later, Jap heavy bombers came in on us from the north. They gave us a rough 20 minutes.

At 3:30 p.m. there was another air attack, much longer and stronger than

(Please Turn to Page 62)

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T'AIN'T FUNNY

(Continued from Page 49)

the end of that month, printed copies in abundance were given out free as a joke card in a joke shop in Boston. Printed copies were also found on street cars and elevated trains in Boston. Most important, copies appeared in a number of defense plants in the Greater Boston area.

A columnist, non-Jewish, on one of Boston's newspapers, received a letter dated Roxbury, Massachusetts, March 15, 1943, signed "Anti-Semite," with one of the paragraphs reading: "Just wait until our boys come back—you perhaps have heard some of the remarks that have been made about getting the Nazis, the Japs, and coming home and getting the Jews."

This was followed by the insidious doggerel: "The First American," which many thought funny and which proved disastrously effective: "The First American" inundated the nation around Thanksgiving of 1942. Within a period of several days copies were found circulating in such communities as Rutland, Vermont; Columbus, Ohio; Duluth, Minnesota; Chicago, Philadelphia, New York City and Boston. Columnists in mid-western newspapers promptly attacked the doggerel as Nazi propaganda.

The doggerel goes like this: "The first American killed in Pearl Harbor—John J. Jeunessey," and depending on the version, there is a recital of a number of heroic exploits of known American heroes in the present war to whom may be given credit as "The First." But whatever the version, the last line invariably reads: "The First American to get four new tires—Abie Cohen." Often the name Cohen is substituted by some other obvious patronymic, usually Finkelstein or Goldstein.

Luther Conant ably exposed the doggerel in a full-page article in the December 23, 1942, issue of PM, which contained statements by John C. Cullen, whose name appears in almost every version, and by Mrs. John J. Powers, mother of John Powers, also frequently named. Both Mrs. Powers and John Cullen severely castigated the doggerel as scurrilous material and disruptive propaganda.

Nevertheless, many innocent persons, and even newspapers and publications enjoying nationwide circulation, including official organs of reputable

business establishments and labor unions, and even of training schools for military service, were deceived. Because of the number of official naval publications that carried "The First American," the Navy Department issued a directive on June 21, 1943, condemning "material which, whether humorously or not, disparages or belittles any American or Allied racial or religious group."

With the coming of Spring the propaganda drive burst into song with a malevolent parody of the well-loved, patriotic "Marine Song," variously titled "The Marine Hymn," "Jewish National Anthem," "The Marine Song," "Kosher Air Wardens," and "Onward Christian Draftees." The parody made its appearance in March of 1943, and spread like a conflagration throughout the nation. The opening lines go like this: "From the shores of Coney Island looking Eastward to the sea, stands a Kosher Air Raid Warden, wearing V for Victory." During the rendition, such lines as these are heard: "Only Christian boys are drafted" and "They will find us Jews selling boots and shoes to the United States Marines."

The final stanza of the parody has these lyrics:

"So when peace has come to us again
And we lick Hitler, that louse,

You will find a Jew is ruling you
In Washington's Great White House."

Distribution of this piece of scurrility, throughout the Spring and Summer of 1943, was concentrated upon the personnel of war plants and military installations. The impressionableness of youth certainly was taken into consideration, for with the arrival of September and the opening of school, children of school age were cultivated. And it caught on! The tune is catchy. The boys and girls sing the parody. And printed and handwritten versions have been found in the possession of school children, even of grammar school age.

The implication is obvious. However, merely a cursory reading of daily newspapers and current magazines and the lie evaporates. To cite just a few items: The article by Richard Wilcox "Landing on Engobi" in the March 13, 1944, issue of *Life*, reporting the exploits of Leon Goldberg, a captain of a company of the 22nd

(Please Turn to Page 70)

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A Jewish Report From Holland

The following is the most comprehensive, up-to-date report on the pligh of Holland's Jewry yet published. The author, who must remain anonymous, fled Holland toward the end of December, 1943, and is well known to Labor Zionist circles in Palestine for whom he prepared this report, based mainly on facts that had become known to him while still in Holland, and also containing some information that reached him subsequently.—**THE EDITOR.**

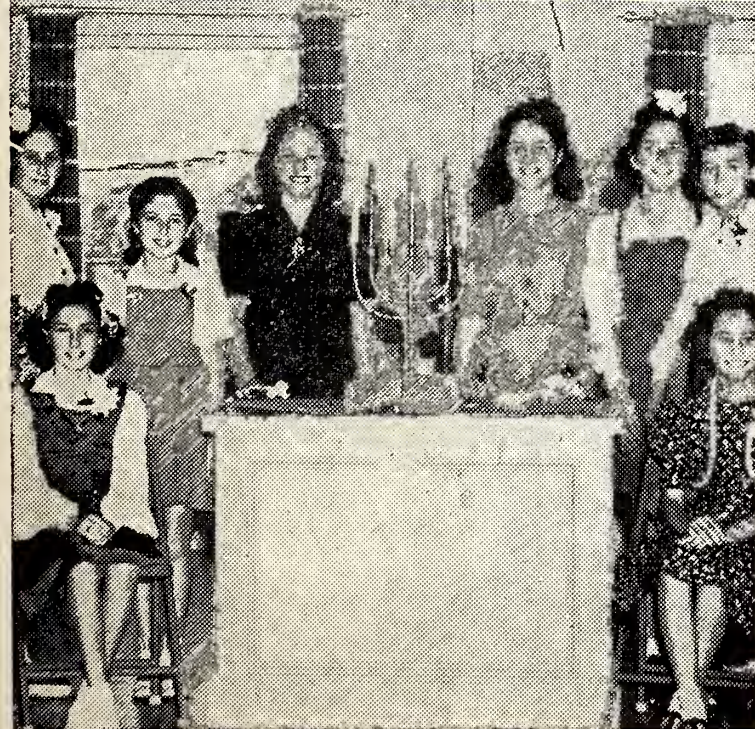
THIS report is not meant to shield anyone. It will mention names; it will reveal renegade Jews, one or two, who have entered into a pact with the foe and helped hang their brethren; it will reveal the quislings who fluctuated between collaborationism, their consciences and the fury of the Dutch people, it will tell of the bravery and great sympathy shown by the Dutch, the average man, **THE PEOPLE.**

At the end of 1939, Holland numbered 120,000 Jews who declared themselves as such in all official registries. Probably there were ten thousand more who had accepted Christianity or, on general principles, preferred not to be known as Jews. In addition there were about 20,000 Jewish refugees in the country. They had come

from Germany, Austria and other countries where life for the Jews had become unsafe, and had sought sanctuary in the country which was Jewry's traditional refuge for many centuries. There were, besides, about 6,000 Jews married to non-Jews. The total Jewish population of Holland, on the eve of the war, was about 156,000. Of these, about 100,000 have been deported to forced labor camps and death centers in Germany and Poland, and the rest have either fled the country, are in hiding or are still in concentration camps in Holland.

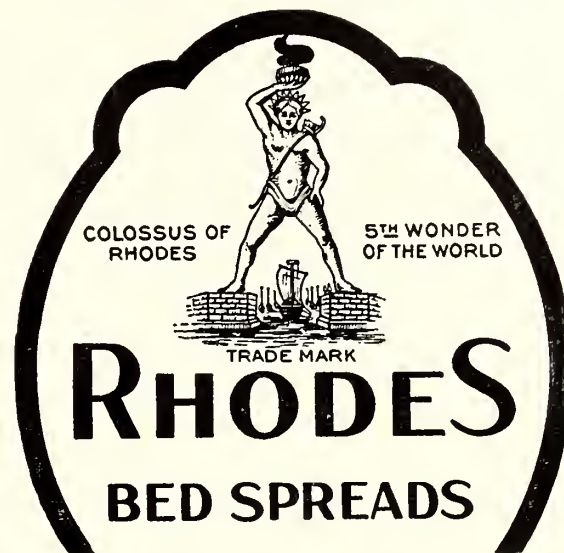
Jews Volunteer for Concentration Camps

In Vught (Noord-Brabant Province), a big concentration camp for non-Jews (Please Turn to Page 57)



Tomorrow's Jewish Leaders Learn About Jewish Past
Boys of Aleph Zadik Aleph and B'nai B'rith Girls participate in religious and cultural programs sponsored by these B'nai B'rith youth organizations as part of their intensive activity of preparing Jewish youth for Jewish leadership.

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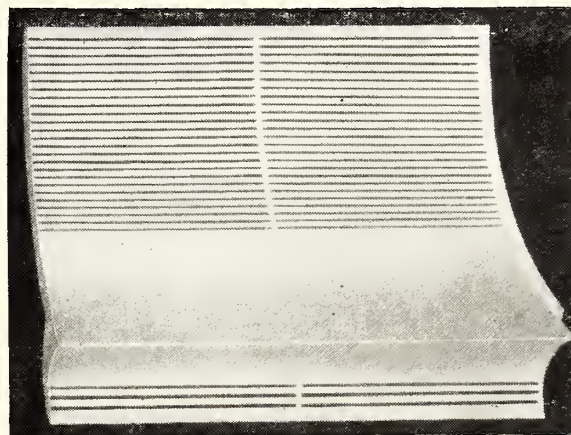
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According to the Z. O. A. National Headquarters, "Palestine Speaks" will bring these well-known stage and screen personalities before the microphone as guest performers in dramatic stories about the tremendous accomplishments of the Jews in Palestine.

With Ben Graner of "Information Please" as the regular announcer for the series, "Palestine Speaks" will drive home in living terms the pageant and drama of building a nation on the world's oldest frontier.

The weekly program-recordings are designated to bring before the American public the positive merits of the Zionist case by demonstration, rather than argument or special pleading. According to the Z.O.A. National Headquarters, "Palestine Speaks" is designed as a vital instrumentality to dramatize in a cogent way the contributions made by Jewish Palestine to the Allied war effort, and how the

people of Palestine are meeting the challenge created by the homelessness of the Jews of Europe.

Among the true stories on the nine-month broadcast schedule will be dramatic tributes to the Hadassah, the Jewish National Fund, and the Keren Hayesod, for their outstanding contributions to the development of Palestine.

The program recordings will be broadcast under the individual auspices of the Zionist Districts where each airing occurs.



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REPORT FROM HOLLAND

(Continued from Page 55)

was erected. Later, as an adjunct, a work camp for Jews was erected. The architect of this camp, Harry Elte, a Jew, was released from the notorious concentration camp at Westerbork and ordered to construct Vught's work camp. It was well-built and people were glad to go and live there, believing that thus they might escape a more violent fate. In April, 1943, all Jews not residing in the provinces of Noord-Holland, Zuid-Holland and Utrecht, were ordered to Vught. It was no longer voluntary. They were advised to take as much of their possessions as possible, and families were assured that they would not be separated.

The Jews were told that a big confectionary works would be set up at Vught. Some German Jewish refugees had had prior experience at this work. The products of the factory were to go to retail businesses in the Reich. Many Jews solicited permission to go there. Many were glad to give themselves up to the Gestapo when told that they would not be punished and would be allowed to proceed to the factory camp. Naturally, all promises were proved lies. On arrival, the Jews were immediately despoiled of their possessions and families were separated. The food was good at first. The Joodsche Raad, the Jewish Council, was ordered to provide necessities for whatever work the Jews were told to do. One day the Joodsche Raad was ordered to purchase ballet shoes for the best-looking young girls at the camp. The girls were then ordered to dance before the Nazi officers and entertain them . . .

Children Deported to Death

Some weeks after Vught was crowded to capacity the children were suddenly assembled for removal to the camp at Westerbork. One parent was permitted to accompany each child between three and twelve years of age. Children above that age were not permitted the escort of any relative. Of the unescorted children nothing is known. They vanished from Westerbork. The reports are that they were deported to Poland's death chambers. Soon after the children had been taken to Westerbork, sick adults and persons over fifty were also taken there; the mortality at that camp was appalling, especially among the children. Some families lost as many as three children there. In 1943 epidemics were rife at the camp. In September, when eight thousand Jews were reportedly at Westerbork, the camp was suddenly quarantined. The diseases which swept all Holland—diphtheria, scarlet fever, poliomyelitis — took a heavy toll at Westerbork, although numbers are unknown to this writer.

Essential Jews

Of the plight of those that remained in Vught little is known. It is not certain whether the confectionary works were ever constructed. At any rate, none of the Jews at the camp were ever employed in these works. The big Philips Radio concern, however, did put up a factory at the camp in which "political criminals," non-Jews, and

Jews are employed. The Jews were kept in a separate section. Life was slightly less difficult for the "Philips Jews."

Let it be said here that the Philips concern worked hard to save its Jewish employees from deportation and incarceration. Several hundred Jews were employed by Philips in the town of Eindhoven. Foreseeing that the Nazi authorities would soon demand the dismissal of all Jews, because they did not wish them to mix with "Aryans," the Philips concern, as a preventative, organized the Jews into a special section known as Sobu section, and demanded of the Nazi authorities special protection and privileges for the Sobu Jews. Jews from everywhere else were deported, but not the Sobu Jews. When the Philips factory at Vught was established, it was rumored that even there the Sobu Jews would receive special protection and enjoy special privileges; that, as a matter of fact, they would reside in a village all their own. These Nazi promises were broken, along with others. In September, 1943, the Sobu Jews were deported to Vught and treated nearly the same as the other Jews. But some of them had anticipated such a fate, and were assisted by their Gentile neighbors to "escape" or "submerge," which means—go into hiding.

Quislings Protect "Elite Jews"

Dutch officials and public functionaries are a very correct and bureaucratic breed. Their integrity is beyond the shadow of a doubt. Bribery is non-existent. Any order emanating from those in authority was carried out religiously, though perhaps slowly, before the Nazis introduced their "efficiency." Dr. Fredericks, secretary-general of the Ministry of the Interior, is a weak Dutch official, who professed to being an anti-Nazi and yet deemed it his duty to remain at his post. His explanation, and that of others of his ilk, was that it was by far better and wiser for a non-Nazi to retain his post with the government, than to relinquish it to a Nazi. The non-Nazi, these people implied, can hold up or delay German orders and save individuals from internment and death. At first opinion in Holland was divided about these officials, but now opinion is unanimous that while there is some truth in their claim that they can do some good by remaining at their posts, the extent and the quality of that "good" is relatively smaller than the moral evil committed by them through their so-called passive collaboration.

As for the good that Fredericks did:

He succeeded in saving a number of so-called "elite Jews," well-known civil servants, jurists and engineers. A similar accomplishment can be claimed by Professor Van Dam, who is a far more extreme collaborationist than Fredericks. He was appointed by the Nazis to the post he now occupies, that of secretary-general of the Ministry of Education and Culture. He saved some Jewish professors, musicians, etc. Fredericks and Van Dam's

(Please Turn to Page 60)

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A NEW YEAR FOR JEWISH YOUTH

(Continued from Page 17)

which says that when the Israelites gathered at the foot of Mt. Sinai, ready and willing to receive the Ten Commandments, God said to them: "I am about to present you with the most precious of treasures, a gift beyond compare. Possession of this gift will bring not only satisfaction and joy to yourselves but peace and happiness to the whole world. What pledge or guarantee will you offer that this treasure, this gift of the Torah, will be properly guarded and safely preserved throughout the generations?"

To this the Israelites replied, "Think of our forefathers, Abraham, Isaac and Jacob. Is not our glorious past a sufficient guarantee that the Torah will be safe in our hands?"

"No," came God's answer. "Such a guarantee is not good enough. I cannot accept it. No people can live on its past alone. No nation can live solely by the merits of its founding fathers."

"Then think of the Prophets who will arise in our midst; of the great men in every generation who will uphold the Torah in days to come. Let them be the guarantee," pleaded the Israelites.

"No," came the answer again. "This pledge also I cannot accept. A people's treasure cannot properly be preserved and made to become the possession of all by the loyalty of a select few alone."

At last, the Israelites after much thought offered their children as security. "Our children," they exclaimed, "will be our pledges. For we shall ever try to teach the Torah to our boys and girls, our young men and our young women."

"This is truly an excellent security," came the reply from God. "This pledge I accept."

It was then that the Israelites became the proud possessors of the Ten Commandments and the rest of the Torah.

Among the Jewish organizations in this country, which have made an earnest effort to grapple with the serious challenge to Jewish survival occasioned by the war, is the B'nai B'rith. In the preamble to B'nai B'rith's constitution,

one reads: "B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith." In the spirit of the preamble and in compliance with the pledge which our forefathers made at Mt. Sinai, B'nai B'rith has set in operation machinery which will shortly establish the largest Jewish youth organization in the country.

Already B'nai B'rith maintains Aleph Zadik Aleph, a youth organization for boys of 14-21. The B'nai B'rith Women have organized similar chapters for girls of high school age throughout the country. Early this fall, Aleph Zadik Aleph and the B'nai B'rith Girls will come under the coordinated direction of the newly-created B'nai B'rith Youth Commission. The two organizations will function independently but along parallel lines. Together they will constitute a nation-wide B'nai B'rith Youth Organization for Jewish boys and girls of high school age.

The establishment of this youth organization, under trained professional supervision and volunteer leadership, will usher in a new era in American Jewish life. In accordance with the primary objectives of B'nai B'rith, this youth organization, unlike other Jewish youth organizations, will not propagate one particular doctrine or viewpoint of Jewish life, nor will it favor a partisan approach in those matters that divide Jewish life.

This new youth organization will foster a broad Jewish educational program that will imbue Jewish youth with an understanding and appreciation of their heritage as well as their duties and obligations as citizens in a democracy, and as participants in and leaders of the Jewish community of tomorrow.

The Bible mentions the fact that when the Israelites escaped from Egypt and approached the Red Sea, they thought themselves trapped. In the

(Please Turn to Page 103)

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The Jewish Mr. Information Please

By LARRY HEXTER

"ASK me a question. I've got an answer." That might well be the slogan of the Jewish Information Bureau, headed by Bernard G. Richards.

To the Jewish Information Bureau, located at 103 Park Avenue, New York City, daily comes a barrage of questions on Jewish subjects, from Jews and from non-Jews, from all states and from as far away as Alaska. The head of the Bureau, Bernard G. Richards, or B. G. R. as he is commonly known, does all the answering.

Though there are no encyclopedias or prize money for questions, there are plenty of \$64 questions, like the one scribbled on a postal card, "Can you tell me what Judaism is?"

The Jewish sage, Hillel, once got a question like that—for a definition of Judaism "al regel achath," (on one foot) and the accommodating Hillel broadcast a reply which has come down the hookup of time. Hillel said that all Judaism was comprised in loving God and one's neighbor.

But B.G.R.'s reply went into more detail. The average man is apt to feel cheated if you answer his question in no more than two sentences. Richards, in reply, sent a list of articles and books on the subject of Judaism, which may not have succeeded in clarifying the questioner's problem, but must certainly have instilled in him a spirit of contemplation.

Then there was the good lady who applied to the Jewish Information Bureau for aid in locating some singer to intone pleasant Jewish melodies by her bedside while she convalesced from

Mr. Bernard G. Richards, veteran newspaperman and Jewish leader, has a unique hobby. It is called the Jewish Information Bureau. Jews and non-Jews alike write to him seeking information about Jews. Many of the questions are minor, but some are significant inquiries from people whose later utterances, based on his reply, are not unlikely to have far-reaching consequences.—THE EDITOR.

an operation. The Bureau was able to help her.

Prize Questions

"Do you know of any strictly kosher restaurant in Ithaca?" was another which proved terrifying for a moment, but the Bureau was able to discover a place where the matzoh ball soup was unimpeachable. The Information Bureau tries to accommodate, whenever possible. The only time it has drawn the line was when a questioner, who said he had matrimonial intentions, wanted the Bureau to advise him how he might contact a Sabbath-observing blonde.

Even on marriage, questions are not taboo, provided they are not requests for match-making. Thus, a very fine young Christian woman, a graduate of one of the best Eastern colleges, came into the offices of the Bureau, requesting information on conversion to Judaism. She was contemplating marrying a Jewish young man. Mr. Richards gave her several pamphlets issued by American rabbinical organizations on the subject. He heard no more.

Here are some other questions that have come to the Bureau:

"Was Columbus a Jew?"

"What was the original name of Walter Winchell?" (It wasn't Rankin asking.)

"Can you give me some information about the so-called Protocols of the Elders of Zion?"

The number of non-Jews who write for information is striking. Non-Jews preparing college theses or articles communicate with the Bureau. In the files of the Bureau are to be found letters from Collier's Weekly and Time Magazine thanking for assistance in clarifying some Jewish topic.

The Jewish Information Bureau may be said to be the hobby of a man whose activities have embraced all the major Jewish fields. Originally, B.G.R. was a newspaperman—and still is. He sprouted his first literary wings in Boston on the staff of the Boston Post and the Transcript. Subsequently he was associated with the New York Globe, the Herald Tribune, and the Morning Telegraph.

Taught Brandeis Zionism

In those days in Boston, Louis D. Brandeis was rising to fame. In the Jewish community of Boston, his name provoked much speculation and some awe. He was looming to the fore as "the People's Lawyer" but seemingly aloof from all Jewish associations. Richards, with others, helped to weave the ties of Brandeis to the Jewish community.

Leaving Boston with its Cabots, to dwell among the Cohens of Manhattan,

B.G.R. in association with the late Jacob De Haas launched an English-Jewish publication—the Jewish Chronicle.

From a literary and Jewish point of view, the paper was a decided success, but financially it was a weekly headache, and Richards and De Haas who were young then suffered with it for a year. Incidentally, one of the frequent contributors to this paper was James Fuchs, whose story has recently been told by Louis Adamic in his book, "From Many Lands." Fuchs, a scintillating intellectual, lived in direst poverty. At his death, however, came word that he was the beneficiary of a \$20,000 estate in Vienna. Adamic got this story from Richards, and Adamic incidentally goes into lyric ecstasy in praising Richards' book, "Discourses of Keidansky." "Discourses of Keidansky" appeared in 1913.

Why didn't Richards follow up immediately this book which was so well received? B.G.R. himself is silent on the subject. Perhaps he does not know, but we think we know. Was it not because writing humor is such a painful business? The difficulties which the editors of the American Magazine had in getting Dunne to do his weekly Dooley stint, have almost become a legend. The humorist must drip with blood and tears for every grain of laughter he creates.

Richards created Mr. Keidansky—and everywhere this Jewish gentleman was received in the hearts of the people—but then instead of continuing with him, B.G.R. deviated to other paths. He became secretary of the newly created Kehilla with which Dr. Magnes, Schiff and Marshall were associated. He was one of the organizers, and for many years prominent in the American Jewish Congress and in the Zionist movement. He also became active in Democratic politics and served with several important governmental bureaus, such as the National Emergency Council, the Federal Depositors Committee and the Immigration and Nationalization Service. He was also chairman of the Foreign Language Division of the publicity bureaus in the national campaigns of the Democrats for the past 12 years.

B.G.R. is still a copious contributor to the Jewish press and besides this serves as a consultant for one of the major English publishing houses in the country.

The Jewish Information Bureau is just a hobby with him. A hobby which serves a very good purpose. So valuable a purpose, indeed, that behind it is a council composed of such men as Dr. Joshua Bloch of the New York Public Library, Prof. Salo Baron of Columbia, Jacob Fishman of the Jewish Morning Journal, Louis Lipsky, Carl Sherman and Louis Levine, to mention a few.

Forest fires last year burned over a total of 31,854,124 acres of United States woodlands.—Science News Letter.



A Solemn Moment as the Hebrew Union College of Cincinnati dedicates Old Glory

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REPORT FROM HOLLAND

(Continued from Page 57)

Jews were not to be deported and, for their own safety, were interned with their possessions and their nearest of kin, in a castle called De Schaffelaar, near Barneveld. Fredericks had been given definite assurances regarding their safety. The castle had a big park: five hundred persons were housed in a manor building and in barracks. The quarters were crowded, but not uncomfortable; every family was permitted its own cupboards, its own table, linen, etc. Visits, receipts of mail and parcels, uncensored and unrestricted at first, were gradually curtailed until they were entirely forbidden. In August, rumors began to circulate that the Barneveld Jews would be deported to Westerbork, where epidemics were raging and from where many inmates were deported to Poland. It is reliably reported that Fredericks inquired of the German authorities about the future of the Barneveld Jews, but was given assurances that they would not be removed. About two days later, at dawn, all the inmates were loaded into autobusses with only as much luggage as they could carry, and within two hours the camp was cleared. They were carried off to Westerbork. As of February, 1944, they were still there. Apparently, Fredericks' protection was still effective.

Renegade Jews

Sterilization of Jews was introduced at the beginning of 1943, and there were some cases even as early as 1942. The first submitted to this mutilation

were Jews who were married to non-Jews and were interned in Westerbork. They were given the choice of sterilization or deportation to Poland. If they submitted to such mutilation voluntarily, they were exempted from wearing the "Shield of David" on their garments, from carrying an identity card with "J" stamped on it, and were even permitted to travel, to work at labor of their choice, provided it was not in the professions.

All women up to 45 and all men up to 80 are required to undergo these operations. The operations proceed slowly because surgeons are reluctant to undertake this work. In the hope that their "next" may never come, or at least not so soon, many have registered voluntarily for sterilization and have thus temporarily been spared deportation to Poland. Some Dutch doctors have sought to save the Jews from mutilation by certifying that their patients are already sterile through other causes, but the Germans generally refuse to accept such attestations. Dutch doctors have refused to perform these operations, which are carried out under the supervision of Doctor Meyer of the S. S. But a renegade Jew has been found, Dr. Lichtenstein of Bonn, a refugee in Holland, who has become very prosperous from the rewards given him by the Nazis after he agreed to assist them in sterilizing Jews.

Another renegade Jew is Dr. Weinreb, an Austrian economist, a natural-

(Please Turn to Page 85)

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Mr. Merkwirdig's Frustrations

By BERNARD G. RICHARDSON

Mr. Bernard G. Richards, veteran editor, leader in the American Jewish Congress movement, and founder and director of the Jewish Information Bureau, who scored as a humorist with his "Discourses of Keidansky," published in 1913, introduces in the following article a new character, Mr. Merkwirdig, who may be the famed Keidansky resurrected.—THE EDITOR.

WE have often heard the complaints of leaders and workers for Jewish organizations who had experienced difficulties in interesting men of means and standing in their communal activities. This is the story of a man who had encountered all kinds of obstacles in his endeavors to give his services or at least present his ideas to a number of institutions and causes. He was no stranger to these enterprises, had in fact supported them generously for years, though as a non-active and distant sort of member; but when he wanted to come closer to them and personally participate in their labors, he found that he could make no headway, whatever. The chief trouble was—but first let me explain the circumstances from the beginning.

We shall call our friend, the applicant for a communal hearing, Samuel Merkwirdig, because that isn't his name. He had for years been subscribing to various funds and contributing to a number of organizations of which he was a member. Being a very busy and hard-working businessman, he could not go to meetings or give his personal attention to the different public enterprises. However, he regularly read all reports, perused the Jewish press, and without manifesting any

deeper interest in these problems and needs, he nonetheless made certain observations, developed certain opinions and ideas which he intended at the proper time to bring forward and put to the test of practical application. The proper time came when he retired from business and made preparations to devote himself to some leisurely thinking and reading and to labors for the welfare of the community.

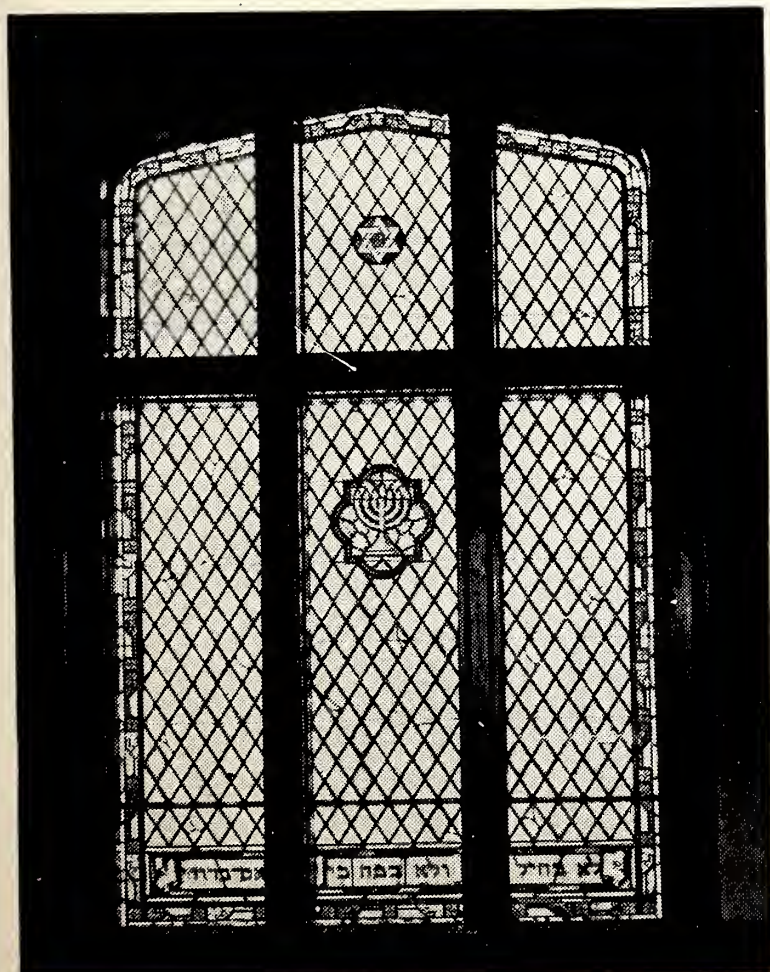
The first thing was to approach the presidents and executives of the different organizations, who always wrote him such cordial letters and welcomed him so warmly to their dinners and money-raising rallies and outline to them the thoughts which have for years been running through his mind.

Mr. Merkwirdig Begins His Odyssey

He drew up a list and made ready for a whole series of interviews covering a wide range of Jewish communal endeavors. He thought he had suggestions and plans calculated to improve the work in their several fields.

There was the X, all out for a huge membership, but not knowing what to do with them. Mr. Merkwirdig had some notions about that. He proceeded to see the president. After delays and postponements he was told

(Please Turn to Page 89)



This photo is a view of stained glass windows in the chapel of the Hebrew Union College in Cincinnati. The windows were presented by the H.U.C. Alumni Association recently.

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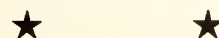
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OUR HIGH RESOLVE

(Concluded from Page 45)

be called upon to make. The Synagogue must become once more the focal point of all our interests and activities, as well as a source of education for ourselves and for our children.

A true evaluation of the importance of the Synagogue will inevitably and perforce lead us to the next logical step—Zion. A clear comprehension of our national aspirations, coupled with a loyal devotion to them, must become the sine qua non of our very existence. The cobwebs of confusion that becloud the minds of many Jews as to the basic issues involved in Zionism must be swept away permanently, and they must be replaced by lucid thought and conscientious support. It might be advisable to add that this should be accompanied by the retention of unwavering loyalty to our own government, and a readiness to lend a willing hand in the reconstruction of the Jewish communities on the European continent. That there exist no contradictions whatsoever in the expression of these loyalties has already been the subject of countless articles and books, and thus requires no discussion at this point.

It would be superfluous indeed to emphasize the compelling obligation upon every American Jew to contribute his utmost toward the war effort until the very moment that the last shot is fired. It equally goes without saying that every American Jew should resolve to negate the malicious lies propagated by our enemies as to our faulty social behavior, by living an exemplary life, and by helping his neighbor to do likewise. We must constantly be conscious of the fact that by living carelessly we not only hurt ourselves, but exercise a pernicious influence on the cause of our people as a whole. In addition, we must lend our whole-hearted support to those organizations that are solely dedicated to the task of combating anti-Semitism—a malady malignant not only to the Jew, but a cancer on the body of Americanism and democracy as well.

If the blasts of the Shofar on this Rosh Hashonah will but serve to awak-

en our hearts to the pressing necessity of reforming our lives in accordance with the principles briefly outlined in the preceding paragraphs, they will have accomplished their purpose indeed. The days ahead will surely exact of us deeds and sacrifices greater than ever before. We pray that God may extend His guiding hand over our loved ones, that He will spare our brave sons, and speed their triumph. May we prove ourselves worthy of the great role we will be called upon to assume both individually and as a people, and may the years ahead of us be filled with peace and prosperity.

GUADALCANAL

(Continued from Page 53)

the first. Our gun crews took a good toll of enemy planes and our fighters drove off the rest. But I knew there was going to be plenty of trouble before this was over. We were all tensely expectant. I forgot to eat that day.

The next morning, Saturday, August 8, our landing forces unloaded supplies from our transports. There was no further shelling. The Japs had evidently fled into the hills toward the west.

That afternoon, we really got it. Twenty-seven heavy Japanese bombers swooped in on us. Our guns opened up, including the main batteries. I could feel the ship vibrate under the impact of heavy bombs exploding nearby. The Vincennes suffered a "near miss" off our starboard quarter. There were some minor casualties from enemy strafing, and my own work began in earnest.

At 8 o'clock that night the secure signal was given and I left my battle station and went to my cabin. I felt uneasy. Outside the night was dead black. Perhaps I had a premonition that really serious trouble was on the way. I got out a picture of my wife and sons and, wrapping them in waxed paper, carefully placed them between the leaves of a Jewish Welfare Board

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The Year in Music

By DAVID EWEN

In an article that is compact and erudite, the distinguished music critic and historian, David Ewen, reviews the contributions of Jewish composers and conductors during the past Jewish calendar year, thereby sketching the musical panorama of two seasons.—THE EDITOR.

AS we contemplate the music season that has passed and single out those events of Jewish interests that were of more than passing significance, one stands out luminously: the discovery of a major new personality, who, completely unknown a season before, is today familiar to music lovers everywhere. He is twenty-five-year-old Leonard Bernstein, unquestionably the most significant new musical personality of the year. Called upon, at the last moment, to substitute for the ailing Bruno Walter, he conducted the New York Philharmonic with authority and self-assurance which showed that conducting came naturally to him. Since that momentous debut (which was heard not only by a crowded Carnegie Hall audience, but also by a radio public of several million), he has appeared as guest conductor with many of our great orchestras. Sincerity, integrity, a capacity to penetrate to the essence of a musical work, and a consummate command of music and orchestra men are qualities that stamp him a definite baton personality and one who will assert himself more and more forcefully as he gets more opportunities and experience.

from sincere and moving emotional impulses.

Jews Make the New Music

As a matter of fact, much of the outstanding new music heard last year was the work of Jews—another forceful indication of the predominating



DAVID EWEN

role that Jews play in American music. William Schuman, who three years ago was the first composer to be honored by the Music Critics Circle, produced a new work, *Symphony for Strings*, which is a further step in the evolution of this highly gifted young composer. The critic of Modern Music characterized this work as "the best integrated and, in many respects, strongest of his larger works." Another new Schuman work heard last year was the William Billings Overture, based on actual themes and melodies composed by the great American hymn composer.

(Please Turn to Page 66)

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GHETTO SURVIVORS

(Concluded from Page 18)

Army officers have managed this camp since our occupation of Italy, Chief Martin is its real ruler.

I asked him if he wanted to go to Palestine.

"No, indeed," said he. "I want to go to Berlin and be a policeman there!"

At Ferramonti, too, I met Lav Mirsky, former conductor of the orchestra at the Royal Opera House at Belgrade. Mirsky had been caught by the Germans in 1941 in a Balkan village, jailed in solitary confinement for 14 days as hostage for the good behavior of the town, and then put aboard a train and sent to the Italian border.

There he was manacled by the Italian carabinieri, though the officer apologized and said he would not treat him that way were it not for the Germans. He even adjusted the handcuffs solicitously, so they would be more comfortable on his wrists.

Mirsky, during his years of internment, became the real spiritual leader of the Jewish community, but he also spent much of his time in training a choir for the Catholic priest of Ferramonti and in arranging with artists to decorate the priest's chapel with scenes from the Way of the Cross. He also helped to organize schools for the children.

"I had to keep busy," he said.

Last Sunday afternoon I went to the Bari Opera House, where Conductor Mirsky directed a fifth-rate Italian orchestra of 90 musicians, and lifted them to heights of which they had never dreamed, in a program of Mozart,

Chopin and Rimsky-Korsakov. Since Mirsky had no clothes fit to appear in public, we had outfitted him in a discarded British officer's uniform, and we paid him ten dollars for the performance.

Foxhole Tshuvah

(Concluded from Page 21)

had still caught a true glimpse of its spirit. I stood at his grave a few days ago, and repeated the El Moleh as I faced the Mogen David, which was bedecked with an American flag on Memorial Day.

A chaplain's heart is often heavy, especially when tragedy hurtles itself close to home. On three occasions, the Graves Registration Officer informed me of men who were found with Bibles in their hands, in which I had inscribed "L'chayim v'livrochov. . ." The life which God in His inscrutable wisdom has seen fit to give them is that of Olam Haboh: they will surely live on in the hearts and lives of us whom the Almighty has spared. Theirs is a true immortality.

That's all for now, except this. When you folks at home repeat the Yizkor on Yom Kippur, please add a little prayer for Benny, for Meyer, for Hymie—yes—and for Gus, too.

A saving of 40 million pounds of lead foil has resulted from the substitution of paper wrappings on cigarettes and smoking and chewing tobacco.—Domestic Commerce.

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Thanks - American Red Cross

Acknowledging the great contributions of American Jewry to Red Cross accomplishments, Mr. Basil O'Connor, newly-appointed chairman of the American Red Cross, expressed his deep appreciation for the work done, at the same time calling upon the Jewish people of the country over for a continuation of their efforts on behalf of the Red Cross. Mr. O'Connor, who is a member of the executive committee of the National Conference of Christians and Jews, and who succeeds the late Norman H. Davis as Red Cross chairman, arrived in Washington July 24 to take up his new humanitarian duties.

"Reports from every part of the country which I have recently examined all indicate the widespread and valuable participation of Jewish organizations and individuals in Red Cross work. It is with utmost gratification

that I have reviewed these reports. The contributions which the Jewish people have made through the Red Cross to humanity, the single-minded purpose with which they have approached the task of relieving distress and suffering, and the energy which they have displayed at all times, form an outstanding and glorious record.

"The American Red Cross is fully aware of the debt which it owes to these men and women, both as individuals and groups, and is grateful indeed for the splendid work they are doing. They have contributed materially to the successful accomplishment of Red Cross tasks, and I sincerely hope these efforts will be continued without let-up."

Chairman O'Connor was born in Taunton, Mass., January 8, 1892, and (Please Turn to Page 104)



Mrs. Lewin-Epstein, "Mother to the American Soldiers in Palestine," surrounded by a group of smiling G.I.'s at the Red Cross Club in Jerusalem. In the past year she has entertained 8,000 such soldiers in her home.

—American Red Cross Photo

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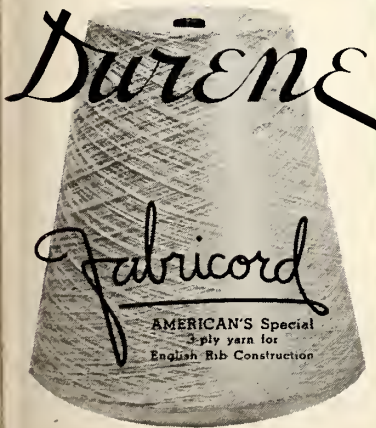


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THE YEAR IN MUSIC

(Continued from Page 63)

Merton Gould, the gifted radio maestro, and a composer of great inventiveness, had two new works performed — highly ingratiating music which found great favor with audiences everywhere. They were "An American Salute" (utilizing for its principal theme the old American tune, *When Johnny Comes Marching Home*) and "Red Cavalry March"—musical tributes respectively to our own country and to the heroic Red Army.

As highly pleasing addition to the symphonic repertory was made last season with the collation of the most famous melodies in Gershwin's opera *Porgy and Bess* into a sort of symphonic synthesis. Thus, though Gershwin is dead, a new Gershwin symphonic work made its appearance, proving once again (if such proof is necessary) that his music remains deathless.

Other outstanding new works heard last year include Aaron Copland's tribute to *The Common Man*, introduced by the Cleveland Symphony Orchestra; Isadore Freed's *Pastorale* and young David Diamond's *Psalm*, both featured by Pierre Monteux on the programs of the San Francisco Symphony Orchestra; Marc Blitzstein's moving tribute to the Negro, *Freedom Morning*, performed by the Philadelphia Symphony; Marion Bauer's *Concertino for Oboe, Clarinet and String Quartet* (in the French tradition), introduced by the League of Composers; and a very poignant choral tribute to Abraham Lincoln entitled *Abraham Lincoln Walks at Midnight*, successfully featured by the Mendelssohn Chorus in Pittsburgh.

Famous European refugee composers now permanent residents of this country helped enrich the season last year. Darius Milhaud, greatest of living French composers, was heard on symphony programs throughout the country through two new works, *Suite Provencale* (which was also recorded by Victor) and *Opus Americanum No. 2*. Arnold Schoenberg's latest work, *Varia-*

tions for Organ, was heard, also Karol Rathaus' *Polonaise Symphonique*.

It is superfluous to add that concert life was made rich and fruitful last season throughout the country through the interpretive genius of great Jewish conductors, violinists, pianists, singers, etc. But a few artists should be singled out. Bruno Walter celebrated his fiftieth anniversary as a conductor, and he was given a magnificent tribute. Efrem Kurtz, the brilliant conductor of the Monte Carlo Ballet became the principal conductor of the Kansas City Symphony Orchestra. Georg Szell's conducting of the Wagnerian music-dramas at the Metropolitan Opera House was among the high peaks of musical achievement during the year. So was Artur Schnabel's cycle of Beethoven piano sonatas under the auspices of the Friends of Music. Andre Kostelanetz toured the country as a guest conductor in the serious and semi-popular repertory and proved a great favorite wherever he performed.

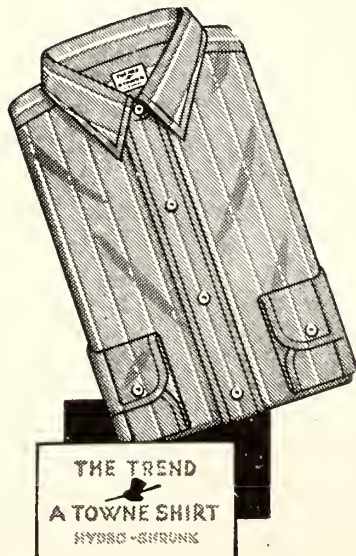
Hebrew Music

There were some unusual concerts of Hebrew music. A second annual festival of Jewish music (comprising examples of ritual, Chassidic, and secular works) was sponsored by the American Chapter of the Religious Emergency Council of the Chief Rabbi of Great Britain; the most important works heard included *Hebrew Suite* by Julius Chajes and Joel Engel's *Chabad*. An annual competition to be known as the Ernest Bloch award was established by the United Temple Chorus of Long Island for the best new composition for women's voices based on, or related to, a text from the Old Testament.

The Park Avenue Synagogue, under the musical direction of Cantor David Putterman, continued the successful experiment it inaugurated a year ago: conducting an entire Friday evening service with music written especially for those prayers by outstanding com-

(Please Turn to Page 79)

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Refugee Women Plant Their Stakes

By JEAN JAFFE

The well-known woman-reporter and former Palestine correspondent meets Jewish refugee women, hailing from atmospheres of wealth and learning, who have struck out for a life on the soil and are making good. Interlinked with today's and tomorrow's headlines, these tales are more than personal stories, they are contemporary Jewish history.—THE EDITOR.

WERE your breakfast eggs to bear a visible sign of origin, you might one morning come across some whose life story is closely linked with the fate of three refugee women and their careers as chicken-farmers in the United States.

Russian-born Feige Lifshitz, who lived in Leipzig for many years, is a widow with two adult sons, one in Britain and one in Palestine. She tells her story with disarming simplicity:

"I didn't know a word of English when I arrived here in 1940. I was wary of cities and people as a consequence of my experience in the years since Hitler. I felt that farm life might suit me."

A Personal History

Standing in front of the "barracks" which house 4,000 leghorns, Mrs. Lifshitz, a comely, motherly woman with a smile fanning out from her clear blue eyes across her suntanned face, told her story in fluent English, acquired within the last four years.

She has also acquired the reticence of farm folk and spoke slowly at first, using her words sparsely. But she was profuse in her solicitude for our comfort. She became voluble with discussing her new home now under construction. It will be equipped with a streamlined frigidaire and other modern appurtenances. Up until recently she had lived on another farm in the same vicinity, but then the U. S. Navy found that it needed her particular spot, and Mrs. Lifshitz had to move. The money she received in the transaction plus the profits she had accrued from her chicken farming, she invested in this new home.

"I am happy here. After the war I hope to have my sons with me. I hope they will make their home here."

Names Are Story-Tellers

Mrs. Lifshitz is one of the most recent recruits among the farmers in this chicken-farming area which stretches on both sides of the Jersey Highway, between Lakewood and Tom's River. The majority of the farmers are Jews, as the names on the R.F.D. (Rural Free Delivery) boxes and the frequent mezuzahs on the doors indicate. The more freshly painted names are German-sounding names, those of refugees, recent comers to the area. All of these farmers received guidance and assistance from the Jewish Agricultural Society. The farms are their own and privately operated, but the farm implements and the chicks are purchased through a cooperative and the products are sold through a cooperative.

With buying and selling entirely on a cooperative basis, competition is eliminated, and good neighborliness facilitated.

A little girl was tagging after Mrs. Lifshitz, nestling to her—Irene Wolf, a neighbor's daughter. The company of children is ever so agreeable to Mrs. Lifshitz who has known the warmth of a large, closely-knit family, at her father's home in St. Petersburg and in her own home in Kiev and Leipzig. Her father was a prosperous fur merchant, her husband was a lawyer. So bitter

(Please Turn to Page 77)

Named to Civilian Advisory Committee



Mrs. Alfred R. Bachrach (pictured above), chairman of the Women's Division for the National Jewish Welfare Board, was named recently by the Army as one of a group of 14 outstanding women to serve as a Civilian Advisory Committee on WAC recruiting for the Second Service Command, covering the states of New York, New Jersey, Delaware and Eastern Pennsylvania.

The appointment was announced by Major General T. A. Terry, commanding general of the Second Service Command, at a meeting in the Waldorf-Astoria Hotel. In establishing the committee, General Terry outlined the Army's need for "many thousands more WAC enlistees." Assisting him in presenting the Army needs and requirements were Lt. Col. Charles W. Campbell, supervisor of WAC recruiting, and Major Cora Webb Bass, WAC staff director.

Similar groups of prominent women are being organized at the request of the War Department in other service commands throughout the country. They will sponsor and support WAC recruiting drives in line with the Army's expanding WAC program. Other duties will include the setting up of local centers and training courses for interviewers.

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WHITNEY, S. C.

THE JEWISH WAR VETERANS

(Continued from Page 46)

When the tens of thousands of Jews who had served in the American Expeditionary Force were demobilized at the close of the World War, they too took steps to organize. For a time there were again two separate organizations of Jewish Veterans. Anticipating an ultimate merger, the Hebrew Veterans of the War With Spain changed its name in 1918 to the Hebrew Veterans of the Wars of the Republic. Since all of the members lived in New York, they combined in Manhattan Post No. 1, which is still in existence as the original post of the present J.W.V.

In 1919, when the Jewish Veterans of the World War took the initiative in sponsoring the historic parade and mass meeting in the old Madison Square Garden to protest against the pogroms in Poland, officials of the two organizations decided the time was ripe to amalgamate. The union was achieved in February, 1920, when Maurice Simmons, a former national commander-in-chief of the United Spanish War Veterans, was elected commander-in-chief of the Hebrew Veterans of the Wars of the Republic.

Three years later, at the suggestion of the late Nathan Straus, an honorary member, the name of the organization was changed to the Jewish Veterans of the Wars of the Republic, and David Solomon, of Brooklyn, was chosen commander-in-chief. In that same year Brooklyn Post No. 2 and Harry Cutler Post No. 3 were instituted. Solomon was succeeded by Morris Mendelsohn, a veteran of the Spanish-American War, who founded ten Posts when he came into office—six in New York City and one each in Jersey City, Boston, Cleveland and Providence. When he turned over the commander's title to the late Julius S. Berg of the Bronx in 1928, there were twice that number. The convention that elected Berg commander-in-chief (he was the first World War Veteran to head the J.W.V.) adopted the present name, Jewish War Veterans of the United States. Since 1930, the

following have served as commanders-in-chief: Harold Seidenberg, of Boston, 1930-32; J. George Fredman, of Jersey City, 1932-33; William Berman, of Boston, 1933-35; Abraham Kraditor, of Brooklyn, 1935-36; Harry Schaffer, of Pittsburgh, 1936-38; Isador S. Worth, of Camden, N. J., 1938-39; Edgar H. Burman, New York, 1939-40; Fred H. Harris, of Meriden, Conn., 1940-41; Benjamin Kaufman, of Trenton, N. J., 1941-43; and Archie H. Greenberg, of New York, the present commander.

From 1932 there has been a decided growth of our organization both in membership and achievement. Our 300 posts located in all important cities are taking an active part in promoting American ideals, combatting subversive movements, and building inter-faith good-will and understanding. J.W.V. is officially credited with starting the Boycott of Nazi goods and services on March 20, 1933. Under the leadership of J. George Fredman, P.N.C., the boycott developed not only into a world-wide movement, but became the most effective non-military weapon against Nazi tyranny.

J.W.V. also took the lead in combatting un-American groups and individuals. The German-American Bund, the Silver Shirts, the Brown Shirts and similar subversive groups of the 1934-1940 era could not stand J.W.V.'s attacks and expose and either folded up or went underground. Christian Front and Christian Mobilizer groups in New York, Brooklyn and other large cities could not compete with pro-American meetings held everywhere under J.W.V. sponsorship. Some of their leaders were jailed, and Joe McWilliams found it desirable to emigrate to the midwest. Our disclosures were valuable for the Congressional Committees investigating un-American activities and the Federal Bureau of Investigation.

In the last decade the J.W.V. has been represented on all governmental committees and agencies dealing with

(Please Turn to Page 80)

Best Wishes for a Happy and Prosperous New Year

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Rights for the Jew

By DR. OSCAR KARBACH

Dr. Oscar Karbach, former Secretary of the Jewish Association for the League of Nations, Vienna, Austria, and present member of the Institute of Jewish Affairs, discusses a proposal by Morris D. Waldman, vice-chairman of the executive committee of the American Jewish Committee, to substitute an international Bill of Rights for individuals for a special minority right status for Jews in postwar Europe. He gives his reasons for labeling the proposal impractical and dangerous.—THE EDITOR.

MR. Morris D. Waldman, vice-chairman of the Executive Committee of the American Jewish Committee, has touched off a revolution in concept and maneuvered an ideological "putsch" through an innocuous article in the current issue of the committee's organ, Contemporary Jewish Record. Mr. Waldman attacks the principle of national self-determination and, in particular, the minority treaties enjoined on certain states by the victors in 1918 and guaranteed by the League of Nations. This system "has proved to be impracticable and unrealistic," according to Mr. Waldman, and should be abandoned in favor of another formula—an International Bill of Rights, which in its turn "will probably be characterized . . . as unrealistic." The exchange of utopias, under a veil of fashionable commonplaces, constitutes a repudiation of the basic idea of the Jewish assimilationists since the days of the French Revolution. Their claims for admittance as full-fledged members to the ethnic master-groups on the basis of common language and common culture is completely abandoned. In the future Europe, as envisaged by the author, Jews shall enjoy complete equality merely as "individuals."

It is not an easy task to find a fitting framework for this new concept, intended, of course, to exclude the status of national minorities for the Jews. The whole pattern of European national states has to disappear and a vast array of political devices must be set in motion in order to provide the skeleton of such a framework.

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ADOLPH GUYES
President Sidney J. Stern Lodge

SIDNEY J. STERN LODGE CITED

In the special campaign for the sale of Series E bonds, needed to make its quota, Greensboro, N. C., went over the top largely through the efforts of the Sidney J. Stern Lodge of B'nai B'rith.

Chairman McPheeters, of the Bond Committee, in congratulating the community on the success of the campaign, stated that it was largely through the efforts of Greensboro's civic organizations that success was made possible, and that special credit was due to the local B'nai B'rith lodge.

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T'AIN'T FUNNY

(Continued from Page 54)

Marines; and Burriss Jenkins' article "Back from Hell" in the *Boston Evening American* of the same date, recounting some harrowing experiences in the South Pacific of Marine Captain Arnie Edelstein. There is the fascinating story in the Taunton (Massachusetts) *Daily Gazette* of May 31, 1944, recounting the amazing exploits of Lt. David Besbris of the United States Air Force who was with the Canadian Air Force before Pearl Harbor. And Captain Alfred Friendly's interesting collection of anecdotes entitled "Where There's a Yank, There's a Way," in the *Saturday Evening Post* of May 27, 1944.

Toward the end of July, 1943, the propaganda line took a new twist and degenerated into obscenity and assumed the infamous cloak of the smutty joke which has captivating powers with a certain type of mind. There are two versions and both appeared in printed and other duplicating forms. One obscenely, ridicules the industrial war effort with the thought that it is futile for the worker to apply his fullest effort in his job, for all he can gain will be to "save the country for the God-Damned Jews." The quotation is the last line of this vile writing.

Concentration of distribution of this valification was in the defense plants all over the nation. The printed word was supplemented by oral repetition and by scribbling upon walls, especially in the head henses of these plants.

Still another screed in the form of an ode began to be circulated in October, 1943. In mimeographed form, this propaganda piece made its appearance in the Navy Yard in Boston. Behind a comic mask there is a lengthy reiteration of the dastardly lies of slackerism and profiteering by Jews recited in all the previous libels. In addition, the libel maliciously ridicules the integrity of an honored and respected Christian gentleman from Massachusetts.

In December of last year a comic poem appropriate to the holiday sea-

son, with its ostensible theme of good will distorted to impart a message of hate, was utilized. While the pattern of distribution in defense plants was followed, copies were also studiously scattered in the business sections of small communities. Humorously, though insidiously, the poetic effort impliedly urges a boycott of merchants of the Jewish faith. The last line ends with an approval of Hitlerism, reading: "Dammed if I don't think Hitler is right."

It is true that all the statements in the seven pieces recounted are gross lies, and can be proved lies, as all vicious generalizations about any group can be proved lies. But Hitler never had any compunctions about the use of lies. He recognized that "even from the most impudent lie something will always stick."

What we are experiencing is an improvisation of a cleverly developed, carefully planned, well organized propaganda drive. In the book, "Nazi Conquest of Danzig" by Hans Leonhardt, published in September, 1942, Chapter 9 is entitled "The End of Danzig Opposition," and gives a vivid picture of anti-Semitism. At page 324 the author states: "This sort of propaganda (anti-Semitic) went on day after day in all varieties of bad taste, in 'songs' and in poetry." Last March, a witness, testifying for the Government in denaturalization proceedings brought against a former German-American Bund member, charged that the defendant whenever he travelled carried small cards containing anti-Semitic literature which he left in public places.

But it must be clearly understood that in the main, American citizens were responsible for transmitting the propaganda, undoubtedly in most instances innocently and as a joke. This was according to a plan; a plan that utilizes the Nazi-developed technique of modern anti-Semitism which Edmond Taylor describes as "Goebbels'

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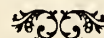
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CHARLOTTE, N. C.

Jerusalem Jottings

By DAVID DAINOV

David Dainov, for many years editor of the Zionist Record of South Africa and now a resident of Palestine, has caught in brief jottings the poignant and humorous sidelights of life in Jerusalem.—THE EDITOR.

REFUGEE CHILDREN

As I entered this home in which the young refugees are housed, joyous shouts of boys at play greeted me. I imagined there were hundreds of them, so boisterous was the hub and noise. There were only 26 there, lads recently arrived from Yemen where they had gathered from neighboring countries. Many had been away from their home environment for many months. Some no longer remembered, after the lapse of years, that they had had a home. Now these dark-featured lads, who for a long period led a wild nomadic existence, were safely ensconced in a nice home in Jerusalem, spotlessly dressed in clean garb, fed wholesome food, and sleeping in comfortable beds.

About the beds. The morning after their first night, most of them were found sleeping on the floor. They just couldn't accustom themselves to sleeping in beds. Some had never slept in them before, most had not lain in beds for a long time, past all memory.

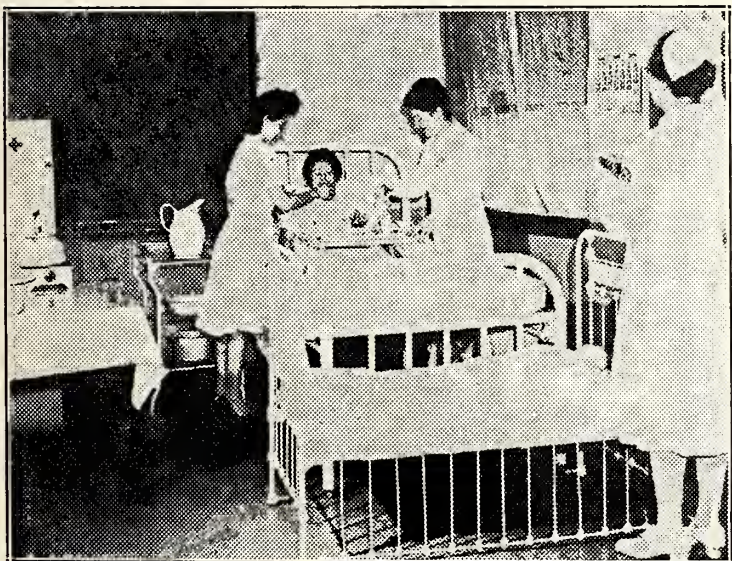
One often hears of refugee children arriving in Palestine dressed in tatters. I asked the superintendent of the home if this was true. "True enough," she said, led me into the basement and pointed to the heap of piteous things which these children, not so long ago,

called clothes. Fantastic rags. An exhibition of these in New York and Johannesburg, London and Melbourne, Montreal and Buenos Aires would tell the story of these children more eloquently than any reporter's narrative.

The children arrived in Palestine carrying their belongings in improvised luggage, made from orange boxes and stray pieces of woods. The locks were queer contraptions made of rusty nails and odd pieces of iron and bore witness to the resourcefulness of these mites. The superintendent showed me their "furnishings": blankets consisting of sewn together, worm-eaten old cloth which also served them as beds in their nomad wanderings.

The children had brought yet another thing with them. It was their collective possession. Covered in rags that were in the children's opinion "decorative," was an object which had bells and tin jewelry sewn on it. We undid the crude tangled coverings and saw a Sefer Torah, a Holy Scroll. This scroll, acquired by the children in some mysterious manner at the beginning of their odyssey, accompanied them all through their journeys and wild adventures. The history of this rare scroll is unfamiliar even to the children. But

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"Room 10" at the Jewish Community Center, Washington, D. C., with all equipment, has been turned over to the local Red Cross chapter as an outright gift. Here home nursing classes are held for persons of all faiths. Above: corner of "Room 10" with class in progress, Mrs. Elios Gelman, Red Cross nurse-instructor, in foreground. Right: entrance to Community Center, Nurse Gelman and members of a class.

—Photo American Red Cross.



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The Mood of Dedication

By RABBI ROBERT P. JACOBS

Congregation Beth Ha-Tephila, Asheville, N. C.

AS the European phase of the war comes to its climactic end, we Jews in America gather in worship on Rosh Hashonah. The mood is a combination of misery and hope; misery over the extermination of millions of our brethren, hope that out of the hellish war of our day a new and bright fellowship of man will come. The essence of Jewish teaching is optimistic, founded on faith in the progress of God's will on earth, realistically facing the concrete tasks of the moment as still another opportunity to be co-partners with God. Rosh Hashonah's message must be heard; to it we must hearken; upon it must we base our programs of action.

For Rosh Hashonah is the time of the year when programs are made up. Let us use the inspiration of the New Year to see clearly the importance of all our tasks. Let us plan the future in dedicated mood.

American Jewry has come into its own as the world's strongest and most responsible Jewish community. Upon it, to a great extent, depends the future of world Jewry and of Judaism. From this great fact stem a dozen "therefores."

We must consciously accept our world role. This can have but one corollary: an educated, alert American Jewry. Our adults must study and participate in current Jewish events.

Our children must have a "functional education," a systematic preparation for participation in Jewish affairs a decade or two from today. No leader, no parent can afford to shirk this all-important task. The spirit of Rosh Hashonah will aid us to dedicate ourselves to it.

(Please Turn to Page 95)



RABBI ROBERT P. JACOBS

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Daily Service Between Baltimore, Md., and
Piedmont and Valley Section

JERUSALEM JOTTINGS

(Continued from Page 71)

they solemnly declare that it is this that has brought them safely to the land of their fathers.

BOOKS

For some time I had noticed an old book shop on Ben Yehuda Street, with a disorderly display of pamphlets and publications in a window that had not, judging by the quantity of accumulated dust on its panes, been washed for at least a decade. I had stopped before it several times, but hesitated to walk in. One morning I opened its door. A resonant, deep-throated "Shalom" greeted me before I had yet crossed the threshold. The proprietor introduced himself and said that I should not have hesitated to come in sooner. The fact that his book shop was dilapidated and not orderly did not reflect on the value of the Hebrew books he had to dispose of.

"Believe me," he said, pointing to the window, "if I had that cleared, I should not be able to recognize the

place myself, and how would I expect others to recognize it?"

He then asked my name. When I told him, his eyes lit up.

"God in Heaven," he exclaimed, "I have been waiting for you for twenty-eight years."

I looked about me nervously. What was I to make of this? The bookshop owner had in the meantime climbed on a ladder and after raising a minor dust storm by disturbing a pile of old books and magazines lying on a high shelf, he descended with a small Hebrew volume which he handed to me.

I was amazed, for this was a volume consisting of an address delivered by an uncle of mine, famous in Russia some seventy years ago as the Slutsker Maggid. The address was dedicated to the then reigning Tsar. It was an excellent edition and neatly bound.

I told my host I wished to purchase this rare family heirloom. "Naturally," he replied, "why do you think I kept

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B'nai B'rith Hillel Foundations Raise Large Sums for United Jewish Appeal and Other Jewish Agencies

Over \$25,000 was raised this year for the United Jewish Appeal and other Jewish relief, cultural, and war service agencies through United Jewish Student Funds sponsored and organized on college campuses by the B'nai B'rith Hillel Foundations. AZA Chapters also raised substantial sums for similar purposes. Here Elaine Horwitz and Marvin Jenevsky, co-chairmen of the United Jewish Student Fund of the Ohio State University Hillel Foundation, present \$1,200 check for United Jewish Appeal to Simon Lazarus, treasurer of the United Jewish Fund of Columbus. This check represents part of the record-breaking \$2,700 raised through the Hillel United Jewish Student Fund at Ohio State University.

Season's Greetings and Best Wishes

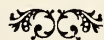


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Sanford LL 4-Yard Sheetings**



SANFORD, N. C.



New York Representatives
TURNER HALSEY CO.
40 Worth Street

A QUARTET OF BUDDIES

(Concluded from Page 28)

the bunch, sharp-faced, ever-grinning, and, somehow, a bit younger sounding in his talk than most of us. His name is Bernard De Stefano. A New Englander from Providence, R. I.

A Jolly Italian

De Stefano is Italian. Like Shea, he is Roman Catholic, and very persistently states that he is religious. I have met him only recently, but he is so much like many of the Italian boys with whom I grew up that it seems to me that I have known him all my life. Just about 19 years old, he has hardly faced the problems of the civilian world. He is sociable, at times mischievous, and at practically no time thinks about his fellow soldiers in terms of race or religion.

Brooklyn-Scarred Goldberg

The fourth of the quartet is Robert Goldberg, a tall, gaunt-faced, bespectacled Jewish soldier from that inevitable place—Brooklyn. Once a Brooklyn College student, he still bears its scars. He is rather quick-witted, sarcastic, and, after a while you get to like him. His ship was torpedoed before he landed in this country. He talks about that incident rather fully and he is proud that he has been in peril for his country. Goldberg is patently Jewish in that his name stamps him and in that he freely speaks of Zionism and allied Jewish issues. But he is acceptable in the same sense that the Greek is taken for granted, and as Shea is, and De Stefano.

blend for the melting pot. When Emma Lazarus wrote, "Give me your tired, your poor huddled masses," she must have had in mind the parents of Evangelos Karayiani, whose parents came from Greece; the parents of De Stefano, whose own folks came from "somewhere in Italy," now battered by bombs; the parents of Shea, who came from Eire, and the parents of Goldberg, who came from the steppes of Russia or the marshes of Poland.

These men make America. Their backgrounds, their education, their blood and their attitudes are the threads which, woven together, make the United States what it is.



DR. ISRAEL GOLDSTEIN

So here they are, four men—Greek, Jew, Italian and Irishman. All Americans, with traits to set them off one from the other. They make the perfect

Z. O. A. To Hold 47th Annual Convention

The 47th Annual Convention of the Zionist Organization of America will meet in four-day session beginning Saturday night, October 14th through Tuesday, October 17th, in Atlantic City, N. J., Dr. Israel Goldstein, president of the organization, announced here today. Sessions will be held in the Hotels Breakers and St. Charles.

Daniel Frisch, of Indianapolis, Ind., has been named chairman of the Convention Committee which includes in its membership outstanding Zionist leaders from all parts of the country.

To meet the requirements of the O.D.T., in view of war-time transportation restrictions, representation to the forthcoming convention will be considerably reduced in accordance with changes unanimously adopted by the National Administrative Council and Executive Committee of the Z.O.A. In place of the former unit of representation of one delegate for each 50 members, Zionist districts and units will be entitled to elect one delegate for the first 50 members and one additional delegate for each additional 300 members.

In view of the substantial increase of the Zionist membership this year, representation to the forthcoming convention has thus been cut "to the bone," the national Z.O.A. headquarters further announced. In addition, alternates have been asked to attend only in the absence of regularly elected delegates.

*Season's Greetings and Best Wishes to All Our Many Jewish Patrons
for the Holidays*

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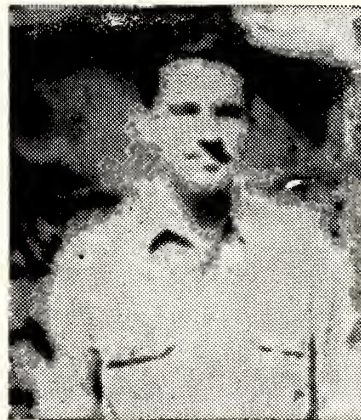
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OUR GOAL

To Get Every Man To Give

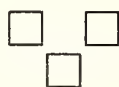


With these words Sergeant Irwin Adler of the 364th Station Hospital, somewhere in the Pacific, sent a money order for \$210 representing the contributions of twenty-two Jewish servicemen to the United Jewish Appeal for Refugees, Overseas Needs and Palestine. "Every man here (including our two Jewish officers) wants you to know that we are aware of your problems and that we desire to help," the Sergeant said in his letter, in which he emphasized that he and his comrades were deeply concerned with the plight of the Jews in Europe and the need for the upbuilding of the Jewish Homeland in Palestine. The United Jewish Appeal's \$32,000,000 nationwide campaign will provide funds for the three-fold rescue program of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service.

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TO GUADALCANAL AND BACK

(Continued from Page 62)

prayer book, which Chaplain H. Cerf Strans had given me weeks before at Pearl Harbor. I buttoned the book in my shirt pocket, on the left side. Then, fully clothed, I got into my berth and lay there thinking of my family, wondering how they would get along if something should happen to me.

At about 1:45 a.m. that morning (Sunday morning, August 9) the loud-speaker suddenly clicked into life and a voice gave a sharp command: "All hands, man your battle stations." Even before I reached mine, which was at the stern of the ship some 60 feet aft of my cabin, they were blasting us—from the air, from the sea and from under the sea. Even below decks, the roar of exploding shells was deafening. Casualties began to come in, some serious. With the help of two pharmacist mate assistants and the ship's chaplain, I went to work.

Dressing stations as a rule are shut off from the rest of the ship as much as possible. Ours is supposed to be one of the safer places, out of the way of those who must do the fighting, and sufficiently private for the doctor to work without unnecessary interruptions. It was not so isolated, however, but that I could feel the shuddering impact of a direct hit forward and below our compartment, then two more in quick succession.

At about 2:05 a.m. the loud speaker spoke again: "Our seaplane hangar has been hit and is now afire." A moment later: "There has been a direct hit in the fire-room." Then the communication system itself was shot away, but I did not know that at the time. I noticed that the deck beneath my feet was tilting a little toward port side. I paid little attention to this at the time.

A doctor has his own job to do, taking every ounce of his skill and demanding complete concentration. I continued my work of dressing the casualties, plugging wounds and controlling hemorrhages as best I could. When I had taken care of the last man, I opened the dressing room door aft and called out to topside asking if the order to abandon ship had been given. There was no answer. Dead silence. The deck, I noticed, was now listing at about a 25-degree angle. I ordered my detail and casualties to topside.

The order to abandon ship had been given 25 minutes before. We had not heard this order because the communication system and telephone line had been shot away. A fierce fire was raging amidship. I could see that the Vincennes had only a few minutes more floating time in her. The whole super-structure was afire and she was rapidly rolling over on her port side. Her gun decks were awash.

We got the wounded into life jackets and, one by one, helped them down the side into the water on the port side. By this time the blazing superstructure began to crumble. Flaming beams toppled to the deck, cutting off my escape on the port side. At the same time, shells began exploding in the ready boxes. I hurried across the deck to the starboard rail and poised for a dive. I felt something sear into my right knee. I plunged into the dark

water some 20 feet below, narrowly missing the after starboard propeller blade. When I came up I tasted oil. Far off to my left, I could see our sister ship, the Astoria, flaming amidship, silhouetted against the sky. I swam as hard and as fast as I could, fearing that the sinking Vincennes would drag me down with her, or that I would be blown to bits when her depth bomb charges went off. I glanced over my shoulder and, by the light of the burning Astoria, I saw the Vincennes' rudder and propeller shaft high in the air, like a final salute. Then she went under. Seconds later, I felt a series of sickening underwater explosions. It was as though a rope had been yanked suddenly around my abdomen.

I began swimming slowly, herding other survivors together as best I could, thinking that if we stayed together we would have better chance of being picked up. I saw their faces were black with oil, and supposed that mine was also. We could see each other by the light from the burning Astoria.

The battle was not over. Many fighting craft were maneuvering in the immediate vicinity and we were in serious

(Please Turn to Page 106)

New Year's Greeting



RABBI FRED I. RYPINS
Temple Emanuel, Greensboro, N. C.

FOR the coming year, we extend to you our sincerest good wishes. May it bring the beginning of peace among the nations of the world. May it come with healing balm for those who have groaned in anguish and agony. May it commence to heal the wounds of the spirit so that hatred will not dominate among men.

May it be a year of light and faith in which we will make great resolves and live true to them. In it, may we find the upward road as we search zealously for the truth. In it, may we become worthy of this great land of liberty.

For you and your dear ones, may it be inscribed with God's richest blessing.

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POST-WAR FARMING OPPORTUNITIES

(Concluded from Page 35)

number of these people, preferably young Jews, married and with some capital, to settle on the soil.

City Man's Asset

The Jewish farmer brings to the farm a business sense and outlook, an aptitude to adopt quickly all improved methods of production and marketing. Not tied down by tradition, he experiments, pursues new paths. The proportion of marginal farmers is very low among Jews and we hardly find any tenant farmers among them.

We have it on the authority of a very reliable Jewish veterinary in the State of New Jersey, whose plant provides poultry vaccines for the poultrymen for domestic and foreign consumption, that Jersey Jewish poultrymen probably produce half of all the eggs that come from New Jersey, a state well known for the production of eggs.

Jews Rank High in All Farming

Among the 450 refugee farm families that the Jewish Agricultural Society helped to settle on land, a good proportion are located in New Jersey as poultrymen, and many of them now have fine flocks of high quality. They are producing food for victory and for the downfall of the enemy who drove them to our shores.

Jewish farmers also show aptitude in other phases of farming. There is no type of farming in which some Jews have not reached top rank. A Jewish vegetable grower on Long Island is the perennial winner of awards and trophies for his achievements in agriculture. The largest potato grower in famed Arcostook County, Maine, is a Jew, whose nephew runs him a close second. A Jewish floriculturist produces the largest volume and the greatest variety of flowers raised by a single individual in the New York metropolitan area. There is another Jew near Middletown, N. Y., in the Walkill Valley, who is probably the largest onion grower in the country.

The achievements of Jews in agriculture in this country are closely linked with the Jewish Agricultural Society. When the Society was founded at the beginning of this century, less than 1,000 Jews were on farms in this country. The purpose of the Society was to encourage and advance farm-

ing by Jews; it is maintained by funds derived from Baron de Hirsch foundations and by virtue of a revolving fund which these endowments created. For over forty years it has worked to establish a progressive Jewish farming class in the United States. In this effort it has gradually evolved a ramified program which comprises guidance to the prospective farmer, the grant of farm loans, a comprehensive agricultural education service, rural sanitation, farm employment and miscellaneous other activities, all designed to promote the interests of the Jewish farmer and his family.

The future growth and expansion of the Jewish farmer class in the United States presents a challenge. Nothing might help balance our uneven economic structure better than a higher proportion of Jewish agriculturists.

Some economists have claimed for years that there are too many farms in this country. But this does not seem to be the case with regard to modern and progressive farmsteads. Government economists believe that the American farmer will not only have an expanded foreign market in ravaged lands, but also an expanded domestic demand due to higher standards of living, high average employment and changed nutritional habits of a large part of our own population. Domestically, these economists foresee an expansion of 40 per cent in the consumption of dairy products, of 80 per cent in truck crops, of 20 per cent in fruit, over and above the five-year average of 1935-1939. It is estimated that at least 300,000 new farms will be needed to help supply these food requirements. This means the cultivation of an additional 40,000,000 acres to provide for the needs of the nation.

In recent years we hardly ever had such a selective expansion of farming as is foreseen for the postwar era, and this should mean an opportunity for many farm-minded Jews. Also this expansion will take place in those branches of agriculture for which many Jewish city dwellers turning to farming have shown special aptitude and preference. A clear sober approach and the proper utilization of any such possibilities that may appear after the war should give stimulus to a back-to-the-soil movement among Jews here.

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Refugee Women

(Concluded from Page 67)

were her memories of her years under the Nazis that she instinctively sought not only a new, but a different kind of life on her arrival here. Against the advice of friends who were sure that she was acting very foolishly, she invested her meager fortune in the chicken farm. She has no regrets. No nostalgia for her past life is discernible in this woman. She demonstrates again the creativeness of woman, her inherent ability to make adjustments and reshape the fabric of life from its fragments.

A couple of miles up the road, we met a woman who has acquired the reputation of a poultry farmer par excellence, with a record for proficiency the envy of the whole vicinity. She was Miss Sara Wurm, who had previously spent her life among books and intellectuals.

She came to greet us from the coops where she had been adjusting the automatic watering system for the chickens. A tall, lithe woman with a sensitive face, her voice is soft and her English polished.

"Yes, the work is hard and there is lots of it. Help is scarce. For a woman it means housework, laundry and kitchen chores in addition to farming. But here I am and I hope to remain here."

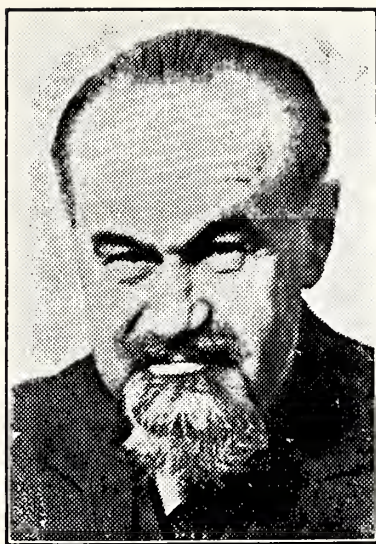
From Books to Chicks

She had invited us into her sitting room, then apologetically explained that she must leave us for a while. She was fortunate enough to have secured a farm hand through the Society and she must give him his lunch. "Men must eat, you know. Women just eat when they can."

On a table were stacked some old volumes—the Sefarim of her father and grandfather dating back a hundred years and more, some containing a record of the births, marriages, and deaths in her family. They bore the imprint of old Jewish publishing houses in Vienna, Lemberg and Warsaw. The bookshelves were filled with volumes in German, French, English and Hebrew, history and biography, belles-lettres and sociology. There were many volumes on Palestine. The nick-nacks too were Palestinian. On the walls were photographs of her forebears.

Her father, and his father before him, belonged to an old Chassidic family. Their piety and learning were set in a framework of wealth and aristocracy. They were among the leading hop growers of Lemberg and their produce was exported to distant lands. The intense orthodoxy in the home precluded Zionism, but Sara broke the family tradition and furtively imbibed whatever literature on Zionism she could obtain. At high school in Lemberg, and later at the University of Vienna, she worked for the Zionist movement with all the ardor and zeal of youth. She returned to her home city to teach foreign languages and continued to work for Palestine in an atmosphere which produced some of the foremost Zionists.

When, in 1936, Miss Wurm decided to emigrate, her first thought was, naturally, Palestine. Aware, however, that throngs of young people were eagerly



ISMAR ELBOGEN
author of
"A Century of Jewish Life"

Translated from the German by Moses Hadas; with an appreciation of the author by Professor Alexander Marx. xliii + 814 pages; colored end maps; bibliography and index. Philadelphia: The Jewish Publication Society of America. \$3.00.

waiting for their Palestine visas, and that the Chahntzim element trained for agricultural pioneering was what Palestine primarily needed and wanted, she surrendered her place to someone younger who answered Palestine's requirements more adequately.

She was a social worker for several years after her arrival here. But she found it unsatisfying and ungratifying. She sought more consuming work. With the aid of the Jewish Agricultural Society she is today Farmer Wurm, a gentlewoman to the last, a pioneer woman first.

Miss Wurm succeeded in luring her brother from a lucrative job as an engineer and he is now her neighbor on a farm down the road.

"If Not for This Farm, I Would Lose My Mind"

Mrs. Seraphina Rosemarin moved lumberingly about her grounds with a weariness which spelled profound sorrow, rather than physical weariness. She told us: "If not for this farm, I would lose my mind."

It was the confession of a woman tortured by foreboding. The expression of piercing sorrow, of barren waiting which throws a pall over everything that breathes of life. Mrs. Rosemarin, the wife of a Lemberg lawyer, came here a short time before the outbreak of the war on a family mission—to arrange for the settlement here of her family including a son, a daughter and a son-in-law. Before she could secure the necessary papers Poland was overrun by the Nazis. What followed made Mrs. Rosemarin's life a nightmare. For a short while she was able to continue to communicate with her loved ones. For the past four years it has been impossible. She can only pray for them and cling to hope.

Despite her trials, she attends to her chores studiously and proficiently, and her farm produce is splendid.

When we took leave of our hostess, her mood had changed and she was even smiling: "The Russians are not far from Lemberg," she said.

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J. D. C. Broadens Its Activities

THE establishment of the War Refugee Board, liberation of occupied territory and other factors have so widened the scope of the American Jewish Joint Distribution Committee that its allocations during the first six months of 1944 surpassed those which it made for the whole year of 1943. The J.D.C.—major American agency for the relief of distressed Jews abroad—appropriated \$10,459,472 between January 1 and June 30 of this year for rescue, relief and rehabilitation of refugees overseas. Its budget for all of 1943 came to \$10,453,052. There is every indication that the J.D.C. expenditures for the balance of this year will be accelerated because of the widespread operations of governmental and intergovernmental overseas relief and rescue agencies.

Over 70 per cent of J.D.C.'s total expenditures went into the work of rescue from and relief in the war-torn areas. The Joint Distribution Committee is today working closely with the War Refugee Board, UNRRA and the Intergovernmental Committee for Refugees, as well as with the Allied governments-in-exile. Operating in virtually every important Allied and neutral country, the J.D.C. is also bringing assistance to destitute Jews in the occupied lands.

J.D.C.'s program of rescue grows steadily. The past half year has seen expansion of the effort through every

available channel—through cooperating international agencies, through government departments and boards, through local committees, through J.D.C.'s own staff — with the result that the vital work of rescue and relief is being carried forward and intensified.

More than 8,000 Jews have been brought to areas of safety—the bulk of them to Palestine—in the last six months. Cooperating with the War Refugee Board and the Jewish Agency, the J.D.C. arranged for evacuation of 2,200 Jews from the Balkans, mainly from Hungary and Roumania. Approximately 700 Sephardic Jews were brought to safety in Spain and Portugal from France and Greece; while 1,600 Yemenites, stranded in Aden, were transported to Palestine. Another large-scale operation brought 750 Jews, the majority of them stateless, from Spain and Portugal to the Holy Land. Some 352 Jews were emigrated to Canada, and present plans call for an additional group to follow soon to that country. These statistics give but part of the total story of J.D.C.'s rescue and emergency life-saving program which brings new hope to countless thousands. Switzerland has been the center for a goodly part of this humanitarian program. For the whole or partial maintenance of the 18,000 Jewish refugees (out of some 25,000) who need help and via Switzerland

for direct aid to those who cannot be reached otherwise, has gone more than \$1,800,000 in the first six months of the year.

Emergency Aid Given by J.D.C. to Jews in Occupied Countries

Jews in occupied countries continue to receive J.D.C. assistance through an arrangement made before the outbreak of war. Under this arrangement cooperating committees borrow locally in J.D.C.'s name for repayment after the war. Additional aid to Jews in occupied territory is supplied in the form of food and clothing packages which are distributed via neutral countries and international agencies. Under one or both of these methods, Jewish victims in every occupied country in Europe — Czechoslovakia, Belgium, France, Holland, Hungary, Roumania, Poland — are receiving J.D.C. relief. The same methods are bringing aid to the 20,000 refugees stranded in Shanghai, China. Out of the \$10,459,472 appropriated by the J.D.C. during the first six months of 1944, a total of \$7,459,000 went for rescue, emigration and emergency aid.

Aid in Neutral and Allied Countries Supplied by J.D.C.

To provide relief for Jewish refugees in Spain, Portugal, Sweden, Turkey, Russia, Palestine, Iran and Aden, as well as in Italy and North Africa, the J.D.C. has spent \$1,807,022 this

half year. J.D.C. provides full maintenance for the great majority of the stateless Jews in Spain and Portugal. To Jewish refugees in Russia, J.D.C.'s Teheran office ships each month packages of food, medicine and clothing; and has, in addition, provided \$500,000 worth of food and clothing for distribution by the Russian Red Cross on a non-sectarian basis in areas of Russia with a preponderantly Jewish population.

J.D.C. Carries on Relief Activities in Liberated Areas

Liberation of two-thirds of the Italian peninsula has enabled J.D.C. to extend its rescue and relief work among the native and refugee Jews in that country. Under the direction of Dr. Joseph J. Schwartz, the Committee's European Chairman, plans are progressing for extensive emergency and rehabilitative work in the liberated area, with particular emphasis on Rome, to which capital a J.D.C. representative will go shortly. In Southern Italy, J.D.C. has already opened an office at Bari, where an experienced worker is in charge. J.D.C. has allocated \$140,000 for work in Italy. This includes \$40,000 for distribution of clothing purchased in Palestine and sent to refugee camps in Bari and Ferramonti. J.D.C. is equipping hostels in Naples, and pro-

(Please Turn to Page 105)

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Chaplain's Beat — Central Africa

By CHAPLAIN EDWARD ELLENBOGEN

Chaplain Edward Ellenbogen, serving with the Air Transport Command in Central Africa, tells of life on his lonely beat in the following article released through the National Jewish Welfare Board.—THE EDITOR.

"**Q**EE, I never expected to see a Rabbi in this part of the world."

I am the lone rabbi of Central Africa, attached to the Air Transport Command. There have never been Jewish communities in this part of the continent. My closest civilian colleague is 2,400 miles away. My nearest military colleague is more than 3,000 miles distant. My parish extends from the Atlantic to the doors of India. When I set out on my magic carpet to visit all my charges, I must travel nearly 10,000 miles before I get back to headquarters.

It is my job to be Jewish chaplain to a large post (in the States it would seem microscopic) and to about a dozen small ones, and to make Judaism a living and helpful religion in some of the wildest and remotest spots.

I do everything other chaplains do, visiting the hospital, offices, warehouses, shops, wherever the men gather, work, eat, sleep. At stated hours I am at my office if men want to see me alone. There is little work, however, in this field because by the time men arrive overseas, they have solved their problems or learned to live with them.

It may seem incomprehensible to the civilian, but life at the front with all its ugliness and dangers is considerably more tolerable to the servicemen than life in safe areas, such as my "beat" encompasses. At the front, even the humblest task is related to

Victory. The tasks in this area are unglamorous. After the day's work we do almost everything people do at home—see movies, engage in sports, dance, receive instruction in French, in Calculus. But the spiritual discomforts are as painful as the physical ones. Monotony can mortify the heart as completely as a bomb mortifies the body. Men complain that there is nothing to do, and this in turn is the root of complaints about the food, mail, laundry, movies and linen. We in the safe areas frequently have a desire to barter our safety.

Discontent, though unfounded, cannot be lightly dismissed. Chaplains and other officers understand that at the bottom of the unhappiness is this hard fact—we are essentially civilians, for all our training. When we "came out" we came to fight, suffer and sacrifice for a good cause. But none of these things are required of us—we are not even obliged to rough it. Imagine, if you can, the irony of leaving your country in time of war, and then having to admit, "I ain't never had it so good."

It is our task to give men a sense of usefulness and purpose. To show them that our military installations are bringing Victory, we are getting the "stuff" to where it is needed, the aircraft that passes through our hands is expertly maintained, its crews and passengers are cared for; in short—"we do a job." Some day the war will be over, and the statistics of our work

will be published, and then we will blush for having so long insisted, "T'warn't nothin'."

There are minor and major irritants connected with my work. A civilian visitor once said to me, "Rabbi, you chase around too much, how do you ever expect to get anything done?" But more significant to me is the questioning of a buck private or "second looie," who complains to me, "Hey chaplain, how often are you coming around anyhow? You haven't been here for three months—when 'rya comin' agen?" And so I reply, "I dunno—but I'll be back as soon as I can," as I dash for the plane while the crew grumbles about being kept waiting.

"Hey chaplain, when am I going home?"

"Chaplain, if you would just guarantee me a good hot pastrami, I'd come to services every week."

"Say chaplain, my mother thinks I'm lying—I tell her there is no fighting around here, and she says I just say that so she won't worry—write and tell her it's true."

The Year in Music

(Concluded from Page 66)

posers. This year, it gave the world premieres of liturgical works by David Diamond, Schalit, Gretchaninoff (who, incidentally, is not a Jew), Milhaud, Dessau, Freed, Jacob Weinberg, and Helfman.

Finally, mention should be made of the annual Three Choirs Festival at the Temple Emanu-el, under the artistic direction of Lazare Saminsky—one of the most important forces we have in bringing great Hebrew music of the past and present to the attention of the music world.



This photo shows some members of the Hebrew Union College Alumni Association at H. U. C. recently when the association awarded a scroll to Dr. Philipson, of Cincinnati, in token of honorary membership. He is the only survivor of the first H. U. C. graduating class.

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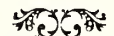
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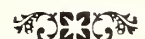


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THE JEWISH WAR VETERANS

(Concluded from Page 68)

veterans' affairs. Six years ago, when General John J. Pershing, who on several occasions acknowledged the heroism of American Jews in the World War, went to France to dedicate the American war memorials and chapels, he invited the J.W.V. to send an official representative. General Frank T. Hines, head of the United States Veterans' Administration, has been a frequent guest and speaker at J.W.V. encampments and has repeatedly paid tribute to its work, as have the heads of virtually all of the other veterans' organizations. In recent years the top ranking officers of the J.W.V. have been invited guests at the conventions of the other veterans' societies. A large proportion of the J.W.V. membership belongs to other veterans' organizations to which they are eligible.

Tracing its history back to those Jewish Civil War Veterans in 1896, the J.W.V. is today the second oldest veterans' society in the country, being ante-dated only by the Grand Army of the Republic. When this organization of Civil War Veterans disbands, as it must before long because the last bugle call is fast decimating its aging ranks, the J.W.V. will become the senior among all veterans' groups.

The most potent evidence against the baseless slander of Jewish lack of patriotism is to be found in the war records of every country in the world, including even those in which the Jew for centuries was not permitted to bear arms. In the United States, the only nation in the world that has never discriminated against Jews in its armed forces, there is an organized symbol to refute the monumental lie that the Jew doesn't fight for his country. That symbol is the Jewish War Veterans of the United States which in the 48 years since it was created has held fast to the ideals of the founders.

With some 500,000 Jewish men now in service, the Jewish War Veterans of the United States enters into a new and even more vital phase of its life. Along with the American Legion, the Veterans of Foreign Wars and other veteran organizations it supported the "G. I. Bill of Rights," the recently enacted legislation that provides post-war rights for the ten million Americans now in service.

Besides its regular membership in over three hundred posts throughout the country, the Jewish War Veterans now has a service membership classification of over 70,000 men now in service. Already, three new posts composed entirely of veterans of the second World War have been formed and others are in process of organization.

With some of its membership—including two past National Commanders: Lt. Col. William Berman and Lt. Comdr. Abraham Kraditor—once again in service, the rest of the membership of the J.W.V. is playing its part on the home front—selling war bonds (for which the organization and its Ladies-Auxiliary has been commended by the Treasury Department), giving blood to the Red Cross, holding various Civilian Defense posts, and cooperating with the Jewish Welfare Board and USO in serving the recreation needs of the men in service.

Planning for the post-war, the J.W.V. has entered into two cooperative ventures of great importance. It has joined with the Jewish Welfare Board in the joint sponsorship of a program of relief and rehabilitation for the returned veterans. And it has joined hands with the four other leading national Jewish civic protective agencies—the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith and the Jewish Labor Committee—in the National Community Relations Advisory Council, a central unifying agency in the field of civic protection. The J.W.V. is, of course, also an active member of the American Jewish Conference.



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Social and Personal



Confirmation Class, Temple Emanuel, Greensboro, N. C., 1944
 Left to right, top row: Myron Silverstein, Rabbi Fred I. Rypins. Bottom row, the Misses Hilda Peck, Sara Mae Isaacson, Norma Jane Bernstein and Charlotte Klein.

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CHARLESTON, S. C.

ASHEVILLE, N. C.

Miss Solomon Weds Capt. Garfinkle

Miss Frances Solomon, daughter of Mr. and Mrs. Morris William Solomon, of Winston-Salem, N. C., became the bride of Capt. Nathan W. Garfinkle, Army of the United States, of Charleston, at the home of the bride's parents. Rabbi H. S. Goodkowitz officiated.

Tobias Advanced to Major

News has been received here of the promotion of Captain Thomas J. Tobias, of Charleston, to the rank of major at the Army Air Force Western Technical Training Command headquarters, Denver, where he is public relations officer. He was in the merchandise brokerage business here.

His mother, Mrs. Hortense A. Tobias, lives at 17 Rutledge Avenue. His wife, Mrs. Rowena Wilson Tobias, and their two children are living in Denver.

Weinberger to Attend Course

First Lieutenant Jack I. Weinberger, of Charleston, S. C., has been selected to attend the officers' special basic course of the field artillery school at Fort Sill, Okla.

Lieutenant Weinberger, son of Mr. and Mrs. Philip Weinberger, 28 Wagoner Avenue, Charleston, was graduated from The Citadel. He has reported at Fort Sill from Fort Jackson.

Marine Officer Reported Killed

Mr. and Mrs. Nathan Bass, of North, have been notified that their son, First Lieutenant Herbert Bass, U. S. Marine Corps, was killed in action. It was signed by Lieut. Gen. A. A. Vandegrift, commandant of U. S. Marine Corps.

Lieutenant Bass was previously reported missing in action. A graduate of The Citadel in 1941, he entered the Navy shortly after graduation, and was later transferred to the Marine Corps as a dive bomber pilot.

Julius Lowenbein, beloved member of congregation Beth Ha-Tephila, past president of the Temple and of Temple Club, and nationally famous "Ambassador to the Sick," is dead at the age of 75. The funeral service was held at the Temple, with Rabbi Jacobs officiating. The Rabbi also conducted a brief memorial service over Station WWNC, at which the 1941 CBS-network program dramatizing "Uncle Julius" service to the community was re-broadcast. Our heartfelt sympathy goes out to his niece and nephew, Mr. and Mrs. Sampson Weiss.

David Pearlman, son of Mr. and Mrs. Barney Pearlman, is now an Air Cadet at Natchitoches, La.

Michael Robinson, now in training on Treasure Island, California, is fond of his chaplain, according to a recent letter. The chaplain, who married his sister, Leah, is the highest ranking Jewish chaplain in the Navy.

We are happy to hear that Mr. M. Levitt is home from the hospital and doing well, following his operation.

Miss Florrie Stern has recovered from her recent illness and is again with her sister, Mrs. Julia Meyers.

Cordial greetings to Mr. and Mrs. Aaron Kraft, who recently came to Asheville. Mr. Kraft is manager of the Maryland Shoe Store. The family will soon reside at 529 Merrimon Avenue. Greetings are also extended to Captain and Mrs. Analik of Oteen.

Mrs. Joseph Cooper has returned home following an operation at the hospital.

Miss Henrietta Silverman is progressing nicely at St. Joseph's hospital and may now have company.

Mrs. S. H. Michalove is recuperating at home after a recent stay at the hospital.

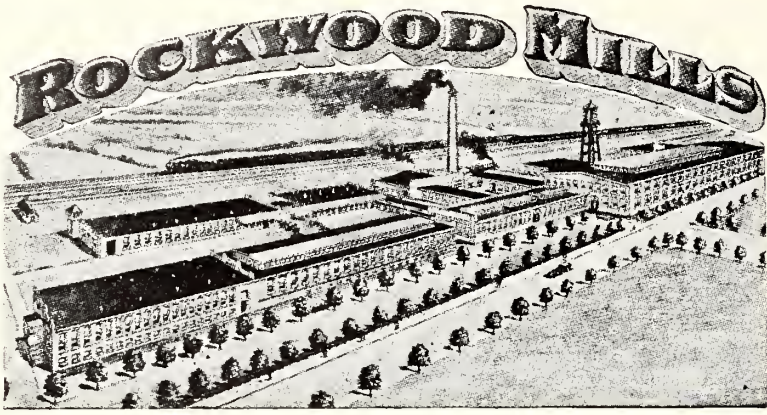
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THE MUFTI'S MEN

(Concluded from Page 31)

ating over changes in the map, a passive attitude by the Husseinites was no longer possible or feasible. It was again not out of any particular anxiety for the fate of the Arabs or the infringement of their rights: they could have overcome any such feeling and have patiently awaited the return of their leaders, and allowed the Arab countries of the Middle East to keep watch and guard over their political interest—if only the latter had become drawn into the stream of general Arab political revival, the Husseinites could not remain tranquil lest they be left behind. It should be remembered that in the Arab East the question of prestige takes first place, and at times the public good falls victim to the private good.

In such circumstances the Husseinites found themselves facing an alternative: to remain aloof at this decisive time and to endanger their position and influence in the Arab world, or to resume their political career before the return of their leaders. They chose the second course and began closing in their ranks. As the first step they held a meeting in Jerusalem on April 28 of many of their active supporters and decided to elect a Central Committee and establish branches in most of the towns and villages. They did not formulate any new lines of action nor lay down new principles, but formed a new party and "broke off" their ties with the past.

The Totalitarian Approach

The new Central Committee of the Husseinite party issued a call for confidence. This manifesto, like all others by the party, made no mention of the existence of other parties. As is their wont, they presented themselves as the sole representatives of the Arab people, the only ones empowered to speak in its behalf and submit its claims.

But the resumption of activity by the Palestine Arab Party would not have been so noticeable nor attracted so much attention had not the Palestine question today become one of the foremost under discussion in the Parliaments of neighboring Arab countries, in leading articles in the Arab press, and in negotiations between Arab countries and the British and the United States Governments. Two principal reasons led to the later development: (a) the Arab governments had not reached understanding among themselves over the principles of co-operation in a framework of political unity as formulated by Egypt's Premier Mustapha Nahas Pasha, and it was their desire to conceal this failure, temporary or permanent, by calling an All-Arab Congress to discuss the Palestine problem, as though this were the only "Arab problem" which had not been solved; (b) the storm aroused in the Arab world over the section in the report by the British Labor Party Executive to its annual conference concerning transfer of the Arab population of Palestine.

Memoranda Rush

The Husseinites seized upon both these issues in order to focus attention upon themselves as the sole representa-

tives of the Arab people. When the Central Committee was elected at the end of April, its members immediately called on the Consuls of Arab countries in Jerusalem and presented several memoranda, signed on behalf of the "Arab people," protesting bitterly against the Palestine section of the British Labor Party Executive's report, condemning the intervention of the U. S. Congress in Palestine matters in support of Jewish demands, requesting the termination of the Jewish National Home and the constitution of an Arab government on the lines of those in Syria, Iraq and Lebanon, and expressing the readiness of the Arabs of Palestine to take part in an All-Arab Conference and send propaganda missions to the United States, Britain and elsewhere. The Arab daily papers Falastin and Ad Difa'a have for the past year been unsuccessfully conducting propaganda among its readers and consequently pounced upon these memoranda, framed solely by the Husseinites, as cogent proof of the profound nationalist spirit pulsating among the Arab people of Palestine. By so doing, they unwittingly created a popular following for the Husseinites.

Husseinites Versus Arabs

Among the decisions taken by the rejuvenescent Husseinites are several matters to which the Jewish people and Mandatory authorities ought to give their attention. The Husseinites not only ignore the existence of other Arab parties and groups in the country; they also ignore the existence of a Jewish population in Palestine and even of the White Paper policy of which several Arab states have demanded the implementation. The Husseinite memoranda to the Arab East and the West demand the abolition of the Mandate and proclamation of independence; the creation of an Arab government; the assumption of administration by the Arabs; the preservation of the "essential Arab character of Palestine"; the creation of a union of Arab states, with the participation of an independent Arab Palestine; and the termination of the Jewish National Home with suspension of Jewish immigration and land purchase.

In other words, their demands remain the same in spite of the fact that seven years have passed since their party was dissolved and five years since the war began; despite the general conviction throughout the civilized world that any new regime must be based on law and justice and to assure every people the right of domicile on a basis of freedom and equality of rights, and in its own traditional fashion. The Husseinites also pursue the old methods of arousing other Arab and Moslem countries to take up the cudgels. It is too early to gauge the reaction of the other Palestine Arab political groups and parties to all this, but the first signs show they intend to resist.

The conifers of Mesa Verde National Park, in southwestern Colorado, are considered by experts to be the most sensitive, constant, and precise recorders or registers—through tree-ring chronology—of variable precipitation in the Southwest.—Science News Letter.

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The Jew Prays for Life

By **RABBI MORDECAI M. THURMAN**
Temple of Israel, Wilmington, N. C.

I WISH for all the readers of THE AMERICAN JEWISH TIMES a Happy New Year. May you and your loved ones, both far and near, be inscribed for health, peace and security in the Book of Life.

The Jew dedicates his holiest season to the contemplation of life. His prayers for life on Rosh Hashanah and Yom Kippur constitute the leit-motif of his communion with his Creator. Rich and poor, young and old, educated and ignorant, strong and weak, the successful and the lowly, the arrogant and the meek—all stand before the majestic throne of the Almighty, humbly beseeching Him to grant them only one boon—life.

"Remember us unto life, O Sovereign who delightest in life, and inscribe us in the book of life, for Thy sake, O God of life."

The full meaning of this prayer has been forcibly impressed upon us in these days of hurried separation and bewildering uncertainty. Fear for the safety of dear ones scattered throughout this unhappy world has invaded the hearts of most of us. Death stands at the window of almost every home.

No longer can we take the divine gift of life for granted, as so many among us have done in the past. No longer dare we assume that life is a crib at which we are to be served. In a very real and tragic sense life is exacting its price. The epidemic of heartaches is unpostponable.

Surely, our prayers for life cannot any longer be perfunctory! Having been tested upon the anvil of affliction, we have at long last become mindful of "the passing nature of all things earthly," in the constant pursuit of which we fragmentized our life, stressing the superficial, the momentary, the unimportant, and shutting from our minds and hearts the meaningful, the profound and the eternal.



RABBI MORDECAI M. THURMAN

It is with chastened and contrite hearts, therefore, that we will gather in our synagogues and temples in every corner of this blessed land, and wherever our co-religionists are still free to do so, to usher in the New Year.

In praying for life let us resolve to rectify the wrongs we have committed against our better selves and against others. A philosophy of total living must become the golden thread in the tapestry of our religious and intellectual experience. Our realistic faith teaches that a life of character and usefulness, of broad sympathies and lofty ideals, of patient and continuing devotion to human decency, brotherhood and social righteousness, is a life unto which man can attain—*if he but wills it.*

In such a life God, the source of all life, would take great delight.

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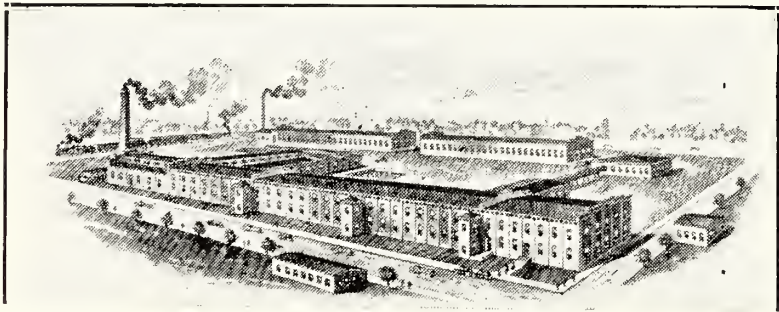
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WHERE THE ACTORS COME TO PRAY

(Concluded from Page 29)

Way." It was mostly night life. He became interested in the spiritual well-being of these people. He went backstage at the Palace Theater, the State, and the Strand, where the topnotch stars were billed. He spoke to them, invited them to services. They came and brought others. Ezrath Israel soon became known as "The Actors' Temple."

Ezrath Israel is true to its name—aid to Israel—because of the handsome donations of stage and screen stars who not only have kept the poor West Side congregation going, but have enabled it to engage in social service, the Rabbi tells me.

In the years of the depression when vaudeville crashed, unemployment became customary among actors, and even Hollywood felt the pinch of hard times, Ezrath Israel came to the aid of those forgotten by the booking agents.

Every year the Actors' Temple holds a benefit at a large New York theater. Every actor, actress, comedian, dancer who possibly can appear that evening, volunteers his talent for a gala show.

Since the beginning of the war, Ezrath Israel has been sending cartons of cigarettes to American soldiers overseas, at the rate of eight million cigarettes in eight weeks to the four corners of the globe. Cigarettes, the rabbi has been told, are most appreciated by men waiting for battle. He sends "his boys," Dave Rubinoff, Milton Berle, the Ritz Brothers and others to make collections for the cigarette fund. In their free time, the "boys" go to popular New York night spots, pull a few antics, a couple of song and dance routines, and take up a collection among the patrons to supply the doughboys with smokes.

Ezrath Israel even attracts the non-Jews in the theatrical world. Recently a non-sectarian memorial service for Broadway's and Hollywood's war dead was held at the Actors' Temple. Ed Sullivan, Broadway columnist, was chairman and Lucy Monroe, Frank Si-

natra, and other non-Jews famous in the entertainment world, participated. Rabbi Birstein says, "In show business, more than in any other field, Jews and Gentiles have come to know and understand each other intimately. They are more than co-workers. They are friends."

Though Broadway is a far cry from the usual rabbinical beat, Rabbi Birstein feels that he understands this much-ballyhooed, glamorized part of New York. Though their homes are temporary suites at the Edison, or the Park Central or Essex House, these people are as real and humanly simple as any, with the same problems, and the same worries. Many of the big names have come up from the squalid streets and noisy smoke-filled music halls of the East Side. Memories linger on. Though these people got to the top of the ladder, they have not forgotten their own, the rabbi says. They belong, as a group, to America at large, but still maintain their faith and their Shul.



ISIDORE SOBELOFF

On leave from the Jewish Welfare Federation of Detroit, Mr. Sobeloff was recently elected president of the National Conference of Jewish Social Welfare.

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Jerusalem Joffings

(Concluded from Page 73)

it for twenty-eight years? I knew that some day a member of the family would walk into my shop."

I felt that no price would be too steep for this rare treasure. When he named his price, I was flabbergasted. It was only a few piastres. I remonstrated, arguing that I should pay more, but he laughed it off and said: "Do you think I make a living from such transactions? To me it is a pleasure that such a treasure has been restored to its family!"

I now know that Michel Rabinovich, the bookshop owner, is known and respected by all of Jewish Palestine as a great character and the finest expert in the country on old Jewish volumes. He is also one of the most voluble conversationalists in the country and continually gives out the vast amount of knowledge stored in his brain.

A "HOLD UP"

Slowly walking up a little lane in the Ben Maimon Road, I suddenly had a gun pointed at me. It took me a moment or two to realize that it was not a real gun. I was informed by the leader of the gang of some twenty youngsters, that I could not pass unless I delivered the password. Two little girls aged seven and nine took me into "custody" and brought me before their "court," in session up the lane.

The judges persisted: "What is the password?" Then one of them noticed a printed tag pinned on the lapel of my coat, it was evidence of my donation to a street collection for the Jewish National Fund. "You have the password," they said, releasing me. The "arrests" were intended to have people pay up the day's tribute to the Jewish National Fund.

I was escorted out of the "court" precincts by my two little guards. I could not resist looking back on reaching the end of the lane. I saw a rather stout lady, going through the process of "arrest." She could not produce a tag and so was "sentenced" to pay into the Jewish National Fund collection box produced in court. In vain the woman protested that she had no time now, that she had always given to the Jewish National Fund, that she had in fact that very morning thrown in a coin in the collection box. Nothing prevailed with the "judges," two boys and a girl, until she produced a coin.

Report From Holland

(Concluded from Page 60)

ized Dutchman. In 1942, this man, who pretends to be pious, announced that because of "services rendered to the Germans" he would be permitted to take out of the country, by legal methods, any three hundred Jewish families he chose. He was swamped with applications and collected 100 guildens from each family. All the applicants were, needless to say, wealthy. He kept them in suspense until January, 1943, when the homes of all his "clients" were raided by the Gestapo. They were carried off the same day to Westerbork, and from there—to Poland. Weinreb, too, was arrested, but released within a day. In the summer of 1943, he was again arrested and imprisoned at Scheveningen. But this was a strange imprisonment indeed. He spent his nights in the prison, but from morning until late in the evening he was seen walking freely about the town. In October, 1943, he again announced that he was ready and authorized to take several hundred Jewish families out of the country. He visited Westerbork when no strangers were permitted there. He has been to Brussels several times, with papers stamped by General Von Keitel. He was often at the offices of the Sicherheitspolizei. What word shall we use to describe him?

But you have heroes, Jews and non-Jews, engaged in aiding the victims. The behavior of the individual Dutchman, with his innate love of freedom and great personal courage, has been of great help to Holland's Jews. About 10 per cent of the Jews, representing all layers of the population, are still hidden in the houses of non-Jews. Those denouncing or blackmailing Jews pay the supreme penalty within a short period after the treachery is discovered. The wreakers of vengeance are non-Jews.

GREENSBORO, N. C.

Abe Stern, popular Greensboro restaurateur, acted as host at his country home on Sunday, August 6th, when approximately 100 service men and their wives and guests were entertained at a hamburger supper. Mr. and Mrs. Max Sands, Mr. and Mrs. Stern and Max Zager were particularly congenial hosts and hostesses, serving barbecued hamburgers, potato salad, cole slaw, ice cold beer and soft drinks.

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PAST MISTAKES

(Concluded from Page 16)

portant factors in molding 19th century Europe. The nationalist movement had led to the liberation of small nations which had been oppressed for centuries and their establishment as independent states; it had brought about political unification of large peoples, as, for example, the Italian people in the Kingdom of Italy or the various German tribes in the modern German Reich. It also led to a new conception of the Jewish problem. The essence of the ideas and theories advanced by Moses Hess, Pinsker and Herzl, consisted in applying the principle of the rights of a nation to the specific problem of the Jews.

The second element responsible for preserving Judaism was the existence in Eastern Europe of a large Jewish community which was not emancipated in that period—Jews who continued to live their life as Jews as they had done for centuries, preserving Jewish religion, Jewish knowledge, Jewish customs and handing down their heritage from father to son. At a time when the Jews in Central and Western Europe established themselves as Germans, Hungarians, Italians, Frenchmen, of the Mosaic denomination—Eastern European Jews knew that they were Jews and neither Russians nor Lithuanians nor Poles. But even in Russia it took the pogroms in the early eighties to condense Jewish nationalism into the Chibbath Zion movement and to translate ideas into deeds.

Fleeing from political and economic oppression, tens of thousands of Jews emigrated year by year from Czarist Russia to overseas countries where rapidly expanding industries coupled with the vast growth of trade and commerce offered manifold prospects for their absorption in the economic system. It is to the eternal glory of a small group of young Jewish intellectuals in Russia, called the Biluim, that they went to Palestine, driven by an idea, and in defiance of the laws of economics.

For a period of more than 30 years—from 1882, when Pinsker published his "Auto-Emancipation" and the foundations of the colony Rishon L'Zion were laid, up to the first World War—the call of Biluim met with little response. There were only a few who followed in their footsteps. Herzl was opposed to Jewish "infiltration" into Palestine, which at that time was under Turkish rule. The Jews from Eastern Europe continued to migrate across the Atlantic by the tens of thousands, while the assimilated Jews in Western and Central Europe looked with distrust and hostility, or, at the best, with complete indifference upon the attempt to reconstitute the ancient Homeland. Those who belonged to liberal or reform synagogues believed in Israel's mission among the nations; Jerusalem and Zion were nothing else than symbols for the teachings of our prophets. The observant Jews, while praying for Israel's return to Eretz Israel, fought against the secularization of the messianic idea. When, however, impelled by their very orthodoxy to fulfill the Mitzvah of going to Palestine, they went there not to live and, by the work of their hands, restore the country, but to study Torah and Talmud in the

ancient cities of Eretz Israel; to die there and be buried in the holy earth.

In 1902, twenty years after the arrival of the first group of the Biluim in Palestine, only 4,750 Jews (including women and children) lived there on the land. A new influx, also modest in number, came in 1905 and in subsequent years, when groups of Zionist Youth from Russia resolved to integrate themselves firmly with Palestine, till its soil and develop new forms of living based on social justice. The agricultural Jewish population in Palestine totaled some 12,000 in 1914.

The situation of the Jewish people underwent great changes during and after the first World War. The Jews in Russia, once the backbone of Eastern European Jewry, had been separated from world Jewry. Having lost its freedom of expression, the elder generation became mute and is today gradually vanishing. The younger generation, while enjoying full equality of rights, is more and more lost to Jewry, which—unless there is a change in the attitude of the Soviet Government to the Zionist cause—is bound to disappear, in the course of time, as a living and creative force on Russian soil. As to the rest of Europe, economic conditions deteriorated rapidly in the post-war period. That meant—as it always does—a sharp increase of anti-Semitism and a serious threat to the position of the Jews.

It is true, though, that in that period the foundations of the Jewish National Home were laid. It was possible only because the Hechalutz movement to train in the Diaspora pioneers for Palestine, which had sprung up during the war, had revived the pioneering spirit of the Biluim among the Zionist youth, first in Russian and then in neighboring countries. Without the devotion, zeal and sacrifice of the Chalutzim nothing would have been achieved—despite all our political successes. They gave their health in draining malaria-infested swamps, in conquering for the plough the soil that had lain barren for centuries, in clinging to it and defending it with their blood and their lives. But the Jewish people as a whole did not live up to its task. When Jews were called upon, in 1921, by the Keren Hayesod, Palestine Foundation Fund, to dedicate maaser—one-tenth of their income and property—to the common cause, the response was inadequate. We contributed toward building a land of our own, where we would live in freedom, only a tiny fraction of the sums which we had to leave in the hands of our oppressors a short time later.

We did not understand at that time the urgency of accelerating the process of building up Eretz Israel. Though not oblivious to the imminent catastrophe, even Zionists continued to consider Chalutzim not as a responsibility of Jewish youth everywhere, but as the duty—or the privilege—of the younger generation in the Eastern European countries only.

Hillel's words, "If not now, when?" had preserved its validity through the millenia, but Jewish Palestine was waiting in vain for the Jews' return.

The Boy Scouts Run Up the Flag



These photos show recent ceremonies in Cincinnati at the Hebrew Union College, Reform Seminary, on the occasion of the dedication of a new flagpole.

HIGH POINT B'NAI B'RITH SPONSORS LODGE ROOMS AT SCOUT CAMP

The health lodge rooms at Camp Uwharrie, Boy Scout camp, were dedicated recently in a ceremony held at the camp. These rooms were presented to the camp by the membership of B'nai B'rith Lodge of High Point.

Over 100 visitors and friends were present for the dedication and Max Ronen, Jewish representative on the executive board of the Uwharrie Council, presided over the meeting.

Taking part in the ceremony were Ben Swartzberg, president of the High Point B'nai B'rith Lodge, Harry Doctor, chairman of the health lodge committee, and B. W. Hackney, Jr., Scout executive of the Uwharrie Council.

Sidney J. Stern, Jr., of Greensboro, member of the executive committee 5th district grand lodge, in making the dedicatory address pointed out the part that B'nai B'rith lodges are playing in similar projects throughout the country. He stated that this organization, had assisted the home-similar rooms for the USO organization, had assisted the homeless in the robot bombings in England, and many Boy Scout camps.

Scout Executive Hackney pointed out that the project was developed through the inspiration of Scout Henry Shavitz, son of Mr. and Mrs. Sam Shavitz. This Scout is a member of Troop No. 55, sponsored by the First Methodist Church, High Point.

I. Paul Ingle, president of the Uwharrie Council accepted the project.

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DE CLAM IS A TRADEMARK

(Concluded from Page 23)

contradiction or the least confirmation on which to base his case. For weeks he kept Dreyfus in solitary confinement, without divulging to him what the charges against him were. He would not permit Mrs. Dreyfus to see her husband, nor would he admit lawyers to the incarcerated man. At midnight, he would make unexpected visits to the Captain's cell, wake him up and overwhelm him with questions. The warden of the prison protested against some of Du Paty de Clam's methods, and said they had never before been used against defendants. But this did not bother him. He was preparing a case, and found all methods justifiable. Lt. Col. du Paty de Clam would frequently visit the distracted Mrs. Dreyfus and try to inveigle her into admission or confirmation of her husband's guilt. He could not succeed, because there was nothing either the Captain or his wife could possibly divulge. It was only after the Captain had been in prison for seven weeks that a letter from him was permitted to reach his wife.

Master of Forgery

Lt. Col. du Paty de Clam was the mastermind of the first investigation. He personally was the author of most of the forgeries presented in evidence at the first trial. He later confessed that in October, 1896, he had told a high ranking officer of the French General Staff:

"Even if we have committed an error or we have been fooled, although I am certain this is not the case, we must still abide by the charges, because an error may be bad, but confession to an error is even worse!"

The Colonel was an active participant in the anti-Semitic campaign waged by the reactionary French press, which was the conspirators' reply to the movement among liberal intellectual and political circles, for a new trial for Dreyfus.

Eclair, a Paris daily, at the time carried an article by an anonymous author containing fantastic statements

about the relation between "International Jewry" and the Dreyfus family, and purported to show that Dreyfus was the emissary of Jewry. Walter Lillienfeld, an American journalist, later discovered that the author was Lt. Col. du Paty de Clam.

When French Military Intelligence Chief Georges Picquart threw his support behind the movement for a new trial, Lt. Col. du Paty de Clam got in touch with the traitor Esterhazy and warned him of the impending peril. In his "J'Accuse," Emile Zola nailed down the Lieutenant Colonel for all posterity. He wrote: "I accuse Lt. Col. du Paty de Clam of having been the devilish author of this judicial error!"

Grandson Continues the Tradition

For three years, Lt. Col. du Paty de Clam was regarded by many as a judicial genius and as the leading French patriot of his day. His end was befitting that of a Haman. Six weeks after the real spy, Esterhazy, was placed under arrest, in July, 1898. The Lieutenant Colonel was exposed as a common forger and confined to the same prison in which he had paid nightly visits to Captain Dreyfus.

The grandson of this man has now been appointed to high office by Vichy. He is to pursue and bring to dramatic fruition, as Commissioner of Jewish Affairs, the anti-Semitic extermination policies of Vichy France, which have hitherto evoked little response from the average Frenchman.

It took three years for Lt. Col. du Paty de Clam to be exposed and brought to justice. It is not necessary to expose his grandson. The case against him is clear. And the imminent Allied invasion of Europe makes it certain that it will take far less than three years before he is brought to trial. Pierre Puchen's execution is an indication of what awaits Charles du Paty de Clam, when French justice will emerge from its underground and storm the Nazi Bastille.

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Mr. Merkwerdig

(Continued from Page 61)

that the president could not see him because he "was busy preparing a statement for the press." Mr. M. asked for the executive director. The E. D. was in conference and could not be disturbed.

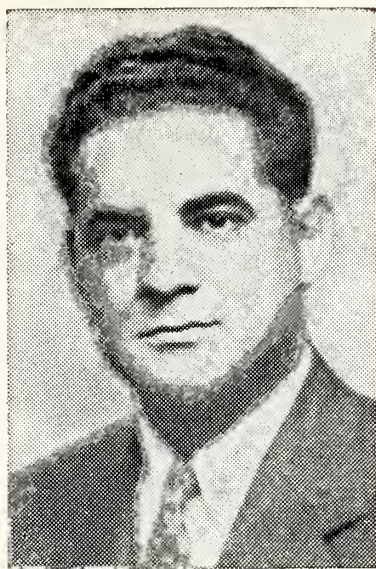
Well, our friend, the ambitious volunteer, would see the president of the Y which devotes itself to the work of Jewish education. Mr. M. had for years been worrying about the many thousands of Jewish young people who had been exposed to Hebrew schools and yet never caught any Jewish education. He had a plan of post-Talmud Torah activities which would administer at least some capsules of Jewish knowledge to the countless youths who, when asked, always said that they "went to Hebrew" but could not remember anything that happened there.

But here too the president was in conference, and the executive director was busy "preparing a statement for the press"—neither could be disturbed for anything in the world.

Chasing the President, etc.

Well, there was the Z and he could improve upon his free time by presenting to the officers his ideas about imparting basic Jewish teachings to members of the faith who are in the service—instead of sending them the usual "routine" about Judaism and democracy, Judaism and etiquette, Judaism and mountain climbing, etc. Mr. Merkwirdig wrote and telephoned for appointments and to be on the

(Please Turn to Page 95)



BENJAMIN B. GOLDMAN

Benjamin B. Goldman Assumes J. D. C. Post

Benjamin B. Goldman, former executive director of the Greater Miami Jewish Federation and well-known social work executive, has assumed the post of Director of Community Information and Service of the Joint Distribution Committee, major American agency for aid to distressed Jews overseas, it has been announced. In welcoming Mr. Goldman to the J.D.C., Joseph C. Hyman, Executive Vice-Chairman of the Committee, explained that Mr. Goldman's primary duty will be to maintain and intensify the relation between the J.D.C. and the Jews throughout the country in whose name it operates.

"With the current expansion of the J.D.C.'s program and the still greater growth expected in the years to come," Mr. Hyman said, "it is important that the Jewish communities of America be fully informed of its work so that they may participate to the greatest extent possible in bringing sorely needed aid to unfortunate Jews abroad. By background and training Mr. Goldman is eminently qualified for this important task.

Mr. Goldman will work in cooperation with Albert H. Lieberman of Philadelphia, Chairman of the J.D.C.'s National Council, composed of over 6,000 members, in bringing the work of the organization closer to communities throughout the country.

Mr. Goldman has been engaged in Jewish social service for over 15 years. He was executive director of the Miami Federation for the past year and prior to that served the Jewish community of Buffalo, New York, for three and a half years successively as executive director of its Jewish Welfare Society and the United Jewish Fund. He has also served as administrative assistant with the National Refugee Service and assistant director of the Edenwald School for Boys in New York. A native of Cleveland, Ohio, he received his degree from the Graduate School for Jewish Social Work. As an undergraduate he attended the University of Wisconsin and Western Reserve University.

BIRTHS

Greensboro, N. C.—A daughter was born on August 3rd to Mr. and Mrs. Oliver Massel.

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Democracy's Magic Touch

(Concluded from Page 34)

people and its way of life—all make this a notable book and its reading a memorable experience.

Harvest in the Desert is an inspiring example of how the democratic spirit can transform the dried up bones of a despairing generation into a vital and creative people; how democracy can make the desert to blossom as the rose, and out of the desert to produce an abundant harvest for the body and mind and spirit of man.

Maurice Samuel, the author of *Harvest in the Desert*, was born in Rumania, in 1895. As a child, he was taken to England, where he was educated at the University of Manchester. In 1914, he came to the United States and, during the years 1917 to 1919, he was in the United States Army. At the conclusion of the First World War, he visited Palestine on several occasions and watched the land's development at close range. These visits and his sensitiveness to Jewish hopes and human values have enabled Samuel to capture the mood of the modern builders of Palestine and to transmit it to his readers. He is one of the foremost literary figures of the day and has put his great gifts at the service of the Jewish people and has attempted, in a series of novels, essays, translations and historical works, to interpret Jewish life and thought to both Jew and Christian. Mr. Samuel has also succeeded beyond almost anyone else in rendering into English much of the poetry of Chaim Nachman Bailik, the foremost Hebrew poet of the twentieth century. He is the author of *The Outsider*, *Whatever Gods, Beyond Woman, You Gentiles, I the Jew, What Happened in Palestine, On the Rim of the Wilderness, Jews on Approval, King Mob* (pseudonym, Frank K. Notch), *The Great Hatred*, and *The World of Sholom Aleichem*. Some of his outstanding translations are the biography of *Theodore Herzl* by Alex Bein; *The Apostle*, by Sholem Asch; *The Nazarene*, by Sholem Asch; *The Jewish Anthology*, by Edmond Fleg; and Ludwig Lewisohn's *Roosevelt*. His translations have opened the eyes of American Jews to a Jewish world which they could not otherwise have known. In March, 1944, his *The World of Sholom Aleichem* received the Anisfield Award from the *Saturday Review of Literature* for the best book dealing with racial relations.

Harvest in the Desert, beautifully printed and bound, with a four-color jacket, retails for \$3.00.

Harvest in the Desert is available as one of the three books which members of the Society receive on a \$5.00-a-year membership or one of the six books which members receive on a \$10.00 membership. Full details on the membership plan, catalogues and other interesting literature on the work of the Jewish Publication Society of America, the world's largest publishers of Jewish books in English, can be secured by writing to the Executive Vice-President, Mr. Maurice Jacobs, 320 Lewis Tower Building, Philadelphia 2, Pa.

Anti-Semitic Mothers

(Continued from Page 51)

tionalist" candidate for the Presidency, who would be isolationist, anti-British, anti-Russian. Typical example of this group's activities is the letter that was sent to parents of the American boys who died when the destroyer, Reuben James, was sunk by a submarine off Newfoundland in 1941. The letter, addressed to each parent, urged that "the real murderers" of their boy, "the men who violated the Constitution of the United States by sending him into the war zone," be called to account.

American Mothers in Detroit was formerly known as Mothers of the U.S.A., led by Mrs. Rose Farber. The new national chairman is Mrs. Beatrice Knowles, whose home serves as an office for the distribution of mimeographed hate leaflets, among them the pamphlets of Gerald L. K. Smith, to a mailing list which, she claims, includes between 35,000 and 54,000 names. Voluntary contributions pay for this and the trips to Washington, D. C., which Mrs. Knowles makes every few months. Rationing, price ceilings, draft of manpower and the teaching of tolerance in the schools are policies against which Mrs. Knowles takes a firm stand. She is a friend of Mrs. Katherine Sutter, the motivating spirit behind the fifty women in Flint, Michigan, who compose the Loyal American Mothers, which follows the Coughlin-Smith line.

The National Blue Star Mothers of America, in Philadelphia, (not to be confused with the Blue Star Mothers of America,) is led by Mrs. Catherine

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Mrs. Isidore Freedman, national vice-chairman of the Jewish Council for Russian War Relief, presents an RWR service pin to Harold O. N. Frankel, Greater New York Chairman of the Council, in the presence of Soviet Vice-Consul Michael S. Vavilov.

Brown: the secretary is Mrs. Lillian Parks. Anti-British, anti-Russian, anti-Semitic, the members hold small, restricted meetings which rail against the President, the United Nations, and rationing. Both Mrs. Brown and

Mrs. Parks were seen with Gerald L. K. Smith at his rallies in St. Louis and Baltimore. They arranged two speaking engagements in Philadelphia for America First Leaders. At his meetings, Smith asks war mothers to write the word, "mother," on the envelopes containing their donations, thus building up a mailing list of potential National Blue Star Mothers.

Mrs. Agnes Waters represents many of the above groups before congressional committees in Washington. She has a campaign under way to have herself elected President of the United States. Her platform: "Let us demand that this war be stopped at once. Let's keep a clothesline handy in every little backyard to hang the traitors, or a gun." She advocates getting "these traitors out of office . . . (by) . . . shooting them out. This would be easier than to fool with elections."

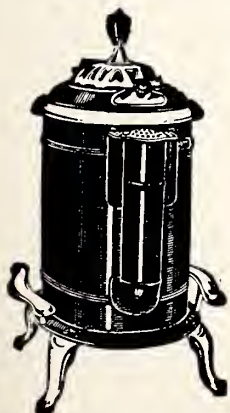
Thousands of women, on the other hand, are enrolled in the bona fide "mothers" organizations, such as the Blue Star Mothers of America, American WAC Mothers, Navy Mothers, Mothers of World War II, and Mothers of Men in Service (Moms) of America. These groups do excellent work, providing canteens, camp services and programs of recreation for the men in service hospitals. They also man blood donor centers, help the Red Cross and the USO, sell war bonds.

Patriotic wives, mothers and sisters of veterans seeking to aid the war effort should investigate "mothers" groups before they join them, lest they be exploited by professional leaders in hatred who grind their own political axes and play the enemy's propaganda game with the help of the unwary. One sure and easy way to investigate these groups is to check with your local J. W. V. post, or its Ladies' Auxiliary.

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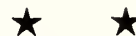
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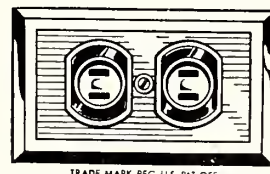


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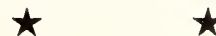
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GREENSBORO, N. C.

ONLY FIVE SURVIVED

(Continued from Page 10)

to do but fill her up. I counted 24 of us all together.

I heard the skipper yelling to some of the officers, telling them to head for the other side of the ship, where a life-raft was kept. They ran toward it, and a moment later I saw them getting off. We released our boat.

Suddenly I saw a light flickering near our ship. I strained my eyes toward it, but I couldn't see a thing. Then I heard voices yelling for help. I realized it was some of the men who'd been on the overturned boat.

The sea was stormy now, and our boat was being tossed up and down on big waves. We started to work with the lifeboat—trying to head her back to pick up the men. It was no use. Perversely, each time we struggled to get the boat toward the men, waves picked us up and pulled us out toward the open sea. After a while, we couldn't hear the men any longer. Then their light went out.

I looked back at our ship. It was still standing. Finally it, too, faded out of sight.

We began to review our food and water supply. We had only enough for a few days. "Don't worry," I heard someone say. "We'll be picked up before our stuff runs out. There are plenty of planes flying over these parts."

The hours dragged by, and I watched the dawn come up. The torpedo fumes had made me sick. My ankle was still paining. A few more hours passed, and I thought I'd go to sleep to see if that would make me feel better. As I settled down, I heard several of the men yell hoarsely. I opened my eyes and saw them pointing toward the sky, and I began to yell too. There were some planes flying overhead.

Then we saw that the planes were flying away. They hadn't seen us. We all became quiet.

After a while we broke out some biscuits and ate—sparingly. We didn't feel sure any longer about being seen by planes.

The second day passed, and again planes flew by without seeing us. But the third day, we had better luck.

Early that morning I heard the sound of heavy motors roaring about us. I looked up and saw an RAF plane overhead. We all jumped to our feet and waved. Then the plane's blinker began to work.

"Help coming soon!" the RAF men signalled. "Thumbs up!"

We waved some more and the plane went away. "This calls for a celebration," one of the men yelled. "Let's break out some water."

Our throats were parched, and we all agreed. It was true that we'd already had our water ration for that morning—but we were going to be picked up, weren't we? We began to toast each other, taking sips of the water.

The sea had been too heavy for the plane to land. Suddenly the waves grew worse. Heavy waves lashed at us wildly.

I could feel the blood leaving my face. All the other men looked scared. If this kept up, the waves would take us far from our original position.

The storm kept up. We saw no more planes that day, or the next. The fifth day two planes passed by without seeing us.

The sixth day another plane spotted us. Signalman 2nd Class William Simmons began to semaphore with two handkerchiefs. "Help!" he signalled. "Water!" We had very little water or food left by this time, and Simmons was so weak two of us had to hold him up while he signalled.

The RAF men blinkered back. "Help coming soon."

They went away, and a little while later they came back. They dropped two packages and left once more. The packages were wrapped in rubber life preservers. One floated right toward us. We got it. The other was picked up by a heavy wave and carried away in the other direction.

Across the package, there was a pencilled note. "Destroyer leaving Durbin 5 p.m." We opened the package and began to wait for the destroyer to arrive. The package contained eight beer-size cans of water, a first aid kit, and about eight cans of emergency rations—dextrose candy, chewing gum, and chocolates. We ate some of it, and put the rest away.

Around 4 o'clock the seas began to act up again. By 5, we were away from the spot—far away. The destroyer never found us.

That night the weather grew worse. The seas began to build up higher and higher.

Around 10 o'clock the next morning the waves were 50 feet high. Suddenly one of them smashed right into us. Water rushed over my head, and I knew that the boat had overturned. I began to swim, and I could hear the other men thrash around me, too. The wave settled and, we all caught hold of the lifeboat.

Deck Cadet Hyman Rosen, of New York City, came up right next to me. "What do we do now?" he asked. He spit out a mouthful of salt water.

"Now," I said, "we try to turn this tub back over."

Suddenly one of the men clambered up onto the boat. He was a man of about 60, tall and thin and emaciated. His eyes were bright, and I could see his lips working.

"What have we done to deserve this?" he began to chant. "Why have we been given a fate like this? What have we done?" His voice rose to a screech, and he began to jibber with fear.

I climbed on the boat after him. He began to fight me, kicking and scratching. I said in his ear, "You want to drive everyone into a panic? Shut up or I'll knock your head off!" He quieted down and climbed off.

We began to work on the boat. We caught hold of the far end and began to rock her. It took us six hours to get her right. Our fingers were bleeding, and we were all gasping for breath when we climbed back onto her.

We got in and began to bail her out. We used our hats as scoops. After another hour, she was ready to move once more.

We didn't recover very much of our equipment. The clothes, ship's papers, (Please Turn to Page 104)

Minsk — A "Little Jerusalem"

By RABBI ABRAHAM J. BICK

THE fame of the city of Minsk reaches out to wherever Jews reside. Jewish interest in the city, until recent weeks, was not because of its military strategic importance, not because it is and has always been a rail hub, although the latter may have been one of the reasons why the city prospered and the Jewish community grew. Minsk, the metropolis of the Pale to which Jews were restricted under the Czar, has been "Jewish" for five hundred years. Jews first came there in the fifteenth century. It has been for centuries a center of Russian, White Russian, and Lithuanian Jewry.

GREENSBORO, N. C., NEWS

The Staromont Forest Country Club was the scene of a gala evening of dancing and entertainment on Saturday, August 5th, when the local B'nai B'rith Temple Lounge and Mr. Edward Kapnick, representing the National Jewish Welfare Board, combined efforts to entertain about 300 enlisted men and wives, friends and WACs.

Young women from Greensboro, Winston-Salem and High Point turned out in full force to furnish dates for the servicemen not accompanied by wives. A military band from the local ORD, led by Pvt. Vic Rosen, furnished music for dancing which brought to many boys memories of dancing in some of New York's night clubs. In addition, there was a floor show, presenting the following, all of whom were most enthusiastically received: Pvt. Elliott Magaziner, violin solos; Pvt. Smith, dancing and songs; Pvt. and Mrs. Ted Alexander, known professionally as "Ted and Sylvia, Ballroom Dancers," and the inimitable Pvt. Rosen himself, with songs and dances, presented in his own particular style.

The local committee on arrangements was headed by Al Klein and Dave Cooper, both of whom carried most of the responsibility for getting the affair together; Adolph Guyes, president of the local B'nai B'rith, and assisted by other members of the organization. About 40 civilian couples cooperated in transporting the servicemen and acting as hosts and hostesses. Iced drinks, sherbet and cookies were served.

Mrs. Meyer Sternberger was hostess at a Coca-Cola party on Tuesday, August 8th, at the Greensboro Country Club, honoring her daughter, Mrs. David Weinstein, who was visiting her, from Bristol, Tenn.; Mrs. Stephen Meyers, daughter of Mr. and Mrs. M. E. Block, who, with her baby son, has returned from Miami to be with her parents for the duration, while Lieutenant Meyers is overseas; Mrs. Erwin Morgenstern, former resident of Cleveland, Ohio; and Mrs. James Berry, a recent bride. About 100 guests enjoyed the lovely buffet served from a beautifully appointed table, in the main living room of the club, while chatting and visiting with each other. Mrs. Sternberger was assisted by her daughter, Miss Mildred Sternberger.

With the exception of minor periods of expulsion, Jews have lived in Minsk for 500 years, shaping its mercantile destiny, converting it into a reservoir of Jewish learning and giving birth to political movements. Minsk, as a Jewish center, had its ups and downs, and even its catastrophes. The annihilation of Minsk Jewry, discovered by the Red Army on re-entering the city, is not new in the Jewish history of the city. It has happened before, and the returning Jews rebuilt from the rubble and started anew. They shall do so again.—THE EDITOR.

Home of First Historian

Rabbi Yehiel ben Solomon Heilprin, probably the first modern Jewish historian, resided in Minsk. His tomb in the local cemetery has been jealously tended by the pious, even after the October Revolution. It is doubtful whether the Nazis, who have been destroying historic monuments, have left his tomb untouched. Rabbi Heilprin, author of many works, is chiefly known for his great historic-biographic work "Feder Hadoroth" (The Order of the Generations), in which he traces Jewish history from the Creation of the World until 1697, giving events and personalities and a list of the major works of each period.

A contemporary of his was Rabbi Arjeh Leib Hacohen Metz, author of a famed rabbinic work, "Shaagath Aryeh," which also served many generations of instructors as a source for speeches for their Mitzvah pupils. Naturally, the Bar Mitzvah speeches of Minsk boys differed greatly from those of our own, in this country. In Minsk, a Bar Mitzvah speech was an erudite piece of work.

He was followed in the Minsk rabbinate by Rabbi Raphael Hamburger, whose grandson, Gabriel Riesser, took the lead in the fight for Jewish emancipation in Germany. Another famous rabbi, only a century ago, was Rabbi Yernchom Perelman, known as "Minsker Godol," (Minsk's Great), the son of a tailor and proud of his humble lineage. At one time, jealous rabbinic colleagues seated with him at a semi-public function, began quoting words of learning from their fathers and grandfathers, to abash Rabbi Perelman. "My father said . . ." one Rabbi began; "And my father said . . ." another added. Rabbi Perelman smiled and interpolated: "My father, the tailor, believed in making new garments and was a foe of remodeling."

Hub of Political Activity

All Jewish movements and ideologies found their adherents in Minsk. The pious, strictly-observing Hassidim were engaged in ideological combat with the Maskillim. Some of the Maskillim advocated submission, at best—moderation, to the Czarist regime, while the rising Bund, Jewish Socialist party,

advocated Jewish resistance to the regime and organized for rebellion.

In 1902, Zionism swept Minsk and the city was the seat of the great conference of Russian Zionism! It was here, too, that Labor Zionism (Poale Zion Party) was born.

It was not always that Minsk Jews could pursue openly and candidly their aims. There was the Czarist period, when the Jewish revolutionaries operated in secret cells. Then there was the time after the October Revolution when the Yevsekzia, Jewish section of the Communist Party, came into being. The Yevsekzia was responsible for the enforcement of a regime which outlawed all Jewish activity that did not conform to its ideology. Stiff, though futile, resistance was offered by Rabbi Eliezer Rabinowitz, his son-in-law Mendel Gluskin, and others. The Yevsekzia won out. But opponents lived to see the Yevsekzia's downfall. Now a new relationship is developing between the Soviet regime and the religious denominations in its borders.

Under the Soviets, a Jewish section was established in the White Russian State Library and it contained many thousands of volumes, including rare Judaica works. These have probably been destroyed by the Nazis or removed to their libraries in Germany.

Viewing the five centuries' old Jewish history of Minsk one does not despair of its resurrection. Jewish associations with Minsk and similar centers are too vivid to be destroyed by military power.

FREEDOM RETURNS TO THE JEWS OF ROME



There was great rejoicing in Rome when the reopening of the synagogue marked the return of freedom to the Jewish community in the ancient city. Liberation of Jews of Italy by the Allied armies has increased the needs of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, which must provide the funds required to further the rehabilitation and restoration of Jewish communities freed from Axis oppression. The Joint Distribution Committee, which is

affiliated with the United Palestine Appeal and National Refugee Service in the \$32,000,000 nationwide UJA drive, is now expanding its program to minister to the needs of Jews in liberated territory. Photo shows jubilant Jews gathered in front of the Synagogue of Rome on the occasion of the reopening of this famous house of worship from which the Jewish community had been barred by the Nazis for nine months.

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DR. STEINACH

(Concluded from Page 20)

For many years Steinach experimented on frogs and rats to unravel the intricacies of hormonal reactivation.

In 1918, the first "Steinach operation" on a human being was carried out by Dr. Robert Lichteustern, a Jewish surgeon and urologist in Vienna. The operation, carried out under local anaesthesia, took only a quarter of an hour. It was pronounced a success. Thousands of successful operations were claimed by Steinach's disciples. Yet the opposition to his experiments was great. "Charlatan," some people exclaimed, and denounced his alleged promise of "rejuvenation," a term incidentally, not used by Steinach himself, who preferred the more modest reactivation. Dr. Steinach never endorsed the assertions of Dr. Voronoff, that by gland-grafting human longevity can be extended to 140 years. Steinach only claimed that, through his methods, the aging process might be arrested. There were others who shouted "Immoralist," although the professor was at pains to explain that the goal of his method was to counteract the diminishing of all functions, the brain, heart, muscles, and digestion, and some hissed "Jew," that being the only argument they were able to proffer.

Refugee From Vienna

Of course, Steinach did not find the fountain of youth. But he did much valuable research to preserve and extend life. The famous pathologist and endocrinologist Professor Arthur Biedl of Prague said of him that "while the Steinach operation does not rejuvenate in the literal sense of the word, it is, nevertheless, a means of enriching our stock of remedies against pre-senility, inasmuch as it removes disturbances of the central nervous system and the vasomotor nervous system is able, also, to arrest the progress of organic disorders."

In 1938 the aged scientist left Austria, then occupied by the nazis, and settled in Switzerland. Keenly interested in the war effort of the U. S. A., he regretted that he could not come to this country, where "I might be of some use." He died on the shores of Lake Geneva, at 83 years of age.

GREENSBORO, N. C.

Miss Muriel Geller of Brooklyn, N. Y., was married on Thursday, August 10, to Sgt. Louis Weinstein, of Jersey City, N. J., stationed at ORD, Greensboro. The ceremony was performed by Rabbi F. I. Rypins at Temple Emanuel.

Prior to the wedding ceremony, Miss Geller was guest of honor at the weekly Army Wives Luncheon, which takes place on Thursdays at the USO. Sharing honors at the brides' table were Mrs. C. Geller, her mother, and her aunt, Mrs. R. Moritsky, both here from Brooklyn to attend the wedding; Mrs. Carroll R. Grumbles, of Dallas, Texas, and Mrs. Oscar Gartenberg, New York, her attendants; and Mrs. J. D. Messick, wife of the USO director. The bride's place was marked by an orchid, gift of Mrs. E. P. Benbow, of Greensboro. Miss Laura Owens, USO program director introduced the bride and her party.

Anti-Semitism and Tolerance

(Concluded from Page 13)

have actually been used and it is even less possible to measure their effectiveness. The Council also publishes a magazine called American Unity, for which it claims a circulation of 10,000.

The other organization, the Council for Democracy, has been in existence since 1940. It terms itself "a national non-partisan, non-political organization of independent citizens committed to the preservation of the principles of genuine American democracy; of the American system of private enterprise and to the protection of the American rights of minority groups." Its chief educational activities have been the distribution of radio scripts, propaganda radio "spots" of two or three minutes, suggestions to editors, preparing one-act plays for school groups and the distribution of pamphlets. In addition it conducts studies on various problems, some of these are made at the request of Government agencies.

Anti-Semitism Not a Separate Problem

The Council for Democracy has issued a report for its activities for 1943. It covers a wide scope of work. But in the year that saw the attacks on Jewish children on the streets of Boston, the desecration of places of worship in New York City, the emergence of Representative John E. Rankin as the voice of bigotry in Congress, the Patrolman Drew case in New York City with its overtones of fascist infiltration into the Police Department—in 1943 the Council for Democracy apparently did not consider anti-Semitism to be a separate problem.

Neither of the Councils recognizes anti-Semitism as a distinct problem. In both places, in almost identical phrases, I found the idea that "all intolerance is basically the same." Adolf Hitler, however, disagrees. For the nazis, anti-Semitism is the chief weapon for the destruction of the social fabric of an enemy. What the nazis are doing in Poland, and what some of their admirers would like to copy here, hardly comes under the heading of "intolerance."

Twentieth century "scientific" anti-Semitism, founded and practiced chiefly in Germany, but with exponents in Britain, France and the United States as well as countries of Eastern Europe, aims at the extermination of the Jewish people. In comparison, intolerance is a mild, almost polite affair. These Councils, thinking that they are dealing with discrimination and intolerance have attuned their propaganda accordingly. Both are conducting activities which are really different aspects of the same job and could probably be better accomplished by a single organization. In its sphere it is undoubtedly important work, but in the great struggle needed against the menace which is worrying so many Jews, their work can hardly be considered a decisive factor.

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Mr. Merkwerdig

(Concluded from Page 89)

safe side he made personal calls for an appointment. Both the president and the executive director were constantly in conference and for hours and hours were closeted behind many doors "preparing a statement for the press." Other members of the board were approached, but they said nothing could be done without the president and the executive director.

Mr. M. had observed that work for the refugees was being done on a comprehensive scale and with considerable effectiveness. Still there were certain social, cultural aspects of the work, obligations of Jewish brotherhood, which were being elbowed out by the high-powered efficiency illusion of non-sectarianism. He felt sure that this activity could somehow be enhanced by a touch of affection and spiritual animation. He craved to talk about it to the heads of the A, but their officers were always fearfully busy, in and out of conference. When not away on missions to different cities, they were usually overwhelmingly absorbed in "preparing a statement for the press."

There were other organizations with imposing names and elaborate programs, designed to serve certain cultural and philanthropic purposes of a most positive character. As the fruit of years of cogitation Mr. M. had some suggestions for nearly all of them and he was at any rate anxious to acquaint himself personally with their actual workings.

Meeting the Front Door

Somehow, however, he never got beyond the entrance hall to where the annual meeting was held and found

that the officers and executives were preoccupied and exceedingly hard to approach or apprehend. There was a conference wherever he went, and, of course, one would not think of disturbing people who were in conference.

It finally occurred to Mr. M. to ask a somewhat more attentive secretary if he could possibly tell him what the trustees were doing in the conference.

"Oh, yes, I can tell you that," said the more obliging assistant, "they are considering a proposal for issuing a statement to the press."

On his return home, Mr. M. found a letter for an old-time fraternal lodge to which he once belonged. He remembered that its members never even discussed, and least of all, fussed or fumed about issuing a statement to the press. He decided to rejoin.

The Mood of Dedication

(Concluded from Page 72)

We must plan and carry forth a program of strengthening the whole gamut of American Jewish activities. In every community, the over-all communal unity must be furthered; in the national scene, the over-all national unity must be set another step on the way. Into every Jewish home must come one or more Jewish publications each week; from every pulpit must come courageous goal-seeking sermons, uplifting the heart and impelling the feet and hands. It is only by solid construction of the mind and heart of today's God-fearing Jews that tomorrow's edifices will arise.

The Shofar's sounds must remain in our ears for all the year ahead, an ever-present signal to arise and do God's work. These are busy days, freighted with importance. Let the spirit of our Rosh Hashonah come into our hearts that we may be dedicated and inspired.

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POST-WAR EMPLOYMENT

(Concluded from Page 14)

secular stagnation. The program to develop such institutions has six basic features:

A. Tax reform.

1. Surtax rates in the highest bracket should be reduced; the averaging of income over a period of years, say five, for computation of income tax should be permitted; the tax-exemption privilege of government bonds should be eliminated. These measures will all encourage the continued assumption of risk. They will reduce the artificial attractiveness of risk-free government bonds to persons who are best able, and otherwise most likely, to assume risk. They will reduce the discrimination against risk-taking which is inherent in steeply rising surtax rates combined with the annual calculation of income for tax purposes.

2. Excise taxes should be abolished, except for a few which are long-established on monopolistically controlled goods (e.g. cigarettes) and the rates of income tax in the middle brackets should be increased. This policy will contribute to increasing and stabilizing expenditure by reducing the tax burden in the lowest income groups, where consumption is large and level in relation to income and by increasing the tax burden in the middle income groups, where savings are relatively larger and where savings do not easily flow into risky investment. Also, by placing chief reliance upon the income tax as a source of revenue, it will add to the automatic flexibility of tax receipts and tax liabilities with fluctuations in the national income.

3. Taxation of corporate profits as stockholders' income should be substituted for the corporate excess profits and income taxes. (This will require allocation of all corporate earnings to stockholders, but not necessarily full distribution.) Such a step would eliminate the present discrimination of the tax system in favor of debt financing as against equity financing and would make the economic structure more willing to assume risks and better able to withstand fluctuations.

4. Existing tax loopholes should be closed to permit the desired revenue to be secured with lower, less repressive tax rates.

B. Present anti-monopoly legislation must be vigorously enforced; the Anti-Trust Division of the Department of Justice should become one of the largest and most active branches of the Federal Government. Additional legislation will be necessary to prevent the development of gigantism by holding companies, interlocking stock ownership and similar means. Drastic reduction of the tariff, which will be more feasible in the immediate postwar period than ever before in this century, will help restore competition in the American market.

The objectives of the anti-monopoly program are threefold.

(1) To prevent the price dislocations and unemployment which result from the monopolistic practice of maintaining prices at the expense of output when prices are declining.

(2) To expand output and employment by stimulating the competitive flow of new capital, new enterprise and

new techniques into markets which are now monopolized.

(3) To reduce the need or tendency for Government to intervene in production and prices as a means of counteracting monopoly, and thus to reduce the uncertainties and fears which repress private investment.

C. Government budgetary and monetary policy should be directed to stabilizing within narrow limits the movement of some general level of prices, such as the level of wholesale prices. This can be accomplished by operating at a deficit and relaxing credit when necessary to support the price level, and by converse action when necessary to restrain the rise of prices. The deficit should be created by a combination of increased expenditure and reduced taxes; the surplus should be created by the converse methods. It is important to recognize the role of adjusting taxes in this process. Government spending should be confined to functions in which government operation is efficient and clearly preferable to private operation. This is a large sphere—including health and education—but it is not indefinitely expandable.

Elimination of fluctuations in the general level of prices will eliminate the major economic uncertainty which represses expenditure on durable goods and the major factor which magnifies business fluctuations and transmits them cumulatively throughout the economy. A precisely stated guide to budgetary policy is essential to realize the full advantages of eliminating uncertainty and to prevent public spending from expanding to levels which defeat the goal of encouraging private expenditures.

D. The unemployment insurance system should be broadened in coverage, liberalized in benefits and unified on a Federal basis. This will maintain consumers' expenditures when any unemployment appears, and reduce one of the chief uncertainties affecting consumption at all times.

E. The U. S. should support international arrangements for the settlement of short-term balances of payments without precipitating financial crises or necessitating restrictions on the movement of funds. Such a policy, together with reduction of the tariff, would increase world economic and political stability, promote world trade and stimulate U. S. investment abroad.

F. The basis for the successful operation of a free market economy within a political democracy is popular understanding of the proper and possible relations between free government and free business. The system cannot operate at high levels if the government makes frequent incursions into the market mechanism in pursuit of the temporary or imagined interests of particular groups. The system will not operate at high levels if the government neglects its responsibility to prevent monopoly and to stabilize the general level of prices. The only enduring safeguard against such incursions or such neglect is public alertness, foresight and self-control.

*Veteran Made Honorary National
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Daniel Harris, one of whose cherished memories is having heard President Lincoln speak to a group of newly-inducted Union sailors, is made Honorary National Commander of the Jewish War Veterans of the U. S., by present National Commander Archie H. Greenberg. The last known survivor of 8,000 Jews who fought in the Civil War, the 98-year-old veteran is honored eighty years after he enlisted as a sailor at the Brooklyn Navy Yard. Harris, who served on the sloop-of-war Saratoga, was among the participants of the naval raiding parties that landed in Georgia to help General Sherman on his march to the sea.

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T'AIN'T FUNNY

(Concluded from Page 70)

main weapon; (so) that anyone who has an anti-Semitic prejudice unconsciously can be made conscious of it and thus become an open anti-Semite; when he does he invariably becomes a pro-Nazi or at least cannot be a real anti-Nazi. In this way anti-Semitic propaganda creates a 'fifth column' for Hitler all around the world."

If there is any doubt of organization in distribution, such doubt has been dissipated by Mr. John F. Stokes, Commissioner of Public Safety for the Commonwealth of Massachusetts, who, in his report to Governor Salfonstall, dated November 9, 1943, and published the following day in the Boston press, stated:

"A compilation of anti-Semitic literature circulated in the Metropolitan area has been prepared by the Anti-Defamation League, B'nai B'rith, 73 Tremont Street, Boston, in the form of five exhibits and is attached for your information . . . the widespread dissemination of anti-Semitic literature, I believe is organized and should be dealt with immediately."

These propaganda pieces with the comic tones are shoddy, snide and insidious libels. But with the elements of crude humor the propagandist is assured the help of countless thousands of innocent dupes who laugh and pass the "joke" on without thinking of its poisonous intent.

To proceed from propaganda to the factual situation, one need only turn to Quentin Reynolds' latest book "The Curtain Rises."

At the resort a man asked me where I lived. I told him I lived in New York City. "How awful!" he said, looking at me sympathetically. "All you see there are Jews."

"I'm used to being with Jews," I told him. "Where I've been lately the place is full of them."

"Where have you been?" he asked.

"I've been with the First Division in Sicily," I said. "Full of Jews. It'll please you to know a hell of a lot of them were killed."

He looked at me and blinked, not understanding, and I walked away because I was a little afraid that I might get sick or slug him.

This was the America I returned to. Our men abroad deserve something better than a country which is still stupid with reaction and prejudice.

There are no Democrats, no Republicans at the front. There are no Protestants, no Catholics, no Jews at the front. There are men in uniform who, at the very best, are giving up a year or two of their lives to serve a country they believe in. To paraphrase Tolstoy again, those maggots who continually gnaw at the healthy body of America perhaps can do no permanent harm, but we would be fools to allow them to go too far.

Erwin D. Canham in an article entitled: "American Losses by Sabotage," which appeared on the editorial page of the *Christian Science Monitor* of October 12, 1943, wrote—commenting on the F. B. I. report that not a single sabotage crime since Pearl Harbor on American soil could be traced to foreign origins:

" . . . We suffer severely from sabotage . . . (which is) well organized, effective and punishing. But it is not carried out with bomb and incendiary. It is mental sabotage, psychological or divisive warfare and it is progressing exactly as planned beforehand in the strongholds of our enemy.

"What are the evidences and effects of this sabotage? They are in the suspicious, confusions and divisions in the nation. They are the sorry fruit of seeds sown by Nazi propaganda. They are not necessarily the result of Nazi gold paid to a traitor, of a printing-press bought or a demagogue bribed. It has not been necessary to do the job in that crude fashion. Instead our Nazi and Japanese enemies have emitted lies into the world. They have sprayed forth falsehoods, like poison gas. Some of it has clung . . . When will we wake up?"

There will not be an awakening until all of us understand that defamation—the strategy of hatred—is a major weapon used by the Nazis in their struggle with the democracies.

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RIGHTS FOR THE JEW

(Continued from Page 69)

Attacking the Minorities Treaties, Mr. Waldman devotes more space to the situation which prevailed in the multi-national states that were signatories to these treaties than to conditions in Germany. His evaluation of the treatment of their minorities and of the admitted shortcoming of Geneva as protector during the interwar period, lead him straight to the conclusion that equal rights can only be secured if "the very concepts of national majority and national minority" are abandoned. Significantly, however, this suggestion concerns only "territories inhabited by heterogeneous ethnic groups," apparently not applicable to Germany.

Well aware of the basic differences between the United States and the European multi-national countries, the author recommends America's "decided neutrality toward ethnic differences" and desires to see the new states built upon the individual as their political unit. It must be borne in mind, however, that the historical synthesis between nationalities and territories, which constitutes the chief obstacle towards introducing such American notions in Europe, never existed in this country, and that the bulk of the immigrant masses were admitted here as individuals and not as groups, and have individually contributed to the growth of the United States. Mr. Waldman's thesis is that with the disappear-

law of self-preservation," but Mr. Waldman admits that stronger in some ways than the law of self-preservation among the ethnic groups in Eastern Europe is the powerful nationality will-to-live.

Furthermore, the belief is expressed that:

"First ordinary men want freedom from want and from fear, then freedom of religion and freedom of speech. Granted these four freedoms, men will not fret much over the fact that the government is in the hands of persons of other nationalities."

Even in a purely materialistic sense, this view is not tenable in countries where every engine-driver, hospital doctor or professor of law may be an employee of the state and thus strongly depending for his "freedom from want" upon "the persons of other nationalities" who govern the state.

Furthermore, a mere toleration of culture and religion is insufficient in the case of small and poor minority groups (and unfortunately the European Jews, after this war, will belong to this category). Unless public financial support will be granted to them, if necessary at the expense of the taxpayers of the majority group, the survival of the spiritual values of the minorities is dubious.

Mr. Waldman anticipates that statesmen and scholars alike will call his proposals unrealistic and admits that



Discussing Details

Judge Juvenal Marchisio (left) and Prof. Arturo Castiglioni Planning Medical Relief for Italy Under Auspices of American Relief for Italy, Inc.

ance of the minority groups, minorities too will cease to exist as potential political entities. When, in addition, the culture and religion of the ethnic groups will be tolerated, a gratifying solution of the vexations internationality problems of Europe might well be expected.

This assumption is based on a rather confusing evaluation of the role of "self-preservation," which is, according to Mr. Waldman, the "desire for decent and secure livelihood." We are told, for instance, that in the case of the territory in dispute between Soviet Russia and Poland, the inhabitants, at an "honest" prebiscite, will "be governed less by consideration of nationality-loyalty than by the more natural

"only an incorrigible optimist can view such a proposal as a simple project."

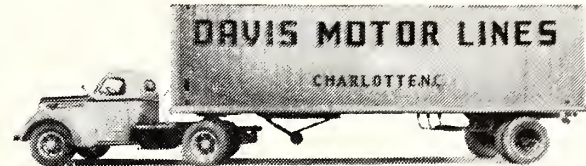
We know, furthermore, that the Commission to study the Organization of Peace is of the opinion that even sketching the scope of human rights which such an international Bill would grant, "will engage for many generations the minds of those seriously concerned with international organizations and the maintenance of a just peace," and that according to all known drafts such an agreement would only provide for certain minimum standards of decent treatment of the populations, but certainly not for legal equality either of "all men in all lands," or certain individual countries.

(Please Turn to Page 105)

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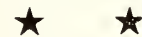
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BLUEPRINTER

(Concluded from Page 22)

able to cover only part of his upkeep, and so it looked for a while as though he would not be able to use the scholarship. He solved the problem by becoming a dishwasher in a fraternity house. He was graduated from Williams at the age of 20, and that same year his alma mater published Government Price Policy in the United States During the World War." He was, thus a full-fledged economist at the age of 20.

For the next two years Herbert Stein was at the graduate school of the University of Chicago perfecting his knowledge of economic theories and principles. In 1938, he was called for a Government job in Washington, and accepted. He started out with the Federal Deposit Insurance Corporation, then went to work for Leon Henderson under the National Defense Advisory Commission in July, 1940, and, finally, in January, 1942, ended up with the War Production Board.

I asked him about the Pabst contest. "There was a lot of discussion in the office about it," he told me, "the idea appealed to me and I decided to try. You see, for years, I have nurtured the major ideas set forth in my plan, but have never set them down on paper. I felt that they were not ripe, but here was an opportunity to find out. It took only three or four evenings to prepare. No, I did not even dream they were good enough to carry off the first prize, but I was hoping for one of the lesser prizes."

"Have you given any thought as to how you intend to use, I almost said spend, the money?"

"No, I haven't thought about that. I shall probably put it away until after the war. My stay as a civilian is indefinite. Last March I was classified 1A by my draft board. I passed my physical and expect to be called shortly. My wife and baby will probably go to live with her parents in Monticello, N. Y. We are in no position to make any definite plans. But I know what I'd like to do after the war, and that is: take a full year off from work and devote it to study and get a Ph.D. degree. That's when the money will be a godsend."

The Major Thesis of His Plan

The main thesis of Stein's plan is that, in order to attain full time em-

ployment after the war, the level of output has to be about 40 per cent higher than it was in 1939, and that can best be accomplished by stimulation of private expenditure and private enterprise. Government spending as an instrument of economic stabilization should be held down to a minimum. He proposes the following specific policies to provide stable full employment:

1. Remove some of the basic uncertainties which repress the general level of private expenditure and, particularly, private capital expenditure.

2. Remove the powerful factors which discriminate against the assumption of risk.

3. Counteract some of the fluctuations in private capital expenditures.

4. Prevent such fluctuations from exerting a cumulative effect upon the economy.

Each of these points is then discussed and analyzed in detail. Briefly, it can be stated as follows: The period of transition from war to peace must receive first consideration because it will be during this period that the foundations of the new post-war economy will be built. Upon cessation of hostilities, plants engaged in munitions manufacture would be released for conversion. Goods in Government possession should be promptly sold and disposed of to prevent inflation. Surtax rates on large profits and incomes should be reduced to encourage people to make investments and assume risks. Anti-monopoly legislation is to be vigorously enforced to prevent development of cartels holding companies, interlocking stock ownership, etc., so as to make possible the expansion of production and employment by stimulating the flow of new capital. The employment insurance system should be broadened and liberalized. Finally, the United States should support international arrangements for the settlement of short-term balances without precipitating financial crises; the United States should also reduce the tariff and thereby help to increase world economic and political stability, promote world trade, and stimulate United States investment abroad.

Baruch and Stein represent cross-sections of American Jewry, together contributing toward the continual moulding of the country's future.

*Season's Greetings and Best Wishes to Our Many Patrons
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SPARTANBURG, S. C.

J. W. V. Commander Visits Hospital



Archie H. Greenberg, National Commander of the Jewish War Veterans of the United States, learns about the miracles of modern artificial limbs on inspection tour of San Diego (California) Naval Hospital. Captain Harold D. Kirkham, M.C. in charge of plastic surgery at the hospital, tells Commander Greenberg, a disabled veteran of the first World War, that the use of prosthetics has greatly aided the morale of wounded service men. (Left to right) Harry Apelman, Commander, San Diego Post, J. W. V.; Chaplain Emanuel Lifschitz, Assistant District Chaplain, Eleventh Naval District; Commander Greenberg and Captain Kirkham, who is shown holding an artificial hand made by patients at the hospital.

"RCK" — AN IDEAL TREATMENT

THE Ideal Machine Shop, of Bessemer City, North Carolina, features the "RCK" finish, which is an innovation and a revelation in the field of machinery.

They first repair the flyers thoroughly by repinning, building up the worn hollow legs, swaging the barrels to the original size and taper, and the many other operations necessary to put the flyers back into service almost like new ones. Then before the "RCK" treatment itself is begun the flyers go through a number of sandings on belts, are burnished for quite awhile in burnishing machines with apparently millions of tiny steel balls, and are buffed to a mirror-like finish by the various buffing operations. Next comes the "RCK" treatment itself.

In the room where the "RCK" treatment is applied they have six rectangular shaped steel tanks of about the size 5 feet long, 2½ feet wide and 3 feet deep. Heat is applied to four of these tanks by means of powerful burners beneath them. Gas is supplied by sixteen tanks of propane gas, all hooked together by one meter. Number 1 is hot and contains a strong cleaning compound. Number 2 is a cold running water rinse tank. Numbers 3 and 4 contain the blacking salts or whatever kind of chemicals is used. It looks like salt. These two tanks are kept boiling at 285 and 310 degrees, respectively. Positive control of the temperatures is maintained by an electrically-operated panel of Foxboro Temperature Controls which work in conjunction with Barber Colman Magnetic Valves. Number 5 tank is another cold running water rinse. Number 6 contains a hot, oily emulsion.

The "RCK" treatment consists of suspending the flyers first in tank number 1 and then progressively in each of the other tanks. They are suspended on

wire hooks to a submerged level, and are left in each tank for a specific length of time. First, the cleaning tank removes all foreign matter such as oil and dirt. Keep in mind that the flyers have already been thoroughly polished and oiled to prevent rusting while waiting for the "RCK" treatment. All loosened particles are rinsed off in the second tank. Number 3 gives the flyers a greyish look, but number 4 finishes the job of giving them the deep, dark, glossy look which characterizes "RCK"-treated flyers. They are rinsed again in the fifth tank, and receive their last treatment in the sixth, a hot bath in a soluble oil.

From the "RCK" room the flyers are conveyed to the flyer finishing shop. Here they are carefully wiped and dried, pressers put on, balanced, powdered and wrapped for shipping. An interesting thing in this room is the machine with which flyers are balanced. With this machine flyers are balanced at the approximate speeds at which they operate in the mill.

The name "RCK" was chosen, from the fact that the letters are the initials of the surnames of the owners of the Ideal Machine Shops: E. B. Robinson, Sales Manager; C. Jack Costner, Shop Superintendent; and A. W. Kincaid, General Manager.

One is impressed with the smoothness and efficiency with which the production moved through these shops. Everybody was working in harmony not only in the flyer shops but throughout the various departments where card room spindles are rebuilt, spinning and twister spindles repaired, assorted textile parts metalized, and so forth. Shipments moved out regularly almost like the clock ticks. Boxes with tags from many of the leading mills throughout many states are in evidence and indicate the popularity of "RCK".

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HIGH POINT, N. C.

JEWISH PALESTINE

(Concluded from Page 19)

lem population in Harar under the influence of the Pan-Islam propaganda from Cairo and Aden. Very soon after the start of Jewish colonization in Harar, racial and political problems similar to those in Palestine would arise.

Under present political conditions, no real possibilities exist for a Jewish mass settlement in Ethiopia. The ruling Ethiopian class, composed mostly of Amharras, Shoans and Tigras, with some Gall sprinkling, would oppose any larger non-Ethiopian colonization and certainly would never agree to it within the present boundaries of the Ethiopian state. It ought to be kept in mind that 40% of the present Ethiopian state is composed of territories conquered since 1890-91 and populated by races and tribes who have nothing in common, but color, with the ruling Ethiopian caste. The Ethiopian problem must and will be discussed and finally solved at the peace conference. It is beyond any sound conception and against justice that some of the potentially richest lands in Africa could not be organized on a modern line of agriculture, industry and mineral exploitation because of the inefficient mediaeval foreign ruling class.

It is to be hoped that the present boundaries of the Ethiopian state will be revised and reduced to the purely Abyssinian provinces. If this were done, then and only then a splendid opportunity for Jewish colonization would present itself, provided that it is organized and led by Jewish national institutions and in intimate connection with a Jewish state in Palestine.

The territories concerned are the provinces called (during the Italian domination) Governatorato Galla Sidama. This governatorato includes the Ethiopian provinces of Uollega, Gimma, Caffa Sidamae Borana, with a total surface of about 350,000 sq. km. This space could give excellent living conditions to a white population of about 20,000,000 people. The original population of about 3,000,000 to 4,000,000 inhabitants until 1890-91 has been reduced under the Ethiopian rule to under 1,000,000; some parts became even completely depopulated. The remaining aboriginals belong to Central African tribes and Gallas without racial, national or the smallest religious

cohesion. Galla Sidama belongs to the most fertile regions not only of Ethiopia but without doubt of the whole of Africa. Two-thirds of the mentioned territory are highlands with a most healthy and pleasant climate, the best hydrographic conditions in Africa, an abundance of streams and rivers, forests and highland grass lands. These African altitudes ranging between 1600/1800 and 2500/2700 meters show the most suitable climatic conditions for a white man's colonization. The average temperature of 19° C has maximums of 24-28° C and minimums of 6-8° C. With a yearly rainfall of 1500/1600 mm. there is rain practically from February to December and a specially pronounced rainy season from June to September, most lucky conditions for all kinds of agriculture. There are in some categories three crops yearly. The lower parts (500-1500 m.) suitable for tropical agriculture, in connection with the high land opportunities, are permitting almost all known crops of the European and African types, such as wheat, barley, oats, potatoes, fruits, coconuts, etc.—allow altogether an elementary self-sufficiency rarely encountered in other parts of the world. Besides, tremendous farming possibilities in cattle, sheep and goats, pigs and poultry of every kind are completing this self-sufficiency picture. There are pastoral regions for breeding of millions of wool sheep of high standard.

Streams, rivers and waterfalls are granting a high electric power of 10 billions KW hours. Extensive forests would allow a prosperous timber industry. There are also mining opportunities in gold, silver, platinum, mica, copper, lignite and probably other insufficiently prospected minerals.

A huge Jewish colonization in this wonderland, based on special political rights, should act as complementary raw material reservoir and present undreamed-of industrial possibilities for a multiplied Jewish Palestine. The political solution for such a promise is to be searched for in London, whereas the financial backing is to be looked for in the U.S.A. This territory should form a politically autonomous unit within the British Commonwealth of Nations, with a special status during the transitory period of the Jewish colonization.

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HIGH POINT, N. C.

GOOD WILL IN ACTION

(Continued from Page 9)

at the Universities of Minnesota and Wisconsin in honor of the Kings of Sweden and Denmark. Shortly after the establishment of the War Refugee Board, a Christian farmer by the name of Harry Rogers, who lives in Colorado, volunteered to settle five Jewish refugee families on his farm and sent a check for \$100 to the Refugee Board.

The heart-warming instances of good will in action growing out of the war had their counterparts in the sphere of religious and racial cooperation among the civilian population. In Kansas City, Missouri, the entire clergy of the city joined in a day long study of the Judeo-Christian origins of democracy, with the Protestant president of the ministerial alliance and the Catholic bishop presiding at various sessions. Negro pastors joined with Protestant, Catholic Jewish clergies. During the meeting, the Protestant clergy met for the first time in a synagogue. A clergy institute in Miami spent an entire day wrestling with basic problems of Judeo-Christian relations.

The department of social education and action of the Presbyterian Board of Christian Education sponsored a nationwide essay contest among Presbyterian youth on "How Can Christian Youth Promote Better Interfaith and Interracial Relationships?" In Buffalo and other communities, Catholics joined with Protestants and Jews in creating a permanent interfaith committee on public decency. Similar committees to deal with juvenile delinquency were organized in many communities. A statewide interfaith massed choruses festival was sponsored by B'nai B'rith in New York.

The collections made in the two Jewish Sunday school classes in Asheville, N. C., were contributed for three months to pay for anti-tuberculosis work among Negroes. At the University of Michigan B'nai B'rith Hillel Foundation nine Jewish girls volunteered to read for a near-blind Negro student so that he could complete his academic work. In Quincy, Massachusetts, an interfaith

(Please Turn to Page 107)

A New Year For Jewish Youth

(Concluded from Page 58)

front of them they saw an impossible barrier, while behind them merciless Egyptians were in hot pursuit. When Moses cried unto the Lord, God spoke to Moses saying, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." God said to the Israelites, in effect, "This is no time for crying. Make up your minds to go forward; try to save yourselves from destruction; the rest you can leave to Me."

During this High Holiday season all Jews reaffirm the sovereignty of God—faith in the supreme values of justice, righteousness and peace. It is in the spirit of this affirmation, hallowed by centuries of Rosh Hashonahs in Jewish history, that B'nai B'rith, heeding the call of the hour and the voice of God, has decided to go forward with the development of the largest and most comprehensive national youth program in the history of the American Jewish community.

As has been pointed out, the war job of the American Jewish community will not end with the unconditional surrender of our enemies. That may happen, God willing, this year or next, but whenever it occurs it will merely be the signal for a new call to re-form our lives and marshal our forces for a new assault on the most considerable problem that ever faced the Jews of the world.

For us remains the task of somehow bringing order out of the chaotic lives

and fortunes of millions of our fellow Jews in Central Europe, as well as for those who have been driven to the far corners of the world.

This is a job as "all out" as the war itself. It will require many, many years of work and demand the full participation of our entire Jewish population. It calls for a program requiring courage, understanding, vision, daring, boundless energy, dynamic enthusiasm and loyal participation.

To train and to develop a reservoir of young Jewish leaders, possessing these attributes, is a fundamental objective of the B'nai B'rith Youth Organization.

Born during a terrible depression and nurtured on the most horrible conflict in the history of mankind, the present generation of youth possesses a stamina and a determination which must fortify our present generation of leaders who are weary of the toil and struggles and disappointments of the past two decades.

Our present generation of youth has a primary loyalty to the things for which this war is being fought and the sacrifices required for the post-war reconstruction seem a small enough price for the achievement of a normalcy that they have never known.

Searchlight Over Europe



LOCATION OF OVERSEAS REFUGEES TO BE SPEEDED BY NEW SERVICE

To cope with the mounting volume of inquiries and speed the location of dispersed people overseas, the National Refugee Service, in cooperation with six other national agencies, has established a centralized clearance service to be known as the Central Location Index, Inc., it was announced by Charles A. Riegelman, President of the NRS recently. The newly created Index, he stressed, would service not individual applicants but member agencies only.

A special location unit of the National Refugee Service has been set up to render maximum assistance to individual applicants for location service in New York City and to local agencies and organizations throughout the country. With a Central File that is probably the largest depository of information in the country about refugees and their friends and relatives here, the National Refugee Service will make its extensive experience in this field widely available.

Associated with the National Refugee Service in this location undertaking are the following organizations: The American Committee for Christian Refugees, Inc.; American Friends Service Committee; the American Jewish Joint Distribution Committee, Inc.; Hebrew Sheltering and Immigrant Aid Society; International Migration Service; and the National Council of Jewish Women.



Let us all hope,
pray and work
for a
Victorious New Year



American Oil Company
and its affiliate
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ONLY FIVE SURVIVED

(Concluded from Page 92)

most of the food and water had been swept away when the boat overturned. There was just a little chocolate left, a few cigarettes, one match, one flare, a first aid kit, and two small breakers of water. We examined the water and had to throw one breaker away. The force of the wave had loosened its stopper and filled it with salt water.

The chocolate went quickly. We limited ourselves to a tiny piece each day, but there were 24 of us.

The days passed. We didn't move around very much any more. After a while our food ran out, and then our water. The men missed their smoking and began to chew and eat wet cigarettes. Once or twice little fish jumped into our boat, and we tore them up and ate them. I had heard that you died if you drank salt water, but as the days passed, I didn't care too much. I began to drink a little each morning. It gave me a horrible burning sensation in my stomach, but kept me conscious.

Around the nineteenth day, Boat-swain John Waltinan got on his hands and knees and began to crawl around the boat. He woke us all up, and Ensign Tommy Kellegren, of Brooklyn, New York, asked him, "Where you going, Johnny?"

He grinned foolishly. "Cold here, I'm going to the galley to get a cup of coffee."

"You can't get coffee," Tommy told him. "The stove's not working. Lie down and I'll heat some up for you."

He lay down and Tommy and two

others lashed him to the floor. He began to tug and scream, and we were all afraid he would upset the boat again. But in a few minutes he quieted down and closed his eyes. The next morning he was dead.

It was bitterly cold. We removed his clothes to use as coverings, said a prayer for him, and buried him in the sea.

He was the first. The next night another man died, and two more the night after that. I began to get delirious and talk to myself, and I would fall into day-dreams about dying. I wondered if I was next, and I kept repeating all the Hebrew prayers I knew over and over—any prayers, it didn't matter which. Each morning I would wake up surprised at being alive, and I'd look around to see who had died during the night. There were more and more with each passing hour.

Our attitudes grew strange, distorted. There was one young officer we'd all loved and respected back on the ship—the favorite of all the men. On the 24th day he died suddenly and rolled off into the water, and all we could feel was anger at the fact that he'd rolled over with his heavy lumber jacket, because we were freezing and wanted it.

A few days later, during a period in which the sea was quiet, we saw a three-masted bark, a Danish ship, in the distance. We began to cry at the sight, all of us, and we tried to row toward her. We were too feeble. We couldn't make the boat move, and the

Danish ship didn't see us. We almost gave up then.

Many times we thought we were getting close to land. We saw land birds a few times. Twice we saw butterflies. But it was no good. We continued to find water on all sides.

There were nine of us left on the 30th night. None of us were talking then, because our tongues were swollen thick. I was suddenly awakened from a nightmarish sleep by the sound of a plane.

I could hear feeble movements near me, and whimpering sounds. I knew the other men had heard it. I began to drag myself on my stomach toward the nose of the boat, toward the one remaining flare. Three of the men stumbled toward me and helped me lift the flare. I moved it once, then twice, then a third time. I began to cry to myself. It didn't work. Its automatic striker was too damp.

I took hold of the match. My hands were trembling with weakness and fear. I scratched it. It didn't light. Then I scratched it again, and a feeble flame lit up the boat. I could see eight drawn faces watching me as I touched the match to the flare.

The flare began to operate. Ten red glows flashed in the air, stayed there a moment suspended on tiny parachutes. Then they floated slowly to the sea. But by this time, we no longer heard the plane. Minutes passed and grew into an hour, two hours. I closed my eyes. I think I slept for a while. Then suddenly I heard the roar of a plane again, and I was instantly awake.

It was almost morning now. Seaman First Class John Spencer crawled over to the first aid kit and pulled out a tube of gentian blue antiseptic salve. He scrawled the number "30" on the side of our ship. It was his guess on how many days we'd been out, and it was a good guess. The plane circled around us for a little while, signalled, "Ship will pick you up soon," and then flew away.

Two hours later a Greek ship, the S.S. Rhodope, came and picked us up. I saw it coming, and touched the man next to me. "We're saved," I said hysterically. "Saved." Then I saw that the man was dead.

THANKS — AMERICAN RED CROSS

(Concluded from Page 65)

since 1915 has been engaged in law practice in New York City. From 1925 to 1933 he was in partnership with President Franklin D. Roosevelt under the firm name of Roosevelt and O'Connor. He is president and a trustee of the National Foundation for Infantile Paralysis, Inc., and is also treasurer, trustee and chairman of the executive committee of the Georgia Warm Springs Foundation.

Nitrocellulose lacquers are used for coating and waterproofing many types of fabrics and papers. The beauty and richness of the glossy, colored illustrations in magazines are probably made with the help of this substance. Tablecloths, raincoats, wallpaper, book-bindings are made waterproof, washable and more durable with applications of lacquer.—Pittsburgh Plate Products.

**There can be NO "PART-TIME" SOLDIERS
ON THE FIGHTING FRONT—OR HOME FRONT**

**THIS
IS THE
CRUCIAL
HOUR**

This space contributed to America's All-Out War Effort by a Greensboro Manufacturer who prefers to remain anonymous

A YEAR FULL OF PROMISE

(Concluded from Page 7)

co-ordination of viewpoints by a body that can do its own sifting and come up with a single answer.

A most important phase of post-war planning, on a par with rescue, rehabilitation and resettlement, will be the matter of returning our half million or more fighting men and women of this country to normal living. This involves an intensification of fair-practice commissions to see to it that there is no discrimination in employment.

It is our own humble opinion that a tremendous opportunity awaits the American Jewish Conference. Properly constituted, and with its aims broadened, this body seems to us the most logical to speak for American Jewry. If necessary, its make-up should be changed, retaining its democratic method of selection, but giving the definite assurance that it is broadly representative of Jewish thinking throughout the land, and not "packed" to represent any individual "ism."

Plans should be in the making, if they are not already made, to build this organization to the point where it really represents the best Jewish thinking to the end that when the call comes, "What do the Jews of the United States think on this problem?" there shall be one answer that will truly represent what the best minds in America actually believe is for the best interest of the Jew. No more important task has ever awaited a Jewish body. Let us fervently hope that when the time comes we will be ready.

JDC Broadens its Activities

(Concluded from Page 78)

viding for the purchase of medical supplies in the area. Additionally, J.D.C. has supplied funds for the reopening of schools and synagogues.

For work in Tangier, French Morocco, Algeria, Tunisia and Libya, the J.D.C. appropriated a total of \$239,450 during the first half of 1944 to provide emergency relief, and to revive the economic and cultural life in war-wrecked Jewish communities. J.D.C. first entered Libya and Algeria with OFRRO and later cooperated with UNRRA in all of these countries while the rubble of battle still lay in the streets.

While J.D.C.'s aid in behalf of 125,000 refugees in Latin America has a dual purpose—to help the refugees fit themselves into the life of their new homelands, and to provide emergency relief where necessary—the accent now is definitely on rehabilitation. J.D.C.'s present major activities in Central and South America include establishment of credit cooperatives to supply capital for small manufacturing enterprises, the providing of retraining facilities as well as the maintenance of child care, health, and cultural welfare institutions to assist needy refugees and the communities in which they constitute large proportions of the total Jewish population.

In the first half of 1944, four members were added to the overseas staff of the J.D.C., which now has representatives in London, Lisbon, Madrid, Barcelona, Algiers, Tangier, Bari, Istanbul, Jerusalem, Teheran, Buenos Aires and Montevideo. One J. D. C. representative remains interned in Shanghai.

J.D.C. has worked in closest harmony with UNRRA since its inception. It is assigning ten workers to the overseas staff of the UNRRA agency for work in connection with the Balkan project of that organization.

Rights For the Jew

(Concluded from Page 99)

As to the immeasurable difficulties which have to be overcome before such an international agreement can be realized, the author pins his hope on a revolution of the European peoples aiming at the overthrow of the national state, an aim unknown and utterly alien to all the courageous fighters of the underground from Norway to Greece who are dying for the revival of their ruthlessly oppressed national freedom.

Thus the questions arise: what is the reason motivating the spokesman of a great Jewish organization to propose such a restricted and vague formula? How will such an agreement be "buttressed by international safeguards more effective" than those of 1919-1920?

We may rightly assume that the purpose of that article was to give the European assimilationists some new ideological basis. At least in some European countries the Hitler crisis has definitely eliminated any possibility of a renewal of the old assimilationist theories. To claim for Jews adherence to the master-group owing to a common culture, seems today utterly unrealistic.

And Mr. Waldman comes in the nick of time with a plan which requires that the structure of all nationality states on the earth shall be shattered, and even a revolution staged in order to enable a sector of the surviving European Jewries not to declare themselves as Jews, but simply as "human beings." But a fundamental change is undeniable: what for decades had assumed the character of a fervent ideological struggle between Jews, with one group denying the ethnic character of the Jews and that special protective measures for Jews were necessary, seems now to be a difference of opinion regarding tactics for the defense of Jewish rights.

Cuban and Puerto Rican molasses may soon reach American ports dehydrated and packaged in paper bags.

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REVERIES IN LONDON

(Concluded from Page 15)

the charnel houses Hitler built. To this task we dedicated ourselves, while inexorably extending and intensifying our network of settlements, factories, crafts, trades and security.

There were other stirrings. Rommel had been driven out of Africa, as well-laid Allied plans dictated he would. Danger receded from the Middle East and the calmness of intended Jewish treachery, though it was not formally renounced, lost a good deal of its potency. Out of the Jewish non-possimus towards the White Paper, out of our achievements despite all hindrances, out of the Allied victory and—let it frankly be admitted—out of

Hitler's European charnel-houses, a fresh resolve was born. It was the resolve that something decisive must be done to save the Jewish people from being exposed once more to the obscenities and savagery of a Hitler; and that in any framework of post-war settlement affecting the Jewish people, Palestine must play a large and dominating part—*pace* the White Paper!

In the summer of 1944 I look out of the Conference Room window at "77" on the streets that have become strangely calm and strangely empty. Across the Channel, the destiny of the world is being decided for—borrowing Hitler's favorite figure—a thousand

years. It is the uncanny stillness that pervades an operating theatre when surgery must decide between life and death. The city is hushed with expectancy. England is not, as in the Battle of Britain, now in the fight for its own life. The Battle of France, soon to become the Battle of Europe, is the answer to the prayers of mankind determined to make the crooked straight. Our troubles will not end with victory on the Continent; they will, Jewishly speaking, perhaps only begin. But it is at least permissible to expect the world after the war to take heed of our travail, and not pass on the other side.

To Guadalcanal

(Concluded from Page 75)

danger of being run down. I could feel the weight of the wet prayer book in my shirt pocket. I swam for an hour, hoping to find a raft or some other floating object to hang on to. The sound of shelling continued. At last I saw a flashlight blinking far ahead of me. I swam toward it.

A breeze came up and the water became choppy. I found that swimming was getting to be more difficult. I heard far-off voices. I was still swimming toward the blinking light, which I soon discovered was that of a flashlight coming from three lashed-together life rafts upon which a hundred or so men were packed.

I swam around the rafts twice, searching for a place to hang on. Every inch of space was occupied. In some spots, men were lying on top of one another. Among them were wounded survivors. Exhausted, I decided that there was nothing to do but remain in the water, staying as close to the raft as possible.

Then my mess-boy recognized my voice and hailed me. I swam toward him and he tried to edge over to make room for me. As I came alongside of him, my hand encountered a piece of line about six inches long attached to the bottom of the raft. I attached this to a small line which I carried on my belt. I made a loop in this and tightened it around my arm.

It began to rain. The air had become cool and the ocean, which was at ebb tide, was getting rough. I was suffering from muscular cramps in my legs. I talked to the men on my raft.

Being an officer, I took command. I ordered the able-bodied survivors to comfort and encourage the wounded. As I hung on to the raft, I wondered at the courage of these wounded men. Among them were several major casualties—men with wounds which, if suffered in civilian life, would almost surely have been fatal. Here on the raft, still under fire, they were calm and astoundingly determined to stay alive. They would not give up. A few of them were, I was sure, clinging to the threads of life by sheer willpower. Perhaps any soldier of any country acts that way, but I suspected otherwise. There was something peculiarly American in that attitude of "of course I'm not licked." Swimming beside them in the Pacific Ocean some 9,000 miles from home, I felt a surge of pride to be serving with such men, coupled with the deep assurance that we simply could not be beaten, ever.

As the morning wore on, more and more survivors clustered around the raft, until there must have been about 200 of us, half on the rafts and the other half in water. A large oak mess-bench floated near, and I swam for it. I tied the bench to the raft and some 30 more survivors hung to it.

Just before dawn, my muscle cramps got worse. Others were suffering the same way. The water was now choppy. I wondered how much longer I could hang on. Everybody was very quiet, each with his own thought; some of us prayed. The one thing we all dreaded most was being picked up by enemy craft.

At last daylight came and the dying flames of the Astoria disappeared against the sky as the hot sun rose over the hills of Tulagi. Then, with a great sigh of relief, we saw three American destroyers bearing down toward us. One came within 100 yards and lowered a whaleboat. The boat came alongside and an officer in it told those who were in the water to keep their heads as high out of the water as possible. There were enemy submarines in the vicinity and the destroyers were going to drop depth charges. We did as we were ordered. A short time later we felt the explosions at four or five second intervals.

The whale boat made fast to the rafts and began to tow them laboriously toward the destroyer. Knowing that my services would be desperately needed aboard the destroyer, I swam on ahead. A cargo net was hanging down the side of the destroyer and, reaching it, I began to climb up. Near the top I had to stop. I was all in. I hung on for awhile, my head swimming. Slowly I finished the climb.

A young officer helped me over the rail and hustled me away to his cabin. He gave me a pair of his pajamas and dry socks. I changed into these and hurried to the emergency dressing station. I worked until 2:45 that afternoon, taking care of the wounded two at a time. I had the assistance of five of my pharmacist's mates, all that was left out of a division of 12. I treated some 80 or more men in that period, including myself. The shrapnel wound in my knee was minor and did not interfere with my duties. I removed the shrapnel splinter and continued my work.

At about 4:30 that afternoon, all the survivors, including myself, were transferred from the rescue destroyer to a transport which had been assigned to the task of collecting survivors and wounded in this harbor area during the Guadalcanal engagement. That same afternoon, still in my borrowed pajamas, I reported for duty at the operating room aboard the transport and again went to work. I still hadn't had a full night's sleep and my appetite seemed to have deserted me permanently.

Finally we were on our way back to Pearl Harbor. By this time I was all dressed up in a pair of dungarees and a work-shirt. I have since tried to get the name of the young officer who gave me his sleeping garments, so that I might replace them with a new pair. His own pajamas, I am afraid, have served their day.

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GOOD WILL IN ACTION

(Continued from Page 103)

community center was established through a gift by the Grossman family.

A particularly encouraging manifestation of good will in action was the growth of city and state interracial and good will commissions. Such commissions now exist in New Jersey, Minnesota, Cincinnati, Chicago, Philadelphia, Connecticut, Denver, New York, Los Angeles, Columbus (Ohio), Seattle, Pittsburgh, Massachusetts, Texas, North

Carolina, and Rhode Island. A National Clearing House for Information on Race Problems was organized this year to guide the creation of additional commissions and to aid those already in existence. The healthy question of intercultural education programs in the public schools throughout the country also pointed up the progress of good will in action. At the Harvard Graduate School of Business Administration there

was established a Louis Kirsten Professorship in Human Relations "to point the way toward maximum cooperation among all groups in the nation." B'nai B'rith's Hillel Foundations continued to play a valuable role in the strengthening of good will in action. The Sara Delano Roosevelt Interfaith House at Hunter College was dedicated during the past year as a unique college center for interfaith activity. The House was purchased on the initiative of B'nai B'rith by an interfaith committee of civic leaders. President Roosevelt expressed the hope that "This movement for tolerance will grow and prosper until there is a similar establishment in every institution in the land." To the existing B'nai B'rith interfaith student fellowships at Michigan, Illinois, Ohio State, Alabama and Brooklyn College, there were added last year similar awards at Wisconsin and Minnesota, and at the University of Kansas in memory of William Allen White. Interfaith work scholarships were also created at the New York municipal colleges.

One of the most dramatic manifestations of good will in action occurred in Melrose, Massachusetts, where a group of Catholics and Protestants undertook at its own expense to repair and replace headstones and monuments in a Jewish cemetery desecrated by vandals. In Troy, New York, a rabbi was elected president of the ministerial association, the first non-Protestant to hold this office. The Protestant clergymen of Cleveland chose a Negro as their president for the first time. Creation by Supreme Court Justice Frank Murphy, outstanding Catholic layman, of the all-Christian National Committee Against Persecution of the Jews, was one of the most striking signs of good will in action last year.

(Please Turn to Page 108)



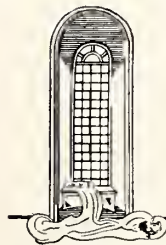
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Carolina, and Rhode Island. A National Clearing House for Information on Race Problems was organized this year to guide the creation of additional commissions and to aid those already in existence. The healthy question of intercultural education programs in the public schools throughout the country also pointed up the progress of good will in action. At the Harvard Graduate School of Business Administration there

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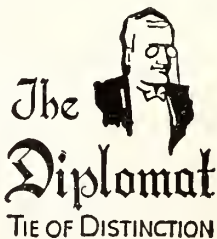
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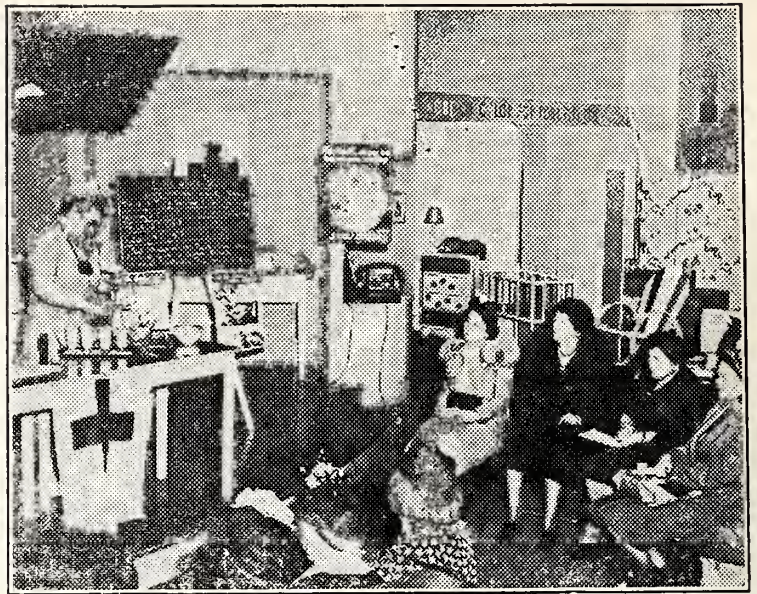
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Menu for a "Point Luck" supper is demonstrated by Mrs. Sylvia Neubauer, American Red Cross nutritionist, to shoppers in a Brooklyn, New York, department store. Lectures attract more than 100 shoppers, many of whom eventually take standard Red Cross nutrition courses, while some become nutrition or dietitian's aides. Red Cross chapters in most cities offer nutrition courses.

Jewish Women Aid in Red Cross Program

Under the supervision of the Nutrition Service of the Brooklyn, N. Y., chapter of the American Red Cross, a series of free wartime nutrition courses are being held in the Abraham and Straus department store in that city. Once every week more than 100 women gather in a large space set aside for the purpose in the store's household furnishings department to attend the demonstrations and lectures by Mrs. Sylvia Neubauer and Miss Pauline Leonard, Red Cross nutritionists. Many women shoppers dropping in by chance with their packages, return regularly to the weekly sessions.

These courses, similar to those given in many cities through the cooperation of department stores and other organizations, are not merely cooking demonstrations, but are packed full of vital food information of special importance in wartime.

Women attending all six nutrition sessions receive a Red Cross certificate at the close of the series. Many become so interested that they later take the standard Red Cross nutrition course and go on to do a war job in canteen work or as nutrition aides or dietitian's aides.

Large numbers of Jewish women have already taken the Red Cross standard nutrition course, which is the preliminary step to acceptance as a dietitian's aide. A number of them are also serving as volunteer nutrition instructors, according to reports received at American Red Cross national headquarters from B'nai B'rith, the National Women's League of the United Synagogue and the National Federation of Temple Sisterhoods. By thus helping maintain nutritional standards, Jewish women are doing a worth-while job.

The Dietitian's Aide Corps is the newest Red Cross volunteer special service. Serving in civilian hospitals under supervision of the hospital dietitian, these aides help prepare food, weigh special diets, arrange trays for patients, check kitchen supplies and assist with a number of other duties necessary to maintain proper food service. Some

also are serving in U. S. Public Health Service hospitals for merchant seamen, and their use in Army hospitals was approved early in 1944 by Surgeon General Norman T. Kirk.

GOOD WILL IN ACTION

(Concluded from Page 107)

Finally, there are many examples of contributions by Christians to Jewish institutions and parallel gifts by Jews to Christian agencies. The late Cardinal O'Connell gave \$1,000 to last year's United Jewish Appeal in Boston while the Rt. Rev. Henry St. George, presiding bishop of the Protestant Episcopal Church made a similar gift to the same agency. In Hammond, Indiana, James Post, a non-Jew, headed the UJA campaign while 77 outstanding Negro leaders contributed \$755. to the United Jewish Appeal. Non-Jews in the Civilian Public Service Camps, whose earnings average five dollars a month, instituted voluntary fasts in order to be able to contribute to the UJA. A church service in Wilkes-Barre, Pennsylvania, was climaxed by a collection for Jewish refugee aid.

In West Hartford, Connecticut, Jewish funds helped pay for the rebuilding of the First Church of Christ, which had been destroyed by fire. Lending Jewish businessmen of Kansas City raised \$20,000 to help make the community Church debt-free. The pair of Candelabra presented by Arthur Hays Sulzberger, publisher of the New York Times, to St. Paul's Church, East Chester, New York, national Shrine of the Bill of Rights, was matched by another pair of Candelabra given to Temple Sinai, Boston, by Alfred H. Avery, a non-Jew.

Stories like this could be multiplied by the hundred. But these instances of good will in action for the year now ending are among the more dramatic examples of those that have come to public notice and the many more that made no headlines but gave proof in a practical way that the American people not only preach brotherhood but practice it through good will in action.

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He Molds a Nation's Musical Taste

(Concluded from Page 12)

August, 1924, stands out as an important date in the pianist's career, for his first published piece of music criticism appeared in that month. It was a feature-length *Vanity Fair* review of the world premiere of George Gershwin's "Rhapsody in Blue." His review of the initial performance of the work at the historic concert of Paul Whiteman's Orchestra was widely quoted as recently as last November, when the work was played by the NBC Symphony Orchestra under the baton of Arturo Toscanini.

Once bitten by the journalistic bug, he kept on preparing articles for leading magazines—an extra-curricular activity that he has extended to this day. In 1925, when Deems Taylor resigned as critic of *The New York World*, Chotzinoff was immediately on Park Row asking the paper's executive editor, Herbert Bayard Swope, for a crack at the job. He got it. And Swope's choice proved a good one because Chotzinoff showed he could handle a typewriter keyboard as dexterously as a piano keyboard. He served with *The World* five years. In 1934 he joined *The New York Post*. This affiliation continued until two years ago when he decided to give his full time to NBC after serving several seasons as commentator for the winter concerts of the NBC Symphony Orchestra.

His affiliation with NBC goes back to 1936, when he was commissioned by David Sarnoff, chairman of the network's board and president of RCA, to visit Arturo Toscanini during his semi-retirement in Italy and induce him to return to the United States to conduct a great symphonic organization that would be created by NBC.

In Chotzinoff's present capacity as director of the network's music division, he has a vast amount of executive duties; but he still handles the microphone at each Sunday concert of the noted orchestra. A firm believer in the adage of "Once a newspaperman, always a newspaperman," he still can bang a typewriter and display brilliant editorial skill and wit.

He's the author of a novel, "Eroica," based on the life of Beethoven, and co-author of two plays—"Honeymoon" (written with George Backer) and "Hunderkind" (written with Gretchen Finletter, a daughter of Dr. Walter Damrosch).

The NBC Music Division head is married to the former Pauline Heifetz, a sister of the violinist. They have two children, Blair, 16, and Anne, 12. Blair plays the violin and is studying under his grandfather, Rubin Heifetz. Anne plays the piano, as does Mrs. Chotzinoff. In all, it's a household of note—and notes.

Chotzinoff's sole affiliation outside of NBC is with the Chatham Square Music School on the lower East Side. It is an endowed philanthropic institution where talented young people from 4 to 21 are aided in their musical careers. Only the very adept applicants are accepted at the school, and many of the students are well on their way to big things.

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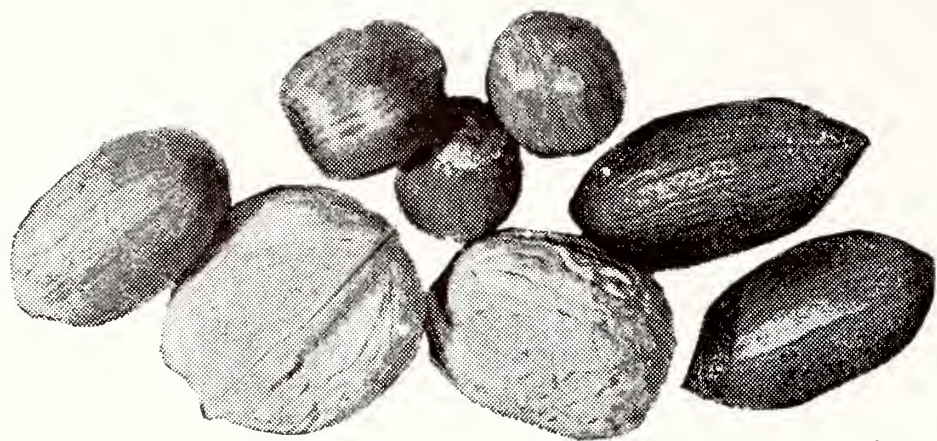
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The Call to Victory

Yom Kippur

Tishri 5705

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CAROLINA SOCIETY

October 1944

New Year Greetings

From B. S. HORNSTEIN, President

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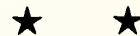
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The American Jewish Times

VOLUME 10

OCTOBER, 1944

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EDITORIALS

CHESTER A. BROWN, Editor

Reconversion

It would seem as if we hardly had solved the problems of converting a peace-loving and peace-living country to a wartime basis when we are confronted with the necessity for reconverting to a peacetime footing. Please do not misunderstand us. This is by no means a complaint. We are, of course, happy that circumstances warrant such an about-face. It could not come too soon. Nevertheless, it poses many problems.

We are rapidly approaching the period when we shall see if our economists have planned soundly—if the relative inconveniences that we have experienced, such as rationing, price ceilings, etc., will obviate the economic debacle that followed World War I. We have every confidence that they will.

If the Government has reached any conclusions on the major problems of reconversion, it has, probably wisely, kept them under cover. However, there has been considerable speculation and discussion, and as is to be expected, much difference of opinion.

The major problems, of course, are concerned with the transition period where it is necessary to do some of two operations, each diametrically opposed to the other. After all, we still have a war on our hands, and nothing must interfere with the production of materiel necessary to the quick winning of this war. At the same time, we must anticipate the demobilizing of a large part of our armed forces, and take such steps as will be necessary to absorb the released manpower into industry as quickly as possible. That calls for a resumption of production for civilian consumption. It requires a nicety of handling to do both things at the same time.

There are several schools of thought as to the best procedure for demobilization and there are many reasonable viewpoints. But to us, it would seem that there are considerations more practical than whether a man is married and has children, or enjoying single blessedness. The first question to be answered is, "Is there a job awaiting him on his return?"

It might be the long way around, but to us it seems the safest to make each man's case an individual case. Before discharging him, it should be definitely determined how quickly he can resume his place in civilian life. Will he be able to return to his former job? If not, is he assured of immediate employment elsewhere? These questions may have but little sentiment, but they are safeguards against the unhappiness of the individual and the country as a whole.

For those who can quickly be absorbed, there should, of course, be no question. But those who face no definite assurance of immediate employment should be retained until industry has had the chance to straighten itself out and make room for them. We are quite certain that there is no intention of releasing men in great numbers all at one time. And if the plans call for a gradual schedule of discharges, we believe that the basis should be the more practical one of economics rather than family status.

For our Jewish men and women in the armed services, there is, in addition to the general problems, the special problem of discrimination in re-employment. As has been pointed out repeatedly in these columns, if there are any major evidences of racial or religious discrimination in re-employment of those who have been fighting this war for us, then we will have lost, and not won this war, regardless. We are hopeful that our fears are groundless, but we are watchfully waiting.

There is one special phase of demobilization that is of particular interest to Jewry, and that has to do with the rabbinate. With so

many rabbis entering the services as chaplains, there has been much scrambling on the domestic scene, among those rabbis who have for one reason or another retained civilian status. The turnover of pulpits has been unprecedented. Many recent graduates of the rabbinical schools find themselves in posts to which they might have aspired for many years under usual conditions. Undoubtedly, most of the chaplain-rabbis have the assurance that they can return to their former pulpits. But what is to happen to those who have filled the gap in the emergency? Here truly is a problem for the rabbinical organizations.

As has been said, thus far, practically everything is conjecture. We have an abiding faith that over a period of time, everything will be worked out satisfactorily. But once again, we repeat, as troublesome as the problems may be, it is far better to be considering *them*, than the problems of continued warfare. And at least there is daylight—hope for the brighter day ahead. And that in itself is eminently worth rejoicing over. The rest will come in due time, with faith and courage.

Community Hospitality to the Armed Services

In all probability our Government had a definite plan in allocating enlisted and drafted servicemen and women to the various camps and bases throughout the country. It couldn't be just a matter of accident that so many Northerners found themselves in the South, and Easterners in the West. Somebody must have thought it would be a good idea for the one half of the United States to get an insight into how the other half lived. And it was a good idea.

It posed some problems, however. Nothing serious. And we guess many of the service-folks will ultimately return to civilian life with many treasured experiences gained in living among their "consins."

From all parts of the country come many interesting stories of how communities went all-out to make pleasant the leisure hours of the men and women in local encampments. Many subordinated their business activities to the job of providing programs of entertainment. The USO and its affiliate, the Jewish Welfare Board, among many organizations, did yeoman service.

The communities in the South were no exception. Of course, they faced a greater task than the remainder of the country because of the nation-wide reputation of "Southern hospitality." But they acquitted themselves nobly.

And for the most part, the efforts of the civilians were appreciated by the service-folks. Occasionally, one heard a bit of grumbling. This was generally based on a lack of understanding on the part of big-city dwellers who found themselves in small towns. There, frequently, the spirit was willing, but the small-town citizenry just couldn't build enough rooms to accommodate wives and sweethearts as husbands and boy-friends would have liked to see them accommodated. Nor could they always provide enough of the fairer sex for those who liked to jitter-bug.

All in all, it has been an interesting and wholesome experience, both for the entertainers and the entertained. Many new friendships have been made which will continue postwar, and there has been a breaking down of sectional barriers through a better understanding that can come only from personal contact.

Who knows but that we will throw forever into the discard the saying that "East is East and West is West, and never the twain shall meet"? East has met West and North has met South, and from it the country as a whole will be the better.

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Daughters of 1776

By BERNARD POSTAL

National Publicity Director, B'nai B'rith

We know a great deal about the Jewish patriots of the American Revolution, but not much about their ladies. Mr. Postal rescues from obscurity the outstanding Jewish women of that day in this contribution.—THE EDITOR.

ALTHOUGH chroniclers of American Jewish history have produced a vast literature dealing with the Jewish patriots of the American Revolutionary era, they have been strangely silent on the fact that the Jewish women of Revolutionary days also occupied a place of prominence in the life of the Colonies.

It is a curious thing that the best known Jewess of the Revolutionary era was the daughter of one of the very

tells in his letters of the amusing remarks of the witty Rebecca. So famous was she as a satirist and punster that she was credited with being the author of an anonymous poem called "The Times—A Poem by Camilio Querno—Poet Laureate of Congress," which lampooned the Revolutionary leaders. She was in frequent correspondence with leaders in both camps. General Charles Lee, Washington's rival, proposed to her, but she married Sir Henry Johnson, a lieutenant-colonel in the British army, who later became a general.

What Rebecca was to Philadelphia society, her cousin Phila was to New York. The daughter of the pious Jacob Franks, one of the founders of the Spanish-Portuguese Synagogue, she was much sought after by the gay blades of the New York aristocracy. She married Oliver Delancey, after whose family Delancey Street is named, and as a bride she was taken to live in a house at Pearl and Broad Streets which has become historically famous. It was there that Washington bade farewell to his officers at the close of the Revolution. Rebecca's sister, Abigail, was also a distinguished lady, who became the bride of Andrew Hamilton 3d, grandson of the man who built Independence Hall in Philadelphia.

While these Franks women were losing their Jewish identity by marrying into prominent Christian families, two other Franks girls were achieving a different sort of fame. One of these was Rachel Franks, the daughter of Moses B. Franks of New York and a cousin of Phila Franks, and the other was Bilhah Abigail Franks, mother of Phila. Rachel Franks was the wife of the famous Haym Salomon, whom she married in 1777. Like the wives of many great men, Mrs. Salomon kept in the background and consequently little is known about her. When Salomon was arrested in 1778 in New York as a British spy, she was left to shift for herself among the hostile Loyalists. Not until Salomon managed to escape and reach Philadelphia was she able to rejoin him. During the years that he was expending his fortune to secure American independence, she lived modestly. And when Salomon died in 1785 at the age of 45, she was left an impoverished widow with four young children.

Of all the Franks women, Bilhah Abigail was the most Jewish. Although her father, Moses Levy, was acceptable in Christian as well as Jewish society because of his socially prominent business friends, Bilhah Abigail remained a strict Jewess. It was as natural for her to marry the pious Jacob Franks as it was for Rachel Franks to be the dictator of Philadelphia society. Bilhah Abigail was a worthy mate for Jacob. She organized

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BERNARD POSTAL

few Jews who remained loyal to King George. She was the witty, flirtations and light-hearted Rebecca Franks, daughter of David Franks, the only member of the family of that name who was a Loyalist. Rebecca found a ready entry to Colonial society because her father, who was a member of the New York Provincial Legislature in 1748, was a prosperous merchant. During the French and Indian War he was the chief provisioner of the army, and after the tragic Braddock campaign he helped raise \$25,000 for the defense of the colony. Although he signed the Non-Importation Resolutions in 1765, he refused to join the Revolution. Twice arrested during the war, he was the chief victualler of the British Army.

As the daughter of David Franks and Margaret Evans, a Philadelphia belle, Rebecca became the friend of British and American officers, all of whom admired her. While Major Andre, the British officer who was captured in the Benedict Arnold episode, was a paroled prisoner in Philadelphia, he stayed at the Franks' home where he spent his time making miniatures of the beautiful Rebecca. During the British occupation of Philadelphia she was the resigning belle of the city. British officers made her home their rendezvous, and General Howe, who was a frequent visitor,



Greetings for the Year 5705



CORDELL HULL
Secretary of State

On this occasion of the celebration of the Jewish New Year, as I send cordial greetings to all our citizens of Jewish faith, I should like also to express my sincere hope that the coming months will bring to an end the present devastating world conflict, and with it the solution to the tragic problems that endure for others of your faith on the continent of Europe.

JESSE JONES
Secretary of Commerce

The New Year should bring new hope to those of Jewish faith.

We cannot erase the terrible tragedies that have taken place in the last five years, but the liberation of enemy and occupied lands—which is certain to occur within the next twelve months—will remove the threat of extermination under which millions of Jews have been living.

FRANCIS C. BIDDLE
U. S. Attorney General

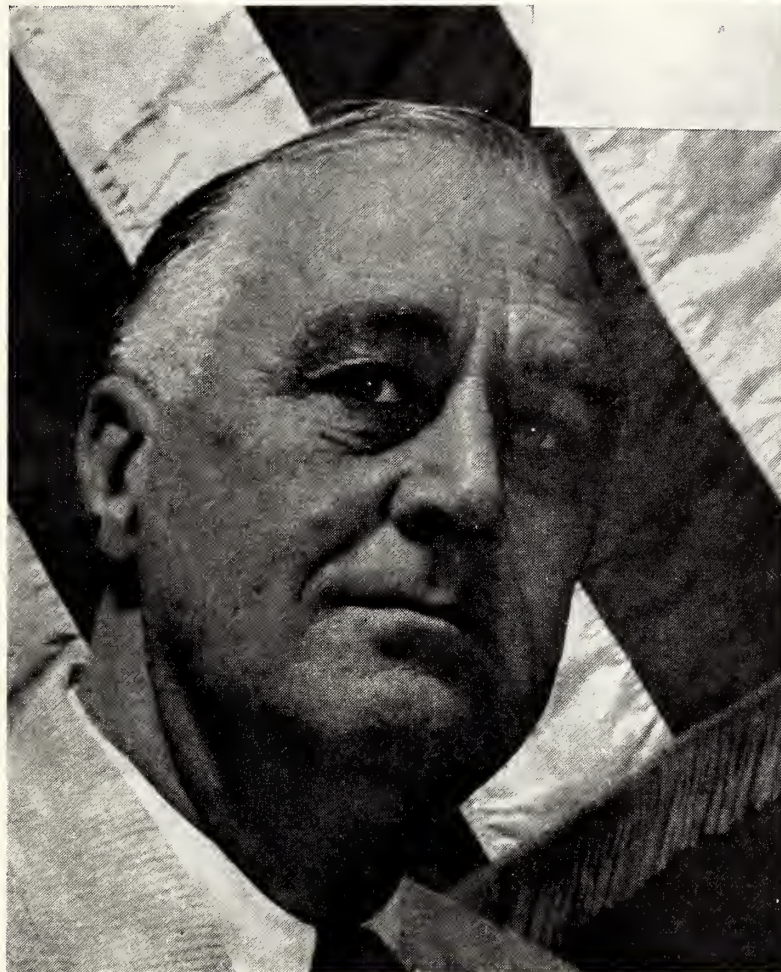
At the dawn of the New Year 5705, we in America have every reason to rejoice in the victories our armies are winning over the despotic powers who would have enslaved us and the world.

We cannot forget—nor should we forget, ever—what sufferings have been endured by the innocents who stood in the path of Nazi and Fascist aggression. Even now, the joy we feel in our triumphs is mitigated by the knowledge that the enemy is still torturing the helpless, that in his death throes he is still wreaking blind destruction.

FRANK C. WALKER
Postmaster General

These days, the hearts and minds of men know deep anxiety. Millions of Americans are abroad facing danger as they seek to put down the evil which menaces all mankind. Inside Europe the aggressor raises new threats against the weak and the helpless.

All of us hope that the coming year will bring liberation to the oppressed, and lasting peace to all peoples of the earth.



THE WHITE HOUSE WASHINGTON

Upon this celebration of the New Year, I extend to my fellow citizens of the Jewish faith most cordial greetings, mindful of the tragedy in which so many of their faith still live and die abroad, and determined withal to persevere until justice, tolerance and peace are re-established throughout the world.

MRS. ELEANOR ROOSEVELT

May the New Year bring to all people of the Jewish faith greater happiness and cause for hope in the future. The horrors in Europe have brought great sorrow to the Jewish people everywhere and all of us must join in that sorrow and hope for a better situation in the years to come.

THOMAS E. DEWEY

Governor of the State of New York
As Governor of the State of New York and on my own behalf, I am happy to extend to the people of Jewish faith my heartiest greetings and sincere good wishes at the beginning of their new year.

ROBERT F. WAGNER
United States Senator

EDITOR'S NOTE: Senator Wagner was co-sponsor of the Palestine measure introduced into the U. S. Senate.

I extend warmest personal greetings to the millions of patriotic Americans of Jewish faith on the occasion of their New Year's religious observance.

In these holy days, traditionally set aside by Jews for prayer and meditation, Americans of every faith join in the fervent hope that the New Year may bring freedom and security for all men in the new and better world which we are determined to have after victory is won.



HAROLD L. ICKES
Secretary of the Interior

I extend greetings and good wishes for the New Year to my fellow Americans of the Jewish religion. Although the last twelve months have been a period of rising hope, the plight of your co-religionists in Europe has been only slightly ameliorated.

Heroic deeds have been performed by men and women of all faiths, struggling to restore civilization to a maddened Europe. The average of the horror has been great; how much greater then must it have been for those unfortunate ones at the very top of the scale who suffered the full vengeful lust of the bloodthirsty Hitler and his satellites. Yet, there have been evidences of a forceful progressive success by the United Nations. Encouragement has been given to the downtrodden peoples, and it is not beyond the realm of possibility and certainly within the mind to hope that the next twelve months will witness an end of the slaughter thrust upon men by Hitler.

The grief and anguish which this war has brought to thousands and more especially to those of Jewish faith, will leave an indelible mark on mankind. It is my fervent hope that victory can quickly be achieved and that we, as a nation, may help reconstruct a world in which men will respect each other as humans entitled by right to enjoy the freedoms which are the mark of civilization.

HENRY A. WALLACE

Vice-President of the United States

Rosh Hashonah in 1944 should be more joyous for the Jewish people than any which have been celebrated for the past ten years. No people has borne a heavier burden of war; no people has lost a higher percentage by death and starvation. But now again there is a "saving remnant" and this remnant will carry forward into the new day the democratic hope and high religious spirit which have always been implicit in the Jewish way of life.

May Rosh Hashonah in 1944 be as a door closing upon miseries of the past and opening to the realization of aspirations and to unexpected opportunities for peace and fruitful labor in the days ahead.

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JEWISH BEDUIN

By MOSCHE SMILANSKY

Moshe Smilansky, leader of Jewish Palestine's Farmers' Federation, has lived in the country for many years, learned to know the Arab intimately, and his short stories and sketches of Arab life have reserved for him a position all his own in modern Hebrew literature. This sketch, revealing the existence of Jewish beduins in the Sinai desert, is taken from his latest work, "Family of the Soil," published in Tel Aviv this year. It appeared in English for the first time in *The Palestine Post*.—THE EDITOR.

IT was Asila, his beloved mare, that brought them together. She was white as a dove, swift as an eagle, and famed throughout the peninsula. Though Abu Yusuf himself was no relation to the Prophet, he proudly traced Asila's lineage to the Prophet's mare, and fostered that nobility. Once upon recovering her from thieves who had mated her, he slew the colt which was born, so that no one would be able to say that the sire was of less noble birth.

When Abu Yusuf discovered that Asila had been stolen from him, he set out to find her. Leaving the Sinai Desert where he lived with his fellow Beduin, he travelled as far as Damascus, and there his quest ended. On finding Asila he vowed that he would go to Jerusalem to pay homage at the Tombs of the Saints and pray at the Western Wall. On his way to Jerusalem he spent a night near the Yarkon river with his friend the Sheikh of the Beduin tribes of that region. It was that night that Abu Yusuf learned from the Sheikh of Jews who had crossed the Great Sea, bought land in Palestine, and founded a village. These Jews, the Sheikh said, were not like the people of Jerusalem. They were farmers, they ploughed and sowed, and could even ride horses. Abu Yusuf became anxious to meet these Jews, his brethren. He saddled his mare, bade farewell to his friend the Sheikh, and set out towards Petah Tikva.

He Meets His Brothers

Arriving at the village, Abu Yusuf was dismayed to see that the people there wore "franji" (European dress) and felt that his friend had deceived him. He returned to the Sheikh and reproached him. "Is it done thus among the sons of Arabia," he said, "to make sport of the wayfarer?" The Sheikh swore by the Prophet that he had not made mock of his guest, that those people were really Jews although dressed in "franji." So Abu Yusuf returned to the village.

When Yehuda Rab, the chief watchman, saw the Beduin, dressed and mounted like one of the southern tribes, passing his house, he came out and greeted him in flowing Arabic, and invited him to be his guest. Abu Yusuf's delight was great. "Ana Yisraeli, Ana Yehudi," (I am an Israelite, a Jew) he exclaimed. Rab could hardly believe his ears. Then Abu Yusuf recited the words which bind Jew to Jew, "Shema Yisrael" (Hear, O Israel). Yehuda Rab clasped his hand, embraced him, and together they entered the house.

Word spread throughout the colony. From all sides they came in great excitement and joy to see the marvel: a Jewish Beduin from the Sinai Desert! They told Abu Yusuf how they

had suffered at the hands of the nomad tribes who crossed their fields with their flocks and herds on their northward trek and back. He listened and then resolved to remain a year with his newly-found brothers and help them in their struggle against the wandering marauders. The settlers were delighted with his decision, and so Abu Yusuf remained in Petah Tikva, and became their head watchman.

Tribal Tales

Abu Yusuf was short and lean but broad-boned, alert and lithe. He ate only once a day, as was the custom in the desert. Water he drank drop by drop, as though imbibing a rare and precious drink; that was the law of the desert. He shunned pistols and rifles, saying derisively that even a woman can make war with a gun. His weapons were a blade, heavy and sharp, and a long, wrought spear. He was not only brave, but sensitive too, and his voice would warm when he

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Came Back With His "Gang"



Hitler drove Ralph Beigel out of Europe, but after five years he went back. This time he brought his buddies with him—members of his division in the United States Army that landed in Italy. In the fight that followed, Pvt. Beigel was wounded. He was also awarded the Order of the Purple Heart. The decoration and news of his recovery from his wounds have just been received by his parents, Mr. and Mrs. Martin Beigel of 725 Lexington Avenue, New York.

When Pvt. Beigel came to this country he turned for advice and assistance to the National Refugee Service which is financed by the United Jewish Appeal. He soon found work and later became the manager of a business established by his parents, who had joined him. Now he is more eager than ever to carry the fight back to the Nazis and to continue repaying America for giving him and his family a haven and a new chance for independence.

Brandeis Memorial Theatre Planned

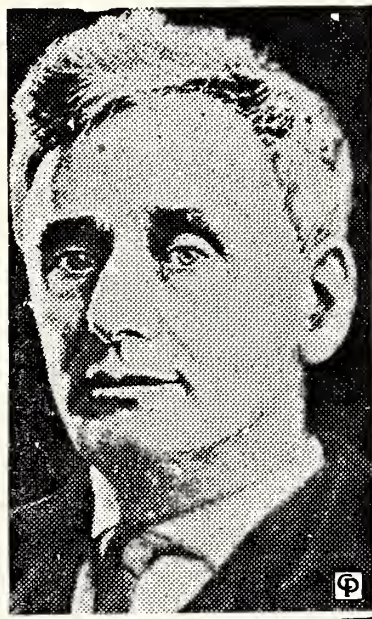
EDUCATION was the central interest of a recent meeting of the Executive Committee of the Zionist Organization of America. The Executive was the guest on this occasion of the Brandeis Camp Institute, located in Winterdale, Pa. This institute is under the auspices of the American Zionist Youth Commission, whose chairman is Mr. Herman L. Weisman and whose Executive Director is Dr. Shlomo Bardin.

The members of the Executive were profoundly impressed by the training for Zionist and Jewish leadership afforded in this camp and by the activities of the young people who represent a portion of 200 candidates from 32 states receiving the camp training this summer.

By the end of this summer, Dr. Bardin told the Executive, over 500 young men and women from coast to coast will have attended the Brandeis camp. Under the direction of Max Helfman, Katya Delakoca, and Mrs. Bardin, the young people are trained in arts and crafts, agricultural methods, and leadership techniques. The camp is run purely cooperatively, modeled on the share-the-work basis of a Palestinian colony. All campers enthusiastically join in the singing of Palestinian songs and in Palestinian dances. Among the guest speakers who have conducted courses at the camp are: Dr. Simon Halkin, Prof. Horace Kellen, Dr. Emanuel Newmann, Abraham Revnsky, Marie Syrkin, Dr. Robert Gordis, Rabbi David Polish, and Joshua Epstein.

The impression received by the Z.O.A. Executive was voiced by Dr. Israel Goldstein, President of the Zionist Organization of America, who said: "The Brandeis Camp is a perfect synthesis of American and Zionist education in terms of actual living and these young men and women will go into the Jewish and American world, living examples of the realization of the practical vision of the late Louis D. Brandeis."

In connection with this view taken by the Executive, it was decided that sometime in 1945 a Brandeis Memorial would be established at this camp, consisting of an amphi-theater in which Hebrew and American art and culture were to be given adequate expression



LOUIS D. BRANDEIS

to commemorate the spirit of Brandeis and its realization through this training of youth leadership.

The sessions of the Executive dealt with additional matters of vital importance. Thus, as Dr. Goldstein said: "The Zionist movement in America must attend more and more to the task and problem of Palestine's economic future. The day will undoubtedly come when the political charter for the establishment of the Jewish Commonwealth in Palestine will be granted. It is then that American Zionists will be expected to carry the chief burden in Palestine's

(Please Turn to Page 32)

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The Army Is a Funny Place

By HAROLD U. RIBALOW

A series of vignettes of army life by our soldier-correspondent, Pfc. Harold U. Ribalow. He tells of experiences of Jews in the Army and of Jewish-Christian relations with an eye to the lighter side of the G. I. life.—THE EDITOR.

"I think," the red-headed Irish sergeant, Clare Hogan, said, "that I will go to Yom Kippur services with you."

The three Jewish boys looked at him with amazement. "That would be something," Len Schneiderman laughed, "a blue-eyed guy named Hogan sitting in chapel while Kol Nidre was being recited."

We all laughed.

But when the Chaplain began the traditional chant, Hogan was right up there, in the front row.

★

Tony Rogliano, Italian boy from Tuckahoe, New York, was speaking to Al Sarno, a "baisan" from Brooklyn. "I wonder why we get along so well with the Jewish guys?" He spoke without wonder. Just asking a question out loud.

"We're the same kind of people," Al offered. "We like our families, we got closer family ties than most people; we're excitable and we live close together back home. Aw, stop bothering me. Why shouldn't it be like that?"

★

"So this Jewish guy," said Bob Reynolds, a Brooklyn truck-driver, now a G.I., "walks into the bar with me. He's small, like Billy Rose. An' he's quiet, like a mouse in a hole. An' a big lug steps up, he's lit like a Christmas light, an' says: 'Hey, Jew-boy, what the hell are you doin' in a Christian bar?' The little guy looks at him and don't say a word. I'm laffin' in me beer because I know the Jewish guy well—we always drink together after gettin' rid of a load—an', well, the little guy steps up and knees the big guy, slams him in the jaw with his balled fist, knocks him down and says to me, quietlike, 'C'mon, Bob, let's not make any trouble.'"

Reynolds laughed hard. "I'm tellin' you, this Jewish guy is the nuts. Got more guts than anyone I ever seen." He thought a while. "Betcha most of them are like him when they get sore about somethin'. None of them guys is good to cross. They make great friends," and he rocked with laughter, his thin face sparkling with joy.

★

Lying in a pup tent, with a Catholic boy alongside of me, I was asked, "Why aren't there any Jewish farmers in this country? Why are all the Jews in business?"

"One reason is that Jews were never allowed to own land in lands like Czarist Russia or autocratic Rumania and other European countries. They had to go into business. In Palestine today they prove they can be and want to be farmers."

He thought about it. "Say, I never thought of that. I never knew Jews wanted to farm." He turned over and went to bed, satisfied.

★

The recent issue of Life, which featured pictures of Palestine and more

particularly Tel Aviv, was met by my barracks mates with the whistle which greets an attractive young lady on a soldier-jammed street.

"These Jews sure can fix up a town," Al Sarno said enviously. "Just take a look at that beach in Tel Aviv." It sounded good to hear the city mentioned by an ordinary American, a non-Jew, a fellow to whom Tel Aviv is a taken-for-granted thing."

★

"Did you read about the way the people in Boston take off against the (Please Turn to Page 34)

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"This is the Army," the show about army life, with which Irving Berlin, its author, has been traveling to allied military and naval bases, has earned to date over \$10,000,000, all of which is being turned over to service men's relief organizations.

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Henry Klein and His Predecessors

By RABBI ABRAM J. BICK

Henry H. Klein, the Jewish defense attorney at the sedition trial in Washington, who attained additional notoriety by affirming the anti-Semitic libels circulated by his clients, has had his predecessors, and Rabbi Abraham J. Bick, author, pupil of the late Chief Rabbi Cook of Palestine, tells of some of them.—THE EDITOR.

SEDITION defense attorney Henry H. Klein, who describes himself as a Jew and endorses the libels circulated against Jews by the most virulent anti-Semites, is not a lone figure in Jewish history. There were not many Jews of his kind, but there were some.

One of his predecessors was Johan Pfefferkorn, an apostate, who, in the first part of the 16th century, authorized a series of libelous pamphlets against Jews which the Dominicans published and widely circulated. His villifications of the Talmud caused the German Emperor to decree the burning of all sacred Jewish books, except the Bible.

Another one of the same ilk was Elisha Shur, who lived some two hundred years ago in Galicia and the Ukraine. He was at one time rabbi of Rahatin, a Galician town, and a man of learning. A disciple of the false Messiah Sabbatai Zevi, he converted his whole family to his beliefs.

Shur, a mystic, a delver into the Caballah, searched for signs in ancient scripts in an effort to discover the date of the Redeemer's arrival. The times were trying for the Jews. The brigands of Bogdan Chmeniltzky and others had swept through cities and towns, slaughtering Jews in the tens of thousands, violating Jewish women, killing even the young. Elisha Shur, delving further into the mystical scripts, concluded that the tribulations that had befallen the Jews were signs of the Redeemer's arrival, the "birthpangs of the Messiah." He was not alone in this belief. There were others, scholarly and sincere.

Passersby through Shur's home town of Rahatin brought reports of the re-emergence of Sabbatai Zevi who, they claimed, though reported dead, was very much alive, retired from the world and living the life of a hermit until the hour of his revelation struck. In the meantime, a special emissary of the Messiah was traveling from country to country announcing the arrival of the Redeemer. The "emissary" was Jacob Frank, who finally adopted Christianity and engaged in calumnies against, and persecutions of the Jews. He eventually made his way to Rahatin and Elisha Shur joined him and became his apostle.

He soon revealed himself as a maniacal opportunist seeking to carve out a career for himself through the Frankist movement. He was the main speaker for the Frankists at the famous debates between rabbis and Frankists that took place in the city of Kamenetz Podolsk in the presence of the Catholic Bishop. The Frankists lost the debates and shortly thereafter were converted to Catholicism. Elisha Shur's entire family was among the converts and adopted the name Wolowsky, a translation from the Hebrew name. (Shur is the Hebrew for ox, and Wol is the Polish translation.) Elisha Shur, however, was the only member of his family to remain within the Jewish fold, not out of loyalty to his faith but to cause more harm to the Jews. He set out on a tour of lectures, engaging in debates with rabbis, in the presence of Catholic Bishops—debates in which the rabbis were forced to participate. He stressed, in these debates, that he, too, was a Jew bent on exposing sham. In these debates, he made the most virulent charges against

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The Jewish Publication Society announces the publication of "The Lion Hearted," a story about the Jews in Medieval England. Its author is Charles Reznikoff, poet and novelist, pictured above.

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Lt. Col. A. H. Weinberger Lt. Col. Victor Hirschman Capt. George Kaminski Capt. Nathan Garfinkel Capt. Alwyn Berlin Capt. Jack Rosen

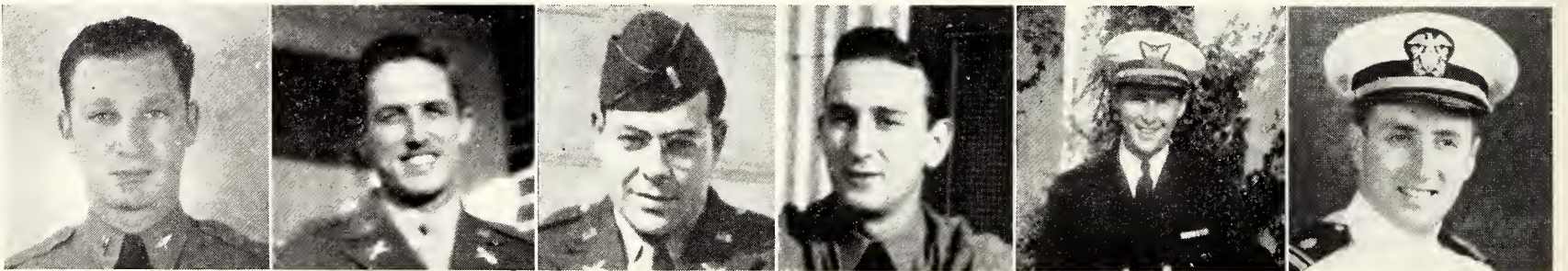


Capt. Edgar Miles Lt. Robt. M. Fechter Lt. Gerald L. Meyerson Lt. Jack P. Brickman Lt. Melvin Lesser Lt. Earl Mazo

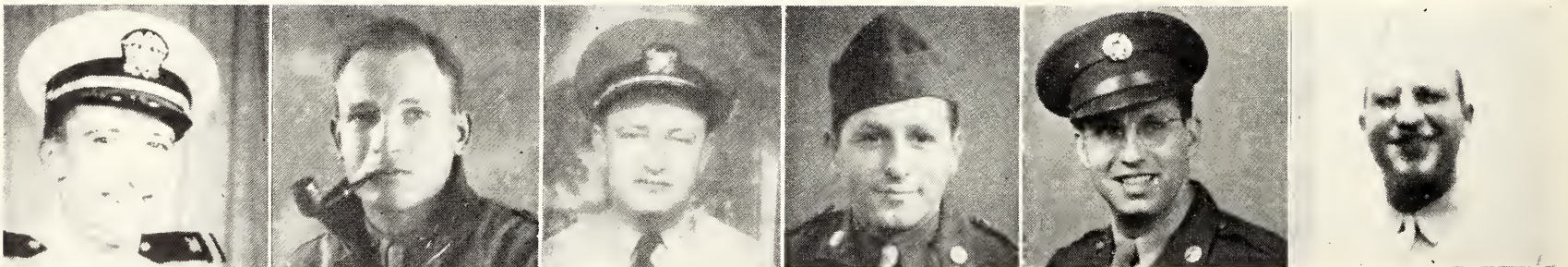


Lt. Lester Gretenstein Lt. Seymour Hirsch Lt. Gus H. Pearlman Lt. Leon Gelson Lt. Henry Nathan Lt. Louis Rosen

Charleston, S. C., in the Armed Services



Lt. Irving Sonenshine Lt. I. J. Weinberger Lt. Alvin Rittenberg Lt. Arnold Prystowsky Lt. Morris Rosen Lt. Stanley Karesh



Ens. Simon Sorentrud W.O. Sammel Bielsky W.O. Moses Wolper T/Sgt. Louis Mescon S/Sgt. Arnold Ellison S/Sgt. Karl Karesh



S/Sgt. Joseph J. Simon S/Sgt. Jack Simon S/Sgt. Isadore Wolper S/Sgt. Louis Engel S/Sgt. Morton Bauov Sgt. Mervin Kalman

Jewish Communities in the South

XI. CHARLESTON, S. C.

Charleston, S. C., in the Armed Services

This is the eleventh in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte, Wilmington, Asheville, Goldsboro and Durham, N. C., and Greenville and Charleston, S. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

A FEW Jewish communities in the South, if indeed any, have the length, depth and color of the group of Jews who call Charleston, S. C., their home. Steeped in a history that goes back to the very earliest days of our country, they have played a dominant part not only in the Jewish history of the South, but in the larger national picture of the country.

And in the current life of our country, too, Jewish residents of Charleston are taking a most active part. Not only within their own organizations, but in the broader phase of communal life, they are assuming their fair share of responsibility. War bond campaigns, community chest drives, Red Cross, hospitality to our boys and girls in the armed services, civic organizations, all find the Jewish community actively and well represented. The Jewish organizations of Charleston are numerous and varied. They include the three main congregations, K. K. Beth Elohim, Congregation Brith Sholom, and Congregation Beth Israel. The president of K. K. Beth Elohim is Meyer Triest; the president of Brith Sholom is LeRoy Silverstein, and Hyman Lipman is president of Congregation Beth Israel.

The United Jewish Appeal has the following officers: Sam Berlin, president; I. Blank, Hyman Rephan, L. Steinberg and H. Sholk, vice-presidents; I. Lesser, treasurer; George Bogin, financial secretary, and G. Birlant, recording secretary.

Edwin Pearlstein is Chairman of Army and Navy-JWB Committee, and Irving Steinberg is vice-chairman. Alex Karesh is chairman of the Charleston Hebrew Institute, with Morty Chase and I. Steinberg, co-chairmen. Sol

Breibart is chairman of B'nai Brith, Dan Lodge; Arthur Rittenberg is vice-chairman.

Mrs. Macey Kronsberg is president of the local chapter of the Council for



Rabbi-Emeritus Jacob S. Raisin

Jewish Women: Mrs. Matthew Steinberg is vice-president. Mrs. A. J. Novit is president of the local chapter of Hadassah; Mrs. Harry P. Givner is vice-president. Mr. Nathan Goldberg is president of the Zionist District, while Mr. J. Goldman is treasurer.

Mr. Arthur Williams was chairman of the OSO Council. Mr. D. Kronsberg is vice-president of Charleston County Boy Scouts. Mrs. Jack Patla is president of the Sisterhood, K. K. Beth Elohim. Mrs. Moses Mendelson is president of the Sisterhood, Brith Sholom. Mrs. A. Garfinkel is president of Beth Israel Sisterhood.

Other organizations include the Hebrew Benevolent Society, founded in 1784, and the Hebrew Orphan Society, founded in 1801.

The conflict between "Reform" and "Conservative" factions within Jewry first made its appearance in Charleston in 1824. The Congregation K. K. Beth Elohim took a firm stand for reform principles and thus established Charleston as the cradle of reform Judaism in the United States. Internal conflict within the congregation led to secession by a group which formed its own congregation.

Withal, the characteristic conservatism of the Jews of Charleston survived, perhaps even revived, notwithstanding



Rabbi Solomon D. Goldfarb

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This group of Charleston, S. C., Jewish men in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

In addition to those pictured, whose names are given below, follow those for whom no photographs were available but who are also in service; namely: Pvt. Philip Abramson, Lt. Abel Banov, Lt. I. L. Banov, Cpl. Maurice Berlinsky, Pfc. George Breibart, Pvt. Donald Cohen, Ensign Jack Gartinkel, Pfc. Mordecai Doo-brow, Yeoman 1/c David Goldberg, Seaman 1/c Isadore Goldberg, Lt. (jg) Irwin Karesh, Ensign I. D. Karesh, Pvt. Seymour Lynch, Pvt. Hyman Olasov, Baker 1/c Leo Rudich, Lt. Harry Rubin, Yeoman 2/c Louis Tanenbaum, Pvt. Sam Slovis, Yeoman 2/c Leon Bluestein, Radioman 3/c Meyer Bluestein, Radio Technician 2/c Herman Baker, Cpl. Leo Gyer, Cpl. Leo Bronstein, Pvt. Joseph Brody, Cpt. Reuben Goldman, Pvt. Joe Goodman, Seaman 2/c Gerald Nathan, Pfc. Aaron Raisin, Seaman 3/c Hyman Sabel, Pfc. Herman Schindler, Pfc. Carl Schraibman, Capt. Thomas Tobias, Pfc. Herman Willis, Pfc. Arthur V. Williams, Jr., Cpl. Herbert Engel, Pfc. Leon Feldman, Pvt. Max Furchgott, Cpl. Ike Hobb, Ensign I. H. Jacobson, Appr. Seaman Leonard Karesh, Pvt. Jack Kirshstein, Seaman 3/c Jack Leff, Appr. Seaman Bernard Olasov, 1/c Petty Officer Mitchell Rudich, Pvt. Lee Roy Schraibman, Pvt. Aaron Solomon, Sgt. Harold Solomon, Appr. Seaman William Pearlman, and Appr. Seaman Melvin Firetag.

Lt. Col. Arthur H. Weinberger, son of Mr. and Mrs. Philip Weinberger, Kinston, N. C.

Lt. Col. Victor Hirschman, son of Mr. and Mrs. H. Hirschman, overseas.

Maj. Leroy D. Cohen, son of Mr. and Mrs. Leroy Cohen, overseas.

Capt. George Kaminski, son of Mr. and Mrs. S. M. Kaminski, Fort Benning, Ga.

Capt. Nathan Garfinkle, son of Mr. and Mrs. Sam Garfinkle, Fort Jackson, S. C.

Capt. Alwyn Berlin, son of Mr. and Mrs. Sam Berlin, overseas.

Capt. Jack Rosen, son of Mr. and Mrs. Sam Rosen, overseas.

Capt. Edgar Miles, son of Mrs. R. Miles, Salt Lake City, Utah.

Lt. Robert M. Fechter, son of Mrs. A. Fechter, Deming, New Mexico.

Lt. Gerald L. Meyerson, son of Mr. and Mrs. L. A. Meyerson, Harding Field, La.

Lt. Jack P. Brickman, son of Mr. and Mrs. Sam Brickman, overseas.

Lt. Melvin Lesser, son of Mr. and Mrs. I. Lesser, Camp Hood, Texas.

Lt. Earl Mazo, son of Mr. and Mrs. G. Mazo, overseas.

Lt. Lester Gretenstein, son of Mr. and Mrs. J. Gretenstein, Camp Polk, La.

Lt. Seymour Hirsch, son of Mr. and Mrs. Alex Hirsch, overseas.

Lt. Gus H. Pearlman, son of Henry H. Pearlman, overseas.

Lt. Leon Gelson, son of Mrs. D. Gelson, Washington, D. C.

Lt. Henry Nathan, son of Mr. and Mrs. H. H. Nathan, overseas.

Lt. Louis Rosen, son of Mr. and Mrs. Sam Rosen, overseas.

Lt. Irving Sonenshine, son of Mr. and Mrs. P. Sonenshine, Salina, Kan.

Lt. I. J. Weinberger, son of Mr. and Mrs. Philip Weinberger, Fort Jackson, S. C.

Lt. Alvin Rittenberg, son of the late Mr. and Mrs. Sam Rittenberg, Orlando, Fla.

Lt. Arnold Prystowsky, son of Mr. and Mrs. Moses Prystowsky, New Orleans, La.

Lt. Morris Rosen, son of Mr. and Mrs. W. Rosen, overseas.

Lt. Stanley Karesh, son of Mr. and Mrs. Alex Karesh, Camp Sampson, N. Y.

Ens. Simon Sorentrud, son of Mr. and Mrs. Simon Sorentrud, Washington, D. C.

W.O. Samuel Bielsky, son of Mrs. F. Bielsky, overseas.

W.O. Moses Wolper, son of Mr. and Mrs. V. Wolper, Ellis Island, N. Y.

T/Sgt. Louis Mescon, son of Mr. and Mrs. A. Mescon, overseas.

S/Sgt. Arnold Ellison, son of Mr. and Mrs. Charles Ellison, Daniel Field, Ga.

S/Sgt. Karl Karesh, son of the late Mr. and Mrs. H. Karesh, overseas.

S/Sgt. Joseph J. Simon, son of Mr. S. Simon, overseas.

S/Sgt. Jack Simon, son of Mrs. Cele Simon, overseas.

S/Sgt. Isadore Walper, son of Mrs. J. Wolper, overseas.

S/Sgt. Louis Engel, son of Mrs. Max Engel, overseas.

S/Sgt. Morton Banov, son of Dr. and Mrs. Leon Banov, overseas.

Sgt. Mervin Kalman, son of Mr. and Mrs. S. Kalman, overseas.

Sgt. Julius M. Zucker, son of Mr. and Mrs. Joseph Zucker, overseas.

Sgt. Seymour Rudick, son of Mr. and Mrs. Max Rudick, Camp Swift, Texas.

Sgt. Seymour Barchowitz, son of Mr. and Mrs. A. Barchowitz, Camp Vandome, Miss.

T/Cpl. Irvin J. Zalkin, son of Mr. and Mrs. Joe Zalkin, Fort Jackson, S. C.

T/3 Joseph Cohen, son of Mr. and Mrs. Sam Cohen, overseas.

T/5 Simon Sharnoff, son of Mrs. Ida S. Sharnoff, Camp Breckenridge, Ky.

Cpl. Julius Rosenblatt, son of Mr. and Mrs. P. Kahn, overseas.

Cpl. Henry Rittenberg, son of the late Mr. and Mrs. Sam Rittenberg, Camp Hood, Texas.

Cpl. Danny Hirsch, son of Mr. and Mrs. Max Hirsch, overseas.

Cpl. Isadore Posner, son of Mrs. M. Posner, overseas.

Cpl. Melvin Solomon, son of Mr. and Mrs. W. Solomon, Tennessee.

Cpl. Melvin Fechter, son of Mrs. A. Fechter, overseas.

Cpl. Joe Dumas, son of Mr. and Mrs. E. Dumas, overseas.

Cpl. Max Lerner, son of Mrs. J. Lerner, overseas.

Cpl. Dave Alterman, husband of Elza Meyers Alterman, overseas.

Cpl. Irving M. Robinson, son of Mr. and Mrs. M. Robinson, Camp Pendleton, Calif.

Cpl. Isaac Jacobs, son of Mr. and Mrs. Louis Jacobs, San Francisco, Cal.

Cpl. Melvin Jacobs, son of Mr. and Mrs. Louis Jacobs, Camp Lejeune, N. C.

Cpl. Irving Solomon, son of Mr. and Mrs. W. Solomon, Ohio.

Cpl. Harry Simon, son of Mr. J. Simon.

Cpl. Abe Schwartz, husband of Mrs. Abe Schwartz, overseas.

Cpl. Dan Logan, son of Mr. and Mrs. Morris Logan, Loretta, Texas.

Mid. Jack Kahn, son of Mr. and Mrs. M. B. Kahn, New York.

C.Y. David E. Cohen, son of Mrs. Jack Cohen, overseas.

C.P.O. Aaren Prystowsky, son of Mr. and Mrs. Jake Prystowsky, Charleston, S. C.

C.P.O. Moses D. Goldberg, son of Mr. J. L. Goldberg, Charleston, S. C.

Pfc. Isadore Cohen, son of Mr. and Mrs. Sam Cohen, overseas.

Pfc. Gordan B. Stine, son of Mr. and Mrs. A. J. Stine, Camp Lejeune, N. C.

Pfc. Hyman Alpern, son of Mr. and Mrs. S. Alpern, Jackson, Miss.

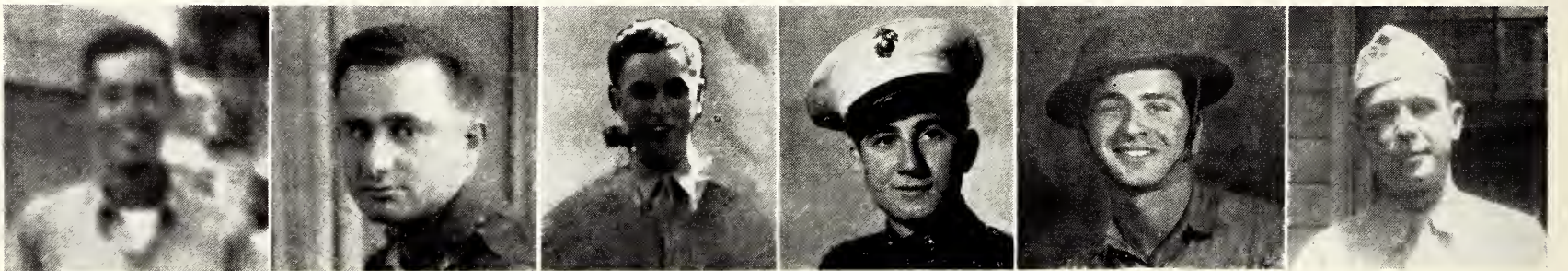
Pfc. Arthur Kahn, son of Mr. and Mrs. M. B. Kahn, Camp Horn, Cal.



Sgt. Julius M. Zucker Sgt. Seymour Rudick Sgt. Seymour Barchowitz T/Cpl. Irvin J. Zalkin T/3 Joseph Cohen T/5 Simon Sharnoff

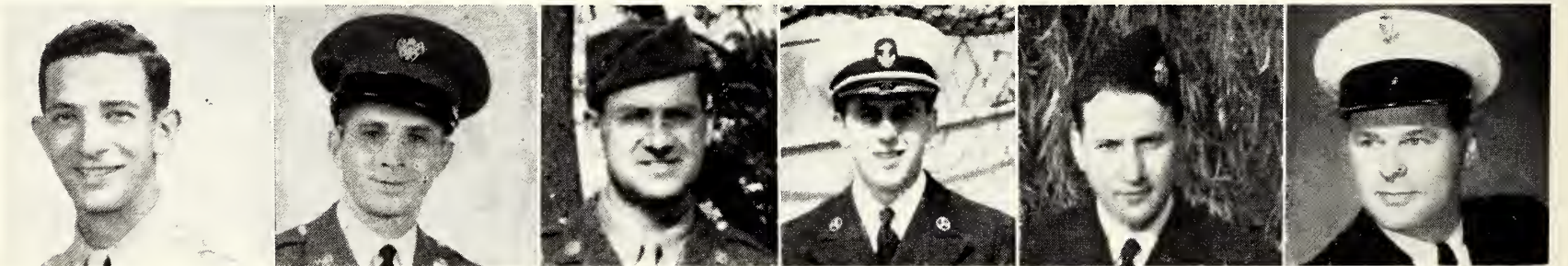


Cpl. Julius Rosenblatt Cpl. Henry Rittenberg Cpl. Danny Hirsch Cpl. Isadore Posner Cpl. Melvin Solomon Cpl. Melvin Fechter

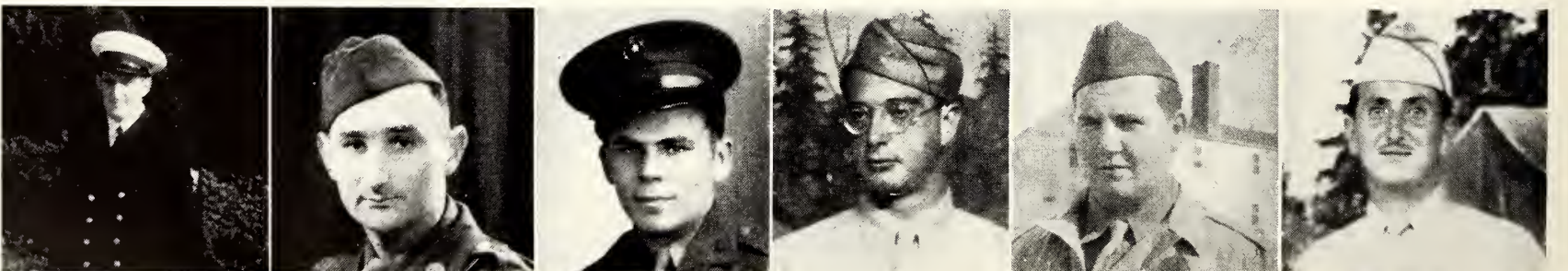


Cpl. Joe Dumas Cpl. Max Lerner Cpl. Dave Alterman Cpl. Irving M. Robinson Cpl. Isaac Jacobs Cpl. Melvin Jacobs

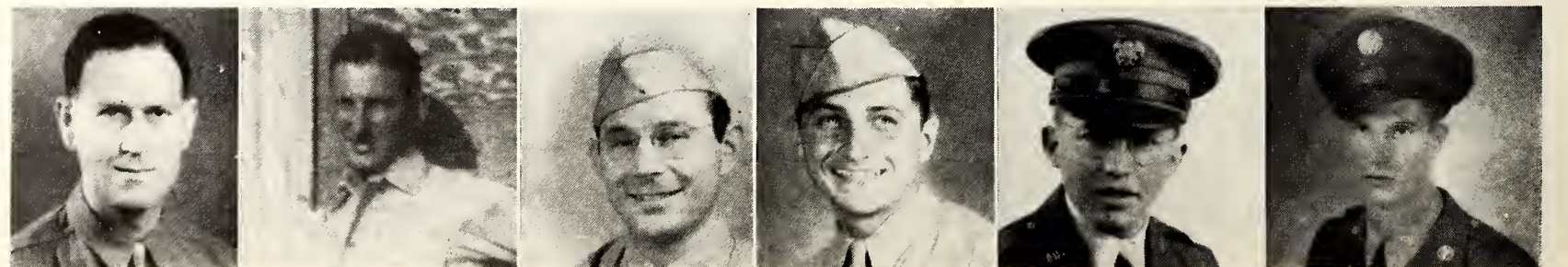
Charleston, S. C., in the Armed Services



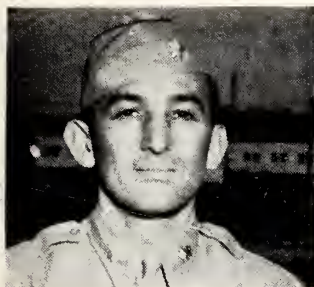
Cpl. Irving Solomon Cpl. Harry Simon Cpl. Abe Schwartz Mid. Jack Kahn C.Y. David E. Cohen C.P.O. Aaron Prystowsky



C.P.O. Moses D. Goldberg Pfc. Isadore Cohen Pfc. Gordon B. Stine Pfc. Hyman Alpern Pfc. Arthur Kahn Pfc. Harold Barchowitz



Pfc. Harold Jacobs Pfc. Clyde Robinson Pfc. Milton Prystowsky Pfc. Fred L. Bernstein Pfc. Leon Rosen Pfc. Jack Feldman



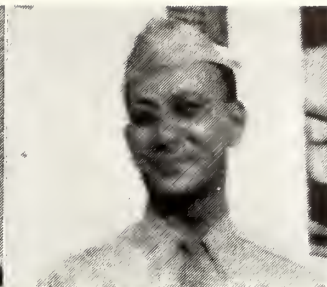
Maj. Leroy D. Cohen



Cpl. Dan Logan



Pharm. 1/c Alex Epstein



Pvt. Milton Kronsberg



Seaman Macey Kronsberg

The above photographs were received too late to be given position according to rank.

CHARLESTON, S. C.

(Continued from Page 11)

standing the innovations introduced into the manner of worship, and the substitution of the Reform Prayer Book for the old Sfaradic ritual. For them the beautiful synagogue on Hasell Street is still a "synagogue," not a "temple." For them it has never ceased to be, and hence it has never had to become once more, the center of their religious self-expression. In the "Tabernacle" which was erected as a temporary home for the congregation during the interval between the "new" and the present synagogues, Miss Sally Lopez, familiarly known as "Aunt Sally," organized a religious school a few months after Rebecca Gratz's first Jewish Sunday School in Philadelphia, and for it Miss Penina Moise wrote some of her most inspiring hymns. For the synagogue the women spun and sewed their most artistic ornaments, and to it the men frequently contributed some very costly gifts. In it was developed a "hinhag" quite different from that to be seen anywhere else, new yet redolent of the past. Thither the bridal couples repaired prior to their marriage, the baby girls were carried to be named, and little ones and recuperating grown-ups were taken to pay their first calls.

It is the K. K. B. E. Synagogue, the foundations of which were laid on the 3rd of January, 1840, and on which David Lopez, the architect, labored with the ardor which characterized the cathedral builders of the Middle Ages.

There its predecessor stood when George Washington was still President, and Philadelphia the Capital.

Phoenix-like it arose from the ashes of the old, and miraculously it escaped the earthquake of 1886. But there it stands, in pensive quietness, an epitome of the history of Reform Israel in America. Dr. Jacob S. Raisin is its present Rabbi-emeritus, having served since 1915. Leonard Kasle is the Rabbi.

In 1856 a small group of orthodox Jews, emanating from many parts of Europe, organized the Brith Sholom Congregation. Today, 90 years thereafter, this Congregation is recognized as a leading factor in Jewish and community life in Charleston. Its membership has been on the increase, especially in the last year, so that now close to 250 Jewish families are affiliated with it.

Brith Sholom takes pride in having given this Jewish Community the proud name of Jerusalem of the South. Until very recently, Charleston orthodox Jewry had in its midst men of great learning and piety. Witness the hundreds of folios of Talmud and kindred books now adorning the book shelves of Brith Sholom Synagogue. The Sabbath was observed here, and is still so honored, by more Jewish merchants and families than is the case—sad to say—in other similar communities.

Brith Sholom is proud to point to many influential Jews in civic and Jew-

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BRITH SHOLOM SYNAGOGUE

Charleston, S. C., in the Armed Services

Pfc. Harold Barchowitz, son of Mrs. A. Barchowitz, Camp Croft, S. C.

Pfc. Harold Jacobs, son of Mr. and Mrs. Sam Jacobs, overseas.

Pfc. Klyde Robinson, son of Mr. and Mrs. M. Robinson, Camp Bowie, Texas.

Pfc. Milton Prystowsky, son of Mr. and Mrs. Jake Prystowsky.

Pfc. Fred L. Bernstein, son of Mr. and Mrs. Manning A. Bernstein, Fort Dix, N. J.

Pfc. Leon Rosen, son of Mr. and Mrs. Sam Rosen, Atlanta, Ga.

Pfc. Jack Feldman, son of Mr. and Mrs. R. Feldman, Arkansas.

Pfc. S. Norman Feinberg, son of Mr. and Mrs. D. Feinberg, Lincoln, Neb.

Pfc. Milton Goldin, son of Mrs. N. Goldin, Camp Phillips, Kan.

Y/1c Harold M. Kirshstein, son of Mrs. Sarah Kirshstein, Norfolk, Va.

S/3c Hyman Fechter, son of Mrs. A. Fechter, overseas.

S/3c Herbert N. Steinert, son of Mrs. Ethel Steinert, Fort Lauderdale, Fla.

F/3c Dave Lancer, son of Mr. and Mrs. S. Lancer, Charleston, S. C.

S/2c Benjamin Sonenshine, son of Mr. and Mrs. Max Sonenshine, New River, N. C.

S/2c Leon Walper, son of Mrs. J. Walper, overseas.

S/2c Moses Collis, son of Mrs. Meyer Collis, Norfolk, Va.

S/2c Herbert Qxler, son of Mr. and Mrs. W. Qxler, Norman, Okla.

S/1c Henry Berlin, son of Mr. and Mrs. Sam Berlin, overseas.

S/1c Harry Appel, son of Mr. and Mrs. A. Appel, Memphis, Tenn.

S/1c Morris Finkelstein, son of Mr. and Mrs. S. Finkelstein, overseas.

S/1c Sidney Addlestone, son of Mr. and Mrs. Sam Addlestone, Charleston, S. C.

S/1c Moses Slovis, son of Mr. and Mrs. H. Slovis, overseas.

Pharm. 1/c Alex Epstein, son of Mr. and Mrs. E. Epstein.

A/s Nathan M. Wilensky, son of Mr. and Mrs. Harry Wilensky, Norfolk, Va.

A/s Leon Tigler, son of Mr. and Mrs. J. Tigler, Deming, N. M.

A/C Earle Balis, son of Mr. and Mrs. S. Balis, Santa Ana, Calif.

Pvt. Milton Kronsberg, Seaman Macey Kronsberg.

Pvt. Benjamin Seigal, son of Mr. and Mrs. J. Seigal, Bainbridge, Md.

Pvt. Sidney Rittenberg, son of the late Mr. and Mrs. S. Rittenberg, Palo Alto, Calif.

Pvt. Moses Oherman, son of Mr. and Mrs. Isaac Oherman, overseas.

Pvt. Moses M. Sokol, son of Mr. and Mrs. H. Sokol, overseas.

Pvt. Jack Rosenberg, son of Mr. and Mrs. S. Rosenberg, overseas.

Pvt. David Collis, son of Mr. and Mrs. Meyer Collis, Hoopston, Ill.

Pvt. Robert Zalkin, son of Mr. and Mrs. Joe Zalkin, Texas.

Pvt. Melvin M. Livingston, son of Mr. and Mrs. I. Livingston, Camp Walters, Texas.

Pvt. Herhert Berlinsky, son of Mr. and Mrs. Philip Berlinsky, Camp Adair, Oregon.

Pvt. Harry Cygielman, son of Mr. and Mrs. E. Cygielman, overseas.

Pvt. Julius Seigal, son of Mr. and Mrs. J. Seigal, overseas.

Pvt. Louis Toporeck, son of Mr. and Mrs. Morris Toporeck, Camp Sutton, N. C.

Pvt. Philip Sonenshine, son of Mr. and Mrs. Max Sonenshine, Sumter, S. C.

Pvt. Ralph Goldberg, son of Mr. and Mrs. Isreal Goldberg, overseas.

Philip Schneider, V12, son of Mr. and Mrs. S. Schneider, Charleston, S. C.



TEMPLE K. K. BETH ELOHIM



Pfc. S. Norman Feinberg Pfc. Milton Goldin Y/1c Harold M. Kirshstein S/3c Hyman Fechter S/3c Herbert N. Steinert F/3c Dave Lancer



S/2c Benjamin Sonenshine S/2c Leon Wolper S/2c Moses Collis S/2c Herbert Qxler S/1c Henry Berlin



S/1c Harry Appel S/1c Morris Finkelstein S/1c Moses Slovis S/1c Sidney Adlestone A/s Nathan M. Wilensky A/s Leon Tigler

Charleston, S. C., in the Armed Services



A/C Earle Balis Pvt. Benjamin Seigal Pvt. Sidney Rittenberg Pvt. Moses Oberman Pvt. Moses Sokol



Pvt. Jack Rosenberg Pvt. David Collis Pvt. Robert Zalkin Pvt. Melvin M. Livingston Pvt. Herbert Berlinsky Pvt. Harry Cygielman



Pvt. Julius Seigal Pvt. Louis Toporek Pvt. Philip Sonenshine Pvt. Ralph Goldberg Philip Schneider, V12

CHARLESTON, S. C.

(Continued from Page 13)

ish affairs, as its sons. In the spirit of harmony, and true to its name, Brith Sholom, this congregation works with the other Jewish institutions to promote education and religious life in Charleston.

Brith Sholom is facing the future with confidence, realizing that its place in the community will be enhanced with the new spirit which has recently been kindled in it, and the heightened zeal which its manifold activities have

evoked. True to its tradition, Brith Sholom will ever endeavor to plant the love of God and learning in the hearts of the new generation, and so make its contribution to a lasting peace.

Solomon D. Goldfarb is Rabbi of Brith Sholom.

In the early days of American history, South Carolina—and notably Charles Town (Charleston)—became a haven of refuge for all those who sought relief from civil disabilities and religious intolerance, not excepting the Jews. Within 25 years after the frigate Carolina was "riding in the Downs" and carrying its first human freight for the projected Colony, we find the name of Mordecai Nathan in an assessment list of its inhabitants. In 1695 Governor John Archdale tells us how by means of a Spanish-speaking Jew whom he employed as interpreter, he managed to intercede in behalf of some Florida Indians "who professed the Christian religion as the Papists do," and saved them from being sold as slaves by their foes, the Yemassee. Jews were among the first to take advantage of the Act of 1696-7 conferring citizenship upon foreigners, as is indicated by the still extant naturalization papers of "Simon Valentine Mercht: an alien of ye Jewish Nation," and they are on record as having participated in an election as early as 1703.

With the dawn of the 18th century South Carolina begins to loom ever larger as a Land of Promise on the



E. EDWARD WEHMAN, Jr.,
Mayor of Charleston

New Year Greetings From the Mayor of Charleston, S. C.



City of Charleston
Executive Department

GREETING:

On the occasion of the Jewish New Year, the City of Charleston, South Carolina, extends cordial greeting to the Jewish citizens thereof, with special reference to the more than one hundred patriotic men and women, of Hebrew persuasion, who are serving from this city in the armed forces of the United States.

Since 1740 the Jewish people of this community have made valuable contribution to the religious, civic and cultural life of Charleston, repaying in good citizenship, public zeal, and patriotic sacrifice, the early hospitality extended to their persecuted bands, which sought and found asylum in this, the city of their adoption; where, in a safe refuge, the faith of the fathers became the unmolested faith of the children from generation to generation.

As a memorial to these civic contributions made by our Jewish neighbors, and in that spirit of mutual fellowship, respect, and appreciation common to a free people, their fellow citizens of Charleston, of all creeds, join with them in the celebration of the Jewish New Year and extend good wishes.

Very truly,

E. Edward Wehman, Jr.
E. Edward Wehman, Jr.
Mayor

Past Presidents of Brith Sholom Congregation



(Seated, left to right) Manuel Barshay, Joseph Goldman, Louis Jacobs. (Standing, left to right), Harry J. Sholk, Alex Ellison, Edward Kronsberg, Isadore Lesser, Louis Karesh. (Hyman Rephan, I. Ginsberg and Leon Sternberg were absent when picture was taken.)

Jewish horizon. Thither they began to flock from the West Indies, from Holland, from France and particularly from England. By 1734 the Jewish community of London entered into negotiations with the home government for a grant of land in South Carolina upon which to colonize their poor co-religionists; and in 1755 Joseph Salvador acquired one hundred thousand acres of land in what is now Abbeville County, which came to be known as "Jews' Land." Their numbers were further swelled by the arrivals from Georgia, New York and Rhode Island. Toward the end of the century the name of Charleston must have penetrated even into the remote ghettos of Poland, judging by those of their denizens who chose to make this city fair future home, and the reference to "Charleville" (Charleston) in the Sefer Habrith, which appeared in 1797.

In the Seven Years' War, Joseph Levy was made a lieutenant and fought under Col. Middleton against the Cherokees in 1760. An outstanding figure in pre-Revolutionary days was Francis Salvador, whose distinguished appearance, refined manners and pervasive patriotism secured for him a high rank among the patriots of the Province. He was repeatedly returned a Deputy from his district to the Provincial Congress, and took a leading part in the councils of the General Assembly which met in 1775 and 1776, and which declared South Carolina as an independent State. He was killed by the Cherokees while defending the plantation of Major Williamson, and his untimely death was mourned by the entire Colony. "His name," asserts a local writer, "appears in every history of the State of South Carolina."

In one company which defended Charleston Harbor Jewish names are conspicuous for their frequency. They served in every capacity, and held at most every rank. David N. Cardozo and Markes Lazarus were Sergeant-Majors; Jacob de Leon, Jacob de la Motta, Mordecai Manuel Noah and Abraham Seixas were Captains, and Benjamin Nones was a Major. They served with distinction on the staffs of de Kalb and Pulaski, Lafayette, Moultrie, Lincoln, Marion and Wash-

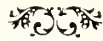
ington, and shared in the disasters of Beaufort and Savannah. Captain Noah not only volunteered his services but contributed 20,000 pounds to the cause of the Revolution—a contribution hardly exceeded except by his Polish co-religionist, Haym Salomon. A most ardent patriot was Myer Moses, who supplied the American army with provisions and ammunition, and whose efforts in behalf of the wounded and imprisoned patriots evoked from General Sumter a testimonial of "the good wishes and gratitude of all who had the success of the Revolution at heart."

Isaac de Costa in 1783 founded the Supreme Grand Lodge of Perfection. He had been a member of King Solomon's Lodge, No. 1—the oldest Lodge in South Carolina—since 1753. It was due to the initiative of Abraham Alexander, Emanuel de la Motta, Israel de Lieben and Moses C. Levy that Charleston became the birthplace of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, thus rendering it the "See City" and "Mother Council of the World." They were among the founders and zealous members of the Daughters of the American Revolution and, after the Civil War, of the United Daughters of the Confederacy. Miss Annie Simpson was one of the organizers of the Ladies' Memorial Association and a Directress of the Confederate Home. It was due to the untiring efforts of Mrs. Lee C. Harby that Charleston's historic landmark, the Old Exchange Building, was secured from the Federal Government for the D. A. R. of South Carolina.

When the Civil War broke out, J. Barrett Cohen, who practiced law in New York, promptly closed his office and hastened to share the fate of his fellow Southerners. Some families gave every male capable of bearing arms to the service of the Confederacy. Mrs. Solomon Cohen saw 32 of her descendants—children, grandchildren and great-grandchildren—wearing the gray and occupying positions ranging from "mere privates" to Quartermaster-General. The first and largest contribution to the Southern cause was made by Ben. Mordecai who also established free markets where were fed thousands of

(Please Turn to Page 17)

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Jewish Palestine Faces Tomorrow

By ABRAHAM REVUSKY

The author of "Jews in Palestine," standard textbook on the Jewish National Home, reviews the economic, cultural and political scene in Palestine in the past Jewish calendar year.—THE EDITOR.

JEWISH Palestine, the spiritual center of the martyred Jewish people, and a community which was itself on the brink of disaster in the course of the present war, is extremely happy at the approaching victory of the United Nations. The joy of victory there is however dampened by a deep anxiety over the fate of European Jewry. During the year 5701 the public activities of the Yishuv were largely devoted to the great problem of rescue. Led by their democratically elected Representative Assembly (Assephath Haniivcharim), Palestine's Jews repeatedly expressed their feelings in impressive demonstrations of protest and mourning, invariably accompanied by the demand for the opening of Palestine's gates to the victims of Hitler persecution. A petition for the free admittance of refugees to Palestine, signed by 253,000 Palestinian Jews, was presented to the British Government in London.

Rescue Center

While these protests and demands could not break the rigid restrictions of the White Paper, they succeeded, at least, in making Palestine the most important center of practical rescue activities. Although the number of refugees admitted there is small compared with the horrifying scope of Hitler's extermination campaign, Palestine with an estimated immigration of 23,000 in 5704 absorbed more refugees than all the other United Nations. Most of them came from Nazi-occupied countries, but a considerable part of them were Oriental Jews, who, feeling the increasing force of the anti-Jewish wave now rising in the Moslem countries, are seeking a haven in the National Home.

White Paper Crisis

Yielding to the pressure of liberal public opinion, the British Government extended the deadline of April 1, 1944, provided in the White Paper for Jewish immigration, and allowed the use of the unexhausted quotas after that date. In November, 1943, when this concession was announced in the House of Commons, the number of unused certificates was 31,026. But in spite of all efforts of the Colonial Office to use these certificates sparingly and grudgingly and to stretch them for a possibly longer period, there are few left. When no more certificates will be available the fate of the White Paper will have to be decided. The prospect of a hermetically closed National Home at the time of increasing rescue facilities will bring the whole Palestine problem to a head.

Reconversion Problems

The participation of Jewish Palestine in the Allied war effort continues on a comparatively large scale. Including the war losses replaced by new recruits, the number of volunteers contributed by the 580,000 Jews of Palestine has

reached 35,000. This participation would be still larger if it were not for the acute labor shortage caused by the artificial restrictions of immigration.

After reaching its peak in 5703, Palestine's war industry remained stationary, and even began to decline. With the war now removed from Palestine's borders, the authorities are not as eager to use the war services of Palestine's factories. In many cases orders were not renewed after the previous ones were duly delivered. The transition to peace tasks which will presently confront the war industries everywhere has actually begun in Palestine.

While the problem of reconversion is a very serious one, and it may be aggravated because of Palestine's unduly inflated prices and production costs, Palestine's economists are confident that the country will cope with its difficulties. The greatest hopes are being placed on the accumulated need for housing, which was always one of Palestine's most important sources of employment. According to a recently published government estimate, Palestine will need in 1945-46 not less than 127,000 new rooms even if there will be no immigration at the end of the war. Most of this need will arise in the Jewish sector of Palestine's economy. The postwar prospects of Jewish industry look much brighter than they seemed to be a year ago, when the British Administration of Palestine showed a definite tendency to stifle the industrial development by all means at its disposal.

Expanding Frontiers

During the year in review, Zionist colonization continued on a comparatively large scale. Since the outbreak (Please Turn to Page 18)

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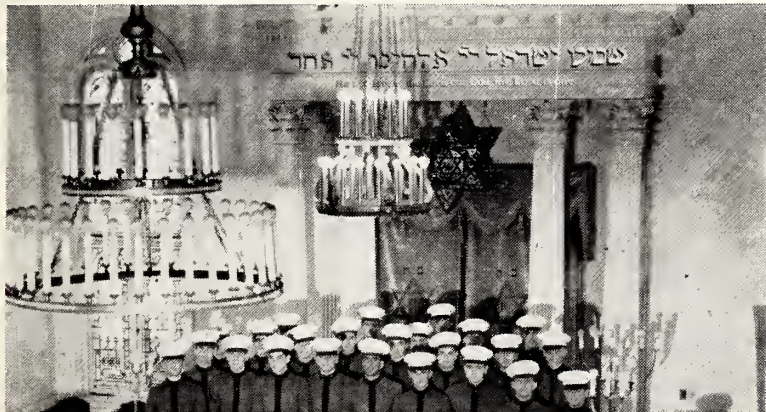
145 King St. Dial 2-3634
CHARLESTON, S. C.

CHARLESTON, S. C.

(Concluded from Page 15)

the widows and orphans of his compatriots. From the Jewry of Charleston came Dr. David C. de Leon, the first Surgeon-General; A. C. Meyers, the first Quartermaster-General, and Judah P. Benjamin, "the brains" of the Confederacy. In the person of Franklin J. Moses it gave South Carolina in 1868 its first Chief Justice under the new Constitution, and in Major Raphael J. Moses another Henry W. Grady whose eloquence helped not a little to soothe the sorrows of his beloved South-

at Paris. The Apothecary Hall, of which he at one time was proprietor, is said to have been the oldest drug store in the country; its wood-work is being preserved in the Charleston Museum, of which he was the first Curator. In literary circles Miss Penina Moise, the blind but most inspired hymn writer English-speaking Jews have thus far produced; Isaac Harby, the essayist and dramatist; M. M. Noah and Jacob N. Cardozo, the editor of the virile Southern Patriot, and found-



Interior of Brith Sholom Synagogue, Showing Citadel Cadets Attending Services

land. It was in memory of one of his three sons who had enlisted with him, that his company engraved the inscription

"The Pride of All His Comrades,
The Bravest of the Brave."

And Jews contributed also to the sum-total of culture and refinement for which Charleston was known all through its ante-bellum history. Of the noted physicians of his day none surpassed Dr. Jacob de la Motta in the esteem in which he was held by his colleagues and compatriots. He was elected secretary of the Medical Society, and the Literary and Philosophical Society, and in 1836 was made a member of the Royal Academy of Medicine

er of the Evening News—these and several others were among the most brilliant of their set. Cardozo is also credited with being the first to introduce "Cotton Statements" in the papers he published, featured now by the press all over the United States. One of them even devoted himself to the advocacy of Prohibition long before it became (politically) popular among non-Jews and was instrumental in founding the "Native American" Party. His name was Lewis C. Levin. There were among them also not a few painters and musicians, and several noted educators. The best known of the latter is Dr. Elias Marks who established the Columbia Female Academy, and later conducted the famous Barhamville School, one of whose graduates was Miss Martha Bulloch, mother of President Theodore Roosevelt.

Nor did the Jews of Charleston ever have cause to complain of political or social discrimination. We find them as constables and sheriffs, as clerks, magistrates and judges, directors and presidents of banks, members of the Legislature, import inspectors, city and state treasurers, Commissioners of "Streets and Lamps," of the markets, of the Board of Health, of the Poor House and Orphan Home, and of the Board of Education. They were admitted as members to and elected to offices in such exclusive societies as the Palmetto, the Ubiquarians and St. Andrews, even before the Revolution. In 1801 the highest positions in Scottish Rite Free Masonry were held by four Jews of Charleston: Alexander being Secretary-General; de la Motta, Treasurer-General; Levy and de Lieben, Grand Inspectors-General. This last distinction was again conferred on Nathaniel Levin toward the end of the 18th century, and within recent years, on H. Whitcover.

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JEWISH PALESTINE

(Continued from Page 16)

of the war, not less than fifty new settlements were added to the 240 existing in 1939. The food production of the Jewish farmers increased by 35 per cent. This was a remarkable achievement in the face of the acute shortage of farm labor caused by recruiting and immigration restrictions.

The colonizers of Palestine show an increasing tendency to combine farming with industrial activities. Collective farms, originally devoted exclusively to agriculture, built during the year a number of small industries which are now an integral part of their economy. The same aim is being pursued by fisher villages which combine farming with fishing.

In spite of the war and the scarcity of pipes and other materials, the area under irrigation in the Jewish villages was essentially increased, and even more ambitious irrigation projects are being prepared for the future. The plan for a Jordan Valley Authority, first proposed by Dr. Walter Lowdermilk in the United States, is being intensively studied by Jewish experts in Palestine.

Palestine's citrus industry is still in the clutches of the severe depression caused by the cutting of its prewar markets. The Palestinian planters are bitterly complaining about the attitude of the British Government, which refused the Palestine citrus industry the kind of war help which it granted to the cotton planters of Egypt and the banana growers of the West Indies. There is, however, much hope that the next orange season which begins in December, 1944, will break the long succession of "lean years."

During the year 5704, the mineral production of Palestine reached a new high. The Palestine Potash Syndicate which holds the concession for the extraction of the rich mineral deposits of the Dead Sea, became the largest producer of potash and bromines in the British Empire. For the first time, the local deposits of superphosphate are being exploited for the benefit of Palestine's agriculture. A chemical industry, largely based on minerals extracted in Palestine, made big strides.

While the war continued to require the main efforts of Palestine's Jewish industry, new branches of industry with definite prospects for the postwar future

were developed. Electric equipment, drugs, diamonds, are the outstanding examples.

A large shipyard was recently founded with the assistance of the Jewish Agency. Officers and sailors are being trained for a future Jewish merchant marine which will serve Palestine's postwar trade and carry its expected immigration traffic.

Educational Progress

Palestine's educational and cultural activities were not affected by the war. The school system of the Vaad Leumi, National Council, expanded further, marking an increase in the number of its schools, teachers, and enrollment. The higher educational institutions, the Hebrew University in Jerusalem and the Technological Institute in Haifa, continued their gradual development. In spite of the scarcity of paper, eight daily papers appear in Tel Aviv, and book publishing is seemingly thriving. Theatrical and musical activities proceeded normally.

In spite of war-time difficulties the health conditions remained satisfactory, and there is even a further decline in infant mortality.

Provocation

While Palestine's Jewry was able during the year to maintain, and even strengthen its economic position it was greatly disturbed by developments in the political field. In its frantic effort to insure the continuance of the White Paper policy, aimed at the curtailment of the Jewish National Home, the MacMichael administration, with the probable approval of the pro-Arab officials in the British Colonial Office, did its best to weaken and compromise the Jewish status in Palestine. An arms trial in Jerusalem, in which two Jews were accused of buying weapons stolen from British military camps, was transformed into a "cause celebre" for the purpose of revealing an alleged Jewish conspiracy to seize Palestine in defiance of Great Britain and her allies. Even the large scale recruiting of Jewish volunteers for the British Army was presented as a part of the scheme.

Even sharper resentment among Jews was caused by mass searches for arms in Jewish villages, which were reportedly objects of Arab attacks dur-

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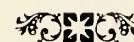
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Jews View the Election

By WILLIAM B. SAPHIRE

William B. Saphire, staff writer, received a roving assignment—to interview at random a half dozen American Jews, and inquire of their opinions as to whether there are specific Jewish issues in the forthcoming elections. Their opinions follow.—THE EDITOR.

THE coming Presidential campaign promises to be one of the most bitterly contested in American history. Politicians are engaging in their routine practice of stirring prejudice, injecting fictitious issues in an effort to corral votes. Some of them appeal to distinctly regional phobias, others to racial and religious bias. The Jews, too, will be subjected to these influences and this bait.

Does the average American Jew think that the Jews as Jews have a particular stake in the election and that their future as equal citizens depends on the victory of either party?

Interviewing the Average Jew

For an answer this reporter went to two large transient hotels, the Governor Clinton and the New Yorker, both near the Pennsylvania Terminal through which pass most visitors to New York. A number of Jewish guests were chosen at random from the registers of these hotels. Each was asked if he thought any distinctly Jewish issue was involved in the forthcoming campaign. Their answers represent the opinion of any American Jew picked casually from a crowd.

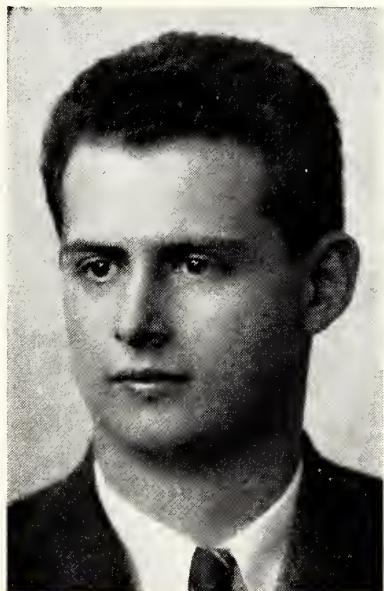
At the Governor Clinton:

Mr. Max Goldberg, a Philadelphia salesman, expressed this opinion: "No, there shouldn't be any Jewish issue in the '44 elections, and there wouldn't be if the Jews keep their heads and don't allow themselves to be influenced by scaremongers. If the right administration is elected America will prosper. If the wrong boys get in, we'll all suffer. The Jews will be affected like everybody else in this country."

Mr. Perry Goldberg, a garage owner from upstate New York, bound south

on what he called "a much needed vacation," said: "The Republicans hate the Nazis as much as the Democrats do. The only Jewish issue I can see is to win the war as quickly as possible, and that is the prime issue for all America now. It won't bother me whoever is elected. Both parties, I know, will protect the American institution of freedom of religion with equal vigor."

Arthur Levy, a merchant from Albany, N. Y., recalling the 1940 Presidential campaign, said: "There's no Jewish issue now like there was last time. In 1940 it was a matter of throwing everything we had into the fight



WILLIAM B. SAPHIRE

to keep Britain going and beat Hitler, or letting Hitler take over the whole world including America, and kill all the Jews and then all the other Americans. Isolation was a menace to the Jews then. But when victory comes the anti-Semites will hide their heads."

Not Poor Relations, He Says

At the New Yorker:

William Grossman, who sold baby carriages in Chicago before the war, replied with a question: "When are the Jews in this country going to stop considering themselves like poor relations? I mean when are we going to stop thinking we're different from everybody else here and stop worrying about every little thing we do. We'd better get wise to the fact that we're all equal Americans. That's the Jewish issue, and it's an issue with ourselves, not with anybody else. Anybody who tells Jews that they should vote for a candidate because he'll treat Jews better than the other candidate will, isn't an American and deserves a sock in the jaw. That's what I'd give him."

(Please Turn to Page 30)



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**Jewish Art Exhibitions
1943-1944**

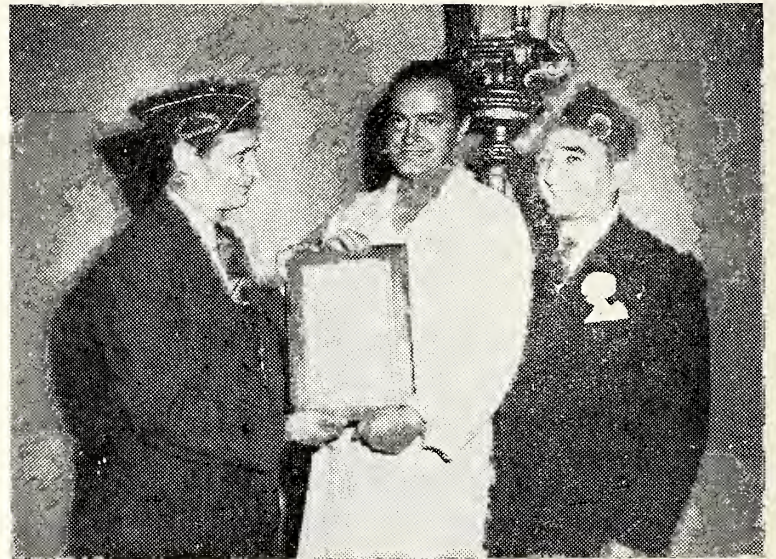
By LOUIS LOZONICK

A distinguished artist and art critic reviews exhibitions by Jewish painters and sculptors in the United States during the past year. Essentially celebrating form and experimenting in expression, few contemporary artists, especially Jews, work oblivious to the horrors of current events. — THE EDITOR.

AMERICAN soil is far from the raging battlefields of the war and its cultural activity has therefore been only slightly affected. Nevertheless, in reviewing the exhibitions of last season the impact of the war on the art world

season by an exhibition arranged in connection with the publication of Pissarro's "Letters." Pissarro would have understood and sympathized with the plight of Liebermann: his letters give (Please Turn to Page 24)

Jewish Veterans Honor Bob Hope



Bob Hope (center), radio and screen comic, just returned from entertaining troops overseas, receives J. W. V. Scroll of Merit for "distinguished service as a morale builder." In dressing gown, on United Artists lot between shots of his new picture, Hope receives award from Jean Mathias (left), Commander of the Los Angeles County Council of the J. W. V., as Sidney Schulman looks on.

is clearly visible. It is visible in the works of certain artists—mostly American, and in the experiences of certain other artists—mostly European, victims of Nazi barbarism. The latter is strikingly and tragically exemplified in the case of Max Liebermann whose memorial exhibition was held at the St. Etienne Gallery. The greatest artist of his time in Germany, held in high esteem throughout the civilized world, he suddenly found himself, an octogenarian, reduced to the status of a pariah, on the assumption of power by the Nazi Party. He was forced to resign as president of the Art Academy, his name disappeared from contemporary German art histories, and, to crown his spiritual martyrdom, he was forbidden to engage in any artistic activity. Fortunately he died shortly thereafter, before Nazi gang rule reached the acme of Tenticonic fury.

Two Great Impressionists

The paintings assembled showed the artist in his evolution from the straightforward realism of "Flax Spinners" to the sparkling Impressionism of "Self-Portrait" which, together with scores of other canvasses, made him the outstanding Impressionist in Germany. By a happy coincidence the great French Impressionist Pissarro (died in 1903) was also represented during the past

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Annihilation Camp

By CONSTANTINE SIMONOV

In the following article cabled from Moscow, war correspondent Constantine Simonov of the Red Army newspaper, Red Star, presents the first detailed report on the annihilation camp near Lublin, now liberated, where the Germans liquidated hundreds of thousands of persons from all countries of occupied Europe, with the Jews heading the roll of victims.—THE EDITOR.

THIS camp, two kilometres outside Lublin on an open field to the right of the Chelm highroad, was the biggest "death factory" in Europe, and its purpose was to annihilate the largest number of war prisoners and political prisoners as simply, expeditiously and economically as possible. Its organization was exemplary in all respects, and while elements forming part of the system of the Lublin "annihilation camp" might be found in other German death factories, nowhere were these inventions of German fiendishness represented so fully and completely.

Blum Perished at Camp

Two Lublin engineers who were employed at the camp as hired civilian experts when the drainage system was being installed, a Russian named Pyotr Denisov and a Pole named Claudius Jelinski, told me among other things that at the end of April or the beginning of May, 1943, they met in a building in the court of the camp at Lublin a Jew whom they both knew. The prisoner worked carrying planks. He pointed out to them a decrepit old man who was also carrying planks and asked:

"Do you know who that old fellow is? That's Leon Blum."

Seeing there were no S.S. men nearby, the two engineers approached the old man and the following conversation took place.

"Are you Leon Blum?" Denisov asked.

"Yes, I am."

"Prime Minister of France?"

"Yes."

"How did you get here?"

"I was brought here with the last batch of French prisoners."

"Why didn't you try to escape from France? Surely you could have done

so, couldn't you?" Denisov asked.

"Perhaps I could. I don't know. But I decided to share the fate of my people." Leon Blum replied, and his eyes filled with tears.

At this juncture some S.S. men appeared on the scene. Blum and another man hastily lifted a heavy plank and moved away. After taking a few paces, he stumbled. One of the prisoners helped

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Prayer for Freedom



As the gates of the Nazi inferno are being smashed by the victorious liberation armies of the United Nations and vistas

of freedom are opening for the long subjugated and suffering peoples of Europe, a message of freedom, couched in the terms of the ancient Jewish prayer for liberty, will be brought to Synagogue members and worshippers on the advent of the year 5705 of the Hebrew calendar.

The message is graphically portrayed in a Rosh Hashonah stamp, issued by the Jewish National Fund, the land reclaiming instrument of the Zionist movement, which dedicated the High Holiday season to intensifying its popular effort to enlist mass support for the cause of Palestine Land Redemption. The stamp, which is reproduced here, portrays United Nations soldiers in battle and the Shofar, the traditional ram's horn, from which emanates the Hebrew call to freedom—Teka B'Shofar Gadol Le'Cherutenu (Sound the great trumpet for our freedom!).

The Keren Kayemeth Stamps, expressive of our people's hopes and prayer for the new year, have been distributed by the Jewish National Fund Councils in more than 1,000 communities in all parts of the nation to hundreds of Synagogues and Congregations. Synagogue officers have been requested, in accordance with a long-standing tradition, to affix these stamps to Synagogue admission cards for the High Holiday season in acknowledgment of contributions to the people's fund for Palestine Land Redemption. The stamps have been issued in denominations of 5c, 10c, 25c and higher gifts.

The amount that is expected to be realized as a result of this mass effort will be applied toward the "Land for Rescue" program which the Keren Kayemeth is carrying on in Palestine to meet the current needs of the Yishuv and to prepare the land foundation for a great agricultural development in the post-war period to absorb the large numbers of survivors of the European slaughters who are expected to find a haven and home in Jewish Palestine.



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**The Coming Year Calls
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The year 5705 which Jewry has recently ushered in, possesses many hopes and aspirations to be realized by a suffering humanity. Victory will take on a variety of meanings to various peoples. To us, the Jew, Rosh Hashonah comes as a shocking reminder that our European brethren have been decimated in the millions. The tragic figure of the biblical Job stands out as a vivid and moral example of heroic courage amidst dire adversity. Although our hero is stricken with a series of catastrophes, including the loss of his children, still, amidst his excruciating pain, he cries out, "I know that my Redeemer liveth."

A new philosophy of faith will emerge from the present war as a result of the self-sacrifice and fortitude of spirit we have been called upon to bear. Truly, the words of Robert Southey assume significant meaning at the present time, when he said, "They who suffer bravely, save the world." In these cataclysmic times, as always, the greatest virtue with which man has been endowed is the attribute of *courage*. Today, as always, heroism and courage stand out as the *sine qua non* of physical and spiritual survival. Fortitude of spirit is required not only of our men on the battlefield, but also, on our part, who have been and will be called upon to offer much in self-sacrifice and selflessness.

Indeed, may the present conflict be called "The Battle of the Lord," for in recognizing the fact that the United Nations are waging a war in which the good in life is at stake, we will appreciate, all the more, how essentially religious in character is the present life and death struggle.

The Jewish people, realizing all too well the meaning of courage and suffering down through the centuries, continue to display exalted heroism in their loyalty to the respective Allied nations of which they are citizens. Regardless of anti-Semitic allegations, the roll call at the end of the war will prove how outstanding were the feats performed by members of the Jewish people. History has been our greatest teacher. It taught us the meaning of *Al Kiddush Hashem, Visurim shel Ahavah*, the sufferings of love for God and mankind.

Only with the realization on the part of every human being that *man* has to work along as if it depended upon him *alone*, that there is a God who will eventually win out, will the coming year inspire us toward achieving a permanent victory.

Rosh Hashonah, the blowing of the Shofar sounds once again to reawaken the hope of mankind—religion in its pristine beauty. May the coming year bring with it the salvation of the entire world. My personal hope and prayer is that the New Year will bring to all, enduring peace, contentment, and happiness.

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Heroes of the Year

By PAUL KRESH

A member of the staff of the National Jewish Welfare Board recalls in the following article some heroic exploits of American Jewish fighting men in the year that has elapsed since last Rosh Hashonah. We shall not add that this record refutes the anti-Semitic libel that the Jews do not fight. To base our pride in them on the anti-Semite's estimate would be an insult both to the living and dead of this roll call of Jewish heroes. — THE EDITOR.

ON every front where American forces have fought in the past year, Americans of Jewish faith have continued to distinguish themselves in action. Many have made the final sacrifice in freedom's cause. The lists of wounded, of war prisoners, and of those who have received medals and citations for bravery beyond the call of duty, are steadily growing.

In January, Lt. Harold E. Segal, 23, of New York City, who has downed ten enemy craft as a fighter pilot in the South Pacific, was awarded the Distinguished Flying Cross in ceremonies at a South Pacific base. Segal also wears the Purple Heart.

The air war on the European front produced such heroes as Sergeant Bernard Leibowitz, 31, of Brooklyn, who holds a dozen decorations: the Air Medal, ten Oak Leaf Clusters and the Purple Heart. He was waist gunner and radio technician on the Flying Fortress Yankee Doodle, which once came back to its base after an air battle with its tail section hacked away by enemy shells.

Chaplain's Death

One of the most moving tragedies of the past months was the death of Chaplain Louis Werfel. Flying to all areas in the North African theater to minister

to the needs of the Jewish men, he had become known as "The Flying Rabbi." He lost his life in an air crash in Algeria last December, while on his way to conduct Hanukah service for men at an air base. He was 27 when he died.

The story of Private Richard Ferris, 26-year-old field artilleryman of New York City, is typical of reports that have arrived from the beachheads of Italy and, more recently, from Normandy.

Private Ferris, recorder to his battery, took up his position at one of the big guns firing in support of infantry units landing on the beach at Salerno, in response to a call for a volunteer cannoneer. It was his first participation in a major engagement. The enemy machine gun and artillery fire was heavy and accurate. He was struck by a shell fragment.

His wounds dressed, he insisted on returning to action, laying down such accurate fire that his gun silenced two enemy machine gun emplacements and two artillery pieces, and scattered a group of tanks. It was this effective action which enabled the infantry to establish its beachhead. But it cost Ferris his life. He was posthumously awarded the Distinguished Service Cross.

On the Normandy Beaches

When the first wave of small assault boats set troops ashore in Normandy, a 23-year-old Jewish boy from Brooklyn was in command. Lt. Abe Condiotti's boat was the first to hit the beach. It landed within 60 seconds of H-Hour on D-Day. And one of the first Americans to go ashore in France, believed, in fact, to have been the very first was Seaman Bob Halperin. He did an intricate job that required more than average courage—marking beaches for the assault infantry.

At sea, also, Jews in this country's naval forces performed outstanding feats of heroism. Ensign Jack D. Goldman, 30, of St. Louis, was decorated with the Navy and Marine Corps Medal for extraordinary, self-sacrificing gallantry aboard an Infantry Landing Craft. He was serving as engineering officer aboard the vessel somewhere in the South Pacific when he heard explosions from the direction of the engine room. Goldman hurried there to see what the trouble was. When he reached the engine room he was confronted by the spectacle of hundreds of gallons of Diesel fuel shooting over the room from the service day fuel tank. The tank had exploded. Two men on watch were both covered with fuel oil. Goldman ordered them out of the danger area. He called for the electrician and the acting chief motor mechanic.

Heroism in Inferno.

Singlehandedly, meanwhile, Goldman secured all the main engines. He was fully aware that the entire engine room might burst into flames any second. Nevertheless, he stayed on and attempted to secure the generator. He had to place himself in the most dangerous (Please Turn to Page 46)

B'nai B'rith Youth Group Opens First Jewish Teen Age Canteen



This canteen for teen-age youngsters, one of many that have sprung up throughout the country but the first initiated by a Jewish group, has been opened by Alliance Chapter of Aleph Zadik Aleph in Denver and the newly-organized Denver Chapter of B'nai B'rith Girls. Open nightly from 7:30 to 10:30 p.m., the canteen is under adult supervision. Offering a program

of dancing, entertainment, games and refreshments, canteen rules ban smoking, gambling or drinking. Shown standing behind the sign are Lon Sotul, adviser; Marvin Kleiner, William Gilbert, Sherman Fine-silber, Shirley Weiner, Ted Tupler, Arthur Zohn and Adviser Ben Pittler.

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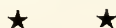
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JEWISH ART EXHIBITIONS

(Continued from Page 20)

a vivid account of the dreadful Dreyfus days. The paintings on exhibition (Carstairs) were dedicated to Pissarro's favorite subject, Paris under varying effects of light and atmosphere, undoubtedly among the finest samples of Impressionist painting in the world.

In Liebermann and Pissarro, Jewish participation in art has reached the highest peak between Emancipation and the end of the century. Liebermann is the more impulsive, the bolder draughtsman, Pissarro the more restrained, the greater colorist. Rebels of another generation, their work has now definitely become part of our established tradition.

Color Magic

To attend the latest exhibition of Marc Chagall (Matisse)—as indeed any previous one—is to move in a world where the laws of anatomy, perspective, gravity—laws that had still been valid for Impressionism—are disregarded at will by the artist as it suits his purpose. For Chagall transmutes the familiar, by the magic of color and design, into something boldly imaginative. The series of Mexican subjects based on his recent trip to that country furnished a refreshingly new note for Chagall. His exuberance and warmth were utterly unlike the sobriety with which the Mexican Artists themselves see their country.

Imaginative also, though in a different way, is the painting of Eugene Berman (Julien Levy), a romantic with overtones of surrealism, an accomplished colorist who prefers dark harmonies. Mysterious characters exquisitely attired move in a Maeterlinckian world far from gross reality. And yet roaring flames seem to carry an echo from the thunder and carnage outside.

Sombre Tone

Such flames seem to pervade the entire work of N. Tschakbasov (A.C.A.) whose palette was perhaps the most resplendent of the season, with reds predominating. He speaks in stentorian accents and with a conviction that reaches the audience.

Max Weber (Rosenberg) on the other hand prefers a more subdued palette of blacks, grays, blues, browns. It is remarkable what a variety of tonal effects he achieves with this seemingly

restricted color range. Weber is neither realist nor abstract though reality is subtly evoked and suggested.

Sol Wilson (Babeock) is another artist—one of the few—who uses a subdued and occasionally sombre range of color by means of which he portrays rocks and the sea and men of the fisheries and quarries.

Close-up of the Present

No other artist speaks more frequently or more trenchantly about the contemporary scene than William Gropper (A.C.A.) And this is natural, for as a cartoonist Gropper has few equals. He is not a cartoonist in paint, to be sure, but he does carry over into painting the skill of characterization and timeliness of theme from his graphic medium. Raging battles on many fronts, the war effort at home, Nazi brutality against the Jews and other episodic events are rendered in bold rapid statements, occasionally hasty, but always telling and vital.

A large group of artists of the most diverse styles consistently devote part of their output to the social theme. Mervin Jules' (A.C.A.) work is small in size and miniature-like in craftsmanship while Emanuel Romano (Lilienfield) likes to paint on large surfaces and in a broad sweeping technique which has the quality of the mural. Both offer a keen commentary on the positive and negative aspects of our present society—and of course much more besides. Romano's exhibition was dedicated to the memory of his father, the great sculptor Enrico Glicenstein, of whom Romano has done several excellent studies. Louis Ribak (Macy) and Abraham Harriton (A.C.A.) may be rightly called painters of genre. Their themes include the home front, army life, the war abroad, guerrilla activity as well as scenes of every day peaceful pursuits. Ben Kopman (A.C.A.) is a satirist in the grand tradition. He paints in broad, summary masses seeking out the essential in any subject. Phil Reisman (A.C.A.), on the contrary, makes use of lavish detail, the crisp stroke, to underline the characteristic or satiric trait. Aaron Bohrod (A.A.A.) paints drab city scenes and their lowly denizens that draw forth both his satire and his sympathy.

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Fighting Bigotry on the Domestic Front

By LILLIAN MORRIS

This is the story of bigotry in the United States in the course of the past year, and the methods applied in fighting it. It is as comprehensive a review as may be given within the limits of a single article.—THE EDITOR.

REVIEWING the American scene during the past year, one cannot fail to note that bigotry maintained its hold over a considerable segment of the population. As regards anti-Semitism, it was given stimulus by German propaganda over a period of years. Organizations formed to promote anti-Semitism carried on their campaigns with a fa-

natic zeal. No one was so naive as to believe that the impact of such propaganda would not leave its scars upon part of the American public. The attack by the axis upon Pearl Harbor, and the resulting declaration of war, had the effect of disbanding, at least outwardly, all these anti-Semitic organizations. The propaganda was, however, continued by the native converts. It had become an underground movement, perhaps more vicious than open warfare.

Added to the general condition was the domestic political situation. The political adversaries of those in power did not hesitate to label, for their purposes, the New Deal, Jew Deal; the administration was charged with being Jew-controlled.

This picture is not a pleasant one. When it is considered that this country is now engaged in bloody conflict with forces of intolerance, bigotry and hate; when eleven million of youth in this country have been called to arms to defend the democracies of the world and the basic principles upon which democracy rests; when it is seen at the same time that the poisoned dagger of intolerance, bigotry and fascism is poised to strike American democracy in the back, it is a tragedy unparalleled in America.

Going Back to the Roots

Now, how was it possible for such a situation to arise in this country? Anti-Semitism, in the past, has always been a localized phenomenon, occurring in one country at a time or in a given section of that country. But Hitler, soon after coming to power, made of anti-Semitism an instrument not only in Central Europe but used it as his first means of infiltration in every country over which he could exert any influence. Hitler is author of the following statement—a statement he has never denied—"Anti-Semitic propaganda in all countries is an indispensable medium for extension of our political campaign." And in May, 1943, the official German News Agency, D. N. B., stated that the Nazis expect co-operation among their anti-Semitic agitators in all countries, declaring, "Only history knows to what extent anti-Semitism among our enemies can change matters in our favor."

To further his political campaign, Hitler has spent hundreds of millions of dollars in the United States propagandizing anti-Semitism, promoting through newspapers, radio, millions of the most vicious and scurrilous leaflets imaginable, by word of mouth, and finally, in financing what we, in this country, have come to know as the lunatic fringe groups.

The pattern of these groups has never varied. It is so simple that it is amazing to note the degree of success that

(Please Turn to Page 37)

Find New Health



Here are two child asthma cases who found new health at the National Home for Jewish Children in Denver, which has pioneered in bringing relief to asthmatic children and sufferers from other allergic diseases. A fortuitous combination of mile-high dry climate, change of environment, wholesome recreation and good care are factors which are bringing relief to the vast majority of children sent to the Home from all parts of the country.

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The Stadium Concerts

By **DAVID EWEN**

David Ewen, now a U. S. Army private, is the author of books and numerous articles of musical biography and criticism.—THE EDITOR.

THAT genial patron of the arts, Samuel A. Lewisohn, must now be celebrating his sixtieth birthday with quiet satisfaction. For the project which his father, Adolph Lewisohn, had brought into being twenty-six years ago is now—under his own benign guidance — enjoying happy maturity. I refer to the summer symphony concerts now being given at the Lewisohn Stadium in New York City. These concerts have attained a unique standard of excellence. In the hands of world-famous conductors, and featuring world-famous artists, they are today artistic events of major importance.

Jewish Landmark

Jews have played the major role in poising the Stadium concerts on such a high and unparalleled plane. I speak specifically of the great musicians who have been prominent in the orchestra's history, who have helped the transition from light musical evening entertainment to great and throbbing philharmonic concerts—the equal of any similar orchestral venture during the winter.

The twenty-sixth season of the Stadium concerts began on the evening of June 20 last, launching an eight-week session of great music-making. War has, fortunately, caused no diminution of effort, or relaxation of standards. On the contrary, the present season is one of the most brilliant in Stadium history. This season no less than six great men of the baton will be seen on the conductor's platform. And of these six, five are Jews!

New Personalities

There will be two newcomers to the Stadium. One of these will be Fabian Sevitzyk, nephew of Serge Koussevitzky, the great leader of the Boston Symphony. Formerly principal conductor of the Indianapolis Symphony Orchestra, an organization which he singlehandedly built into a great American institution, Sevitzyk is one of the most dynamic leaders of our time. A striking personality on the stand, vital and cogent in all his readings, he is particularly magnetic in the music of American composers. Sevitzyk has persistently fought for the American composer, and has done much to bring a great deal of new American music to the attention of the entire country.

Another new personality among Stadium leaders will be young Leonard Bernstein who last winter made such a sensational baton debut with the New York Philharmonic.

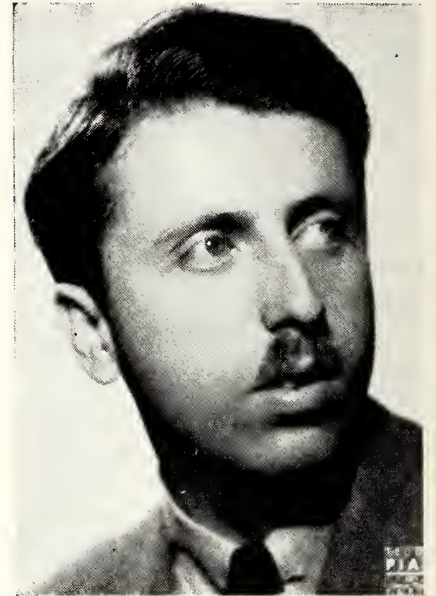
Stadium Veterans

Others are familiar to Stadium audiences from past seasons: Vladimir Golschmann, the suave leader of the St. Louis Symphony Orchestra (it was at the Stadium, incidentally, that Kurtz first proved his unusual powers as an interpreter of Symphonic music); and Alexander Smallens, equally gifted in opera and symphony, both of

which he will once again direct this season.

Jewish names are equally numerous among the soloists performing at the Stadium: Bronislaw Huberman, Fritz Kreisler, Jascha Heifetz, and Nathan Milstein; violinists; pianists Oscar Le-

(Please Turn to Page 30)



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Over 10,500 Jews Entered Palestine to Date in 1944

OVER 1,950 Jewish refugees entered Palestine during the month of July, bringing the total of Jews entering the Jewish homeland during the first seven months of 1944 to over 10,500, it was announced by Dr. James G. Heller, National Chairman of United Palestine Appeal, on the basis of a cable received from the Immigration Department of the Jewish Agency for Palestine in Jerusalem, whose work is financed by American Jewry through the United Palestine Appeal.

Dr. Heller's statement was issued from United Palestine Appeal headquarters at 41 East 42nd street, New York. Announcing the immigration figure for July, Dr. Heller also reported that the number of Jews who came into Palestine in June was 1,250. The 1,950 who entered during July included 755 Romanian Jews, 700 Yemenite Jews, 89 from Tripolitania, with the balance consisting mostly of refugees from Bulgaria and Greece. The July arrivals also included a number of Palestinian Jews who had been exchanged for German nationals interned in Palestine.

Dr. Heller disclosed that the rate of Jewish immigration to Palestine had risen so sharply that all budgetary commitments with respect to other obligations had had to be revised, in order that maximum relief could be granted to the Jewish refugees arriving in Palestine. Some \$2,500,000, the largest amount ever spent for this purpose by the Jewish Agency in its history, was expended by the Jewish Agency during the first six months of the year, in order to provide maximum care for the immigrants on their arrival in the country.

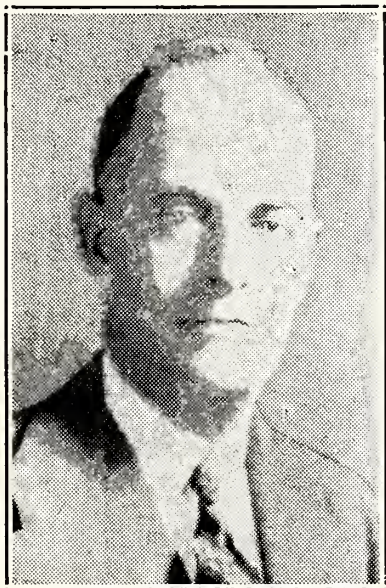
In his statement releasing the immigration figures Dr. Heller added:

"With the admission of over 10,500 Jews into Palestine during the first seven months of the year, Palestine once again demonstrates its unique capacity for meeting the problem of Jewish homelessness. We are gratified that during this period Palestine, as a center for the rescue of Jewish life, has been able to do more, much more, than all the other countries of the world combined.

"Even though we are comforted in the knowledge that over 10,500 more Jews have been saved during the past seven months, we cannot help but note that far greater consideration can be given and needs to be given by the Mandatory Power, Great Britain, toward speeding Jewish refugee entrance into Palestine.

"Mr. Elizer Kaplan, treasurer of the Jewish Agency for Palestine, whose work is financed by American Jewry through the United Palestine Appeal, has cabled to me that far-reaching arrangements have been made for a program of transfer of Jews from the Balkans to Palestine. The United Palestine Appeal on its part feels certain that it speaks for the generosity of American Jews in giving every assurance that maximum funds will be available, so that this program can be carried out. Whether it will be carried

out will depend, therefore, at this time, on the vision, the compassion, and the initiative of the Mandatory Power and related instrumentalities. The possibility of saving thousands of Jews exists. We in the United Palestine Appeal are prepared to translate that possibility into action. The last word must now be spoken by Great Britain. We trust that our own Government will do all in its power to accelerate generous action."



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JEWISH ART EXHIBITIONS

(Concluded from Page 24)

Pure Joy of Living

The paintings of Sigmund Menkes (A.A.A.) and Jacques Zucker (A.A.A.) are less preoccupied with the social theme and more with the pure joy of painting and, through it, with the pure joy of living. In their landscapes, interiors and figure pieces, gay colors—reds and greens—predominate, but Zucker prefers attenuated, merging edges. Menkes' brush work is more sweeping, the outlines sharper, more articulated.

Robert Brackman's work (Macbeth) is ordered and restrained. Such paintings as "Poem in Gray," "Shore of Connecticut" are in the best academic tradition. Brackman avoids the sordid, prefers the placid. Because the experiments of modern art have not been lost upon him, he has injected new vigor into the staid academic practices.

Many other artists, not easily classified, helped to make the art season unusually outstanding: William Schwartz (A. A. A.) and Samuel Rosenberg (A.A.A.), rich chromatic range, symbolic, humanist; Victor Candell (Mortimer Brandt), vigorously realistic; Andre Racz (Wakefield), hard and conventional; Frederic Tanbes (A.A.A.), sophisticated and clever; Lily Harmon (A.A.A.) lyrical, intimate; Will Barnett (St. Etienne), subdued domestic scenes; Leo Michelson (A.A.A.) experimental, emotional; Ida Gordey (Durand Ruel), sensitive, colorful interiors; John Shayn (Newton), lively shafts of humor; Miron Sokole (Midtown), quiet, unobtrusive yet warm; Max Schmitzler (Pinacotheca), bright and decorative; Tromka (A.C.A.), raw, stark, alive; Ronnie Elliot (St. Etienne), experimental, many-sided; Samuel Brecher (Kraushaar), dark, soft harmonies; Arnold Friedman (St. Etienne), limited in scope yet richly original; the water colorists William Zorach (Downtown), Saul Raskin (Grand Central), John Wenger (Grand Central); the first, swift and laconic; the second, simple, straightforward; the third rainbow-colored, musical. Sidney Laufman (Milch) and Harry Gottlieb (A.C.A.), some of the best landscapes of the season.

Sculpture

Sculpture was not well represented in one-man shows but in groups one could see the semi-abstractions of Ossip Zadkine; the more realistic statuary of Miestchanihoff; the complex, architectural figures of Lipchitz; the combination of the abstract and the real by Minna Harkavy; good examples of the work of Louis Slobodkin, Chaim Gross, Anita Wechsler, Dorothea Greenbaum and many others.

We have mentioned only artists who had one man shows; the names of the Jewish artists who exhibited in groups is legion.

This chronicle would not be complete without the mention of a trend that has become popular in recent years; I mean the painting by so-called primitives. Art museums arrange elaborate exhibitions of their work; art books make them a subject for erudite dissertations. Among the more prominent primitives last season were Grandma Moses (St. Etienne) and Israel Litwak (Neumann). The encouragement given to amateur art could be considered a healthy sign if it did not tend to be turned into a fad that often mistakes plain technical helplessness for primitive freshness of the scenes.

KAPLAN-SPIZEL

Miss Shella Marcia Kaplan, daughter of Mr. and Mrs. Julius H. Kaplan, 1107 West Oak Street, Greensboro, N. C., is engaged to Pfc. Edgard Sidney Spizel, son of Mr. and Mrs. S. David Spizel, Cleveland, Ohio. No wedding date has been set because the bridegroom is on army duty in Trinidad.

Miss Kaplan, a graduate of Greensboro High School, attended Woman's College one year and this fall will resume her studies at Meredith College, Raleigh, as a member of the junior class. The bridegroom attended the University of Miami, Coral Gables, Fla., belongs to Phi Epsilon Pi fraternity, and has been in Trinidad eight months.

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Charleston Mourns Lt. Edward I. Hirsch

Charleston is still mourning the loss of Lt. Edward I. Hirsch, who was killed in action on February 29th of this year. Lt. Hirsch was the son of Mr. and Mrs. Benjamin Hirsch and was 24 years old. He had declined two offers of safe positions at army posts in this country in order to go overseas.

A native of Charleston, Lt. Hirsch attended Porter Military Academy and

the College of Charleston, leaving college in July, 1942, to enlist in the infantry. He later went to officers' school at Fort Benning, and was commissioned a second lieutenant.

Lt. Hirsch was not only held in high regard locally, but, as the two following letters received by his parents will indicate, he had the esteem of his military associates as well. These two letters reached his parents during the early summer of this year. They follow:

"Immediately after I received your brother's letter of April 5, 1944, I wrote to the Commanding Officer of your son's organization to determine the circumstances surrounding the report that he was killed in action on February 29. Today I received the following information from his unit.

"Your son was commander in charge of a house near Isola La Belle on the Anzio Beachhead, February 29, 1944. The house which he was defending was hit by enemy shell fire. Your son was killed in this action.

"I know that nothing I could say would in any way temper your grief at the loss of your son. However, he lost his life defending his home and his country and the principles that you and I and all Americans hold dear. A man can die for nothing finer.

"With deepest sympathy, I am,
"Sincerely,

"MARK W. CLARK,
"Lieutenant General, U.S.A.
"Commanding."

"In reply to your many letters in question of your son, Lieut. Edward Hirsch, please forgive me for not answering sooner. I have not been at liberty to give you the details up until now. The War Department permits me to write in cases of this kind only after 90 days have elapsed. Lieutenant Hirsch was killed in action on February 29th.

"On February 29th, the enemy attacked our position in great strength. Lieutenant Hirsch was commanding a platoon in our forward position. During the battle that followed, which lasted over 24 hours, Lieutenant Hirsch fought against great odds. Knowing that reinforcements were out of the question and also realizing the importance of holding his position, he refused to give an inch. Lieutenant Hirsch was killed late in the afternoon by a direct hit by an artillery shell. He died like a soldier and sold his life dearly. I have never had a better officer in my company, and I'm sure I never will.

"I am sorry that it fell my duty to inform you of this sad event. I am also sorry that I had to wait so long to write. If there is any question of any nature that you have in mind, just write me and I will try to answer them.

"At some later date the War Department will notify you of these facts. Meantime I shall ask that you do not present this letter to anyone until you have been officially notified.

"I remain,
"Respectfully yours,
"CHARLES E. MORGAN,
"Capt., Co. E, 15th Infantry."



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Jews View the Election

(Concluded from Page 19)

Religion and Politics Don't Mix

Russell Goldfarb, recently honorably discharged from the U. S. Army, said: "I don't think religion should be mixed up with politics, and as long as it isn't, there won't be any more of a Jewish issue in this election than there will be a Catholic issue or a Protestant issue. We're all supposed to be fighting for the same thing and we'll elect the man who we think can win the war quickest and win the best peace for us."

Edward Friedmann of Chicago, said: "There are plenty of Jewish problems that have to be thrashed out after this war, but it's stupid to superimpose them on the elections where they don't belong. The elections are concerned only with vital American problems that affect all Americans as people, not a little religious group here and another racial group there. Of course, America is made up of little racial and religious groups here and there, but each one must subordinate itself for the good of the whole country, and must solve its own problems by itself, and not inject special group interest into the political limelight. We Jews better stick together with our non-Jewish fellow Americans and not permit the dragging into this election of private side issues."

Those Who Play the Double Hand

Sam Shapiro, an automobile salesman from Rochester, N. Y., said: "There are going to be all sorts of groups at work playing Jews and Gentiles against each other for the purpose of votes. We've got to watch out for such persons because they can do us a lot of harm, making us think our survival as a free people in this country depends on getting a certain candidate in. These same people try to make the Gentiles think that the Jews are trying to run the country. They seek to stir up here the same kind of confusion and hate that pervaded Germany when Hitler first started. That's why we have to keep racial and religious questions out of the political campaign."

Differing in opinion with the others interviewed, was Mr. Sheldon Kaplan who is in the embroidery business and lives in New Jersey. "Sure there's a Jewish issue involved," he said, "how can you say there isn't, when one of the parties, as fine as its candidates might be, is backed up by all the anti-Semitic, reactionary isolationist groups in America who want to see labor and liberalism back 100 years. If we want America to be free, we Jews had better do everything we can to keep a liberal administration in the Capital. We'll certainly suffer if we don't. The world war is just one big phase of the struggle between liberalism and intolerance that is going on in every city in every country in the world. Destroying Hitler and his Nazis won't destroy anti-Semitism. We've only covered part of the way on the difficult road to real liberalism and we can't afford to sink back into reaction."

We're Not Alone

Thus some opinions on a question which will be pondered by millions

of Americans between now and Election Day, by members of the various racial and religious groups constituting the American people, integrated with the American scene, whom politicians, nonetheless, try to bait with threats of doom or appeals to prejudice.

Stadium Concerts

(Concluded from Page 26)

vant, Arthur Rubinstein, Ania Dorfman; the tenor Jan Peerce (who will be featured in Verdi's *La Traviata*).

Young Music

The Stadium concerts frequently sponsor new American music. This season is no exception, with a number of works by younger American composers scheduled for performance. They include: First Symphony by Jerome Moross; Cavalry March by Morton Gould; David Diamond's American Overture; Aaron Copland's *Our Town* (an adaptation of the incidental music he wrote for the film); and Leonard Bernstein's *Jeremiah Symphony*, which was recently singled out by the Music Critics Circle in New York as the most important new American work of the past season.

As in previous years, one of the most important evenings of the entire season will be devoted exclusively to the music of America's best loved composer, the late George Gershwin.

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At home members of the several faiths are banded together in the common pursuit of all the various goals of the war effort. Whether in the sale of bonds, blood giving, or Red Cross service, differences of faith play no part.

In the expression of interest in the leisure time life of the service personnel, there is notable unity among the people of the state. The hearts of all are animated by the desire to be kindly and considerate for those away from home and set apart for the special difficulties of warfare.

By and large the USO has come to represent in the highest degree the concern of America for the wellbeing of its sons and daughters in uniform. The USO both as a symbol and as a program of action is known and supported everywhere. In the framework of its government, administration and activities are found representatives of every element of the American people. Jews take their place as members of Councils and Operating Committees, as professional workers, and as volunteers. They participate in the program which, on the whole, is non-denominational in character.

In order that USO services may be most effective in terms of individual needs, USO happily functions as a federation of agencies, each of which has distinctive qualifications to act on individual preferences and problems.

Organized to assist the Government in matters affecting the spiritual welfare of the Jewish personnel in the armed forces and representing the American Jewish community in this purpose, the National Jewish Welfare Board enjoys the great privilege of sharing in the total program of the USO and of bringing Jewish spiritual and community resources to bear upon the special interests of Jewish men and women.

Carolina Jews have risen to the opportunity of representing American Jewry through the JWB in helping their Jewish brethren, who train or pass through the state express themselves Jewishly in a wholesome, happy and inspiring manner. Here are devised many ways in which they can satisfy their desire for Jewish fellowship, for the enjoyment of normal community relations of a religious, cultural and social nature, and enjoyment of



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While organized and individual efforts have made themselves felt in many communities, the scope and depth of the interest prevailing in the state were made manifest in the first statewide Laymen's Conference held in Raleigh on November 7, 1943. It was originally estimated that representation from 15 or 16 towns might possibly be expected with a total delegate attendance of from 50 to 75. It was very gratifying indeed, therefore, to receive an enthusiastic response, not only from organized Army and Navy committees, but from many communities in which JWB work had been carried on by volunteers or professional

(Please Turn to Page 44)

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Brandeis Memorial

(Concluded from Page 7)

development toward a wholly self-supporting community. It is not too early for American Zionists to heighen their awareness of this necessity.

A comprehensive report of the survey of Jewish and Zionist education was presented to the Executive by Rabbi Simon Greenberg of Philadelphia; Daniel Frisch of Indianapolis, Ind., Chairman of the 47th Annual Z. O. A. Convention, presented plans for that gathering which will be held in Atlantic City on October 14th; Judge Morris Rothenberg of New York, President of the J. N. F., reported on the work of his organization in helping locate on land in Palestine the new immigrants into Palestine, of which more than 1,000 came last month. The final report presented to the Executive was that of Mr. Saul S. Spiro, acting secretary of the Z. O. A. Mr. Spiro was able to declare that the membership of the Z. O. A. had doubled in the past nine months. It is now the largest Jewish organization in the United States.

Jewish Palestine

(Concluded from Page 18)

ing the riots of 1936-1938. One of these searches, in Ramath Hakovesh, resulting in the death of one of the settlers, and the arrest of thirty-five others for resisting the attempt to disarm them, led to angry demonstrations, and armed clashes between Jewish youths and British policemen.

Toward a New Day

All these incidents created an atmosphere in which a small group of Jewish terrorists saw a fitting occasion for its irresponsible activities. Government offices were bombed in the dark of the night, to demonstrate defiance of Britain's anti-Zionist policy, and in several cases British policemen were attacked. Whether the latest attempt on the life of the High Commissioner MacMichael was made by the same Jewish group, or by Arab provocateurs, is at the time of this writing an open question.

Generally speaking, the political situation became somewhat calmer at the end of the year. It seems that responsible government leaders in London, alarmed by the increasing turmoil in Palestine, forced the over-jealous officials in Palestine to stop the provocative trials and searches. Life is returning to more normal channels. The appointment of Field Marshal Gort to succeed the definitely pro-Arab MacMichael increased Jewish confidence. Whatever Palestine's political future may be, the preservation of law and order during the next critical years seems now to be assured.

There was not much change in Jewish-Arab relations. The attitude of individuals and single villages shows signs of improvement, but prospects for a general understanding with representative Arab leaders are still remote.

The war nears its end. The White Paper, the last vestige of the prewar policy of appeasement, becomes untenable. A new start for Palestine is at hand.

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Soviet Jewry in the Past Year

By LIEB KVIKTO

Lieb Kvitko is a noted Yiddish poet and director of the Jewish Soviet Press Agency.—THE EDITOR.

THE general outlines of Jewish life in the Nazi-occupied territories of the U. S. S. R. are too well known to need any relating here. The details, on the other hand, are only now slowly emerging in all their sordidness as the Red Army has liberated new areas and assembles the evidence for the forthcoming war-atrocity trials of the Nazi beasts. It is sufficient to summarize the tragedy by pointing out that such dense Jewish population centers as Kiev, Minsk, Kamenetz-Podolsk and Witebsk are now almost totally devoid of their Jewish residents. Except for those that had managed to evacuate before the Nazis deluged these areas, few have survived.

But from these trials, Soviet Jewry has emerged with new perspectives, with a new lease on life, with a persistency to rebuild what has been destroyed, to contribute its own to the depleted vigor of the Jewish people. We shall discuss here some manifestations of this persistency of the Jews of the U. S. S. R. consistent with that of all the peoples of the Republics.

At the last conference of the Jewish Anti-Fascist Committee held in Moscow last April, an exhibit in pictures and diagrams told of Jewish heroism in the Soviet Union. Of the 1,500,000 officers and men in the Soviet's armed forces that received awards for distinguished war services in the past year, there were 32,000 Jews. Classifying the heroes according to their nationalities, the Jews take fourth place on the list of persons that have been cited or have received awards for distinguished services, and third place among the 900 heroes who have received the highest distinction—Hero of the Soviet Union.

These figures compare with 500,000 Red Army men who received awards a year ago, of whom 10,000 were Jews, recipients of the Lenin Order of the Red Flag, Medals of the Soviet Fatherland War, etc.

We shall mention here only a few Jewish heroes of the Soviet Union: Lieutenant General Jacob Kreisler, who enlisted with the Red Army in the days of the revolution, learned military tactics, even as the Red Army did—empirically. He commanded Russian forces at Sevastopol. He was the first Soviet Jewish general at whose hands the Nazis suffered defeat and was for a while the subject of all the propaganda leaflets they showered on the Soviet

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The Wartime Emergency Commission for Conservative Judaism announces the appointment of Dr. Norman Salit (above) as its Executive Director.

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JEWISH BEDUIN

(Concluded from Page 6)

spoke of the Jews, of his tribe in the Sinai Desert, Beduin Jews, shepherds. He told of their way of life, their faith and trust in the coming of the Messiah. When he spoke of their battles, however, his voice would become harsh and excited.

He was loved by the settlers of Petah Tikva, and he in turn loved them. He guarded their fields, sang desert songs for them, songs of the sands, of mares and of maidens, and played his desert melodies. On moonlit nights his songs would be tinged with melancholy longing. Did he long for his home in the desert, or for his beloved? Or for his people whom he had just come to know?

Sheikh Etiquette

Abu Ynsuf knew how to entertain his listeners, whether Jews from across the seas or Arabs who had long ago left the desert. But he could also instill fear into them who had just come up from the desert to destroy the toil of the farmers. Sheikhs of the neighboring tribes invited him to their feasts to be regaled by his songs of Arabia, and some wept on hearing those songs.

A tribe of Beduin nomad marauders came up from the distant desert: they were moving northward and were using our country for grazing. They had large herds and many camels. They did not know Abu Yusuf, nor had they heard of him, and they came up with their cattle on the lands of Petah Tikva and spread like locusts over the fields. Their Sheikh was famous for his daring.

Abu Yusuf was on the other side of the village. On learning of the trespassers he mounted Asila, and rode swiftly towards the Beduin. He fell upon the horde; with one hand he caught the Sheikh and held him in his saddle, while with the other he swung his blade so deftly that no one dared approach. Thus did Abu Yusuf drive the enemy away; his fame spread, and the fear of him grew.

The year passed—Abu Ynsuf mounted Asila, bade his brethren farewell, and disappeared beyond the distant fields.

CHARLESTON, S. C.

Mr. and Mrs. William Oxler, of 174-B St. Philip street, announce the engagement of their daughter, Miss Ethel Ermine Oxler, to Lieutenant Jerome C. Farber, U. S. air corps army.

Miss Oxler is employed in the port-director's office, Sixth naval district headquarters.

Lieutenant Farber is the son of Mr. and Mrs. Ira M. Farber, of Rahway, N. J. He was stationed at the Charleston army air base until recently.

THE ARMY

(Concluded from Page 8)

Jews?" a Jewish boy asked another Jew.

Before an answer was forthcoming, a sergeant, named McNair, said, "That's ugly. Something ought to be done about it. What the hell do they think we are fighting for?"

★

"Notice how many Jewish boys we have at this Post?" an aviation cadet asked, at the PX.

"Yeah," responded his buddy, "and I used to think Jews were ducking this war."

"Nuts, remember Hitler started it and the Jews have no love for him."

"Yeah."

★

A Jewish boy was reading the Jewish Criterion of Pittsburgh. Joe Giannante, from the same city, asked him, "Will you lend it to me after you get through?"

"Sure. But you're Italian, aren't you?"

"What's the difference? Just so long as it's from home. Besides, there may be some good stuff in it."

Ed Slack cut in, "Tell me, Segal, why do you read a magazine like that?"

Segal said, "Because it tells me things about my people that other papers leave out."

"Okay, I only wanted to know."

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SOVIET JEWRY

(Continued from Page 33)

forces in the neighborhood. "Russian soldiers," one of their circulars read, "do you know that your General is a Jew? Do you expect Jacob to beat the powerful German forces?"

The Jacob Whom the Germans Mocked

Jacob did beat the German forces. Then came many others, with General Ivan Cherniachovsky, the first to lead Soviet forces across German soil in this war, heading the list. Lieutenant General Jacob Kreiser holds the Suvo-roy Order.

Major Caesar Kuminov was a former editor of a Moscow newspaper. Commander of a fleet unit, he managed to land with 260 sailors in the rear of the enemy and take a toll of 2,000 surprised Nazis, and also capture large quantities of materiel.

The Late Colonel

Hayim Diskin was born and raised on the Crimea Jewish collective farm "Kadimah," Hebrew for Forward. He fought at Moscow where his entire division perished. With fourteen bullet wounds in his body and bleeding profusely, he crawled, crouched and destroyed five tanks.

Captain Israel Fizanovich is the captain of a Soviet submarine that has to its credit fourteen German craft in the Baltic.

Among the heroes of the Soviet Air Corps is the Jew Michael Plotkin, member of the first Soviet squadron to drop bombs on Berlin.

Partisan at Seventy

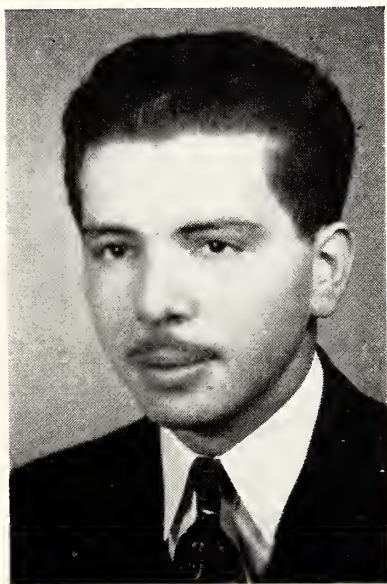
Among the hundreds of thousands of partisans who fought behind the enemy's lines, there were thousands of Jews, and as territories are liberated the impact of their exploits is revealed and admiration for them grows. Heading the list of Jewish partisans, if for no other reason than his age, is Hayim Aaron Chazanov. But it isn't age alone that entitles him to head the list. It is a combination of his age and the nature of his exploits that entitle him to this honor. An ultra-Orthodox Jew, a schochet, he fled his home town of Klimavtchi after the Nazis began their massacres. Eight hundred Jews perished. Old Chazanov may be the only survivor. With the cries of his townspeople giving him no peace and prodding him to avenge their death, Chazanov joined the partisans and partici-

parted in the demolition of five bridges and the derailling of five German troop trains which cost several thousand Nazi lives.

Survivors

As the Soviet forces dashed on, following the enemy across his own frontiers, the full horror of the devastation wreaked by the Nazis was revealed. For the first time it was learned, as well, about the rescued—few in number—and the evacuees. Jews began to return home, some from the forests where they had served with the partisans, others from distant points of evacuation. The collective farms in the Crimea became enlivened by the activity of the returned, and a number of survivors returned to their homes in the

(Please Turn to Page 48)



RABBI SHOULSON LEAVES FAYETTEVILLE

Rabbi Charles J. Shoulson, who has served Congregation Beth Israel in Fayetteville since February, 1943, has accepted a call to serve as spiritual leader of Congregation Agudath Achim in Altoona, Pennsylvania.

During his stay in the South, Rabbi Shoulson has become very well known through his weekly radio addresses and his many contributions to magazines and newspapers. He leaves Fayetteville now in order to take up more extensive work in a larger community.

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Memo to the American Jewish Conference

By M. Z. R. FRANK

Mr. Frank, whose articles on Jewish affairs have appeared in English, Yiddish and Hebrew, analyzes the past and future objectives of the American Jewish Conference, points to mistakes, to too "high aiming" and outlines what may be regarded as a "down-to-earth" approach. — THE EDITOR.

DISAPPOINTMENT is keen over the miscarriage of many of the aims and objects of the first session of the American Jewish Conference. The forthcoming session in Chicago, temporarily postponed, is to witness a resurrection, the return of the Conference to a new and vigorous existence. The American Jewish Conference committed many errors which must be corrected. It was equally the victim of misconceptions and misapprehensions by others. It is the aim of this article to discuss some of these points.

What does the average American Jew expect from the Conference? What did he expect?

As regards Jewish consciousness, most of the five million Jews of America constitute an inchoate mass. Their views and sentiments can be summed up as follows: They are afraid of anti-Semitism, deplore the plight of European Jewry and wish their best to the Jewish effort in Palestine. A permanent American Jewish Conference should and could become the instrument for widening the circle of communally active Jews in America and deepening the Jewish consciousness of the masses. The vast masses of American Jewry need a central Jewish body that would reflect the common denomi-

nator of the values and views of contemporary American Jewry and that would represent them before the well-disposed non-Jews.

The alert and go-getting young fellows of the Hebrew Committee of National Liberation and its "Embassy" in Washington have already demonstrated how easy it is to attract to a plausibly good Jewish cause both Jews and Gentiles who are confounded by Jewish ideologies. Their activity has proven the need for such a central body as the American Jewish Conference.

But this cannot be achieved by a three-day talkfest. Five hundred delegates ought to have something to say at the Conference, before the Conference and after the Conference and, if possible, they ought to have something to do as well.

A Parliament for American Jewry?

Some have indiscriminately used the description "Parliament" in referring to the American Jewish Conference. A parliament wields a physical and a moral power; the latter is no less important than the former. The general recognition by the totality of American citizens that a law passed by the Congress ought to be obeyed is as strong

a pillar of its authority as is the police.

The American Jewish Conference, obviously, can wield moral pressure only. Such moral power is not born overnight, but must grow. It is best that we realize that our moral power with the Jewish masses can only grow with time, rather than labor under the illusion that the Conference constitutes a Jewish Parliament. It is always best not to strain the possibilities and not to draw on more moral force than one possesses.

Let us cite some examples.

The first session of the American Jewish Conference became hysterically indignant over the anti-Jewish Commonwealth declaration of the American Council for Judaism and expressed its condemnation without restraint. What was the effect of such "moral pressure?" The Council was not frightened and has continued its work. The non-Jewish world was disagreeably impressed. The Nation, a weekly friendly to the Jewish people, implored the Jews to refrain from squabbling. Christian Century, a bitter foe of Zionism and a rather indifferent "friend" of the Jews, pointed a finger of scorn at the people who wanted to exercise control over the Arabs of Palestine.

To be sure, the Christian world, insofar as it takes an interest in Jewish affairs, realizes by now that the American Council for Judaism represents a very small group, but the Conference could have made that clear in a more dignified manner.

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B'nai B'rith Furnishes Synagogue for Refugee Shelter



Synagogue equipped and furnished by B'nai B'rith at the Fort Ontario emergency refugee shelter housing 1,000 European refugees is dedicated. B'nai B'rith provided two Sifrei Torah, prayer books, Shofar, covering for the Ark, prayer shawls, tefillin, menorah, and chairs.

Left to right: Hyman Kolko, president of Beth Joseph Congregation, Rochester, N. Y.; Robert Lurie, director national B'nai B'rith War Service Department, who made arrangements for equipment with B'nai B'rith in Rochester; Rabbi Moses Tzechaval, of Belgium, refugee rabbi of the shelter, who accepted

the equipment on behalf of the refugees; Jack Cohen, chairman of the War Service Committee of the Upper New York State B'nai B'rith Council; Rabbi Leon Stitskin of Congregation Beth Joseph; Isaac Cassorla of Congregation Light of Israel, Rochester; Miss Ruth Gruber of the Department of the Interior, who accompanied the refugees from Europe; and Jacob S. Hollander, superintendent of the Jewish Children's Home of Rochester. The dedication of the synagogue was the first public function at the refugee shelter since the official welcome extended by the Government.

FIGHTING BIGOTRY

(Continued from Page 25)

it has achieved for its designers. And the pattern is simply this: spread lies, engender hatred, foment discord. This adds up to "Divide and Conquer."

Unfortunately, however, Hitler's influence hasn't ended with the crackpot groups at the bottom of the scale but has made its way right up to the top of our body politic.

Mein Kampf: Capitol Hill Version

Today, the Congressional Record abounds in many instances with unvarnished anti-Semitism. Unfortunately, some members of the Congress have given utterances to prejudice and class hatred. Whether prompted by political zeal or want of knowledge, such utterances violate the traditions and the fundamental principles of American democracy. Yet, certain candidates for political office have not hesitated to campaign on an avowedly anti-Semitic ticket.

This is the nature of present day American anti-Semitism with which we have to cope. How is it being combated?

It must be recognized that the re-education of the masses, or corrective propaganda, is not an exact science. It requires experience and the constant study of mass psychology. Some are of the opinion that it is simply the selling of the Jew to the public. This is a merchandise usually not wanted. It is more correct to term it the un-selling of the public on the falsehoods and lies concerning the Jew. As long as men believe the falsehoods, the myths

and the lies concerning the Jew, just so long will he be hated and unwanted. The contribution of the Jew to civilization, his worth, merits and behaviors, can be advantageously used, but not to sell the Jew to the public but only for the purpose of correcting the misconception of the Jew.

It is for that purpose, then, that hundreds of agencies have organized themselves not only to combat insidious rumors and propaganda against the Jews, but to present the facts in an affirmative and positive way. It is by factual presentation that these organizations constantly stress the basic anti-Americanism of anti-Semitism under Hitler's precept of divide and conquer.

Boards of Strategy

Prominent among the agencies carrying on this work in the United States are the Anti-Defamation League, the American Jewish Committee, the American Jewish Congress, the National Conference of Christians and Jews and numerous Community Relations Councils in principal cities. Not all the organizations combatting anti-Semitism have Jewish leaders at the helm. Supreme Court Justice Frank Murphy's National Committee against Nazi Persecution and Extermination of the Jews is wholly comprised of non-Jewish members and gets practically all of its financial support from Gentiles. The Columbus, Ohio, Council for Democracy is another non-Jewish agency doing notable work in promoting racial and religious unity.

In the Jewish Community Councils, however, there are representatives of all the Jewish fraternal and civic organizations such as the National Council of Jewish Women, Hadassah, B'nai B'rith, Jewish War Veterans and the community at large. These agencies have striven to serve the needs of the Jewish community by unified and effective action whenever and wherever its rights have been challenged. Departments have been set up to carry out not only the defense and fact-finding work, but the public relations program as well.

(Please Turn to Page 62)

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DAUGHTERS OF 1776

(Concluded from Page 4)

the ladies of the Spanish-Portuguese Congregation into a unit to obtain funds for the building of the synagogue. The congregational records show that her enthusiasm was so inspiring that every Jewess in New York contributed something. Her efforts stamped her as the spiritual mother of synagogue women's auxiliaries.

Less spectacular than the women of the Franks clan was Miriam Gratz, daughter of Joseph Simon of Lancaster who played a major part in the development of Colonial trade with the Indians. Miriam, who married Michael Gratz, her father's partner, was the domestic type, but because her husband's business took him away from home for months at a time, she had to familiarize herself with the business. The Simon home in Lancaster was the gathering place for traders, Indians, soldiers and trappers. In her husband's absence Miriam ruled over a commercial empire that extended as far north as Canada and as far west as the Ohio River. She could drive a bargain with the most canny trader. It was also her duty to keep the firm's agents in touch with each other by post and in this she had frequent occasion to come in contact with men like George Rogers Clarke and the soldiers from the Ohio and Tennessee Valleys, who made the Simon home a stopping-off place.

This picture of the Jewish women of the Revolutionary era would not be complete without the mention of Esther Hays, Reyna Touro, Mrs. Philip Minis and Mrs. Mordecai Shoftall. Esther Hays, wife of David Hays, a patriot farmer of Bedford in Westchester County, was a true daughter of the Revolution. When her husband volunteered to drive a herd of cattle through the British lines to the American forces during a food shortage, Mrs. Hays was left alone with a newborn baby and two Negro slaves. Her Tory neighbors became suspicious of her husband's absence and demanded that she tell them where he had gone. But cajolery, bullying and threats were unavailing against the brave Jewess' patriotism. Finally the enraged Tories burned down the Hays home to revenge themselves on the defiant patriot, who was carried to safety with her infant by her slaves.

Reyna Touro was the widowed sister of Moses Michael Hays, who settled in Boston in 1775. They were the first Jews in that stronghold of Puritanism, but Hays, a man of wealth and culture, moved in the first circles of society. His sister was an accomplished hostess and she gave many notable parties to raise war funds. Her oldest son, Judah, was the famous Jewish philanthropist who helped to finance the Bunker Hill Monument in the city to which his mother came as a stranger.

Mrs. Minis was the wife of Philip Minis, a Jewish patriot from Georgia who not only advanced money to the Revolutionary cause but fought in the ranks. When the British captured Savannah, Mrs. Minis was so widely known as an American patriot that the British officers punished her by forcing her and her daughter to do

menial tasks. Mrs. Shoftall, the wife of Mordecai Shoftall, who was so aggressive a rebel that the British had him on a black list and threw him into prison when they took Savannah, was no less a patriot than her husband. After her husband and son were captured, she fled to Charleston, arriving just before the British besieged the city. At the risk of her own life she devoted herself to nursing the defenders of the city who were suffering not only from the continuous cannonading but from a raging smallpox epidemic.

Such were the Jewish daughters of 1776.

Henry H. Klein

(Concluded from Page 9)

the Jews. In one of these debates held in Lemberg—he stated that he “confirmed” the blood ritual libel by charging that he for one was certain that the Jews used blood for their matzoth. Thousands of Jews were slaughtered as a result of the circulation of the blood ritual libel among the illiterate masses of that day. And at the very time Shur “confirmed” the libel, Poles, frustrated in an uprising against their rulers, raged through Galicia in an orgy of plunder and murder. Rahatin, his home town, where Shurs' distant relatives still resided, was one of the towns struck by this wave. But this did not deter him, in his psychopathic hate for his people.

Another predecessor of Henry H. Klein was Avigdor of Pinsk, who some 150 years ago addressed a document to the Czar denouncing the Hasidism and accusing them of plotting against the government. Henry H. Klein's attacks against Professor Harold Lasky, Justice Frankfurter and other liberal lights, of whom the Jewish people are proud, are reminiscent of Avigdor's statements in his memorandum to the Czar that the Hasidism “are secretly plotting against the government, they have established contacts with the Poles and the French to the detriment of the Czarist dynasty.” He pleaded with the Czar to “deprive them of all rights previously granted them . . .”

Avigdor's petition to the Czar brought about the arrest of Rabbi Zalman Shneerson, founder of the famed Lubavitch dynasty of Hasidism.

Leashed by self-hate, whipped by frustrations, these men turned against their own, and in a fury stemming from their inability to live with themselves, they sought to make life difficult for an entire people, their people. Shur's actions led to pogroms; Klein's, fortunately, only cause annoyance.

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Selicoth Reflections

By RABBI FRANK ROSENTHAL

Winston Hebrew Congregation, Winston-Salem, N. C.

HERE shall be a better world! This is the goal for which we are fighting. Because we refuse to sanction a world pattern that glorifies the splitting of humanity into categories of Master and Slave, we are now engaged in this dreadful global conflict and the most horrible word in the human dictionary—"war"—has become a part of the thoughts and fears of all humanity. It hovers over the whole world claiming its human holocaust. On the battlefields the combatants suffer death from bombs, gas and artillery fire. In the rear of the zones of operation civilian populations fall prey to unleashed passions which are bound to kill every vestige of humaneness and reasonableness. Civilization is at stake. The future of humanity is in the balance. One is confused beyond words. Although the armies of justice have gained glorious victories in all the fields of battle during the last year, every news bulletin, every trans-radio announcement tends to call forth latent hatreds and smoldering passions lurking behind the thin veneer of our boasted culture. The fields of Lublin and Rawa Ruska, the forests of Treblinka and Oswiecim have seen the greatest deviltry that no human mind could have invented. The blood of thousands upon hundred thousands of our tortured, murdered brethren cries unto Heaven.

Words pale into insignificance in the presence of so much untold misery. Our cup of bitterness is filled to overflowing. A siming world is pressing it relentlessly to our lips. Godless people make us drink a double portion of sorrow because of their sins. We are lacerated because of their iniquities. We are forced to forsake our homes and wander to places unknown because of their fury. We are led to the slaughter because of their lust for power and domination over God's earth.

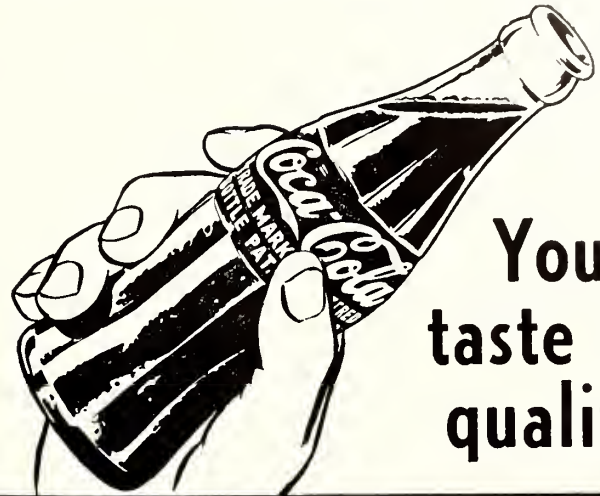
It is no longer an issue of national boundaries, spheres of influence or economic advantages. The issue is simple: shall God rule the world or man? Shall justice, peace and honor be the keystones of our society? Or shall brute force, slavery and terror take their place? Alas, that the clash of arms, the rhythms of trampling boots, the drone of bombing planes, the growl of

(Please Turn to Page 50)



RABBI FRANK ROSENTHAL

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Decades of Jewish History

By MEIR GROSSMAN

Mr. Meir Grossman, one of the leading Jewish journalists and editors, reviews in the following article the events of the past Jewish calendar year, in which decades of martyrdom and triumph were crowded by fate into the space of twelve months.—THE EDITOR.

WHEN the Shofar was blown this time last year, marking the advent of a new year, the seasonal changes—together with the crisp, bracing autumnal air—brought a promise and an invigorating expectancy to martyred Jewry. The world situation held more hope than at any other moment since the evil year of 1939. The picture presented by the world in the preceding four years changed sharply toward the end of last year. The Fascist powers were slowly retreating from the conquered domains which they held in such a seemingly firm grip. The Allies went on making headway on every front, notably those of the Soviet Union and Italy. The enemies of the Jewish people were on their first lap of the road to ruin. Wherever the armies of the United Nations set foot, they have brought freedom to the imprisoned Jews. In North Africa, in Italy, in the vast areas of the Soviet Union, those who survived felt themselves once more equal members of their communities. The walls of the ghettos were crumbling and the Yellow Badge was becoming a symbol of resistance and new strength.

Unity Pattern Emerging

Internally, in the domain of Jewish public and political life, the first effort to reach a large measure of cooperation and cohesion was crowned with success. The first session of the American Jewish Conference, which united the great majority of American Jews on a three-point program—Jewish Commonwealth, rescue, postwar civic and economic rehabilitation—concluded its deliberation in a spirit of confidence and enthusiasm. The appearance of the Council for American Judaism, which aimed to disturb this newly-won unity, was annoying, but did not affect the general outlook.

The presence of the Jewish delegation from the Soviet Union was another indication of the growing urge among Jewries of the world to get together and start rebuilding the destroyed bridges which separated them. True, the composition of the delegation was one-sided and limited; true, its visit was sponsored by a group which for years had kept aloof from Jewish activities. Nonetheless, it was significant for the new spirit that now permeated Russia—sure of herself—regaining her former strength and reestablishing intimate contact with the rest of the world.

In Palestine, too, there were notable improvements: a constant, ever mounting immigration, which was breaking all outside barriers; a continued prosperity and growing war effort which revealed the Yishuv as an important ally in the great struggle that gripped the world. Palestine was not only holding its own and absorbing streams of newcomers; its youth, organized as rescue commandos, was saving Jewish lives from the ghettos of Europe. Pal-

estines' share in the rescue effort was much greater than that of any other country and will become fully known and appreciated only after the war is over.

Zionist Offensive

On the Zionist front, radical changes took place in the methods and temper of the political battle for a Jewish Commonwealth. An offensive was taking the place of appeasement and restraint. The reinforced Zionist Executive in London and, particularly, the reorganized American Zionist Emergency Council, were pressing the decisive forces in America for full and unqualified support of a Jewish Commonwealth. The expanded campaign of enlightenment and mobilization of public opinion in support of a radical solution of the Jewish problem was unfolding, imbued with strength and vision.

Relief activities on behalf of European Jewry were also assuming new forms—calling for greater sacrifices and maximum effort. The unprecedented quota of \$32,000,000 set by the United Jewish Appeal for the year 1944 was readily and willingly accepted by the Jewish Communities of the U. S. Maturing American Jewry has become aware of its historic responsibility.

Needless to say, not everything was propitious on the Jewish scene. There still were outbreaks of separatism, sniping from unexpected places. There also

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Report on the State of Jewish Education

By BEN ROSEN

Mr. Ben Rosen, executive director of the American Association for Jewish Education, reviews a year's achievements in the field by the Reformed, Orthodox and Conservative; problems that have arisen in the course of the year, and some that are just beginning to break out of their buds. This is a review, not an evaluation.—THE EDITOR.

IN a recent message to the International Council on Religious Education, President Roosevelt said, "The days of trial which still separate us from victory, in the years of momentous decision which will fix the duration and character of the people, we must avail ourselves to the full of our spiritual heritage." American Jewry can be proud of the fact that the Jewish year which has now drawn to a close has witnessed an upsurge of interest and activity in the field of Jewish education, dedicated to the purpose of building better Americans and better Jews.

\$6,000,000 Spent on Jewish Education

On the elementary school level, 200,000 Jewish children enrolled during the fall in 2,200 Jewish schools of all types, and were instructed by 7,000 Jewish teachers. For this phase of the Jewish education program, the Jews of America spent during the past year a sum of \$6,000,000, the major part of which was contributed by parents through direct tuition fee payments.

The year has witnessed the launching of a number of new activities and the

expansion of physical facilities for educational purposes. In at least one-half dozen communities new quarters for schools have been opened to take care of the shift of Jewish population to new areas. Funds have been raised and campaigns are under way for the erection of new school buildings and centers after the war, either by way of replacement or for expansion.

Despite the impact of war the year has seen the establishment of Hebrew kindergartens and classes for children of pre-school age. High school depart-



BEN ROSEN

ments have been established both for graduates of elementary schools and for boys and girls of high school age who have had little or no previous Jewish instruction.

The teaching of Hebrew in the public high schools of New York, where some 3,000 pupils are now enrolled in 13 schools, has held its own. The Mayor of the City has declared Hebrew a war language, thereby enabling continuation of this program.

The B'nai B'rith has established a branch for girls paralleling the A.Z.A. for boys, and has set up a youth commission to supervise this largest organization of Jewish youth in the country. Summer camps have been established by the Hebrew Teachers College of Boston, the Bureau of Jewish Education of Cleveland, in addition to the all Hebrew Camp-Massad, conducted by the Histadruth Ivrit. The Zionist Youth Commission has established local commissions in over 100 communities and operated a very successful summer camp for the training of leaders. Numerous young people's organizations have maintained their program of cultural and educational activities despite the diversion of

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ANNIHILATION CAMP

(Concluded from Page 21)

him to rise to his feet. He lifted the plank again. A week elapsed before Denisov and Jelinski visited the building yard again. They saw the man who had pointed out Leon Blum to them and asked him where he was now. He replied laconically: "Where I'll be myself soon," and pointed to the sky.

This is only one fact about this death camp, a stubborn fact corroborated in all details by two witnesses who are today in Lublin. Awful discoveries affecting the fate of people from all walks of life and from all corners of Europe will come to light when all the evidence is delivered and all living witnesses interrogated.

Variations on Death

Here there were fields where thousands and tens of thousands of persons were burned on funeral pyres or furnaces after having been kept at the camp for only a few hours or days, depending on the size of the contingent—just long enough to be searched and stripped naked. Here there were types of "murder vans" where the victims were asphyxiated by "cyclone" gas. Here bodies were burned by the most primitive, ancient Indian method—a row of logs and a row of corpses, another row of logs and another row of corpses, and also in simply constructed furnaces, shaped like large cauldrons as well as in perfected furnaces for Blitz cremation.

Here people were shot in ditches or killed with a blow of an iron rod which broke their necks. Here people were drowned in artificial ponds or hanged on gallows of different types—from a simple gibbet with a crossbar to an up-to-date scaffold furnished with pulleys and a fly-wheel. This was a regular death factory where the size of the daily slaughtering was regulated by two factors: the number of people entering the camp and the amount of labor power needed to end the construction work.

Precise figures will no doubt be ascertained later, but certain preliminary data can be completed now.

The average number of prisoners at the camp in 1943, as revealed by the daily records of the camp administration, was about forty thousand with fluctuations of only a few thousand above and below that figure. However, if we take the total number of persons who entered the camp in the three years or more of its existence and compare it with the seventeen thousand who were there at the end, we get a difference of several hundred thousand. This roughly corresponds with the number of persons slaughtered at the camp itself, not counting those who passed through it on their way to death without being registered as prisoners.

Ghetto Contingents

These figures are taken from official reports of the camp administration throughout the period of its existence. In April and May, 1942, large contingents of Jews from Lublin and the surrounding ghettos began to arrive. During that summer another eighteen thousand were brought in from Slovakia and Czechia. July, 1942, the first party of Poles accused of partisan ac-

tivities arrived. There were fifteen hundred in this batch alone. That same month came a large contingent of political prisoners from Germany. In December, 1942, several thousand Jews and Greeks were transferred from Nowecim, near Cracow. January 17, 1943, fifteen hundred Polish men and four hundred Polish women arrived from Warsaw. February second 95 Poles came from Lwow and four thousand Poles and Ukrainians from Taloma and Tarnopol. In 1943 a contingent of sixty thousand arrived from the Warsaw ghetto. All through the summer and autumn of 1943, with intervals of a few days, fresh transports, not one of them consisting of less than one thousand persons, poured in from all principal German camps—Sachsenhausen, Dachau, Flossenberg, Neuhammer, Grossenrosen and Buchenwald.

The personal papers of the victims were found, some belonging to the most different nationalities — Norwegians, Swiss, Turks and even Chinese. In one of the rooms of the camp's officers, the floor was literally carpeted with documents, passports and identification papers of the victims. I have in the course of ten minutes picked at random papers belonging to the nationals of practically every country in Europe. There was the passport of Jacob Borgardt, born in Amsterdam, November 10, 1918; identification cards of Eduard Alfred Sak, born in 1914 in Milan, at number 29 Via Plimo "Height—775 centimetres, stout build, no distinguishing marks." Just a few out of thousands.

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RED CROSS GREETINGS FROM ABROAD

THROUGH facilities provided by the American Red Cross, men and women of Jewish faith serving their country in all parts of the world have sent holiday greetings to their people back home on the occasion of Rosh Hashonah. From the searing deserts of Egypt and North Africa, from battle-scarred areas of Italy, from the tropic islands of the South Pacific, and from

other spots where embattled democracy is entrenched today, these greetings come.

Those from whom these holiday wishes come are representative of all Jewish boys and girls, men and women in uniform. They hail from typical American communities and wear the insignia of many different branches of our armed forces. They remember the



Cpl. Herbert R. Lotz
Bronx, N. Y.

"My greetings for the coming year also include the fervent wish for enlarged public participation in American democracy. Only in this manner will substance be given to the bitter and bloody battles of today."



Ruth Braveman
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"Though we may be hoping for a real peace soon, each of us must keep plugging away at our jobs. Only in that manner will we assure the earliest possible return to peace."

holidays with longing, and hope in the not too distant future to be back with their families so they may take up again where they left off.

From Chaplain (Captain) Samuel W. Chomsky, whose wife, Mrs. Ida K. Chomsky, lives at 7043 South Merrill Avenue, Chicago, Ill., and whose father, Mr. J. M. Chomsky, lives in Cincinnati, Ohio, and who has served in Australia, New Guinea, and surrounding islands since leaving the United States December 14, 1942:

"The High Holy Days this year will be observed by thousands of Jewish service men and women in the Southwest Pacific area. Religious services will be held in the cities of Australia and in every base or battle area of New Guinea and surrounding islands. These services will be led, wherever possible, by Jewish chaplains, lightened by the enthusiastic aid and advice of Christian chaplains and of American Red Cross workers.

"The Jewish men and their leaders will pray that this year will bring the successful conclusion of this war and usher in a long era of peace and reconstruction. Mingled with their own personal prayers and meditations will be the thoughts of their comrades in arms, regardless of denomination. And, above all, their thoughts will turn to their beloved ones at home. May they soon be reunited."

From Bertha Schneider, sister of Mrs. Rose Weiner, 446 Kingston Avenue, Brooklyn, N. Y., and an assistant field director with the American Red Cross in Australia since May, 1943:

(Please Turn to Page 54)

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NORTH CAROLINA JEWS

(Continued from Page 31)

direction. In all, representatives arrived from 20 localities and several army posts. The peak attendance at the notable dinner, addressed by Milton Weill, chairman of the Public Relations Committee of the National Organization, and in the session featured by the address of Governor J. Melville Broughton, was over 175.

The nature of the Conference, headed by Ben Eisenstein, Schenectady, Ernest Neiman, Raleigh, and E. J. Evans, Durham, may be appreciated from the titles of some of the papers presented: "Hospital Visitation," by Rabbi Robert P. Jacobs, Asheville; "Brunch as an Effective Factor in Morale," by Mrs. George Levine, Durham; "Hillel-JWB Cooperation," by Rabbi Maurice H. Schatz, Chapel Hill; and "The Greensboro Program," by Walter J. Bernstein.

Of the highest significance was the presentation at the Conference of Lionel Weill of Goldsboro as State Chairman. Seasoned in many fields of civic and Jewish endeavor, and embodying the finest traits of character and personality, Mr. Weill has given new importance to service in the USO-JWB. In his acceptance speech he said: "I never fully realized what the Jewish Welfare Board stands for until I was able to see it, at close range, in action. I have watched its work with increasing interest at the Goldsboro USO, Seymour Johnson Field and other places throughout the state, and I have seen its fine cooperation with and helpfulness to our soldier in making him feel more at home, dispelling his loneliness and restoring his morale. To serve the state Jewish Welfare Board is a challenge for real service to our boys. My only son and son-in-law being in the Army, I feel that I should also do my part in endeavoring to further this good work."

Under Mr. Weill's leadership, definite progress has been made in local activities and in cooperation of individuals and communities in helping the National Agency meet its far-flung responsibilities in every part of the world—a program directly affecting the scattered Jewish personnel, the communities in which they find themselves and in effect, the good name of the Jew.

Recognizing responsibilities for assisting the historians of this international conflict and to make certain of the part which Carolina Jews are playing, the state organization has set up a Committee on War Records with Mrs. N. A. Edwards of Goldsboro as chairman. Enjoying the cooperation of the N. C. Associations of Jewish Men and Women, this committee will reach into every county and state to authenticate and record the services of all Jews wearing the uniform, recipients of awards, decorations, citations, casualties, and others who have rendered notable service in the war effort.

With the progress of the war, changes in the USO-JWB pattern are taking place in the state. The character and the population of military establishments are subject to frequent and, at times, sudden modification. These changes logically call for corresponding variations in the USO. The new con-

ditions at Camp Sutton have led to the withdrawal of several agencies, including Ben W. Lambert, the JWB worker. Herman Levin, whose full-time services are no longer required at the Seymour Johnson Field, Goldsboro, with the approval of USO has been placed in charge of Eastern North Carolina, with his base in New Bern. His territory embraces such important military operations as Camp Lejeune and the U. S. Naval Air Station, Cherry Point, and a number of other concentrations around Edenton and Elizabeth City. In this section are found many isolated positions which enjoy the visits of Robert Dolen, representing USO Mobile Service.

Many of the activities of the communities of Durham, Greensboro, Wilmington and the Sand Hills area are carried on through the USO clubs operated on a joint basis with other agencies and including JWB workers, respectively, Dorothy Siegel, Edward Kapnick, Ben Wolfson and Meyer Levine. The Raleigh program has grown noticeably with professional cooperation of the area worker, Isabel Belmont, who succeeded Israel Weinstein, now engaged in Veterans' Service in New Jersey.

Increases in the military population and other changes are resulting in new responsibilities and opportunities for the Jewry of Jacksonville, Kinston, High Point, Charlotte, Gastonia, Greensboro and Asheville. In the latter city many services are carried on

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DECADES OF JEWISH HISTORY

(Continued from Page 40)

were the harrowing reports from Europe telling of new deportation from France, of General Giraud's attempts to postpone the annulment of all Vichy decrees. There was proof of mass murders in extermination camps of Europe, accounts of the plight of escaping refugees. Arabs, encouraged by the policy of the White Paper and British silence as to the future status of Palestine, commenced an anti-Zionist drive, both in the Middle East and in the United States, in the hope of cir-

cumventing the growing pro-Zionist sentiment.

Withal, amid the prevailing gloom and tears, the outlook was decidedly brighter on all fronts of battling Jewry—battling for its very life, for freedom, for dignity, for a greater measure of unity, for a new life in Palestine. Toward the end of the year 5704, at the concluding days of the four war years, a spirit of confidence and of hope has pervaded the bereaved, bleeding Jewish world and infused it with new

Group of Patients at Denver Consumptives' Home



Dr. Philip Hillkowitz, of Denver, Colorado, is serving his fortieth consecutive term as president of the Jewish Consumptives' Relief Society. Other officers are: Henry J. Schwartz, Denver, first vice-president; Joseph Durst, New York, N. Y., second vice-president; Philip Diamond, New York, N. Y., third vice-president; Louis Stern, Denver, treasurer; and Dr. Lewis I. Miller, Denver, secretary.

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These auspicious revivifying trends became increasingly clear, bolder, more defined and more conclusive in the course of the last twelve months. The fortunes of war turned in favor of the Allies, who, with ever increasing power and confidence, impelled by the spirit of freedom and democracy, have been driving the enemy from lands sacked and pillaged by the Nazi fiends, bringing liberty and new life to the people enslaved and, in the first instance, to the Jewish populations of those lands.

The territory of the Soviet Union, Poland, Lithuania, Latvia, part of Rumania, once great, teeming centers of constructive Jewish life, are now being cleared of Nazi hordes, their collaborators and agents. The suffocating grip of the German invader is losing its deadly hold. Thousands of towns, cities and villages throughout Europe are free again. Jews who survived the cataclysm are beginning to stumble black to rebuild their wrecked, plundered homes. In Bessarabia, Bukovina, the greater part of Poland, sections of Lithuania and Latvia, Jews will gather in synagogues and prayer houses this Rosh Hashonah to commemorate the victims of Nazi bestiality, but also to offer thanks and prayer for the victorious liberating armies of the United Nations. The anguish of these Jews will be assuaged by the thought of retribution, solemnly promised by the great powers and reiterated on a number of occasions by President Roosevelt. Already, the criminals are being

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HEROES OF THE YEAR

(Concluded from Page 23)

spot in the room in order to avert a fire. But in his attempt to fix the generator, a spark from it did set the engine room in flames.

Goldman ordered the chief mechanic and electrician out of the engine room ahead of him. Then with complete lack of concern for his personal injuries—second and third degree burns covering 70 per cent of his body—he rushed to the Commander to report the exact situation. And, until he was firmly ordered to lie down for treatment, Ensign Goldman gave help in subduing the fire. The entire episode, from the time he heard the explosion until he reported to his commander had lasted 20 minutes.

Double, Double Toil Ends Trouble

Lt. Jerry Felsenstein, 27, of Queens, N. Y., not only served for 25 missions as the competent and oft-decorated copilot of the Flying Fortress "My Achin Back" in the air war that softened up Europe for the invasion, but he doubled in brass one day behind one of the Fort's tail guns, and bagged a Nazi fighter plane. It's a select group of Fortress pilots who have duplicated the performance.

Lieutenant Felsenstein was shifted to the tail gun position when his ship was picked up to lead a formation. It was his job on that occasion to man the guns and observe the formation to keep it under control.

A crack German single engine fighter made a pass at the Fort's tail just as it reached the outskirts of Berlin. Felsenstein caught the lead ship of the Nazi fighter pack in his sights. He sent a series of short bursts into the on-rushing plane. That was the end of it. Felsenstein, who held the Air Medal and three Oak Leaf Clusters at the time, received the Distinguished Flying Cross for that display of heroism.

Lt. Murray Morris Blum, 23, USMS, of Brooklyn, was posthumously awarded the Merchant Marine Distinguished Service Medal for his attempt to rescue a drowning survivor in the North Atlantic, an attempt that cost him his life. Fewer than 20 of these medals have been awarded altogether during this war. In the middle of a freezing night last December, Blum's ship, the S. S. Leonidas Polk, was steaming in blacked-out convoy through icy North Atlantic waters when it collided with another ship, which sank almost immediately.

Blum, chief radio operator of the Polk, heard the cries of a drowning survivor beyond the range of buoy lines. He dived overside and was last seen swimming away from his ship in search of the distressed man.

Ad Infinitum

One could fill a book recounting the exploits of Jewish men in our armed forces who have distinguished themselves in the past year—men like Lt. Israel Soloff, who holds eight decorations and has dropped a total of 250,000 pounds of bombs on Nazi installations in Europe; Lt. Marvin J. Weinberg, 26, Army Air Forces, of Kansas City, Mo., who holds five medals and a citation from General Clark for heroism in Italy; Capt. Lester G. Abeloff, 26, of East Stroudsburg, Pa., who holds twelve decorations and has been hailed by Gen-

eral Spaatz for his "skill, leadership and initiative" as lead navigator of his bomber group, and score of others. The files of the Jewish Welfare Board's Bureau of War Records contain the names of hundreds decorated, hundreds killed in the front lines, and hundreds of others wounded in action in the course of the Jewish year 5704. Mentioned herein have been but a sampling of those who, fighting alongside their comrades of all faiths, have done more than their share to speed the day of victory for the United Nations over those whose tyrant's grasp on the affairs of men grows steadily weaker with each passing hour.

CHARLESTON, S. C.

Jewish Chaplain at Stark Hospital

Lieutenant Nathan Zelizer has recently come here as the first Jewish chaplain to be stationed at Stark General Hospital.

A native of Poland, Lieutenant Zelizer came to America as a child and has lived most of his life in Columbus, Ohio. He is a graduate of the Jewish Theological Seminary of America at New York and holds the B.S. degree in chemistry from New York University and the M.A. degree from Columbia University.

Lieutenant Zelizer was a rabbi in Columbus for 14 years before entering service three months ago. He came here from the New York port of embarkation. Lieutenant Zelizer and Mrs. Zelizer will reside at 43 Ferrara Drive, Dorchester Terrace.

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BRINGING SOCIAL ACTIVITIES AT GREENSBORO ORD UP-TO-DATE

By EDWARD J. KAPNICK
J. W. B. Representative

THE recent change in the local base from a Basic Training Area to an Overseas Replacement Depot has accentuated the need for a more intensive religious program. Chaplain Augustus F. Loeb, formerly of Jefferson Barracks, Mo., keenly aware of the changing situation, has exerted every effort towards making

the men more conscious of their religions and cultural program in the camp. Posters were printed and placed in all dayrooms. The Chaplains' Bulletin is issued weekly publicizing the Friday night and Sunday morning services together with a regular discussion forum held every Tuesday evening.

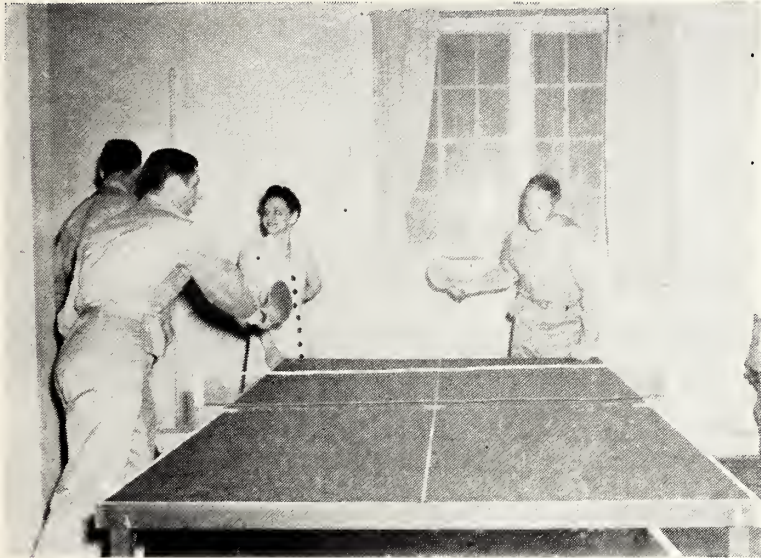


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For the Sabbath Eve services the Jewish Welfare Board representative assists the Chaplain by making adequate provisions for the social hour which follows. The regular snack includes the ever popular Jewish delicatessen in the form of salami, corned beef and postrami. These sandwiches are prepared weekly at the Soldiers' Lounge at Temple Emmanuel by a group of Army wives. Mrs. Helen Doctorin of New York, whose husband fortunately for us has been stationed here for over a year, is the chairman and through her diligent efforts the sandwiches are individually wrapped and prepared for easy distribution. A group of local citizens is always on hand after the services to mingle with the men and distribute the refreshments. The increase in attendance is indicative of the delight the men find in this social hour.

The Friday night sermons of Chaplain Loeb always hold his audience entranced and effectively fills a void existing in the knowledge of Jewish culture and background. The recent sermon on "Magic Spell of an Ancient Language" gave a splendid illustration of the majesty and depth of the Hebrew language and its recent reincarnation in Palestine after having been buried for almost 2,000 years.

The Tuesday evening discussions on "Highlights in Jewish History" is either led by Chaplain Loeb or a serviceman. It is not an unusual sight to enter the Chapel that evening and find a group of Jewish boys huddled

(Please Turn to Page 65)

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SOVIET JEWRY

(Concluded from Page 35)

once thickly populated city of Berdichov.

Economic Conditions of the Evacuees

Those sections of Soviet Jewry that were evacuated in the early days of the war to the Urals, Siberia, Uzbekistan and other distant regions, obtained employment in industry and at agriculture. It is very likely that many of them may choose to remain, provided the industries remain there. The number evacuated to those regions totals, it is estimated, nearly two million. In Uzbekistan alone, there are a half million Jews from Poland and Lithuania. New Jewish population centers are likely to spring up in the Eastern republics. Plans are underfoot for large settlement projects in Birobidjan, the Jewish autonomous territory.

This year the Jews of Birobidjan celebrated their tenth anniversary. Their industries are geared to the war effort. The exploitation of gold mines has begun in Birobidjan; a paper factory and a textile mill are among its possessions. But agriculture remains the chief occupation of the Jews there.

Soviet Jews Attend Anti-Fascist Sessions

April 6, 1944, marked the second conference of the Jewish Anti-Fascist Committee, with the participation of war heroes, partisans, writers, artists and Rabbi Shiffer of Moscow. Several hundred delegates participated. It was decided to issue, jointly with the World Jewish Congress, the Vaad Lemmi, Jewish Palestine's National Council, and the American Committee of Jewish Writers, Artists and Scientists, a Black Book on Nazi atrocities against the Jews. This will comprise the evidence to be presented before international bodies when the Jews sue for reparations and demand punishment of the Nazi murderers.

Memo from the A. J. C.

(Concluded from Page 36)

Example From Canada

In Canada, the Canadian Jewish Congress is recognized by Jews and non-Jews as the highest authority of Canadian Jewry, and the Canadian Jewish Congress does indeed represent the majority of the Jews in Canada. *But that recognition did not come about at once.* It took ten years of consistent plodding labor for the Canadian Jewish Congress to acquire this prestige and authority. Should a Council for Canadian Judaism now appear in Canada all would be immediately aware that it speaks for a minority. And if the Bergson "Ambassadors of the Hebrew Nation" were to make their appearance in Ottawa they could not get to first base without endorsement by the Canadian Jewish Congress.

Yet on the other hand, if the Canadian Jewish Congress decided to take over the work of the Canadian Zionist Organization or of Canadian Hadassah, it would fail dismally. If it tried to meddle with the affairs of Jewish trade unions it would not get very far.

The American Jewish Conference can adopt a Zionist resolution, but it cannot take over the functions of the American Zionist organizations or of the American Zionist Emergency Council. It would be a simple matter for the Resolutions Committee to introduce a resolution calling for the taking over by the Conference of the functions of the Joint Distribution Committee. And it is not unlikely that on the spur of the moment, after a few fiery speeches about the paramount authority of the "Jewish Parliament," most delegates would vote for such a resolution. But the JDC would hardly feel bound by it and the very same delegates who voted for it would later recant or forget that they ever considered it.

The American Jewish Conference is an association of American Jews—of most Jewish organizations and communities. It is necessary to make it clear—an association to what end?

Is a common platform possible with regard to bringing order into Jewish life in this country? It seems to me this question is far more complicated than the question of Palestine or of combating anti-Semitism, and the Conference had better leave it alone until after the war. It is necessary first of all to agree on the most urgent questions. As the Conference grows in prestige and becomes widely accepted by American Jews, after achievements in rescuing European Jews and championing equal rights for them and compensation for their losses, the Conference will be in a position to tackle internal American matters.

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Gingham Blouse

Portrait of an American Woman Pioneer in Palestine

By JULIAN L. MELTZER

I HAVE always cherished an apophthegm about the soil, and the most striking is that beautiful line from Keats in his "Grasshopper and the Cricket" which says: "The poetry of earth is never dead."

Think for a moment of the pulsating aliveness of life on the soil. The peasant attached to his land: his brow furrowed by the wind and the sun and the rain of his outdoor life; his face seamed by the weather of all seasons; his hands gnarled and stained by the toil of the earth, the honorable marks of his calling. Think of the highly cultured and intelligent peasant of Eretz Israel, tilling the national soil of his people, whose patrimony it has become once again through the collective efforts of his brethren in exile; and, as he works, the thought of that

background of richly-endowed traditions and inherited realities of the national soil husbandry which have become interwoven with the vision and the dream until they are well-nigh indistinguishable. The poetry of abundance, the pleasant lines of a bumper harvest, the rhyme and the rhythm of a bountiful crop, and for melody the clear sparkling lilt of gushing irrigation channel that so vividly contrasts with the age-old aridity of this land; these are all of the substance of peasantry and poetry.

It is in a mood such as this that I like to think of Rose Schwartz. That



JULIAN L. MELTZER

is not, of course, her real name but she is a person who lives and works and plays and dreams in Eretz Israel. When I first saw her some years ago, she had come from a comfortable, middle-class existence in the United States of the sort known to hundreds of thousands of young Jews. She first came here on a mission — to study Palestine on behalf of her fellow-Zionists. But the country conquered her — and she deserted her erstwhile colleagues abroad to acquire a new set of experiences, an environment and pursuits as utterly divorced from the past as the climates of her old domicile and the new. She was in shorts and a gingham blouse; and her occupation at the time I visited the collective village on Keren Kayemeth land in which she was a tyro, was nothing more romantic nor less prosaic than yodelling "Chick, chick, chick" to the poultry as she prepared to feed them with grain out of a deep tin bowl mounted askew her waist.

She was supremely happy, smiling radiantly at the scrambling chicks and hens. Her attachment to the village had none of the conventional or customary influence of what, in the films, is glamorized as a heart-throb for some particular person. Her relations with the other sex were staid and untrilled. It was the earth and all which it implied that had given her, as it were, the roots which bound her to this small spot in the Yishub.

(Please Turn to Page 51)

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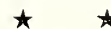
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A New Year Message

From

RABBI MAURICE H. SCHATZ
Hillel Foundation, Chapel Hill, N. C.

The close of the year 5704 in the calendar of Jewish history marks, we hope, the end of the most tragic experience in the long travail of our people. Never before has the danger to Israel been so acute. Never before have such all-powerful and determined foes attempted our complete extermination. That we have survived the long night of Fascist terror is a miracle indeed. It should convince us that Israel cannot be destroyed by her external enemies.

The fate of Jewry and its legacy of Judaism can largely be perpetuated or destroyed by Jews themselves, and not by their antagonists. Only insofar as we remain loyal exponents of our traditional religious idealism can we hope to meet the challenge of the future. By our unreserved identification with liberalism and all humanitarian causes we can hope to reconquer our incalculable losses of the past decade and emerge in our historic role of champions of forlorn hopes and unpopular causes. Any other course would spell the dissolution of the bonds that bind us together and the enervation of our vital energies.

Let us then, in gratitude for our salvation, pray to the Almighty for strength equal to our tasks rather than tasks equal to our strength. Our tasks for peace will require a wisdom and a courage exceeding even the exacting demands of war. Let each of us prepare to do his best as Jew and as American.

Selichoth Reflections

(Concluded from Page 39)

caution, the grinding of armored tanks, the explosion of shells and the din and clatter of war should be heard above the still, small voice!

Injustice, oppression, bigotry and duplicity have brought to the helm of leadership hideous creatures who know not God and His law. A sinful world is paying the price for its sins of omission and commission. There is a mathematical certainty and precision in the moral law. Those who sowed the wind now reap the whirlwind. When the Jew came with his plight before the rulers of the world, his voice was not heard. Legal barriers and red tape handed us over to the despoiler by the thousands. They died. Many, many could have been saved. There is a precision in the moral law. Those whose ears turned deaf became also the prey of persecution and the ravages of war, and the chorus grew larger and stronger of those who lay down to sleep only to ask when shall it be morn, and during the day, when shall the night fall?

Yet, we Jews dare not falter. Our trust is in the ultimate victory of justice, truth and peace. Who knows but

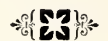
that utter darkness may be the prelude to a brighter dawn? Could the godless not hear, nor feel, nor see that their ways lead to destruction and death? When will a stricken humanity realize that the ways of God lead to life, security and happiness?

We of the House of Israel must hold fast to our Prophet's teachings, to our Torah's admonition to choose life through obedience to God's laws. Let man—bombastic, vain, greedy little man—abdicate, and make room for Him who ordaineth all things well. Man has failed; instead of becoming an instrument for good and a partner of creation in the hands of God, he has proclaimed himself master, lord, and ruler over the world of which he is only an insignificant part. Instead of being a little less perfect than the angels he has joined the brute of the jungle and the prey-beast of the field.

The Selichoth days call upon us for self-searching and for the atonement of our transgressions. "Mipne chatoem." "On account of our transgressions" is here the motive of all our pains and tribulations. But finally, the worshipful Jew culminates all his confessions in the joyful self-assurance that the Holy One answers his prayers with a "Solachti." "I have forgiven." The hopeful message, pronounced through the generations, that God is in his mercy at the side of all who call his name in truth, is ringing in our ears. May the day soon come when evil shall disappear from the earth, when peace will reign in all the lands of the earth and the word of God will be reestablished in the hearts of men forever. Then God will have said His loving "Solachti," which we will translate into "There shall be a better world."

As V-Day draws nearer, let's not relax one bit. Buy WAR BONDS and STAMPS!

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GINGHAM BLOUSE

(Concluded from Page 49)

We drifted into conversation. I asked the obvious question. She was emphatic in her response. "I shall never go back to the city," she said. "This is the life I shall always live. I am only sorry I wasn't able to come into Hachshara (training) sooner, as I would have been more useful now. I have a lot to make up."

There she stood in shorts and a gingham blouse of rough material. No make-up on her face or in her mind. She was wholly, unreservedly real. She had forsaken the fashions of her social milieu in New York. She wore no blouse of voile or satin, no smartly-tailored skirt, or silk stockings (even before the war). Her external dress was attuned to the inner harmony of reality. This was her "gingham" life.

I left her then standing among the chickens busily seeking out the grains in the farmyard, and did not see her again until many years later in Jerusalem, in a company of journalists. Something seemed to have gone from her bright natural vivacity: a more serious, sober look took its place. She was now wearing not a gingham but a "city" blouse with a fashionable costume.

Rose had been assigned by the Central Committee of the party to undertake a piece of work in Jerusalem which would keep her away from the village for some months, perhaps longer. She was, because of her previous training and her knowledge of Hebrew as well as English, more suited for this assignment than any other, and perforce accepted the work out of party loyalty.

"But it doesn't suit me at all," she confessed. "I miss the Kibbutz. I've apparently grown out of urban life, the rush and tumble and shallowness of the city. It's going to be hard to get through this interlude until I get back there."

"I always thought you looked happy in that gingham blouse of yours," I remarked with a smile. "It was like a challenge to the metropolis."

She nodded and smiled back. "I have it here with me, in my wardrobe," she said. "When I'm feeling particularly

blue, I take it out and look at it. It's my symbol of what lies ahead not only for myself but for all of us. That's

Palestine Pioneer



This sturdy, eager, progressive soil-filling woman of Eretz Israel is typical of the Yishub's pioneering womanhood which has made so valiant a contribution to the war effort and to the up-building of the Jewish National Home. She symbolizes the type of pioneering woman portrayed in Julian L. Meltzer's descriptive article.

why I made it of course stuff: it was such a workaday thing.

"But I'll be wearing it soon again, and after all — isn't that what matters most in this life? To know that you are going back to do something that you think is really worthwhile and for which you can endure even the drawbacks of 'exile' in the city!"

CHARLESTON, S. C.

Dr. Baruch Speaks at Medical College

A class of 48 students were graduated from the school of medicine of the Medical College of the State of South Carolina recently.

The exercises were held September 15 at 4 p.m. in the Baruch Memorial Auditorium of the medical college. At the same time, 27 students were graduated from the school of nursing.

Commencement speaker was Dr. Herman B. Baruch, president of the Simon Baruch Foundation of New York. Dr. Baruch is a son of Dr. Simon Baruch, to whom the auditorium was built as a memorial, and brother of Bernard M. Baruch, financier, presidential adviser and benefactor of many Charleston institutions, including the medical college.

Army and navy officers were present at the exercises to present commissions to the graduates in medicine now on active duty as officers in training in both services.

Sutker-Blumenthal Wedding

Of much interest is the marriage of Miss Anita Sutker, daughter of Mr. and Mrs. Victor Sutker, of Los Angeles, Calif., to Capt. Herman Blumenthal, Army of the United States, which took place last month at the home of the groom's parents, Mr. and Mrs. Samuel Blumenthal, at Savannah Beach.

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DECADES OF JEWISH HISTORY

(Continued from Page 45)

rounded up, many cowed into inactivity, going underground.

As this is being written, most of France joins the liberated countries, and the time seems near when the "holy soil" of Hitler's Germany will be invaded by Allied armies.

Plans for Victory

That the Jewish people played a considerable and significant part in this march to victory has once more been emphasized when the figures have authoritatively revealed that 1,500,000 Jewish men and women were serving in the Allied forces sharing every sacrifice and distinguishing themselves by valiant deeds of courage and heroism.

They, the Jews in uniform, and the "other army" of Jewish guerillas and partisans fighting behind German lines fully demonstrated to the world the unbroken spirit of Jewish resistance and the stubborn quality of Jewish indomitability. Reports of Jewish ghetto revolts and of the activities of Jewish resistance forces, formed into distinct Jewish units and fighting everywhere, including France, gave life and strength to the confidence and self-respect of the humiliated, weary, despairing Jewish people, fighting for their survival.

Main Issues Before the Jews

Last year, Jewish interests and activities at home and abroad centered on five main issues: rescue of those who could still be saved; relief of European Jewry; fight against the ominous growth of anti-Semitism and discrimination in this country; political campaigns for a Jewish Commonwealth in Palestine, and efforts toward greater unification of Jewish forces.

The deterioration of the Jewish position in Hungary, taken over by Germany with the help of domestic Nazis, raised the problem of the fate of one million Hungarian Jews, who were doomed to extermination. The catastrophe in Hungary temporarily overshadowed the continual, unbroken tragedy in Poland, and all efforts were concentrated in stopping the hands of the murderers there.

Rescue Activity

Among positive achievements on the front of rescue and relief was the creation by President Roosevelt of the War Refugee Board. This welcomed, although belated, measure proved that only with the help of the governments can this problem be dealt with adequately. The War Refugee Board, the UNRRA, the opening of the first "free port" on the territory of the United States, the acceptance by Britain and the United States of Regent Horthy's offer to release Hungary's Jews will remain important historic milestones on the road of the amelioration of the Jewish position. Last year, the refugee problem ceased to be a private problem of the Jewish people. It has become an international issue requiring concerted governmental action. This action is in full swing, meeting and overcoming innumerable obstacles, hindrances and opposition. This great change, pregnant with all kinds of possibilities, is one of the most notable events of the year 5704.

Domestic Front

The sedition trial, which is still in progress in Washington, D. C., has made the Jewish Community of America aware of the growing dangers of anti-Semitism. Ugly disturbances, attempts at vandalism and beating up of Jews in Boston, Bronx and Brooklyn, accentuated a situation which clearly demanded counter-measures and a bold fight against the enemies of order and tolerance.

The formation of the National Committee Against Nazi Persecution and Extermination of Jews, headed by Supreme Court Justice Murphy, was symptomatic of the reaction evoked among progressive Americans by the anti-Semitic campaign. The fight to put down racialism, hate-mongering, and discrimination in employment was placed on the agenda as an immediate task which concerned both Jews and non-Jews. The President's Fair Employment Practices Committee was one of the instruments in the fight against the last.

It was most deplorable that a number of "nationalist" Representatives and Senators should have made use of their Congress platform and privileges to deliver libelous, venomous speeches attacking Jews. The majority of Congress, however, made quite clear their unequivocal abhorrence of Jew-baiting in any form and took vigorous steps to eliminate racial issues from the forthcoming presidential elections. The rabble-rousers naturally have their con-

(Please Turn to Page 56)

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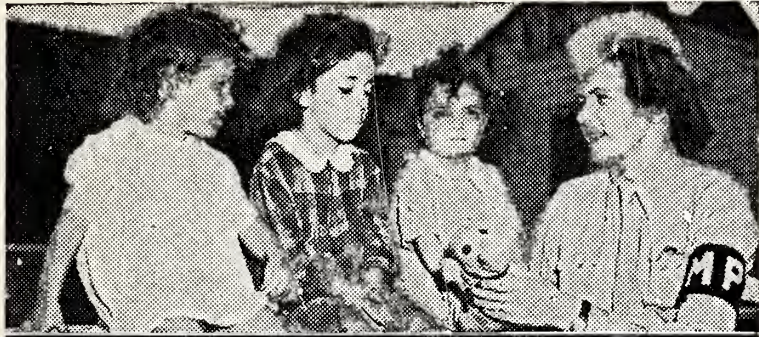
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A Haven for the Weary in the United States



(Top) For the first time in their lives these three little girls are shown a toy—a teddy bear—by WAC Cpl. Helen Lloyd a few minutes after they arrived in this country to stay for the duration of the war at the Fort Ontario Emergency Refugee Shelter at Oswego, N. Y. (Below) The Rothchild family, including four-weeks-old Gratzia in her mother's arms, as they made their way to the train which brought 982 refugees to the Fort Ontario camp. The National Refugee Service, a United Jewish Appeal beneficiary, is cooperating with the camp authorities and is assisting the refugees in numerous ways.

Blueprint For Blackmail

By HENRY HOKE

The following article is reprinted, by special arrangement, from "Black Mail" by Henry Hoke (Reader's Book Service, \$1.00, deluxe edition \$2.00) which is described by Walter Winchell as a "sizzler . . . a documented story of the abuse and misuse of the congressional franking privilege by a small group of isolationists in both Houses—in their fight to prevent our country from properly preparing for the inevitable war with Hitler, et al. It uncovers the participation by many well known enemy agents and American 'patriots'."—THE EDITOR.

HERE is a hypothetical tale, told in terms of the average American town. This simple example, given in many public talks, has served to bring home to many Americans the imminent dangers confronting our nation: Let's call the villain of this fable Joe Gobel. He's a smart and scheming

guy and he wants to become Mayor of the town in order to set up a graft machine that will make him wealthy and powerful. He needs the backing of a strong and reputable organization to act as a cover up for this ambition. He picks on the local advertising club (Please Turn to Page 59)

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RED CROSS GREETINGS

(Concluded from Page 43)

"New Year greetings and sincere best wishes from the Southwest Pacific. May this year bring victory to the United Nations. With renewed hope and faith, let us begin this New Year."

From Pfc. Bella Greitzer, WAC, daughter of Mr. and Mrs. William Greitzer, 2055 Crugar Avenue, Bronx, N. Y., with Far East Air Force Headquarters, and who arrived in the Southwest Pacific in June, 1944:

"Though oceans apart, our people everywhere—the Red Cross, the WACs, soldiers, and sailors—are together in hope this year may bring victory and peace to us."

From Private Grace Klemptner, WAC, daughter of Mr. and Mrs. Charles Klemptner, of 2501 North Avers, Chicago, Ill., in the Southwest Pacific since June, 1944:

"From across the Pacific, most sincere wishes for a New Year filled with complete happiness. May God grant us strength and courage as He did our

as well as New Guinea and Australia and now with Service Command, Seventh Fleet. His wife, Adele, and two daughters — Ruth and Carol — live at 6928 Sheridan Road, Chicago, Ill.:

"Greetings to my dear family and friends. I have been given the opportunity to send this message through the American Red Cross, whose work wherever they are, cannot be praised too highly. My last Rosh Hashonah was spent in the Aleutian Islands in the North Pacific — this one will be marked in the Southwest Pacific — and I hope I will spend the next one with my family and friends. I send love to all, and join you in the prayer that this mess will soon be over."

From T/5 Tillie Rose, daughter of Mr. and Mrs. Joseph Friedman, 1060 Hawthorne Street, Youngstown, Ohio, WAC Classification Specialist, in the Southwest Pacific since June, 1944:

"To my dear family and friends—I am deeply appreciative to the American Red Cross for the opportunity given me to send you greetings for the New Year. I feel humble in the service of my country, and its cause of liberty and freedom for the oppressed. I am eagerly looking forward to spending my next Rosh Hashonah happily reunited with you whom I miss so much."

From Pfc. Esther Libbin, WAC, daughter of Mr. and Mrs. Albert Libbin, 675 East 170th Street, New York, N. Y., overseas since June, 1944:

"To my dear family and friends—On this, the beginning of the New Year, I wish to send my love. Although I am serving my country on foreign shores, my thoughts are with you. May the next Rosh Hashonah be a peaceful and victorious one, with all of us reunited. To the American Red Cross I give thanks for the wonderful opportunity of sending you this message."



Sgt. Edward Dubinsky
St. Louis, Mo.

"Our prayer this year as we gather in the field and at the synagogue, is that twelve months hence we may pray with our loved ones at the synagogue at home. With the world weary and working for the restoration of the human dignity, we in the field appreciate the efforts and countless services of the American Red Cross."

enslaved people in Egypt, and may the ensuing year bring us closer to victory. Shalom."

From Corporal Edward Bresalier, son of Mrs. Fannie Bresalier, 327 Berriman Street, Brooklyn, N. Y., who left the United States in September, 1942, and has seen service as a mechanic with the Army Air Force in Hawaii, New Guinea, and Dutch New Guinea:

"Greetings for the New Year. This is the third Rosh Hashonah I have spent overseas. I am looking forward to being with the family soon. Good luck for the New Year."

From Chief Yeoman Harry A. Sweetow, son of Mr. William Sweetow, 1425 South Avers Avenue, Chicago, who has seen service in the Aleutian Islands,

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Rescue in Eretz Israel

A News Letter From Beirut, Syria

By M. BEN-DAVID

WE left for the Turkish-Syrian frontier to meet a group of refugee immigrants there and accompany them to Palestine. We went by bus as far as Tripoli continuing our journey northwards to the frontier by train. There is a railway line between Beirut and Tripoli, but only at present for military purposes. The bus was crowded with Arabs, Armenians, Kurds and Jews, representing all the races and peoples inhabiting Syria.

All the way from Beirut to Taurus, over a distance of about 60 kilometers, stretches the Maronite stronghold, an area densely populated. One might imagine oneself in the suburbs of Beirut. The villages are clean and tidy. The cottages of stone with red-tiled roofs are built in the Swiss style, all with vegetable gardens. Fruits grow on terraced mountain slopes. Water is plentiful; flowing down the mountain slopes, it is carried along trenches to each plot. Imposing monasteries are found on the hill

tops above every village. They are, as it were, a first defense line, protecting the villages in the valley against attack from the mountains. In the Taurus the mountains rise from the seashore and so the "fortress" is closed and so well protected.

Tripoli lies on the Lebanese-Turkish frontier. We continued our journey by the Taurus Express which connects Cairo with Constantinople via Haifa, and thence through the Orient Express with Middle and Western Europe. This railway, by which those saved from the Nazi hell now arrive, is of great importance, especially to us Jews. Now the train traverses huge areas. Isolated settlements are scattered here and there. Syria is a spacious but underpopulated country. Sitting for hours contemplating the vast stretches of land and the map of Arab countries on the wall of the coach, on which only a short boundary line marks our own country, one thinks of the protest raised by the Governments of Arab countries against the Palestine Resolution of the American Senate Committee. It gives one a lump in one's throat.

In the morning we reach Aleppo, where we must wait for the group of immigrants arriving from Turkey. The Director of the transport agency proceeds to the frontier to meet the new arrivals. They should have reached Aleppo at 3 a.m., but did not arrive until 1 p.m. the following day. We were eager to see our brethren, to hear of what was happening "over there," in the Nazi hell. The train slowly entered the station. Young faces peeped through the windows. They looked tired but happy. These were youths from Bulgaria. Many wore school uniforms with college caps. In the next carriage there were elderly people. We could not approach the train until the passport control and investigation were over. Formalities over, each group left its carriage. The immigrants were surprised to hear Hebrew already. They were tired by the journey and their first question was "when will we arrive in Palestine?" In a corner sat an old man from Hungary, who though unable to speak Hebrew fluently, persisted in trying. He asked for a Megilla (scroll) for it was Purim. I promised him a Bible, but he insisted on the Scroll. The immigrants were taken from the station to a restaurant in the town. The old people went in cabs; the young ones marched in step. The appearance of the group wearing strange clothes roused surprise among the population of the Arab town. After the meal, we conversed on gen-

(Please Turn to Page 63)

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DECADES OF JEWISH HISTORY

(Continued from Page 52)

stituencies, but the bulk of organized American public opinion and the press manifested their opposition to, and repugnance of, the introduction of Hitler's theories and methods in this country.

Nonetheless, civic defense remains one of the topics of Jewish public life. Pressed by swiftly-developing events and urged by their communities, Jewish organizations dealing with anti-Semitism and discrimination created a sort of clearing-house.

American Jewish Conference

The initial activities of the American Jewish Conference were quite disappointing. For months, the Conference showed little activity and still less initiative in the coordination and direction of Jewish affairs in this country. The confidence and hope with which its establishment inspired the Jewish public were dwindling and it was beginning to look as if the great experiment in a democratic process of conducting Jewish affairs was going to fail. The withdrawal of the American Jewish Committee and the refusal of the Jewish Labor Committee to enter the Interim Committee further weakened the position of the Conference which could not find its bearings. It faltered, meeting on all sides vested interests of existing organizations, including those affiliated with it. Some time in June, however, a decisive change took place. An Administrative Committee was appointed. The personnel was strengthened. The Conference began to emerge from its semi-comatose state. It organized a successful "unity demonstration" in New York City; it brought about greater unification of rescue forces; it presented to the U. S. Government a number of statements outlining demands with regard to the postwar position of European Jewry; it established contact with Jews abroad, and took the public into its confidence.

The second session of the Conference is going to take place in Chicago on December 2, and there is every reason to believe that, having overcome its initial difficulties, the Conference will take its rightful place as the central coordinating and directing organ of American Jewry. The prospects are quite promising and this development should be entered on the credit page of the ledger of Jewish life in the U. S.

The Palestine Resolution introduced into Congress met with a great deal of opposition within and without. Many influences—British, anti-Zionist, anti-Semitic, and Jewish fear of complications—were at work aiming to wreck the resolution, which, if passed, would endorse the establishment of a Jewish Commonwealth in Palestine.

The intervention of military authorities, opposed to the adoption of the resolution "at this time," made its passage by Congress impossible and resulted in its "freezing" until more propitious times.

But a few months passed and the situation changed radically. The two major political parties, Republican and Democratic, adopted—for the first time in their history—a Palestine plank favoring the establishment there of a Jewish Commonwealth. The Democrat-

ic plank was more concrete and explicit than the Republican, which also overshoot its mark by the introduction of partisanship in an attack on President Roosevelt.

The adoption of the planks by both parties is, indeed, a victory for American Zionism and a credit to those who fought for and brought it about.

The support of a Jewish Commonwealth plan has thus become the con-

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sidered and accepted policy of the American people, and there is little doubt that now the Congress will pass the resolution when it is reintroduced.

"Dynamic Young Men"

No review of the year can be complete without a comment upon the formation of the Hebrew Committee for National Liberation, initiated and sponsored by the group that was responsible for the launching of a "string of committees." Many sins would have been forgiven the group of "dynamic young men" were it not for their lat-

est and, one hopes, last creation, which cannot be described short of "an abuse of hospitality and a fraud on the public."

The opening of the ludicrous operabouffe "Hebrew Embassy" in Washington, the sensational proclamation on behalf of the newly-invented Hebrew Nation, the self-anointment of the seven liberators who were henceforth to act and speak for the voiceless Hebrews, provoked the ire and condemnation of the articulate Jewish public.

To Zionists the whole show was a betrayal of the very fundamentals of the movement; to democratically-minded people it was a semi-fascist usurpation; to all lovers of order and legality it was a farce, a hoax perpetrated on the naive, gullible American people.

As one after another, lands overrun by Germans are being liberated and more Jewish communities are being restored, hope grows stronger that the coming year will see the fulfillment of our dearest wishes: restoration of full equality, end of Fascism and Nazism, rehabilitation of despoiled destroyed Jewry, establishment of a Jewish Commonwealth.



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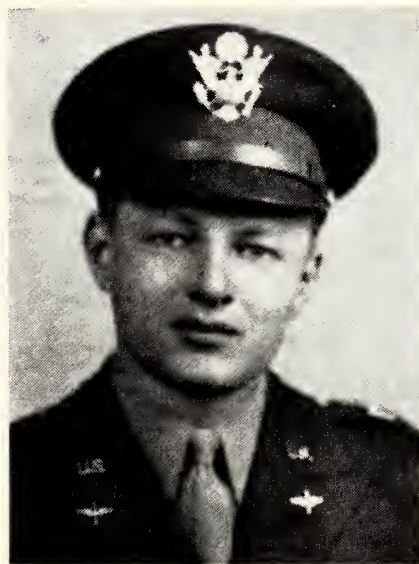
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LT. WILLIAM MARSHALL KARESH
RELATES EXPERIENCES

Charlotte, N. C.—Lt. William Marshall Karesh, son of Mrs. Joseph Karesh Goldstein of this city, is back from overseas, by way of India. He is now attached to the India Air Corps.

Lieutenant Karesh had many thrilling experiences, but the one he likes to talk of most is his participation in the first B-29 Super-Fortress raid over Japan.

"About this first B-29 raid over the Jap homeland," Marshall (as he is best known among his friends) says, "the Japs were throwing more searchlights in the sky than I've ever seen before on any raid. The ack-ack was extremely heavy. Our ship did a pretty good job of bombing even though I do say so, and the whole target for our missions was one complete mass of flames before we left."

Among the many interesting souvenirs Lieutenant Karesh brought back with him is a pair of pins made from one of the bombs he dropped over Japan. Earlier in his military career a communications officer, he finds his post of bombardier much more exciting.

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Greetings From North Carolina's Governor



Hon. J. Melville Broughton

I am happy to avail myself of your invitation to extend to your leaders and to the Jewish communities in general throughout North Carolina a word of greeting on this the beginning of the New Year as observed by Jewish people throughout our state and the nation.

Never in the history of modern civilization has there been a deeper or more sympathetic interest in the Jewish people throughout the world. The persecution, privation and sacrifice which these people in subjugated lands have endured is beyond all description. Their cause and their plight have made a deep impression upon the hearts of all mankind.

It is our hope and conviction that complete victory in this war—a victory which now seems almost in immediate prospect—may not only bring relief to the stricken people but will make forever impossible a repetition of these conditions anywhere in the world.

The Jewish citizens of North Carolina and their families cannot be too highly commended for their fine spirit of patriotism and loyalty during this emergency. As Governor of the State of North Carolina, I have found them at all times ready to make the fullest response to every public appeal. I therefore extend to them my greetings and the thanks of the State for the services which they have rendered.

Construction of British airfields is being speeded up through the invention of a secret cement which enables heavy bombers to land only 24 hours after it has been laid. A complete airfield, which formerly took a year to build, now takes only a month.—New York Times.

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CHARLOTTE, N. C.

BLUEPRINT FOR BLACKMAIL

(Continued from Page 53)

... most of the good business men in town belong to it. Joe must first wreck the club in order to get quick control. The club is old; the fellows who meet for luncheon each Friday have known each other for years; there's always good fellowship at the weekly meetings.

Joe needs a couple of trusted henchmen to do the dirty work. He introduces several new members . . . and quietly they start to work. They will depend mostly on "words" . . . spoken words. They won't need very much printing, since printing is only a substitute for personally spoken words.

A forged letter is dropped in the men's room . . . "revealing" that the president of the club (good old dependable, home-loving John) has been leading a double life. The mistress (in the forged letter) is about to start trouble. The word is passed around the club. Some of John's closest buddies hate to take it up with him. One fellow mentioned the scandal one night to his wife, she whispered it to a friend, the friend, etc. . . .

Bill Smith has been treasurer of the club for ten years. His reports at the annual meeting were greeted with howls and wise cracks . . . and "accepted" pronto. A story started from nowhere that a former cook for the club kitchen let spill the dirt that "good old Bill" (trustee in his church) had been taking graft all these years from the food wholesaler who supplied the kitchen. Bill, too, so said the story, had been getting his cut out of the big annual dance, charging his "take" to decorations and souvenirs for the wives. Tension grew. The club members didn't want to take it up with Bill—and they didn't want it to get public . . . but what a hell of a mess! The weekly luncheons were strained.

The Strategy Against the Jew

Behind the scenes Joe Gobel had one of his henchmen (who acted publicly as if he didn't like Joe) bring into the club at one time five Jewish merchants from Front Street. The henchmen sat at their table one day soon after they joined and managed to instigate a loud

and embarrassing fuss with a waiter. A whisper started "Have you noticed how the Jews are beginning to over-run this club . . . we oughta do something about it." Joe himself was approached by one of the board for his opinion and he very reluctantly confessed that he was getting "damn worried about the Jews! . . . even though some of my best friends are Jews."

Charlie Green was the life of any club party. An insurance man, scheduled to be the next president. He ran all the annual golf tournaments and the summer family picnic. Everybody liked him . . . from the kids on up. A Southern member playing pool in the recreation room, missed a sure shot when he heard that Charlie Green had been seen shaking hands with one of the Negro waiters. From that minute on the pool player started digging up more dirt on Charlie.

Why go on? You know what happened. Whispers spread about this fellow and then another. "Bob" was secretly going to Communist meetings. "Ralph" cheated every customer he got. The fellow who owned the radio station was secretly plotting to grab up the newspaper and control the town's advertising business. Joe Gobel was very much distressed about all this. Members came to him about the problems . . . and he was sympathetic and helpful. He was in favor of "throwing out the Jews—we sure ought to have a dependable, trustworthy administration running the club." Inside of six months the old friendly spirit had disappeared. Word of dissension had been "hinted" in the town's newspaper. Wives of club members were in a dither.

Came the annual election. The boys got together and kicked out "good old John," the president, and Frank the treasurer. Charlie Green didn't have a chance after the dirty stories told about him.

"Decency" Takes the Reins

The club needed a decent man to clean it up and start it going places again. What better man than Joe Gobel, who always kept his skirts clean? So they elected Joe and the slate he suggested modestly when he was asked if he'd step in and save the dear old club.

So Joe had it . . . and from there on it was easy sailing. The newspapers praised the election—and foretold a re-organization on sound business principles. Joe's henchmen went to work on the other side of strategy . . . to heal the wounds. Joe did marvels! He even donated personal money for new and spectacular projects. The new editor of the ad club news played him up big. The club instituted altruistic civic projects. The newspapers took up the story . . . and soon Joe was being mentioned as a possible dark horse for the mayor's job. The ad club got behind the idea, organized committees and flooded the town with publicity. And damn if Joe wasn't elected mayor! Thereafter, he promptly changed his spots, and really went to town building a fascist kingdom of his own.

That sounds silly, does it? Well . . . maybe. By clever strategy, nearly any (Please Turn to Page 60)

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We promise there will be no let-up in our efforts.

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EDGAR H. BAIN
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RALEIGH, NORTH CAROLINA

Blueprint For Blackmail

(Continued from Page 59)

club in the country could be wrecked or disorganized within a year. Visualize your own club . . . your own Church. If you were suddenly to become sadistically inclined, you could wreck friendships, ruin reputations, build up intolerance by a whispering campaign such as we've described.

Applied to a Nation

Extend this example to a state, to our nation, to the world. Change whispers into printed words. Mail those poison words to selected lists of people who would be most susceptible to a given argument. Tell the Negro that the "colored Japs" are their real friends; tell the Southerners that the Negro is the real threat; tell peace loving churchgoers that the Government wants to force them into war; tell the college youth that their elders have gone war mad; tell the Irish to hate the Jews; tell the "discontented" to patrolize the black markets . . . to spread more rumors. Pick your groups . . . and tell them, tell them . . . tell them constantly . . . by mail. It can't happen quickly! There is no substitute for time in a Direct Mail campaign. You must keep hammering away.

That is the strategy of Disruption by black mail. That is how the Nazi-Fascist mind planned it. That is how they have worked. That is what they are trying to do to us . . . to our country . . . to our world.

Black mail has worked for its creators in strange ways. The marks left by it . . . may strike home to most of us . . . from unexpected angles.

Some months ago, I stopped off in Chambersburg, Pennsylvania, to visit my father . . . and others in the family.

My Own Town

I grew up in this quiet county-seat. Because Dad was in the real estate business and we were, after Mother's early death, more bachelor chums than father and son . . . I knew most of his customers including the relatively few Jewish families who were merchants along Main Street. They were just "home folks" to me.

But on the last trip home . . . within one hour after arrival . . . I was asked, "What are we going to do about the Jews after the war?" At every place visited, except one, that question in some form popped up. Above the elevator call button on the second floor at the hotel I found two crude swastikas cut into the plaster.

On Sunday morning at 11 o'clock I took my place in the old familiar Falling Spring Presbyterian Church. Rays of tinted sunlight streaming through stained glass windows, like gentle returning spirits of those who sleep in the graves along the creek; the same families . . . just a little older and greyer; the same doored pews; the same choir loft where my mother sang; the same minister who taught "us kids" of the Knights of King Arthur in our meetings and up at Camp the first principles of tolerance and getting along together. How could there be anything different. Suddenly some long forgotten words flashed back . . . from a Sunday School play on Christmas Eve. We had worked

(Please Turn to Page 62)

North Carolina Jews

(Concluded from Page 44)

in the hospitals and in the Community Center.

One of the major operations administered by the JWB, in behalf of the USO, is the club on Winslow Street, Fayetteville. This has undergone considerable improvement and with the splendid assistance of Fayetteville citizenry, relates its program to the personnel at Fort Bragg.

While services to the military men and women are a day-in, day-out affair, the Holy Days and Festivals make special appeals to the sentiments and energies of the civilian population. It is estimated that approximately 6,000 Jewish men enjoyed a real Seder in North Carolina. A volume would be required to describe the rich variety of experiences of communities, chaplains and workers in their joint efforts at every occasion of special significance in the calendar.

The state has been fortunate in the service and fellowship of chaplains who, together with the civilian rabbis, have been giving intensive attention to the spiritual well-being of the military. The present roster of chaplains contains but several of those who have ministered in the state. Among these are Chaplains Rubenstein, Lejeune; Goldstein, Davis; Leibert, Engel and Goldberg, Bragg; Breslau, Butner, now Asheville; Aron and Loeb, Greensboro; and Gold, Goldsboro.

North Carolina is becoming increasingly aware of the need of meeting new and changing conditions. The military hospitals with bed and ambulatory cases require specialized cooperation. Soldiers in camps who have seen foreign service and are being prepared for redistribution present a different clientele. Discharged veterans are seeking guidance and counsel.

Whatever the situation may be, Tar Heels can be depended upon as individuals and members of organized groups to deal faithfully and considerately with all those who need a helping hand.

The National Jewish Welfare Board is proud of North Carolina's record.

*Season's Greetings and
Best Wishes to Our Many
Jewish Patrons and
Friends for the
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RALEIGH, N. C.

JEWISH EDUCATION

(Continued from Page 41)

so many of their members to war activities.

Progress in All-Day Schools

The past year witnessed a notable development in the opening of all-day Jewish schools, which now total 55 throughout the country, with an enrollment of approximately 9,000 pupils. There are four national agencies fostering the establishment of these schools, namely the United Yeshivoh Foundation, the Yeshivah Tomchei Temimim, the Mizrahi Orthodox Zionist Organization, and the Torah U'Msorah group.

About one-half of all children receiving a Jewish education attended week-day schools, one-third Sunday schools, one-fifteenth Yiddish schools and about one-twentieth all-day schools.

Changes in enrollment, particularly on the elementary school level, were varied. A few communities showed a slight decrease in enrollment, particularly of children in the upper grades. On the whole, week-day and Sunday schools showed a loss, enrollment in the Yiddish schools remained stationary, but enrollment in the all-day schools showed a very notable increase.

A great deal of attention was devoted during the year by all educational institutions to participation of children and young people in war activities through the selling of bonds and stamps, civilian defense, victory gardens, scrap paper collections, etc. This activity heightened the interest in the current Jewish scene, both at home and abroad. This interest was expressed by changes in the curriculum to give greater emphasis to contemporary Jewish affairs, with particular reference to the impact of the war on Jewish communities here and overseas.

A Growing Issue

The movement to introduce the teaching of religion into public schools has gathered strength throughout the country. The attitude of responsible Jewish bodies, where this issue has arisen, was one of strong opposition to the efforts to make specific religious instruction a part of the public school curriculum. They have argued that while religious education is an essential aspect of the complete and harmonious educational development of the individual, the primary responsibility for religious education rests with the religious school, independent of the public school system. In New York City more than 100,000 children now avail themselves of the program of "released time" but of this number only about 2% are Jewish children. In that city, "released time," whereby children are permitted upon the written request of parents to attend their respective church or synagogue schools, on school time, has met with increased opposition, particularly by the Public Education Association. "Released time" is not yet regarded as a solution to the problem of religious education, cer-

tainly not as far as qualitative results are concerned.

Centralized Education

A considerable development took place in establishing Jewish education as a community-wide enterprise, with a central community organization to supervise and promote it. In a dozen communities, surveys have been made in the past year for the purpose either of setting up central Jewish educational agencies or reorganizing existing agencies to include all types of elementary Jewish schools, youth and adult education programs, within the purview of this program.

There is a greater awareness of the need for a closer interrelation of Jewish schools and synagogues on one hand and community centers and social agencies on the other hand. The antagonism to the unification of schools, inclusive of congregational units, has weakened.

On the whole, it may be said that there is a more definite and widespread

(Please Turn to Page 66)

Honored For Service



WILLIAM ROSENWALD

Rounding out a decade of leadership in national program of aid to 270,000 who have found asylum from Nazi persecution in the United States, and five years as President of the National Refugee Service, William Rosenwald was honored in messages from President Roosevelt, Secretary of State Cordell Hull, Attorney General Francis Biddle, former Governor Herbert H. Lehman, and many others. Presentation album containing the tributes was given to Mr. Rosenwald by Professor Joseph P. Chamberlain, Chairman of NRS Board of Directors, at annual meeting of the agency in New York. Mr. Rosenwald was elected Honorary President of NRS. He was succeeded in presidency by Charles A. Riegelman, prominent attorney and civic leader.

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BLUEPRINT FOR BLACKMAIL

(Concluded from Page 60)

hard rewriting and rehearsing "The First Christmas Tree" by Van Dyke. I played St. Boniface . . . and I could hear myself in the solemnity of four-teen declaim:

"Look ye, my friends, how calm and peaceful this convent lies tonight. 'Tis a still haven on the brink of a tempestuous sea. But out yonder in the dark forests who knows what storms are raging tonight in the hearts of men . . . who knows what haunts of wrath and cruelty are closed against the advent of the Prince of Peace."

A modern St. Boniface could say the same words looking out from the quiet and peace of my old hometown church.

What has happened to Chambersburg . . . and to other similar towns you and I know? Why has intolerance and "the Jewish question" crept in? In the homes of some of the people sitting in church that Sunday morning I had

heard the question, "What are we going to do about the Jews?" I had heard complaints against, or disregard of, rationing.

Down Main Street everything is just about the same as it was in my youth. About the same number of Jewish merchants—but more cars at the curbs. How was the Jewish question planted?

The Mailing List

I think I know. I've had an opportunity to examine the mailing lists of many of the subversive organizations. Everyone always looks for his own face in a picture, or for his home town on a map or a list. I naturally looked for Chambersburg. Not many names, it's true, on Scribner's Commentator or the German Library's Facts in Review . . . or America First, etc. But some Teachers in the High School or at the College; ministers . . . a few business men . . . the newspaper. Constantly . . . month after month . . . these relatively few people received the obstructionist, non-preparedness, anti-Semitic, hate-Government Black Mail messages disguised as "Protectors of Democracy." These people, most of them unwittingly, became carriers of the new weapon. They spread the seeds of intolerance and disunity.

That's how the network stretches from Berlin to your home town. Does this personal experience make the plan clearer to you? Test it in your home town.

You think the constant hammering of propaganda won't warp minds? The mother of a New England Christian leader has read and heard so much anti-Semitic, Christian Front propaganda in Boston that her health is breaking down overfear of "getting sold something by a Jew." That is the power of persistent, drop-by-drop propaganda. It warps minds. It destroys.

Fighting Bigotry

(Concluded from Page 37)

All manifestations involving the safety, security, or welfare of Jews are dealt with in the following manner:

1. By bringing to the solution of such problems the full force of police protection under the law.
2. By rallying community influences—civic, religious, social—to understanding and appreciation of the issues involved.
3. By creating counteractive influences through educational media of every sort.

Projects are planned through every medium where public opinion is molded—newspapers, including civic, school and church periodicals, radio, wire services, films, transportation advertising such as car cards and station posters and outdoor billboard advertising. Pro-democratic messages are thus directed at civic, business, religious and veterans groups, educators, schools, fraternal orders, men's and women's groups and labor unions.

Radio is utilized by supplying to it factual documented material.

Booklets, pamphlets and articles by the million are distributed to war plants, social service organizations, religious groups and interfaith organizations.

Prominent speakers address service clubs, high schools, colleges, church and veteran groups.

Special articles are issued regularly to teachers, students, research workers, churchmen and editors.

Special press features are constantly channelized to newspapers and magazines.

Newspaper ads and outdoor billboard posters depicting the contribution of the Jew to the war effort have reached millions of Americans.

Thus, by co-operation and collaboration of all Jewish agencies working toward betterment of human relations, it is hoped that through democracy, inter-racial action, promotion of inter-cultural education and post war planning, a better world may be established—a world in which the Jews, like other minorities, will find security, justice and peace.

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RESCUE IN ERETZ ISRAEL

(Concluded from Page 55)

eral topics in Hebrew, French, German, Russian and Hungarian, all at once. Hands helped to express their thoughts when words failed. The young people told us about conditions in Europe, and inquired mainly about the chances of immigration of their fathers, mothers and relatives who remained behind.

The group had been ready to immigrate for two years. A number of the youngsters showed a lively interest in the life of the communal settlements, others in problems of labor and opportunities for studies. They carried with them their school certificates. They spoke good Hebrew with special accentuation of "f" and "r." During recent years, the majority of the Jewish schools in Bulgaria had introduced the study of Hebrew. The old people requiring kosher food were seated in a corner. Tired looks on their faces bore witness to their past sufferings. Penniless, they were worried about the future.

Four children who had only a few months ago fled from Poland sat alone silent and fearful. Gradually, they joined in the conversation. One was a boy of sixteen. He told us what had happened in the ghetto of Bohemia, near Cracow, adding: "You won't be-

lieve me. I begin to doubt whether what I saw with my own eyes three months ago really happened." Another boy, the son of a well-known Zionist worker, whose father had been murdered by the Gestapo under charge of alleged political activity, and his ashes sent to his family, had witnessed the murder of both his mother and his sister. He had been sent to work at the Extermination camp of Yerosolimski, had fled from there and had been wounded by the guards. Assisted by a Polish woman, a former servant in his home, he had managed to escape. What an ocean of human misery, what tragedy! These were brands saved from the burning. I couldn't help liking a boy of ten, who knew only one word in Hebrew: Tel Itzhak, the name of the place he was going to. I felt grateful to him for his cheerfulness and naughtiness, in spite of all he had gone through.

In the evening we returned to the station and continued our journey to Beirut and Haifa. We travelled via Rayak. It was a very long and tiring journey through Syria and the Lebanon. There were not enough buses to take all the party to Beirut. Night came on. The children sat crowded in the third-class carriage. Some slept on the knees or shoulders of friends. Anything was good enough to support a tired head and enable the child to have a nap. The deep silence of those awake, and the tired breathing of those asleep, reflected an indescribable sadness. With the morning light and sunrise, the cheerful mood returned, and after a meal consisting of bread and cheese, the children started singing Bulgarian popular songs accompanied by the harmonica. But for the many bundles and general fatigue, one would have thought it was an excursion of school children. After a journey of twenty-two hours we reached Beirut — the last but one station. We slept and rested there prior to proceeding to the Land of Promise, land of our yearning.

CHARLOTTE, N. C.

Temple Welcomes New Cantor and Teacher

Our new cantor and teacher, Mr. Leon Mirsky, has arrived in Charlotte to begin a most active and fruitful year for the Temple. We heartily bid him welcome, and may his coming to Charlotte mark the beginning of many happy years. Mr. Mirsky is a graduate of the Teachers Institute of the Rabbi Isaac Elchanan Theological Seminary and has held important teaching posts in and around New York. He has studied voice at the Juilliard School of Music and comes highly recommended as a cantor of much experience. As a young boy he sang in the late Yossele Rosenblatt's choir. He is interested in Jewish dramatic art and has done considerable work with young people along these lines.

New Year's Greetings From Firms in HIGH POINT, N. C.

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Social and Personal

EDWARDS-KRUGER

Announcement is made by Mr. and Mrs. Abe Kruger, of Fitzgerald, Ga., of the engagement of their daughter, Evelyn, to Mr. Ralph N. Edwards, of Washington, D. C., formerly of Greensboro, N. C.

Miss Kruger is an honor graduate of Fitzgerald High School, attended the University of Georgia where she was pledged to Delta Phi Epsilon Sorority, and attended the University of Alabama where she was a member of the

emy. He officiated last year in Salisbury, Md.

Assistant to Professor Louis Finklestein of the J. T. S., he is also a member of its Research Board, and won the prize in Hebrew, as well as commendation as the best student in the senior class.

The services in the main temple are being conducted by Rabbi Fred I. Rypins.

GREENSBORO, N. C.

Ginsburg Brothers Meet Up

Mr. and Mrs. Ben G. Ginsburg received letters from their sons in service announcing that their paths had crossed in Italy.

Jack, who is an ensign in the Navy, and Harold, who is a corporal in the Army, had no idea where the other was located until Jack was sent ashore for special duty, only to run into Harold. There naturally was much jubilation in the chance meeting, and they both communicated their joy in letters to their parents.

CHARLOTTE, N. C.

B29 Named for Mrs. Saul Mandel

Mrs. Saul Mandel, wife of T/Sgt. Mandel, Grand Island, Nebraska, had a B29 super bomber named after her. Mrs. Mandel is the former Celia Cohen of Charlotte.

S/Sgt. Jerome L. Levin, son of Mr. and Mrs. Sidney Levin, was recently cited for bravery on a bombing mission. Charlotte Jewry may well feel proud.

S/Sgt. Jerome L. Levin Honored

Staff Sergeant Jerome L. Levin, son of Mr. and Mrs. Sidney Levin of this city, has been awarded the Air Medal for "meritorious achievement during hazardous flights over enemy territory."

Sergeant Levin is a graduate of Central High School, and prior to his enlistment in the air corps he attended Citadel College at Charleston, S. C.

ASHEVILLE, N. C.

Mr. and Mrs. Ed Fater (Ed and Elizabeth to most of us) celebrated their 24th anniversary on September 5. This year they had plenty to be gleeful over. With Ed returning to good health, and the little granddaughter about, it was a happy occasion.

The entire community is happy to learn of the engagement and approaching marriage of Elizabeth (Lib) Lewis, daughter of Mr. and Mrs. Abe Lewis, to Mr. Nathan Glickman. Mr. Glickman is a member of the faculty in the research department of the University of Illinois. His home is in Chicago.

Dr. L. H. Feldman Is New J. W. B. Chairman

New officers have been elected at the annual meeting of the Jewish Welfare Board, responsible for community activities in behalf of men and women in the armed forces in this area. Cordial congratulations are extended to the new slate of officers: Dr. L. H. Feldman, chairman; Marcus E. Sterne, Jr., first vice-chairman; Lee S. Lachman, second vice-chairman; Alfred Liechtenfels, third vice-chairman; Mrs. S. Orovitz, treasurer; and Mrs. Jos. A. Patla, secretary.



MISS EVELYN KRUGER

Commerce Club, served on Woman's Student Government, and was active in Hillel—serving on Junior and Senior Governing Body and as president of Woman's League. Her only brother is Sgt. Reuben Kruger, stationed at Brookley Field, Mobile, Alabama, and her only sister is Miss Adolfa Kruger.

The bride-elect is the son of George Edwards, of Greensboro, N. C., and his only sister is Mrs. Bertrum Blum, of Dillon, S. C.; his brothers, Albert Edwards, of Darby, Pa., and Joseph Edwards, of Durham, N. C.

Mr. Edwards was graduated from Greensboro Senior High School and received further education at the George Washington University and the Benjamin Franklin College, both in Washington, D. C. Mr. Edwards is with the Federal Bureau of Investigation and is now on assignment in Honolulu, Hawaii.

The wedding date is pending due to his return to the States.

CONSERVATIVE SERVICES AT TEMPLE EMANUEL

In addition to the regular High Holy day services at Temple Emanuel, Greensboro, N. C., Conservative services are being held in the assembly room of the Temple, with Rabbi Max D. Raiskin of the Jewish Theological Seminary, New York City, occupying the pulpit, assisted by Cantor Morris Sklar, also of New York City.

Rabbi Raiskin, an alumnus of the College of the City of New York, is also a graduate of the Herzliah Hebrew Acad-

Greensboro ORD

(Concluded from Page 47)

together in heated discussion over some controversial issue in Jewish history.

The hospital visitations are also one of the arduous duties of the Chaplain. He is fully cognizant of the importance of these visits and makes them regularly and diligently. There is nothing which raises the hopes of a boy confined to bed than the knowledge that someone of his own faith is interested in his welfare. These chats are eagerly anticipated by all the men.

Letters of welcome are regularly sent to new men and women coming onto the post; to men in hospitals wishing them speedy convalescence and to all the parents assuring them of the welfare of their sons in the service.

High Holiday Preparations

With the approach of the High Holy Days a committee of the local citizenry was called together to discuss ways and means of meeting the needs of the men stationed at the Overseas Replacement Depot base. Mr. Sidney Stern was requested to act as chairman and Edward Kapnick as secretary for the meeting. The following committee chairmen were selected: Mr. Max Zager to act as the chairman of the committee for religious observance to consult with Rabbi Rypins, Mrs. A. F. Klein and Mrs. B. H. Bloch were designated as chairman and vice-chairman respectively of the committee for Home Hospitality and Mr. Nat Markowitz as chairman of the Lounge committee correlated social activities during the High Holy Days.

In order to acquaint the servicemen with the High Holiday program, it was decided to hold a smoker at the Soldiers' Lounge on Monday night, September 11. Frankfurters, sauerkraut and pickles were served by a committee of B'nai B'rith men. Cigarettes, cigars and soft drinks were plentiful. Entertainment of a light nature featured popular Vic Rosen as Master of Ceremonies, Murray Singer at the piano, and Felix Galimir, noted NBC violinist. Mr. Philip Segal, the chairman of the program committee, supervised stunts and games with prizes, all of which provided an evening of fun and merriment. Since the smoker was designed primarily to acquaint the Jewish men with the High Holiday program, Chaplain Augustus F. Loeb and Rabbi Fred Rypins spoke to the men and told them of the arrangements that have been made by the camp and the community for the holiday period.

In keeping with the holiday season and for the social hour following Friday night services on September 22, Mr. Ruben Peck provided refreshments of egg kichel and wine.

On Sunday evening September 24 the Soldiers' Lounge of Temple Emmanuel was the scene of a discussion forum. This program was conducted in the form of an "Ask the Rabbi" quiz. The rabbinical experts were Rabbi Fred Rypins of Greensboro, Rabbi Frank Rosenthal of Winston-Salem, Rabbi Max D. Raiskin of the Jewish Theological Seminary of New York City and Chaplain Augustus F. Loeb. Miss Laura Silbiger served as interlocutor receiving the questions

from the audience and submitting them to the experts for reply. Discussion by the servicemen followed on all those questions which are of a controversial nature.

During the High Holy Days religious services were held at Chapel No. 1 ORD Greensboro with Chaplain Augustus F. Loeb. Services in town were held at Temple Emmanuel with Rabbi Fred Rypins officiating for the reformed and Rabbi Max Raiskin officiating for the conservative services.

Through the efforts of the Home Hospitality committee and the cooperation of the Jewish Community of Greensboro, a number of boys were guests in Greensboro Jewish homes during the holidays.

Packages of holiday nature were distributed to men in the hospitals by the Chaplain and the Jewish Welfare Board representative.

In addition to cooperating with the community and the Chaplain towards completing the necessary High Holiday arrangements, the National Jewish Welfare Board furnished greeting cards, holiday literature and facilities for making New Year's voice letters to send home.

ASHEVILLE, N. C.

Asheville Mourns Loss of Julius Lowenbein

All of the area adjacent to the city of Asheville is mourning the loss of Julius Lowenbein, who died at the age of 75 after a residence of over forty years. Known as "ambassador to the sick," he attained national prominence through his daily visits to those who were in



JULIUS LOWENBEIN

ill health. In 1935 he received an award for the outstanding civic service to his community. He was for years active in work of the Zionist Organization of America, B'nai B'rith, Federated Jewish Charities of Asheville and other organizations. He was a past president of Congregation Beth Ha-Tehila, and Rabbi Robert P. Jacobs of that congregation delivered a eulogy over Radio Station WWNC.

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And Best Wishes for the Holidays

PALACE and STATE

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THOMASVILLE, N. C.

JEWISH EDUCATION

(Concluded from Page 61)

interest in Jewish education. There is adjustment to the inconveniences of the war situation, and parents are more responsive to the solicitation for new pupils.

The appropriations for Jewish education from central fund raising agencies has increased throughout the land. Salaries of teachers have been increased, income from tuition fees has risen, resulting in greater stability and greater interest on the part of the parents.

The ideals which the Jewish people have carried with them throughout a

long history: the moral foundations built upon Jewish teachings and precepts — which have now become the proud possessions of all civilized peoples — these are forces which have been nourished and sustained by a system of Jewish education translated into Jewish living. In general American education has grown the conviction that democracy and democratic citizenship must not be assumed as an inevitable by-product, but must be taught directly and avowedly. Jewish education is adding its own service in that great enterprise.



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RICHMOND, VA.

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make a guest comfortable. Unfortunately, during this war, it has been most difficult to maintain the high standards we have set for ourselves. Our wholehearted thanks to our guests for the sympathetic manner in which they have accepted our inadequacies during these trying days.

¶ When the Victory is won, we hope once again to make our hotels the haven of all who seek good living when away from home.



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The American

JEWISH TIMES

National Book Month
November 10 - December 10

★

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Which, like the toad, ugly and ven-
omous,
Wears yet a precious jewel in his
head;
And this our life, exempt from pub-
lic haunt,
Finds tongues in trees, books in the
running brooks,
Sermons in stones, and good in
everything."

—Shakespeare

CATALOGUE ROOM

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- A French Rabbi Views Tomorrow *Alfred Werner*

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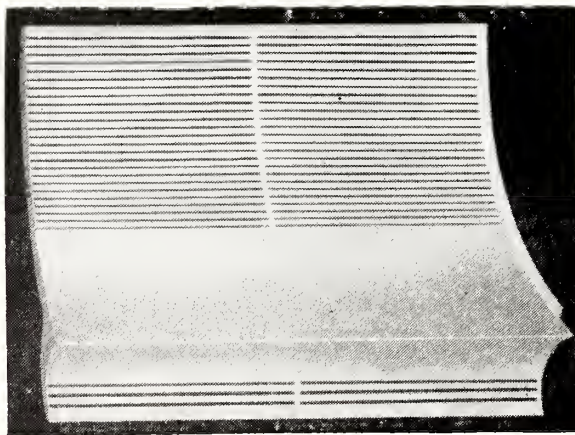
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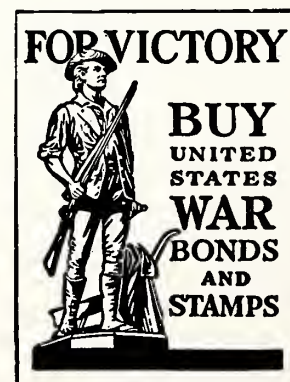
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PETERSBURG, VA.

The American Jewish Times

VOLUME 10

NOVEMBER, 1944

NUMBER 3

EDITORIALS

CHESTER A. BROWN, Editor

OFF MY CHEST

By PHILIP WYLIE

(Reprinted by courtesy of *The Miami (Florida) Daily News*)

The American anti-Semite is our heritage from the Middle Ages. In a nation that has stopped burning witches, he still carries fagots. Truth has not yet touched him. He ignores facts.

Underneath his arrogance is fear and the one he fears most is himself, for he is the one he cannot trust.

Because he knows this in his heart, he multiplies his lies defensively. Behold how he appears to others:

If he contends that the Jews own more than a fair share of the wealth, he is not discussing a theory but an ascertainable fact. The fact has often been established. Less than 5% of our population is Jewish; these Jews do not own 5% of the wealth of the United States.

If he contends that the Jews are universally organized against the rest of their fellowmen, he is betraying proof that appears before his senses: in the past, Jews have pitted themselves against each other as nationals of warring countries. Within our own nation, we see them divided politically, divided on social questions, and in two diametrically opposed camps on their own Zionist question.

If he makes cause with other anti-Semites, he cannot but observe the nature of his associates.

These are the vulgar, obscene, subcommon men. These are the noisy edges of the nitwitted—people led by men whose every syllable is rabid roar that reeks of ignorance and incompetence frustrated by itself. These are like the loud but docile Europeans who put on colored shorts and became not only the boastful enemies of intelligence but our enemies in the field of battle.

If the anti-Semite speaks of himself as an American, then he does so with a cancer of misgiving in his spirit. For he is violating the very words which constitutionally define the nature and the meaning of our country.

And, if in the throes of his superstition, he undertakes to set aside out of all Jews a certain few whom he deems to be acceptable, then he has pushed himself up as the judge of his fellowmen.

If he calls himself Christian—Protestant or Roman Catholic—his conscience must scorch the very pew he sits in. For the concept of justice upon which his church is founded was evolved through millenia by Jews. The living Savior whom he worships, or the Holy Virgin to whom he prays, are Jews. Even more blistering to his wretched nerves must be the fact that every saying of his church, every parable, every proverb and every beatitude gives the lie to his pagan attitude.

If he says that the Jews themselves slew Jesus, he deceives himself in so many diverse ways that he makes his mind mad with illusion. Not because it was the Romans who crucified his Lord. Not because one Jew conspired in the crime and others condoned it. (In such a case, we might more reasonably say that we Americans killed Lincoln). But because Jesus and most of his immortal followers are still Jews!

If the Anti-Semite goes about expressing his perfidious prejudice, he is a man whose soul has run amok. For, as he shoots off the wild pistol of his mouth, he wounds now here and now there the spirits of other men—not innocent bystanders always, either—and not merely men and women and even children who have done him no wrong—but some of those priceless citizens who have worked all their lives to support and to augment the very liberties which the anti-Semite is mauling with his miserable mumbo-jumbo.

If he says that Jews are a people discernible from the rest of man, then let him cleanse his brains of his manifest deceit of himself. Let

him face the people and let him designate the Jews. This, he cannot do. They cannot be singled out any more than all the Italians can be singled out, or the Irish, or the Spaniards. The anti-Semite cannot know which one in any group before him springs from people of the Jewish faith.

And if this anti-Semite has set himself up as a sportsman, as a believer in fair play, as a man of honor, how shall he try to maintain his pose as a defender of the underdog when, all the while, he works to create a cross-section of underdogs in every walk of American life?

If he is afraid of Jews—and there is no kind of anger which does not arise from some form of fear—then he has been stampeded into alarm either by somebody senseless or by somebody whose purpose is identical to the real purposes of Hitler. What does he fear? For every Jew in America there are more than 20 Gentiles. Were Jews armed to the teeth and arrayed against the rest (and not one is), the wheehing mass would be cowards indeed to fear them, and stupid in addition.

There the private dilemma of the anti-Semite reaches the full piteh and pinch of embarrassment. For powerful fragments of a misled rabble can alone be anti-Semitic here. Every man and woman of intellectual consequence in history has stood against the anti-Semite. Every progressing nation has repudiated his tragic, historical fraud. Lately, both our presidential candidates have trampled on this evil fad, this mania of the mentally undernourished, this psychic sickness that is spread by first spreading false anxiety.

The anti-Semite is a relic, now.

He bespeaks a dismal, slow-yielding heritage. In him yet is the contempt for that blackened 1,500 years of human living.

His is the rolling eye of superstitious dread—his the loutish clamor of a self confounded by the witless choice of ignorance.

But he is passing.

Here in America, his ranks thin visibly with the dramatic, hopeful victory of these hours. Until he is altogether gone, he is our problem for he fabricates his problem out of lies. Steadfastly, he repents. This is the act that restores his vision, that lifts his head in true, free pride, that re-establishes his self-assurance and makes him, once more, a man among men.

A Praise-Worthy Project

Anti-Semitism has often been called a disease of the social system. Scientists, in attacking physical and mental diseases, invariably have found that they make little headway until they determine, through diagnosis and research, the underlying causes. It is therefore of great interest to record what is for us the first known planned project to diagnose the disease of anti-Semitism.

The American Jewish Committee has announced through its president, Judge Joseph M. Proskauer, the appointment of Dr. Max Horkheimer, director of the Institute of Social Research of Columbia University, as Research Consultant in Domestic Defense for the Committee. One of the first assignments for Dr. Horkheimer will be to "seek to develop a workable hypothesis for anti-Semitism that will be scientifically valid . . .".

Dr. Horkheimer brings to the task a splendid equipment based on a long and successful career as a social philosopher, and if he can make any contribution to the solution of what is unquestionably Jewry's greatest problem, he stands to add considerable prestige to his name.

We wish him success.

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THE curtain of darkness which has shrouded the European continent for the past five years is being quickly torn away by the powerful hammer blows of the Allied armies on every front. The speedy deliverance of Paris, the dramatic disintegration of the Nazi empire in the Balkans and the almost complete liberation of Italy are breaking down the prison walls built by the Nazis for the Jews and other peoples in Europe. With the beginning of the New Year 5705, American Jewry can see spread out before it a new vista of hope for its fellow-Jews. Large-scale rescue aid will be able to reach many thousands who will be set free by the United States to undertake rehabilitation and reconstruction measures of sufficient scope to end the despair and suffering of those who have lived on the brink of death for more than a decade.

Jewish Appeal found themselves confronted with a major challenge. Although the governments of the United States and of the United Kingdom exerted pressure on the Hungarian government to halt the mass deportations of Jews, the abandonment of this policy could bring new hope to the endangered Jewish population only as a result of large-scale action on the part of the Joint Distribution Committee and the United Palestine Appeal. Within forty-eight hours after the extreme measures against Jews had been lifted, the Joint Distribution Committee voted an emergency allotment of \$3,000,000 to provide for the relief and transportation of

(Please Turn to Page 8)

J. W. V. Chairman



Ben F. Swartsberg, who acted as chairman of the 49th annual encampment of the Jewish War Veterans of the U. S., held at the Hotel Commodore, New York City, October 5-8. A top sergeant in the first World War, Swartsberg, a member of the Sgt. Meyer Levin Post of the J.W.V., is the father of 32-year-old Corporal Jerry Swartsberg.

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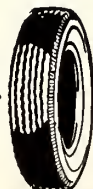
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The day to day achievements of American Jews on the rescue front through the campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine have placed its constituent agencies — the Joint Distribution Committee, United Palestine Appeal and National Refugee Service — in a unique position to deal efficiently with the greater needs of the period of liberation and peace. We have only to look at their record during the past year to comprehend the extent to which their operations have charted a course of prompt, unified and well-coordinated service to Jewish communities in the lands from which the Nazis have been driven.

One of the most significant developments on the rescue front in 5704 was the establishment early this year of the President's War Refugee Board, composed of the Secretaries of State, War and the Treasury, for the purpose of helping the victims of Hitlerism escape annihilation. Employing the diplomatic facilities provided by the State Department, the Board opened the doors of rescue for large numbers of Jews in the Balkans and the Iberian peninsula. But after the Board had opened the doors, it became the responsibility of private agencies, chiefly those represented in the United Jewish Appeal to supply the necessary funds to bring the homeless Jews out of Europe and to settle them in Palestine and the Western Hemisphere. The Board's activities, which centered on Turkey as the corridor of emigration to Palestine for many thousands of refugees, greatly taxed the facilities of the Joint Distribution Committee, which provided the transportation, and the United Palestine Appeal, which arranged for the adjustment and settlement of the refugees following their arrival in the Jewish homeland. Through this combined action more than 13,000 refugees were brought into Palestine since the beginning of the year 5704.

Last month when the Horthy Government in Hungary announced that it would allow all children under the age of ten to leave the country and that adults would be permitted to emigrate to Palestine, the agencies of the United

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We Hitch-Hiked Through Eretz Israel

By N. POWER and M. RIVLIN

The following article was written jointly by two British soldiers who utilized their leave to hitch-hike through the agricultural settlements on the land of the Jewish National Fund in Palestine. One of the authors is a Christian and the other a British Jew who, prior to their visit to Eretz Israel, had no contact with or knowledge of the Zionist movement and the realities of Palestine. It was the former who is mainly responsible for the contents of the article, who submitted the manuscript to the Jewish National Fund and suggested its publication for the enlightenment of Jews and Christians alike.

We decided to "hitch-hike" our way through Palestine — two English soldiers on leave. Much has been written and spoken about this country by those whose lives and interests are bound with its destiny. Our attitude was entirely objective. Something new was occurring in Palestine, the revitalization of an old nation. We came to see this, not knowing in the wider sense what was to be seen.

We realized that a country, so evolving, depends largely for its progress upon a special agrarian policy. Such a policy, we were told, was implemented

through a system of colonization on the land of the Jewish National Fund. The Land of Israel, with all its potentialities, was being harnessed and developed by a chain of communal settlements.

We clearly remember the first of such colonies we visited. Approaching it in the final "hitch" of a very hot day, up, over and down a chain of wild hills. With sharp suddenness the country underwent a metamorphosis: forest land appeared, patches of vegetation became more prolific, shaped and geometrical. We both felt and knew we were entering land settled by the Jewish pioneers.



Field of Maize — Palestine

The contrast was amazing. The barren hillsides and plains were here transformed into forest land, into acres of golden corn and plantations of orchards. Eagerly we contemplated this changed vista of quiet beauty; the oranges and grapefruits relieving the vivid green with spheres of Van Gough yellow. Turning to our new-found friends we saw them smile, as one remarked, "I remember when this was all swamp-land." A phrase we were to hear many times!

The land was being re-born. What was once an ideal or a fantastic prayer through many ages was now spread before us in achievement. The distant red-roofed cottages, housing those who held fast to this ideal, dotted the horizon. Men and women, motivated not by personal interests but by a spiritual ideology that has preserved the Jewish people as a race since the dawn of time, were at work.

For years this land had been despoiled; even the rain exacted its toll (Please Turn to Page 24)

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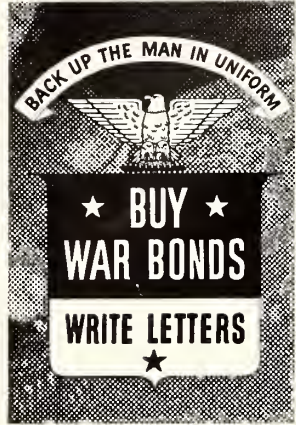
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Arnold Schonberg—Humble Rebel

By DAVID EWEN

Arnold Schonberg, one of the great controversial figures in music, is celebrating his seventieth anniversary. David Ewen, distinguished critic, evaluates the artist and reveals the man.—THE EDITOR.

QUIETLY, without fanfare, one of the greatest composers of our generation is celebrating his seventieth birthday at his home in Los Angeles. He is Arnold Schonberg, the Austrian-born Jewish composer who has been one of the most provocative figures in the music of our time—and one of the most influential. In connection with the occasion, two of Schonberg's most recent works will be heard: Ode to Napoleon (on the poem by Byron), introduced by the New York Philharmonic under Arthur Rodzinski, and the Theme and Variations, performed by the Boston Symphony under Koussevitzky.

Many words, pro and con, have been written about Schonberg's music since he first set forth to explore new worlds of sound. Years ago, in Vienna, performances of his works led to fist fights and, in one case, even to a court action. A noted psychologist of the time insisted that people who listened to Schonberg's music were in danger of becoming neurotics. Since then, the violence of the antagonism to Schonberg has greatly diminished. But it would be an overstatement of fact to say that Schonberg's music receives even today that full measure of appreciation it deserves.

At first hearing, his music is not pleasant (particularly his earlier works). It is constructed out of a tonal system, invented by Schonberg many years ago, consisting of twelve set tones. It is an arbitrary system (based on the laws of mathematics) whose restrictions might appear to smother a composer. Yet, it has been the source of a whole library of wonderful music, daring in its imagination, inexhaustibly rich in its harmonic and contrapuntal devices, severe and strong and powerful—music not only by Schonberg himself but also by such famous disciples as Alban Berg, composer of *Wezdeck*.

Three Influences

Schonberg came upon his new music after a long period of evolution and development. He was born in Vienna on September 13, 1874, and early in life became a pupil of Alexander von Zemlinsky, a Jew and one of Vienna's greatest musicians. Under Zemlinsky's early influence, Schonberg matured and wrote his first works. Later yet another influence impressed itself on him, that of the great composer and conductor, Gustav Mahler, a born Jew, whose friendship inspired Schonberg and enriched his artistic experiences.

At first, Schonberg was a romanticist, a passionate disciple of Wagner, steeped in the 19th century tradition. Hours without end he and his friends, meeting at Vienna cafes, would discuss the wonders of Tristan and other Wagnerian scores. Schonberg's First String Quartet, and his first masterpiece, Ver-

karte Nacht, are luscious in their harmonies and rich with chromatics. The Wagner influence is obvious.

Gradually, however, Schonberg outgrew his early romantic ardors. He began to search for a music stripped of superficials, a music lean, concise, reduced to essentials. He wanted to get to the very heart of his message. As a means to such music, Schonberg evolved his own formula—the twelve-tone system. And to that formula he has remained true.

After publishing a transitional work named *Kammersymphonie* (Lawrence Gilman described it as a two-faced mirror, one fact looking backwards at Schonberg's earlier romanticism, the other forward to his new style), Schonberg severed the old influences and set out fearlessly to explore his new world. Works like the *Five Pieces for Orchestra*, *Six Pieces for the Piano*, *Pierrot Lunaire*, and the *Second String Quartet* were startling with their austerity. Schonberg was maligned, the object of derision, laughter, and hatred. But he was a prophet who, having had a glimpse of the future, had confidence in it. Neither denunciations nor laughter could make him deviate from his goal.

Exploring Worlds of Sound

Is Schonberg's music great music? The question can still be argued hotly both ways—though more and more the world accepts Schonberg's monarchical place in the music of our time. It is at times "ugly" music and strident; at times it jars the nerves with its apposite sounds. But it has dramatic power—no dispute about that; it has an irresistible dynamism; and it has revealed a new world of sounds.

One thing is certain. Schonberg has been one of the most influential musicians of our time. There is no doubting his pre-eminence as a musical theorist. His text, *Harmonielehre*, is the standard dissertation on modern harmony, and those disciples who believed in him and wrote as he did (Alban Berg, Anton von Webern, Egon Wellesz, and, recently, Ernst Krenek) have produced a whole library of atonal music without which our repertoire of modern music—would have been much poorer.

Soon after the rise of the Nazis in Germany, Arnold Schonberg—then living in Vienna—recognized that Fascism was threatening all of Europe. He came to this country, and eventually settled in Los Angeles. He has since been teaching at the University of Southern California and privately, and has also been composing ceaselessly.

At seventy, small, slight, mild-mannered—his face sensitive and round—he hardly appears like the man to have startled a world. Completely immersed

(Please Turn to Page 24)



Maj. Joseph H. Patterson



Lt. (jg) Joseph Mottzman



Lt. (jg) Ed Kalin



Sgt. Ed Mottzman



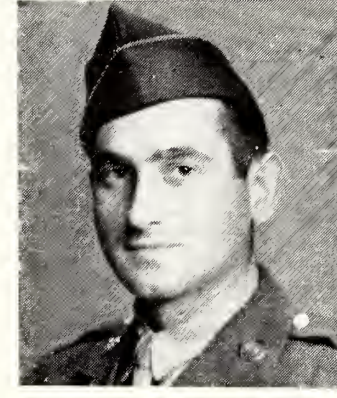
Sgt. Kal Sherman



Sgt. Sam Williams



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Pvt. Jacob Williams



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HENDERSONVILLE,
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IN THE
ARMED SERVICES

Jewish Communities in the South

XII. HENDERSONVILLE, N. C.

This is the twelfth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte, Wilmington, Asheville, Goldsboro, Durham and Hendersonville, N. C., and Greenville and Charleston, S. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

IN the Western section of the State of North Carolina lies the City of Hendersonville, not one of the largest cities in the State, but one of the most aggressive. In the same sense, the Jewish community of Hendersonville is not numbered among the largest Jewish communities of the State, but it makes up what it lacks in size, in its activity.

It was in September, 1922, that the Congregation Agudas Israel of Hendersonville was first formed. The wom-

en-folk of the community, active then as now, were largely instrumental in the organization of the congregation, as is evidenced by its first set of officers, which was as follows: Nathan Brenner, president; Mrs. H. Patterson, vice-president; Mrs. A. Kantrowitz, secretary; Mrs. L. Sherman, treasurer; and Messrs. H. Patterson and A. Lewis, and Mesdames N. Brenner, E. Bercoff and E. Lewis, trustees.

The present officers of the congregation are: Louis Williams, president;

Nathan Patla, vice-president; Meyer Levinson, secretary; Louis Sherman, treasurer and Messrs. S. Kalin, S. Cooley, H. Patterson, J. Davies, G. Heyman, D. Michalove, and Mesdames L. Williams, N. Patla and G. Heyman, trustees.

The present site of the synagogue on King Street is owned free and clear, the mortgage having been paid off in 1937. There is no official rabbi at present, the services being conducted by rotation among the nineteen member families, and by guest rabbis who are among the tourists who visit this city in the summer months. For the high holy days a rabbi is engaged to minister to the congregation, which at these occasions is supplemented by families from surrounding towns. Beryl Cohen instructs the Jewish youth in Hebrew.

In the summer season the community is enlivened by frequent social events, the proceeds of which are used for charitable purposes. A frequent sponsor of these events is the organization of women, which is a combination congregation Auxiliary and Hadassah. The present officers of this group are:

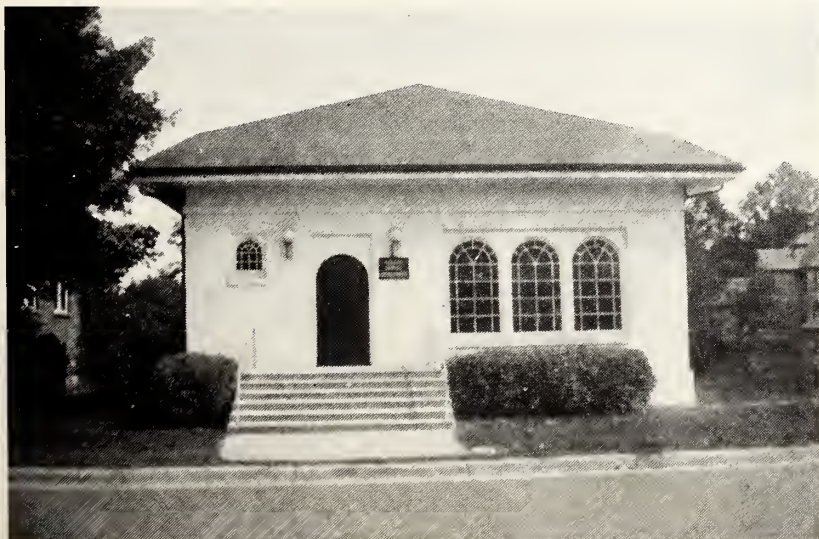
Mrs. Nathan Patla, president; Mrs. Meyer Levinson, vice-president; Mrs. George Heyman, secretary and Mrs. Edward Patterson, treasurer.

The Jewish community is highly regarded in Hendersonville, and this is due in no small measure to the activity of its members in the civic and communal life of the city. Among these Mr. and Mrs. Nathan Patla are outstanding in American Legion and USO activities. Miss Frances Sherman is secretary of the "USO Legionettes." Mr. Patla is also chairman of the Special Events Division of the U. S. War Loan campaign, and active in the Boy Scouts' Council.

Louis Sherman is prominent in Masonic affairs, having been Worshipful Master of the Masonic Lodge. Both Mr. Sherman and Sam Kalin are on the city's War Bond Committee.

Morris Weisburg is a member of the Board of Directors of the Hendersonville Chamber of Commerce. Jack Davies is secretary of the Woodmen of the World.

Mrs. Louis Sherman, chairman of the Jewish Women's War Bond Com-
(Please Turn to Page 21)



Synagogue Agudas Israel, Hendersonville, N. C.

Hendersonville, N. C., in the Armed Services

This group of Hendersonville, N. C., Jewish men in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

Major Joseph H. Patterson, son of Mr. and Mrs. Harry Patterson, Camp McPherson, Georgia.

Lt. (jg) Joseph Mottzman, son of Mr. and Mrs. Harry Mottzman, overseas.

Lt. (jg) Edward Kalin, son of Mr. and Mrs. Sam Kalin, California.

Sgt. Edward Mottzman, son of Mr. and Mrs. Harry Mottzman, California.

Sgt. Kal Sherman, son of Mr. and Mrs. Louis Sherman, San Diego, Cal.

Sgt. Sam Williams, son of Mr. and Mrs. Louis Williams, overseas.

Cpl. Harry Cooley, son of Mr. and Mrs. Sam Cooley, California.

Pvt. Jake Williams, son of Mr. and Mrs. Louis Williams, Sante Fe, New Mexico.

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RESCUE FRONT ON V-DAY

(Continued from Page 4)

8,000 Jews, most of whom are to be settled in Palestine. In the meantime, the Jewish Agency for Palestine, with funds supplied by the United Palestine Appeal, launched a building program to construct 2,500 small housing units in Palestine to shelter the newcomers from Hungary.

In liberated areas the axiom that the forces of rescue must march side by side with the forces of freedom is being daily corroborated through the expanding program of relief and rehabilitation assistance supported by the United Jewish Appeal. When the Allies landed in southern Italy, they brought freedom to thousands of destitute refugees who were interned at Ferramonti where they lived under the most miserable conditions. Following close to the heels of relief measures by UNRRA, the JDC arranged for the purchase of clothing in Palestine which was promptly made available to the women and children in the refugee camp. Later when the Nazis were driven out of Rome, a special office was established in that city to minister to the needy among the 9,000 native Italian Jews and 2,000 refugees. Upon the liberation of the Jews of Rome, the JDC made an emergency grant of 2,000,000 lira to the Jewish community. The JDC also arranged transportation for 570 refugees from Yugoslavia, Greece and the Balkans from liberated Italy to Palestine.

Although a greater measure of aid must be brought to Jews in the liberated areas of North Africa and Italy, the JDC has been extending every possible assistance to those in enemy-occupied countries. Through neutral countries and international relief agencies, food and clothing packages are shipped to various parts of Nazi-dominated Europe. Help is today reaching Jews in Slovakia and Poland through these channels. Several weeks ago when a JDC aide escaped from France, it was learned that an extensive relief program was being carried on in that country and that the sum of \$2,000,000 had been borrowed on the JDC's pledge of repayment at the end of the war for aid to Jews in France.

Continued support is also being provided for refugees in Allied and neutral countries. More than 300,000 Jews from Poland who are now situated in Asiatic Russia are being helped to survive by means of a program of food shipment. The JDC is shipping more than 10,000 parcels of food and clothing a month to individual refugees in Soviet Russia. These packages are prepared and shipped from Teheran where a special JDC representative supervises this phase of its activities. An agreement recently reached with the Soviet Government will also enable the JDC to ship \$500,000 worth of additional food and other relief supplies to Russia. In Switzerland JDC funds are needed not only to help maintain 18,000 of the 25,000 refugees in that island of neu-

trality, but to finance relief assistance to occupied countries which can be reached from Switzerland. Although relatively few refugees are left in Spain and Portugal, allotments for aid in these two key transit countries for refugees cannot be reduced.

As part of its effort to speed the integration of the 125,000 Jews who have found a haven in Latin America since the beginning of the Hitler regime, the JDC is now supplying funds for the establishment of credit cooperatives, for resettlement, retraining and health and social welfare services in many Central and South American countries.

Out of a total of \$15,557,812 appropriated by the JDC in the first eight months of 1944, 70 per cent was allocated for rescue and emigration activities and the balance for refugee relief and other programs in neutral countries.

In a determined effort to help save large numbers of children, the JDC has set aside the sum of \$2,000,000 for the transportation of children from Europe to havens of safety overseas. Some 6,000 refugee children have been maintained in France with the aid of the JDC. In three decades of its relief activities the JDC has spent a total of almost \$150,000,000 in aiding millions of Jews throughout the world.

Palestine's pivotal importance as a haven for Jews threatened with Nazi extermination was dramatically demonstrated during the past year as more than 13,000 refugees, mostly from the Balkans, streamed into the Jewish homeland and were settled there with the aid of the United Palestine Appeal. While thousands of its Jewish soldiers were fighting in Italy and on other fronts, Palestine, aided by the United Palestine Appeal, manned the rescue front to receive and absorb a constant stream of homeless men, women and children fleeing from the Nazi terror in Europe.

A total of 55,000 Jewish refugees have been absorbed in Palestine since the outbreak of the war with the help of the U.P.A. The great increase in the influx of refugees during the current year has greatly taxed the resources of the United Palestine Appeal. An acute housing shortage brought on by the large-scale flow of immigration required emergency measures. The Jewish Agency for Palestine spent the unprecedented sum of \$2,400,000 in the first six months of 1944 for housing and adjusting the more than 10,500 refugees who reached the Jewish homeland during that period.

To speed the integration of the new arrivals and give them an opportunity to rebuild their lives as self-sustaining citizens of the Jewish homeland, the United Palestine Appeal expanded its agricultural settlement program, with fifteen new rural centers to be established this year, bringing the total number of agricultural settlements to more (Please Turn to Page 10)

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NEWPORT NEWS, VA.

Arbitration Is His Faith

By WILLIAM B. SAPHIRE

William B. Saphire tells of Samuel R. Zack, famed radio arbiter of labor disputes. His cases have involved, to date, over a half million people. He is an interesting subject, and his work is a service to industry and labor.—THE EDITOR.

ARBITRATION is a Jewish trait. Its roots can be traced back to the days when the Jewish community came to its rabbi as the sole arbiter of its disputes. So says Samuel R. Zack, for thirty-six years a successful arbiter of disputes between labor and industry, and founder of the Radio Court of Arbitration, a program which hears and settles altercations between workers and employers. The old Jewish judicial system was based on the principle of arbitration, he says.

Samuel R. Zack, just plain "Sam" to his friends, was born on New York's lower East Side sixty years ago. He is a man who loves his work and devotes a restless energy to the dozens of cases that come before him each week.

To Mr. Zack, arbitration is the only means to "peace, harmony, and prosperity" in any society. His field is labor and capital. An inherent tact in dealing with men launched him on a career as a liaison between "bosses" and workers thirty-six years ago. In 1940, when men were picketing, soap box orators were ranting, and the anti-labor and pro-labor press were waging bitter front page wars, Mr. Zack decided to go on the air. He wanted to let the listening public, the greatest possible audience, in on some of the disputes which then appeared to be hopeless of insults and accusations.

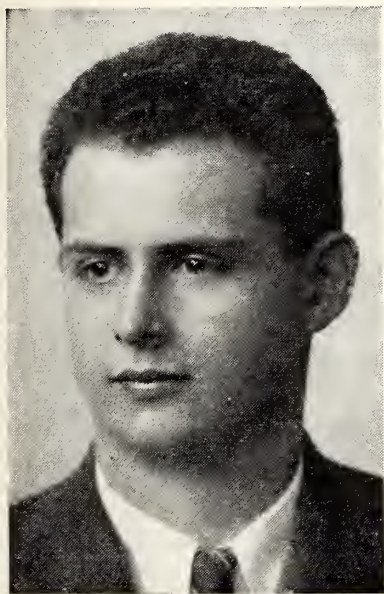
Ruled Out: Claw and Tooth

WMCA, a local New York City station, set aside special time for the first broadcast in July, 1940. Mr. Zack created the program and takes an active part in it. "We want to show the listeners," he says, "that we, in a democracy, can settle our disputes around a conference table without using the claw and tooth method." The design of the program is simple. Mr. Zack chooses a panel of 100 men and women highly regarded in the fields of law, industry, and education. Of these two appear with him on each weekly broadcast, along with representatives of labor and capital. The parties involved in the dispute furnish their own attorneys. The cases are conducted informally, as if no microphones were there. All parties concerned, witnesses and panel members, sit around a large table, usually with Mr. Zack presiding at the head.

The procedure is similar to ordinary courtroom routine. Each side presents its case. They are questioned and cross-examined by the attorneys. A final summation is made, and the panel retires to consider the case and return a decision. Whenever possible the decision is announced to the radio audience, usually an hour or so after the allotted time for the broadcast. Though the procedure may seem cut and dried, the human element entering into the cases often makes an interesting dramatic radio show.

One-Half Million Involved

In over three years of broadcasting nearly 200 cases have been heard over the air. Out of 156 of these, 66 decisions have been awarded to labor, 64 (Please Turn to Page 14)



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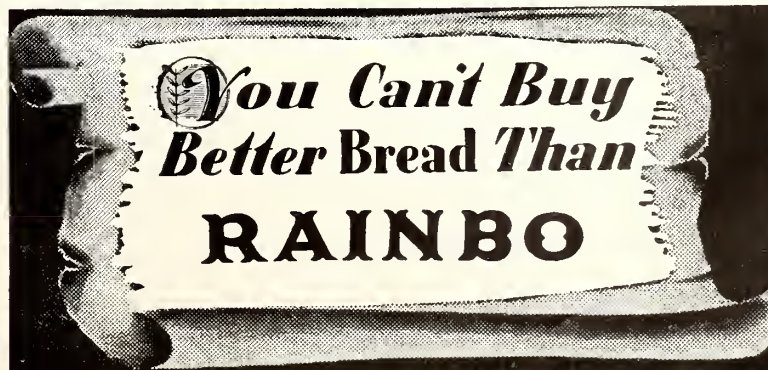
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RESCUE FRONT ON V-DAY

(Concluded from Page 8)

than 290. At the same time, the Jewish National Fund has been called upon to broaden its land acquisition activities to supply the areas needed for the creation of new settlements by the Palestine Foundation Fund. During the past six months the Jewish National Fund acquired 13,952 dunams of land, thereby increasing the opportunities for new rural development and for the expansion of food production for civilian and military use.

On the industrial and fighting fronts Palestine's contribution to victory has gained worldwide recognition, reflecting the determined spirit of the Jews to help hasten the day of liberation for their fellow-Jews in the prison house of Europe. The United Palestine Appeal is extending support to the dependent families of many of the 50,000 Jewish men and women who are serving in various branches of the British armed forces. In addition, a program of settlement and reintegration is now being launched in behalf of discharged servicemen. Both the Palestine Foundation Fund and the Jewish National Fund are jointly working out plans whereby Palestine's war veterans will be settled on the land upon being discharged from the army.

During the six-month period from October 1, 1943, to April 1, 1944, the sum of \$9,824,000 was spent in Palestine for every phase of the development of the Jewish homeland by the agencies of the U.P.A., the medium through which American Jewry provides the funds for financing the programs in Palestine of the Jewish Agency, the Palestine Foundation Fund, the Jewish National Fund and the Mizrahi Palestine Fund. This represented an increase of more than \$3,700,000 over the expenditures for the same period of the previous year, indicating the greatly increased needs in Palestine for rescue in wartime and for reconstruction in peace.

The adjustment program carried on by the National Refugee Service in behalf of the 215,000 Jewish refugees in the United States has made them a valuable asset to the American way of life. The N.R.S. bears important wartime responsibilities for the interpretation of alien regulations to refugees and to local community agencies, as well as for the interpretation of the problems of refugees to our government.

Today these refugees are contributing their special skills and training as well as their very lives to the all-out war effort on the home and battlefronts. The N.R.S. has created special files to meet government requests for chemists, translators, teachers and scientists. It has granted loans to individuals to enable them to start in business or settle on farms. It has provided retraining for over-age and physically handicapped newcomers who are being placed in hospitals in outlying sections of the country where there is a great need of their specialized services.

With the establishment of the Emergency Refugee Shelter at Fort Ontario in New York, N.R.S. is providing a variety of services to the 984 refugees from fourteen European countries who are being housed there for the duration of the war. As the Allies liberate more

territory, N.R.S. is called upon for information concerning the whereabouts of relatives and friends overseas.

To meet this growing need, the N.R.S. has cooperated in the establishment of a Central Location Index which contains information about refugees in this country, overseas as well as their friends and relatives here. This newly created index will have at its disposal the coordinated facilities of the International Red Cross and other resources abroad. Thus the N.R.S. will be in a position to help materially in reuniting families scattered as a result of war.

Almost daily the needs of the agencies of the United Jewish Appeal grow larger as new opportunities for rescue are opened up. In the first six months of 1944 alone the Joint Distribution Committee, United Palestine Appeal and National Refugee Service had expenditures totaling more than \$20,600,000. The national quota of \$32,000,000 will obviously be sufficient to meet only the minimum requirements of these agencies.

The situation on the rescue front, as on the military front, may be described as fluid at the present time. But as the clouds of darkness are dispelled by brilliant Allied victories, many pockets of hitherto isolated Jews are being reunited with the free Jewish communities and they must be given every opportunity for complete restoration. The fact that both the Joint Distribution Committee and the Jewish Agency for Palestine have trained special staffs of social workers to be attached to UNRRA for relief and rehabilitation work in European and Middle Eastern countries indicates that the agencies of the United Jewish Appeal are cognizant of the special responsibilities that will devolve upon them in meeting Jewish needs on V-Day. It will be the task of the Jews of the United States to help them shoulder those responsibilities so that days and years of misery and wandering may be ended and the new era of revival and freedom may be speedily brought into being.

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"The Time for Decision"

A Review of Sumner Welles' Treatise

By JUDGE LOUIS E. LEVINTHAL

Courtesy The New Palestine

SUMNER WELLES' *The Time For Decision* is the most authoritative and significant of the many recent volumes dealing with American foreign policy and with plans for the establishment of a world organization to insure a just and enduring peace. The distinguished statesman-author tells us he has written this book because of his conviction that the people of the United States should fully understand the tragic world events of the past twenty-five years so that, by applying the lessons of the past to the shaping of a future foreign policy, mankind may never again be afflicted by the ravages of war.

It is not within the scope of this review to consider the many interesting and frequently provocative suggestions made by Mr. Welles in his consideration of all the numerous vexing international problems throughout the world and in his elaborate and detailed proposals for a world organization. It suffices to say that with the aid of far-seeing and courageous men like Sumner Welles, heedless of staggering obstacles, our own generation may yet see the creation of the United Nations of the world and the dawn of a new era that will shame the old.

As Zionists we are especially eager for the establishment of an international organization that will actually insure justice and peace, for we know that only thus will the Jewish Commonwealth in Palestine, as well as all states of other small nations, be assured in stability and security. And within the limited range of this review, we shall confine our discussion to the author's observations and recommendations relating to matters of specifically Jewish and Zionist, rather than of general, interest.

Every Zionist will read with pleasure the tribute to Dr. Chaim Weizmann, Mr. Welles writes: "In such conversations as I myself have had with the world's leading figures, I have rarely perceived such qualities of sincerity, real statesmanship, ability, and underlying humanity as I have seen in Dr. Weizmann. If any human being can find a solution for the problems which still beset the final establishment of the National Jewish Homeland, Dr. Weizmann will find it if he is given the chance." (pp. 266-6).

And every Zionist will also be profoundly stirred by the author's glowing tribute to the achievements of Jewish Palestine. Mr. Welles says that the Jewish people have accomplished "one of the real miracles of modern times. . . . The amazing achievements of the Jewish people in Palestine are there for all to see. Such evidences of their genius as the great modern

city of Tel Aviv, the extraordinary efficiency they have developed in agriculture, and the amazing examples they have set in social and industrial development cannot be overestimated." (p. 266).

Mr. Welles writes that "had it not been for the British mandate, these achievements could not have been realized." To the extent that the British mandate in Palestine, though maladministered, provided some opportunities for Jewish immigration and colonization, that comment of Mr. Welles is justified. The author, however, is not unmindful of the grave shortcomings and deficiencies of British officialdom in Palestine. He says: "British authority in Palestine can chiefly be criticized on two counts: first, the small number of truly sympathetic or really qualified men whom British governments have sent as ad-



SUMNER WELLES

ministrators to the mandated area; second, the woeful inability of the British administration in Palestine to cope with the immigration problem in general and with the problem of refugee prorogation in particular. I have no doubt that the conflict within the British government itself, as between the Colonial Office and the Foreign Office, and as military and civil officials, has complicated an already unduly confused situation. But I think it cannot be denied that the White Papers issued by the British Government on this matter have been neither constructive nor sufficiently regardful of the misery and distress of a sorely afflicted race." (Page 266.) It would therefore seem no exaggeration to assert that if the Palestine mandate had been faithfully administered, the Jewish Commonwealth, which we still expect to see established would long ago have become a fact.

(Please Turn to Page 15)

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**A French Rabbi Views
Tomorrow**

By **ALFRED WERNER**

Dr. Alfred Werner, contributor to Tomorrow, Survey Graphic and the Chicago Daily News, has interviewed a leading French rabbi, now in the United States, and here tells the rabbi's views with regard to the immediate problems of French Jewry.—THE EDITOR.

AT this writing, most of France is already liberated from the German yoke, and by the time these lines appear in print the last German may have been driven from French soil. With the news ticker feverishly reporting the latest routs of the Boche, I met with Rabbi Simon Langer, the only French Jewish clergyman to have escaped to the United States, to hear his views on the problems facing French Jewry. Rabbi Langer is a native of Alsace Lorraine, that province which has shuffled between the French and Germans, being claimed by both.

For sixteen years he headed the Societe du Culte Traditionnel Israelite, an Orthodox congregation in Paris. In 1939, he was one of twenty-two rabbis serving as chaplains with the French army. He continued his functions as chaplain until October, 1940, when the Vichy government purged the French army of all Jewish officers and soldiers. Thereafter he served as chaplain at several concentration camps. In July, 1941, he left Marseilles for the United States where, at present, he heads the only congregation of Jewish refugees from France in New York City.

I asked him about the fate of some of the spiritual, intellectual and civic leaders of French Jewry.

"Julien Weil, Chief Rabbi of Paris, is known to be safe on French territory; there is also hope that Isaie Schwartz, Chief Rabbi of France, has survived the Nazi occupation," he said, "and some outstanding Jews of France found refuge in the United States: Andre Spire, poet; Henry Torres, attorney; mathematician Professor Jacques Hadamard; Pierre Dreyfus, the son of the martyred Captain Alfred Dreyfus; the bankers Baron Robert de Rothschild and Andre Mayer, and the art dealer, Georges Wildenstein."

"We Are France"

Speaking of French Jewish refugees here, he said: "We are part and parcel of France. There are various French organizations in this country, and they do not distinguish between Christian and Jew. There is, besides our congregation, one other specifically Jewish organization, the Association pour le Retablissement des Institutions et Oeuvres Israelites du France et dans les Possessions d'Outremer, which serves as an agency of liaison between French Jewry and American organizations for relief and rehabilitation. Baron de Rothschild is its president; I am its general secretary."

More Survivors Than Reported

With regard to reported estimates as to the number of Jews surviving in France, he said: "I cannot imagine that only 90,000 have survived. If this were true it would mean that the pre-war Jewish population of France has been reduced by three-quarters under the Nazi occupation. We have good reason to believe that the reported estimates are incorrect. Many Jews are known to be still hiding under assumed names in small towns and villages, equipped by anti-Nazi mayors with forged identification papers, or sheltered by compassionate Christians. A considerable number escaped from what once was Unoccupied France to North Africa, Spain, Portugal, Switzerland, or the Western Hemisphere, and I assume that most of them will return to help in the reconstruction of France."

The period of readjustment will be difficult for the Jews of France, but "there will be agencies to help them," he said, "the United Nations Relief and Rehabilitation Administration which will help all people in France, regardless of creed; then, the American Jewish Joint Distribution Committee and other Jewish agencies which will assist us in our tremendous tasks. We count greatly on this help."

Reports received here, he said, reveal that many synagogues in Alsace Lorraine were demolished; all were pillaged; the historic synagogues of Strasbourg and Metz were razed. In Paris the synagogues were shut and desecrated. Some precious Jewish antiques were fortunately preserved because they belong to the Musee Cluny and Musee Carnavalet.

De Gaulle—France's Choice

Rabbi Langer is an admirer of General Charles de Gaulle. "I think that General de Gaulle is the choice of the nation. Incidentally, two members of his cabinet are Jews: Rene Mayer, who is in charge of communications, and (Please Turn to Page 21)

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"Earth and High Heaven"

A Review of a Novel by Gwethalyn Graham

Published by J. P. Lippincott Company

"**E**ARTH and High Heaven," a new and enthralling love story of a young Jewish lawyer and a Christian-Canadian girl, is being praised by literary critics, authors, religious leaders and individuals prominent in other fields of endeavor as one of the most forceful documents ever written against the baseness and folly of anti-Semitism.

Written by Gwethalyn Graham, a 30-year-old Canadian woman, "Earth and High Heaven" was published in serial form in Collier's Weekly. It is Miss Graham's second novel, the first being "Swiss Sonata," which was published in England and is now on the Nazi blacklist.

The story etches the emotional suffering of Erica Drake, a socially-prominent girl of Montreal, Canada, and Marc Reiser, the young Jewish lawyer, who fall in love and face the bewildering opposition of their parents to their thoughts of marriage. This opposition is based primarily on religious prejudices.

After Marc is snubbed by Erica's father, Erica contrives to meet him at places away from her home. Yet Marc, fearing that he is alienating her from her family, concludes that it is probably best for them not to marry. Erica then suffers an emotional breakdown. This leads to an eventual solution of their problem. One of the most stirring interludes in the book occurs when Marc, just before being sent overseas, attends synagogue services with his parents in a small town. As the religious rites unfold, Marc's problem crystallizes and the ceremony has a profound and moving effect on his decision.

"'Earth and High Heaven' is a story of the immorality of prejudice," Everett R. Clinchy, president of the National Conference of Christians and Jews, declares in a telegram to Henry La Cossitt, editor of Collier's. "It presents dramatically the threat of intolerance to the sacredness of personality, the sanctity of marriage, and the respect for organized religion."

"Miss Graham's novel is a love story of unusual strength and conviction," writes Norman Corwin, famous radio

dramatist, "through which the baseness and folly of anti-Semitism are most expertly made manifest."

"If all Americans shared and practiced the philosophy of Marc Reiser's brother David," declares Eddie Cantor, "one of our country's major problems would be solved."

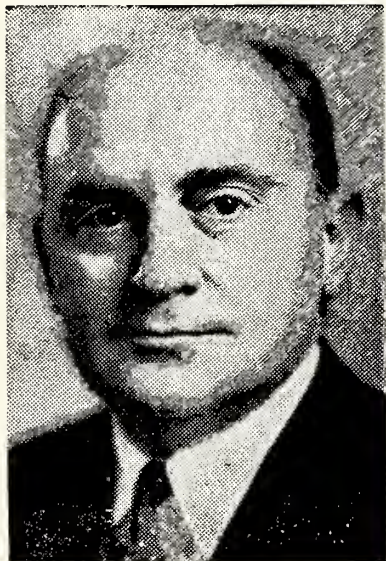
"This story is intensely interesting and timely," says Lloyd C. Douglas, author of "The Robe." "Many intelligent people will find themselves thinking soberly, perhaps contritely, while they read of the social dilemma that is unnecessarily breaking the hearts of innocent people."

Clifton Fadiman, the critic, declares that "'Earth and High Heaven' treats a real problem decently and honestly." He then praises Collier's for "its courage and intelligence in publishing it."

"It has always been our insistence that America be kept safe for differences," Rabbi William F. Rosenblum, Temple Israel, New York City, comments. "One of these is the difference of religion. Miss Graham has treated the question with deep insight, with realism and with liberalism."

Betty Smith, author of the best-selling "A Tree Grows in Brooklyn," states:

(Please Turn to Page 23)



David Sher, newly-elected chairman of the National Community Relations Advisory Council.

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ARBITRATION IS HIS FAITH

(Concluded from Page 9)

to capital, and 26 settled by mutual consent of both parties. The scope of this service is indicated by the fact that the status of a half million workers in New York industries were involved in the cases broadcast.

Cases brought before the Radio Court of Arbitration deal with disputes between labor unions and employers, disputes within unions, between rival unions, and between non-union employers and employees. Some cases are odd, some humorous, and others tragic. Some disputes are on a large scale. A recent case involved 13,000 garage workers and several hundred garage owners. Another was concerned with hundreds of drug store employees. Both cases were settled by arbitration and costly strikes were avoided.

Other typical cases before the court involve more localized, almost personal issues, although bordering on labor relations. A young man with ambition married his boss' daughter. He was immediately fired. Another young man lost his job as a clerk because he refused to walk his employer's dog. Similarly, a soda jerker didn't think it part of his duties to wheel his employer's infant through the park for a daily airing. These cases, though on a small scale, acquired some weighty consideration by the panel. One salesman complained that he was fired because he was doing his job too well. His employer justified the man's discharge on the grounds that he was bringing in more orders than the company could fill. A restaurateur said that his establishment, which had formerly catered to a "high class" Wall Street business crowd, was now the rendezvous of a noisy group of workers who ate in their shirt sleeves. He blamed his newly hired manager for allowing his place to sink so low.

There was an interesting case between two partners, involving a young man who had run off with company funds. The money was returned, and since it was the employee's first offense, one of the partners had enough faith in the man to offer to reinstate him. The other partner objected violently. Another time a young man of evident ability but little ambition complained that he was given a promotion and raise of salary against his will. One dismayed employer, brought in by a union, explained that he had to fire three workers at his plant because they each wore buttons of rival unions, which led to violent arguments and daily fist fights in the factory.

On many occasions there are dramatic scenes when disputants and their attorneys forget the radio audience and

engage in loud emotional harangues. Sometimes three or four persons talk into the microphones at the same time. Mr. Zack usually nips these unscheduled verbal barrages before they can shock his audience. Occasionally there is quarreling, bickering, and often tears during a broadcast as uncalled for personal issues are brought into play.

The parties in conflict take their cases very seriously. Says Mr. Zack, "No matter how insignificant a case may appear to the general public it is anything but trivial to the people involved." Mr. Zack's choice of cases to be broadcast is based, not on the importance of the issues involved, but their human interest and educational value. He considers the Arbitration Court highly educational, as well as practical. His belief has been confirmed by three successive awards from the Ohio State University for an educational radio program. As evidence that his program is also appreciated by labor and capital, Mr. Zack can show hundreds of letters from members of both groups expressing their thanks for his service.

The Radio Court of Arbitration is not a financial venture. The services of the panel and attorneys are gratis. Mr. Zack donates his energy and experience and the radio station gives the valuable sixty-minute Sunday evening spot free. Numerous sponsors have come to Mr. Zack offering to buy the program, but he refuses. Our purpose is to arbitrate, not to advertise, he says.

Legally the awards or settlements made by the Arbitration Court are as binding as those of any civil court. Whoever brings a case before the court signs a pledge to abide by the decision. Once decided upon, a case cannot legally be taken to a civil court. For that reason the panel of arbiters makes certain that its decisions are the fairest possible. If a case cannot be decided in one session, the panel meets again.

Mr. Zack's faith in arbitration has never been shaken. Not only in labor disputes, but in all affairs, he believes, men can settle their grievances by open discussion and willingness to compromise.

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"THE TIME FOR DECISION"

(Continued from Page 11)

The author speaks repeatedly of the "hopeless inadequacy" of the mandate system and also of "the discredited and unworkable mandate system provided by the League of Nations." (P. 300.)

"What seems to me essential," Mr. Welles declares, "is an international agreement upon a program that leads step by step to the independent status of Palestine as the National Home of the Jewish people." Here is a clear and definite endorsement of the Zionist objective. It is regrettable that some of the observations that follow seem to whittle down this forthright statement.

Mr. Welles brands two kinds of extremists, those who demand the "emigration of all Arabs from Palestine" and those who maintain that further Jewish immigration will need the protection of arms (p. 276). Does Mr. Welles not know that the Zionist Organization and all its leaders of every shade, including the late Vladimir Jabotinsky, have insisted on the fundamental right of the Arab population to stay at home and that recently, when ardent friends in the British Labor Party proposed the transfer of Arabs, the whole of responsible Zionist leadership disassociated itself even from the generosity of these friends? He, himself, by the way, is nowise shocked by the notion of population transfers. He recognizes their probable necessity, were East Prussia to be ceded to Poland.

We are equally disappointed by Mr. Welles' espousal of Dr. Judah L. Magnes' *Ichud*. How could he have helped seeing that such a plan would negate the essential political and moral redemptive function of the Jewish State, as well as lead to governmental deadlock and administrative paralysis? Perhaps he was tempted to flirt with it because of his impression that "Jewish opinion in the United States is widely and bitterly divided over the desirability of an independent Palestine." Of course, Jewish opinion in America, if democracy has any meaning on the sense of overwhelming numbers and their moral force, is as undivided as any body of opinion has ever been on any subject. The impression of division which through no fault of his own, Mr. Welles has received, makes it the more notable when he gives free reign to his higher perceptiveness and writes: "Zionism has become an impelling and overwhelming force. It represents the passionate conviction of many millions of Jews throughout the world and of several millions of American citizens. It has become a spiritual problem which must be solved. If it is not solved, it may well become a disruptive force which would certainly impair the ordered stability of the kind of world we desire to see organized in the years to come." (P. 267.)

Now it is most curious that the statesman and the man of vision who wrote these words doubts the economic

stability of our colonization merely because, like every colonization plan, including that of Massachusetts Bay, it had initially to be subsidized, and that, in face of the successive demonstrations of Palestine's immense absorptive capacity, including Lowder-

recall the memorable words of Mr. James G. MacDonald uttered on that occasion in the reviewer's hearing and in Mr. Welles': "Thank God for Palestine! For millions of European Jews the alternative is either Palestine or death."

He must know today the dreadful truth of these words. Then how can he reduce the problem to one involving only the British and the Jews and the Arabs? How can he neglect the decision of fifty-two nations and the expressed policy of the United States through the Congressional Resolution of 1922 and the Anglo-American Convention of 1925? What has an Arab Federation to do with the establishment of a home for a homeless people in their never relinquished land? What has it to do with overwhelming moral debt that Christendom owes to the Jewish people?

In many passages, as has been pointed out here, Mr. Welles has the deepest realization of the central issues involved. But again and again he descends from the height and talks in political rather than in human and in moral terms. Nor does he mention the valiant outpost duty for universal democracy which Jewish Palestine has performed. In brief, Mr. Welles is slightly ambivalent on the entire subject. But there is and cannot be any doubt that his deepest instincts and monitions are embodied in the ringing declarations in favor of the Jewish need and the Jewish homeland which his volume contains and which have here been quoted. It is these declarations

(Please Turn to Page 24)



JUDGE LOUIS E. LEVINTAL

milk's recent and triumphant proof, he still harbors doubts and still flirts with territorialist nightmares.

The present reviewer remembers Mr. Sumner Welles' presence at the Inter-American Jewish Conference in Baltimore three years ago. In his present work, to be sure, he no longer mentions the ill-fated Santo Domingo project. But neither does he seem to

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By HAROLD U. RIBALOW

Pfc. Harold U. Ribalow, soldier-correspondent, captures flashes of Jewish nostalgia in far off lands. A Jewish gamin in Africa, a Britisher discussing Palestine—all fit the pattern for another one of his lyric pieces which have become popular with our readers.—THE EDITOR.

THE Red Sea was calm, our ship was docked, and Palestine appeared to be, and indeed was, a breath away. I paced the fore-castle of my ship, only a canoe's ride away from the land of Zion, and I knew at this time that this was as close as I would get to the land called Palestine. I grew bitter. The phrase, "so near and yet so far," was no longer trite. It carried with it memories of frustration.

A moustached Englishman, wearing khaki shorts, looked at me with amusement in his eyes. He must have heard me mutter.

"I see," he said, and the amusement was still in his voice, "that you are attached to Palestine." The amusement turned to mockery and I knew he was laughing at my eagerness, yet there was nothing that I could do about it.

"Yeah," I said, ungraciously. "All my life I wanted to see the land and now here I am and I can't get there. Is it a good land?"

Querying an Englishman About Palestine

I had heard so much about Palestine from Zionists at home, from my own parents, from friends who had become pioneers, but a perverse imp in my makeup drove me to ask an Englishman what he thought of the land.

"Yes," he said, "it is nice, but rather expensive. Tel Aviv is a good town. Nice girls. A chap can have a good time there." His attitude was the soldier attitude. I had answered in much the same vein when G.I.'s asked me about cities I had seen or countries I had visited. But when I heard the same answer given me about Palestine, I felt that it was profane. I looked at the Briton. He was a nice guy, but he dissolved my spirit, and the rest of the day I sought escape in chess.

Opinion at a Whistle-Stop

It was a whistle-stop in Africa and we had a free hour ourselves. I met two Englishmen buying a sardine sandwich in the French Red Cross. The red-head was from London. Both had served in Egypt. Had they been in England during the blitz? The red-head answered with that delightful understatement so typical of the British. "No," he said quietly, "I'm afraid we chaps with Montgomery in Africa missed the war at home, you know. A pity," and there was a glint of amusement in his eyes. Had they ever served in Palestine? Yes, the Manchester lad said, he had been there.

"You know," he said, "the Palestinian Jews are a funny bunch." And I will never forget his next phrase. "At home you sometimes get the impression that the Jew is a catering race." He spoke in earnest. "But in Palestine they are so proud." He added: "They remind me of the Englishman in London." He turned to his friend for endorsement, and there was a puzzled look in his eyes.

Nostalgia for Yiddish

Fragment overheard in a jeep, moving recklessly through the grassed streets of New Delhi.

"So you are Jewish, too, are you?" a New York voice said.

"Yeah, sure," came the answer, in a mid-western twang.

"Say, that's pretty good. We have a lot of Jewish boys out here. Can you talk Jewish?" The question was put in an eager voice.

"Yeah."

"No kidding! I can't, but I'm sorry now. Out here you like to hear Jewish for some reason or other, don't you?"

For a moment there was a hesitant pause. Then: "I suppose so."

Footnote on Envy

In an army transport plane, flying through Indian skies:

"So you say there are big Jewish communities in a lot of cities here?" The speaker was a sergeant in the Air Corps.

"Yes," I assured him, "but these Jews aren't like the ones we know."

"What difference does it make?" he asked enthusiastically. "At least I'll feel at home."

"Maybe," I said.

(Please Turn to Page 21)



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HENDERSONVILLE, N. C.

Kalinsky-Kremer

Announcement has been made of the marriage of Miss Ethel Kalinsky, of Holly Hill, S. C., to Adrian M. Kremer of Hendersonville in a ceremony on October 1 at the Hotel Jefferson in Columbia, S. C. Rabbi David Karesh officiated.

The bride, daughter of Mr. and Mrs. Jake Kalinsky, was attended by her aunt, Miss Sarah Kalinsky. Morris Kalinsky, brother of the bride, was best man.

Mrs. Kremer attended the University of South Carolina. Mr. Kremer, son of Mr. and Mrs. Samuel Kremer of Flushing, N. Y., attended Ursinus College at Collegeville, Pa., and the Philadelphia Textile School.

CHARLESTON, S. C.

Rabbi Leonard Kasle Installed

In impressive services at the K. K. Beth Elohim, in which Rabbi Stephen S. Wise of New York participated, Rabbi Leonard Kasle was installed as spiritual leader of the congregation on October 18. Other features of the program included the Invocation by Rabbi-Emeritus Jacob S. Raisin, Congregational Greetings by Isadore Blank, president emeritus, and Benediction by Rabbi Solomon D. Goldfarb of B'rith Shalom Congregation.

HIGH POINT, N. C.

Mr. and Mrs. Al Schwartz of High Point, are receiving congratulations on the marriage of Mr. Schwartz's niece, Miss Regina Bell of New York City, to Flight Officer Sheldon Ritter, also of New York. Mrs. Ritter is the daughter of Dr. and Mrs. Harry Bell of New York City.

GREENSBORO, N. C.

Walter Bernstein is being congratulated on receipt of a special citation from the United States Treasury Department for his activities in War Loan campaigns.

Martin Bernstein Receives Flight Officer's Wings

Martin Bernstein, son of Mr. and Mrs. Walter Bernstein of Greensboro, has recently been commissioned a Flight Officer at the U. S. Army Air Base in Douglas, Arizona.

Temple Emanuel Holds Annual Meeting

The annual meeting of the Greensboro Hebrew Congregation (Temple Emanuel) was held Wednesday evening, October 25, in the assembly hall of the Temple. All of the officers and trustees were re-elected.

ASHEVILLE, N. C.

Mrs. Gustav Lichtenfels Honored

A scroll of appreciation was presented by the Army and Navy committee of the Jewish Welfare Board at the Jewish Community center on October 18, to Mrs. Gustav Lichtenfels in recognition of her 27 years as president of the organization.

GROTT-GERSKOV

BALTIMORE, Md.—Mr. and Mrs. Alexander A. Grott announce the marriage of their daughter, Esther Elsie, to Max Gerskov, of Martinsville, Va. The marriage took place in Baltimore.

WINSTON-SALEM, N. C.

The recreation room of the Temple at 219½ W. 5th Street will be open every Sunday afternoon and evening to servicemen. There will be dancing, refreshments, and fun for all. The local Jewish girls will be hostesses.

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B'nai B'rith Furnishes Hospitality Houses and Community Center at Fort Ontario Refugee Shelter

Maurice Bisgyer (second from left), national secretary of B'nai B'rith, turns over to Joseph Smart (second from right), director of Fort Ontario emergency refugee shelter, plaque which hangs in four hospitality rooms and community center furnished by B'nai B'rith for the comfort and recreational needs of the 982 refugees. To the right is Dr. Rafael Margulis, reserve officer in the Yugoslav army and former head of B'nai B'rith in Yugoslavia, who presided at the dedicatory exercises. To the left is Dr. Siegfried Kutner, recreation chairman of the Fort Ontario refugee council.

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CHARLESTON, S. C.

Congregation Brith Shalom has presented to the Jewish Welfare Board at the Post Chapel of Stark General Hospital, a torah, in ceremonies that included presentation speeches by LeRoy L. Silverstein, Edwin S. Pearlstone, and an acceptance by Major Gilmore M. Sanes. Others appearing on the program include Rabbi Jacob S. Raisin, Rabbi Solomon D. Goldfarb and Chaplains John M. Hughes, Nathan Zelizer and William P. O'Connor.

Will Preside as American Jewish Conference Convenes



HENRY MONSKY

The second session of the American Jewish Conference is to be held in Pittsburgh on December 3 to 5. The selection of a delegation to represent American Jewry at the Peace Conference is on the agenda.

SCRANTON, S. C.

Carl Hyman Killed in Action

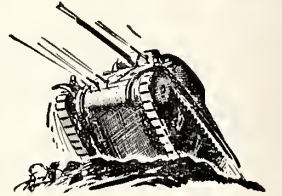
Machinist's Mate (sc) Carl Hyman, U. S. Navy, was killed in action, according to a message received by his father, P. W. Hyman, of Florence.

Hyman had been in service more than two years and was wounded once. He received the Purple Heart some time ago. He also wore the Navy Cross.

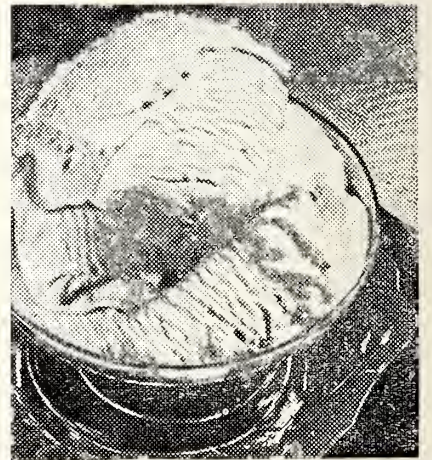
He has a brother in service also, Ernest Hyman, stationed in France with a tank destroyer outfit.

Before entering the Navy, Hyman resided with his uncle and aunt, Mr. and Mrs. C. B. Hyman, of near Scranton.

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With the help of the agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, these refugees from war-torn Europe have been conducted to safety and freedom in Palestine. Through the combined efforts of the Joint Distribution Committee and the United Palestine Appeal, more than 8,500 reached the Jewish homeland in the first half of 1944. Hundreds of others have been brought to

Canada and the United States. Those arriving here receive aid from the National Refugee Service.

The 1944 nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine represents the largest combined rescue operations ever undertaken by American Jews. To meet the enlarged needs of its constituent agencies, the United Jewish Appeal will require \$32,000,000 this year.

America's wartime effort can be only as strong as the nutrition behind it.

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Zionists Hail FDR's Statement on Palestine

Dr. Israel Goldstein Re-elected President

Dr. Israel Goldstein of New York was unanimously elected president for a second year, at the annual convention of the Zionist Organization of America, held last month in Atlantic City, N. J.

A letter addressed by President Franklin D. Roosevelt to U. S. Senator Robert F. Wagner, chairman of the American Palestine Committee, a non-Jewish organization, was read at the convention and elicited a most enthusiastic reception. The letter says in part:

"Knowing that you are to attend the forty-seventh annual convention of the Zionist Organization of America, I ask you to convey to the delegates assembled my cordial greetings.

"Please express my satisfaction that, in accord with the traditional American policy and in keeping with the spirit of the four freedoms, the Democratic Party at its July convention this year included the following plank in its platform:

"We favor the opening of Palestine to unrestricted Jewish immigration and colonization, and such a policy as to result in the establishment there of a free and democratic Jewish Commonwealth."

"Efforts will be made to find appropriate ways and means of effectuating this policy as soon as practicable. I know how long and ardently the Jewish people have worked and prayed for the establishment of Palestine as a free and democratic Jewish Commonwealth. I am convinced that the Amer-



DR. ISRAEL GOLDSTEIN

ican people give their support to this aim and if re-elected I shall help to bring about its realization."

Governor Thomas E. Dewey, Republican candidate for President, in his message received by the convention, paid tribute to Jewish achievements in Palestine and contributions to the war effort of the United Nations. He declared that "the Jewish people, therefore, have definitely and positively once more earned their homeland in Palestine. Many thousands of European Jews will want to go there after the war to find peace and new life for themselves and their families. They must find the doors of their country open and open permanently."

PROFESSOR LEON ROTH COMING TO UNITED STATES

Prof. Leon Roth, distinguished scholar, and Rector of the Hebrew University in Jerusalem from 1940 to 1944, will arrive in America some time in November. The object of Professor Roth's visit is to make a study at close range of some of our leading American universities, with special reference to academic administration and methods of instruction.

CHARLESTON, S. C.

Leon Rittenberg of Charleston, S. C., was elected treasurer of the Southern section of the National Jewish Welfare Board at its present meeting held in Atlanta, Ga. President is Jules J. Paglin of New Orleans, La., and vice-president, Judge Emanuel Lewis of Savannah, Ga.

Word has been received of the death in New York City of Miss Jean Blatt, formerly a resident of Charleston, S. C. Surviving are four sisters: Mrs. Sam Addlestone and Mrs. Sol Rosen, of Charleston; Mrs. Ray Kalelski, of Columbia; and Mrs. Mary Mazursky, of Sumter; and two brothers, Commander I. E. Blatt and Benjamin Blatt, both of Charleston.

Mr. and Mrs. Louis Jacobs are receiving the congratulations of their many friends on the occupying of their new home in Wagner Terrace.

WELCOME TO ROBERTA ANNE RICHMOND

Mr. and Mrs. Sam Richmond, of Country Club Apartments, Greensboro, announce the arrival of Roberta Anne, born on October 5 at Sternberger Hospital.

WINSTON-SALEM, N. C.

Second Lieutenant Robert H. Kalet, son of Mr. and Mrs. T. C. Kalet, has received his commission and wings as a pilot after graduating from the Lubbock Army Airfield, Lubbock, Texas. Graduation exercises marked his completion of progressive flight training which started June, 1943, at Keesler Field, Miss. He trained at Cleveland, Ohio (college work) and received pre-flight training at San Antonio, Texas, and advanced training at Brady, Texas, in addition to his work at Keesler Field and Lubbock Field.

Mr. and Mrs. Louis Backer, of Winston-Salem, N. C., have been notified by the War Department that their son, Lieutenant Robert Backer, has been reported missing. Lieutenant Backer was a navigator operating in the China-Burma-India theatre.

GOLDSBORO, N. C.

Mannie Bernstein Bar-Mitzvah

Mr. and Mrs. I. Bernstein of 301 S. John Street, Goldsboro, N. C., celebrated the Bar-Mitzvah ceremony of their son Mannie on Saturday, October 14, at the Odd Fellows Hall.

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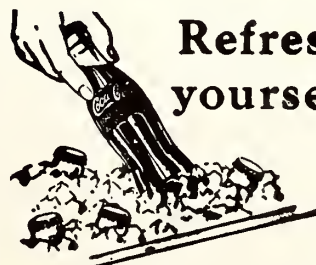
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GREENSBORO, N. C.

The Council-Sisterhood of Temple Emanuel held its first meeting of the season on Monday, October 2. This was in the form of a Succoth luncheon, after which bingo was played and several prizes were given. Winners were Mrs. Max Zager, Mrs. F. I. Rypins, Mrs. M. E. Block, Mrs. E. Waxelbaum, Mrs. H. S. Weinberg, and two visitors, Mrs. Silver and Mrs. Goren. Mrs. Mac Sands was in charge of the games. Mrs. Fred Sands and her committee prepared a delicious luncheon which was enjoyed by all. Visitors were introduced by Mrs. Weinberg, and Mrs. Bert Block, president, presided over a short business meeting.

Ushering out the holiday season, the B'nai B'rith Lodge at Temple Emanuel sponsored a dance for service men at ORD on Saturday evening, October 7. Special guests were the students at Woman's College. Music was furnished by Vic Rosen and his Post band. The lounge was decorated with shrubs and other greens to resemble a Succoth, and bowls of fruit completed the festive appearance. Sandwiches and drinks were served throughout the evening. The hostesses for the evening were Mrs. Milton Weinstein and Mrs. Nat Markovitz.

Chaperones were members of the Student Activities Committee of the Council-Sisterhood and their husbands. These were Mr. and Mrs. Max Klein, Mr. and Mrs. L. Silverstein, Mr. and Mrs. Irving Lewin, Mr. and Mrs. Al Klein, and Rabbi and Mrs. Rypins. Mr. and Mrs. Al Klein were in charge of arrangements, with Mrs. Klein as chairman of Student Activities committee, cooperating with the Woman's College girls in helping to plan for the affair. This dance was the first of several such affairs planned during the season.

CALENDAR FOR THE JEWISH YEAR 5705 - 1944

*Rosh Chodesh Kislev November 17
Chanukah December 17-18
*Rosh Chodesh Tebeth December 17
Fast of Tebeth December 26

5705 - 1945

Rosh Chodesh Shevat January 15
Chamisho Osor B'Shevat January 29
*Rosh Chodesh Adar February 14
Fast of Esther February 26
Purim February 27
Rosh Chodesh Nisan March 15
Passover March 29-April 5
*Rosh Chodesh Iyar April 14
Lag B'Omer May 1
Rosh Chodesh Sivan May 13
Shevuoth May 18-19
*Rosh Chodesh Tammuz June 12
Fast of Tammuz June 28
Rosh Chodesh Ab July 11
Fast of Ab July 19
*Rosh Chodesh Ellul August 10
Erev Rosh Hashonah 5706 September 7

* Also observed previous day.

Chaplain Loeb From ORD Addresses Hadassah Members

The Hadassah meeting on Monday evening, October 9, featured Chaplain Loeb, of ORD, as main speaker of the evening. A skit, "Behold, Your Newly Elected Officers," introduced the year's work to the audience. All the officers and committee chairmen were in the skit and included the following: President, Mrs. Philip Michalove; first vice-president, Mrs. Max Zager; second vice-president, Mrs. H. Ganderson; secretary, Mrs. Max Klein; treasurer, Mrs. Victor Bates. Board members were: Mrs. F. I. Rypins, J.N.F.; Mrs. David Cooper, Youth Aliyah; Mrs. Herman Davidson, Palestinian Affairs; Mrs. I. L. Zuckerman, Child Welfare; Mrs. Sam Lyon, Palestine Supplies; Mrs. Phil Segal, Publicity; Mrs. Cy Jacobs, Program; Mrs. Jas. Fine, American Affairs; Mrs. A. Guyes, Hospitality; and Mrs. Raymond Farber, I.M.O. A political education skit featured Mrs. Chester A. Brown, Mrs. Davidson and Mrs. Zager.

Mrs. Sol Weinstein and Mrs. Harry Karesh provided the musical portion of the program.

The following officers were installed for the ensuing year: President, Mrs. Philip Michalove; vice-presidents, Mrs. Max Zager and Mrs. Harry Ganderson; secretary, Mrs. Max Klein; and treasurer, Mrs. Victor Bates.

A social hour followed the program, in the soldiers' lounge, and was presided over by Mrs. Lou Silverstein and Mrs. Melvin Litch.

Religious School at Temple Emanuel, which was postponed two weeks in opening on account of the polio epidemic in Guilford county, went into full swing on Sunday, October 8, after a short registration program on October 1. An innovation in the school this year is the pre-kindergarten class for little ones from three to five years old, which is being taught by Miss Sara Mae Isaacson and Miss Hilda Peck. The other teachers are Miss Norma Jane Bernstein, Miss Charlotte Klein, Mrs. Kyle Harris, Miss Helen Kolman, of Woman's College, Mr. Harry Ganderson, and Rabbi and Mrs. Rypins. The holidays were celebrated in all the classes and a beautiful Succoth was erected by the Religious Education committee in the main temple.

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G.I. News-Reel

Concluded from Page 16)

A major, reading an old copy of Reader's Digest, looked at the excited sergeant and smiled. "It is nice," he asked, isn't it, to find your own people wherever you go?"

The sergeant looked at him gratefully. "Yes sir."

Jewish Gamin

He was a young kid, not more than ten years old. He was blind in his left eye and his clothes were shabby. He spent most of his time around the Red Cross building in Casablanca, soliciting soldiers, willing to lead them anywhere they wanted to go.

I walked over to the boy and asked him if he was "Mohammed," which meant actually, "Are you an Arab boy?"

"No," he said, "I am Jew."

"What does your father do?"

"He is blind, like me, but he is blind in two eyes." He said it with gruesome pride.

Here was a little Jewish kid, who knew the devils tricks of a street gamin, blinded probably through hered-

ity, aware of life to a greater extent than most people at home.

I thought of the Jewish boys at home who, at ten, are just about being prepared psychologically for their Bar Mitzvah performance. Africa, I thought, was worlds away from America.

A French Rabbi

(Concluded from Page 12)

Pierre Mendes-France, Under-Secretary of Finance in the cabinet of Leon Blum, now holding the Portfolio of Economics. General de Gaulle evidenced his integrity by immediately abolishing the anti-Jewish legislation inaugurated by the Vichy government and the Nazis. Among the first persons to be arrested for collaboration was Darquier de Pellepoix, the Commissioner for Jewish Affairs, who filled his coffers with wealth obtained by robbing the Jews." Anti-Semitism is, in his opinion, alien to the soul of France.

Anti-Semitism—Imported

"Anti-Semitism was artificially cultivated by the Fifth Column, long before the war, in order to undermine the morale of France and split the nation," he says, "even after the debacle, Jew-baiting was practiced by a bandful of mercenaries, paid by the Germans, and was repudiated by the overwhelming majority of Frenchmen. It is not likely that there will be any anti-Semitism in France in the years to come—if only because the people despise all that is made in Germany, and will remember that anti-Semitism, too, is a German product."

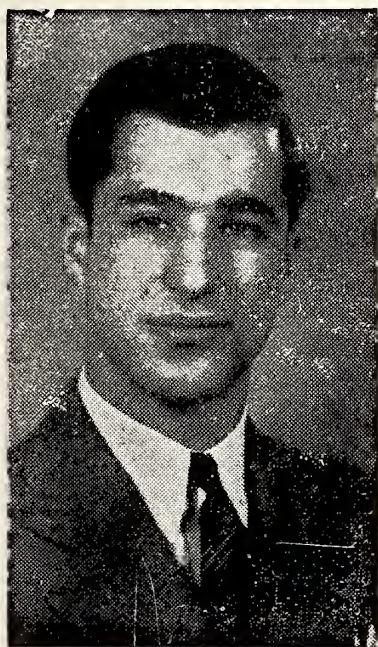
JEWISH COMMUNITIES

(Concluded from Page 7)

mittee, is active in Eastern Star work, and supervisor of the Surgical Dressings Division of the Red Cross, to which most of the Jewish Women of the community go at least once a week, to roll bandages.

The Jewish community of Hendersonville in its quiet way, is getting things accomplished, and is a striking illustration of the fact that size is not necessary for a job well done.

New President of Aleph Zadik Aleph



Joseph Rhein, of Chicago, who was elected the 20th Grand Aleph Godol or National President of Aleph Zadik Aleph, B'nai B'rith youth organization, at the close of the organization's convention by mail.

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Faith and Action

By MENAHEM USSISHKIN

Friday, September 29th, marked the third anniversary of the death of Menahem Ussishkin which was commemorated throughout the Jewish world in tribute to the memory of the great man of action who, through developing and extending the land acquisition program of the Jewish National Fund, became one of the immortal figures in the upbuilding of Jewish Palestine. This article was written by the late World President of the Keren Kayemeth shortly before he died. It sounds a clarion call to faith and action which is as timely and compelling today as when it was uttered.—THE EDITOR.

IF we must not toy with self-deception, neither must we give way to despair. We must be aware of our strength and have full faith in our abilities. The Yishub in Palestine, having half a million in population and a million and a half dunams of land, is a considerable force, forming a strong base of resistance against those enemies who could stifle our hopes. If this force be well organized in one well-knit movement, it will grow and become stronger, and will ultimately bring about the complete redemption.

Our primary and imperative task is to increase this force of men and land. Imagination and soil are our artillery and fortresses, and it was not fortuitous that our new settlements in Upper Galilee were named "Metzudoth." The land problem is in several aspects more difficult than that of immigration. But it may not be said that it is impossible of solution. It is for us to seek methods of overcoming the obstacles. This we must do proudly and honorably.

Even for the most fastidious and cautious amongst us there is still scope for activities for many years, both in the unrestricted zone and in zone B in which the land regulations allow the transfer of land belonging to other than Palestinian Arabs even without the consent of the High Commissioner. These lands comprise large areas and considering even half of them, amount to some 700,000-800,000 dunams. Were but the means for their redemption forthcoming in the coming few years!

North Carolina B'nai B'rith Convenes

The North Carolina State Association B'nai B'rith held its annual convention Sunday, October 22nd at the Robert E. Lee Hotel, Winston-Salem. A large and representative group of B'nai B'rith members and their wives from all over the State heard an address by Edward Grusd, editor of the National Jewish Monthly, B'nai B'rith publication, who was the featured speaker. Others who spoke included Hyman Rubin, of Columbia, S. C., president of the Fifth District Grand Lodge, and Julius Fisher of Roanoke, Va., Grand Lodge secretary. Arthur A. Aronson of Raleigh, N. C., the State president, presided.

The following officers were elected: Clarence A. Ross, Gastonia, N. C., president; Larry Madalia, Charlotte, N. C., first vice-president; Dr. Leon H. Feldman, Asheville, N. C., second vice-president; Adolph Guyes, Greensboro, N. C., third vice-president; A. S. Gittlin, Charlotte, N. C., secretary, and Ernest Neiman, Raleigh, N. C., treasurer.

For my part I am ready to redeem them in a short time were I handed a check for eight million pounds.

The sins that others have committed against us are many and great. But dare we forget those which the Jewish people committed against itself? England is the wealthy among the nations, and the wealthy will always be forgiven its offenses, but the poor nations, like our people, will never be forgiven its offenses. For England the whole matter of Palestine is but one of its many world affairs, but for us it is a matter of life and death. And what do we find? Sixty years have elapsed since the foundation of the Hibath Zion movement, forty-two years since the establishment of the Zionist Organization, thirty-six years since the Keren Kayemeth was founded, twenty-two years since the Balfour Declaration was issued, and during these decades a whole nation, numbering sixteen million souls, with all its wealth—in America, Germany, Czechoslovakia and Czarist Russia, could by dint of private purchase and through its national land purchasing institution—the Jewish National Fund—redeem only a million dunams of the soil of its Homeland, some 250,000 acres (I exclude the activities of Baron Edmond de Rothschild, the only one fully to discharge his obligation).

Twenty centuries of dispersion have enfeebled our vital national instinct, our political sagacity and our tie with Eretz Israel. There have been times in the history of our people when we could have returned to our land, had we but understood what was incumbent upon us to do, had we but been capable of acting. But we lacked understanding and capability. And even today we are given innumerable eloquent speeches, instead of funds, criticism instead of deeds. That is our misfortune.

Why has the land question been last in the list of problems even of the Zionist movement? Why has the Keren Kayemeth always been the step-daughter of the Zionist movement? Let each of us calculate the time he spent on the Jewish National Fund in proportion to the time devoted to other public matters, to his party or immediate organization. The sum total will be negligible. I repeat: the one great task which it is for us to fulfil today—besides a change in our political policy—is to continue our activity by increasing our manpower and land holdings. As against a million and a half dunams of land which we own today in Palestine, there are half a million Jews here, in other words, 3 dunams per capita. (The Arabs have 28 dunams per capita). The least we can do is to preserve this proportion. For 50,000

increase of the Yishub's population, we must simultaneously redeem another 150,000 dunams.

When we were about to acquire Emek Jezreel, Emek Hefher, Emek Zebulun and other large land areas, there were those who urged, "Let us not buy now; tomorrow prices will be lower." There were those who always wished to postpone the purchase of land and how dearly have we paid for such delays! We dare not gamble with the future of our people. Where should we have been today were it not for the little which we have after all acquired? Our situation would have been desperate indeed. We must now speed up our work by all possible and impossible means. How shall we raise the large resources essential in place of the insignificant sums contributed hitherto?

There are several directions in which we can now work towards this end. First: contributions, but these contributions must be on a vastly larger scale than those represented by the Blue Box. The Blue Box, it is true, is a sacred institution, but we must realize that the center of gravity today lies in large single contributions, of hundreds of thousands of dollars. Second: legacies, and these need not necessarily materialize after death. One need not die in order to do a good deed. One may live and see its results. Those who have utilized the "Living Legacy" method of making contributions to the Fund have had a double satisfaction in furthering Geulath Ha'aretz and in assuring an income to themselves for the rest of their lives. Third: loans made to the Fund at low rate of interest for several years. By this method large funds can be assured and on conditions or security than which there are none more favorable today. Fourth: investments by individuals in land purchase effected in co-operation with the Jewish National Fund.

There are many Jews of means who can and should be helpful. Let them consider the Jewish National Fund and select one of these methods of helping and of being helped. If we realize fully what it is possible to accomplish and accomplish it, we may yet transform the present period into one of the most glorious in our history. But if we fail now, it may prove to be the most tragic failure in our tragic history.

Refugee Expert Turns Corn Into Jobs for Americans



Shortly after coming to America, Albert Flegenheimer, formerly a leader in Europe's sugar refining industry, took over a long-abandoned mill at Waverly, Iowa, and made it the center of a thriving corn by-products industry which is now a source of jobs for more than 100 of the town's 3,000 inhabitants. Mr. Flegenheimer is one of many refugees whose ideas and abilities are repaying America's hospitality. The adjustment of most of these newcomers has been aided by the National Refugee Service, whose work is financed by the United Jewish Appeal.

Earth and High Heaven

(Concluded from Page 13)

"Miss Graham's solution (to the problem) is sensational in its simple wisdom. Aside from its great theme, the novel stands on its individual merit as an absorbing civilized love story. I predict that 'Earth and High Heaven' will be one of the more important books of the year."

"Gwethalyn Graham's novel comes at a time when intolerance is the most serious of all threats to our national unity," the Rev. William C. Kernan, Institute for American Democracy says. "It will be read with deep interest and much profit by all Americans who are concerned about the unhappy states we are in because of our racial and religious prejudices."

"'Earth and High Heaven' is a realistic and arresting treatment of racial intolerance," declares Dr. Ralph W. Sockman, Christ's Church, New York City. "It shows that love can deliver us from our labels and courage can get us out of some tragic grooves."

HOLLY HILL, S. C.

Kelinsky-Kremer

The marriage of Miss Ethel Kelinsky, of Holly Hill, and Mr. Adrian M. Kremer, of Hendersonville, N. C., formerly of New York, was solemnized October 1 at 1 o'clock at the Hotel Jefferson, in Columbia, with Rabbi David Karesh officiating.

Mrs. Kremer is a daughter of Mr. and Mrs. Jake Kalinsky, of Holly Hill. Mr. Kremer is a son of Mr. and Mrs. Samuel Kremer, of Flushing, N. Y.

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We Hitch-Hiked

(Concluded from Page 5)

in sweeping away any remaining subsoil. The ardors of pioneer work were easily conceived. How imaginative and brave in spirit must Theodor Herzl have been: an agricultural home visualized for his people amidst barrenness and desolation!

Very soon we were entering the gates of the colony itself, our home for the next few days. Driving straight to the dairy, one of the hands greeted us with a "Shalom" and glasses of ice-cold foaming milk; we looked very dusty and were very thirsty.

The following day we began our explorations. Our guide, a sturdy pioneer, formerly of Russia, introduced us to the life of the settlement. We anticipated in these remote parts a certain absence of the modern amenities found in the outside world. We were shown chromium-fitted shower baths, electric plant installations, refrigerators, swimming pools, which quickly disillusioned us on that point. It was striking evidence of industriousness and of a determination to keep abreast of the times, despite, or perhaps because of, the obstacles that existed. "Much was yet to be done" our guide remarked, "but the spade work in all directions had prepared a lasting foundation for the coming generation."

With this thought in our minds, we arrived at the children's quarters. Any nation's continuity as a healthy, active race depends upon the physique of its young children. Here, that fact is clearly understood. Every device that can be applied to assist and ensure the health

of the children is adopted. By experience they have chosen the creche system, with variations in different colonies, as being most suitable to the communal mode of living. It is an experiment with which we are not generally familiar, and is, of course, open to criticism. It was in the final analysis, however, that proof of its success could be found. In their teens, these children, perhaps born when their colony was born, reared and tended even as the soil of their homeland, come to a perfection of physical development unsurpassed by any average child reared outside the creche. It was very interesting to see the two and four-year-old infants seated around their communal dining-table. Gaily colored clothes, cups and saucers with floral designs, all to catch their eyes. Each group of ages in a different room. At an early age they are introduced to farm life, and in tending their strippling tree, chicken, or little garden plot, their joy is manifest.

In every settlement we visited, we inquired as to the cultural facilities available. One of the first items shown us was the open-air stage and cinema. Here the Palestine Symphony Orchestra and the Habimah players come to entertain the people. Each colony has a library, one indeed, with 12,000 books. Folk-dancing, concerts, poetry reading, studying music, all had their place in the life of these workers. It was evident that the tempo of living was adjusted to harmonize work and leisure, but work was the first concern.

So we moved amongst these people, during their toil and play. Many pertinent questions were asked and answered. Introductions produced infor-

mation. Hospitality was a marked trait as much between the people themselves as toward visitors.

On other days we explored the stables, cowshed, fields and orchards. Farming is a science here. We were layman and town layman at that. But we could see in the many acres of growing crops, the orchards and the dairy-work, that not only was skill and efficiency necessary; a zeal and love for the earth itself was woven with their ability. Every farm worker would talk to us with enthusiasm of his horse, or newly-born calf, of his work in the fields; at one colony a new threshing machine was the cynosure of all eyes and cause of much discussion. These people, once victims of persecution in many countries, not allowed to hold land, have now become accomplished farm workers.

We became well qualified to testify to the effectiveness of the methods used, when at each meal time we ate the produce of their farms. The menu would warm the heart of any dietitian. Dairy produce, fruits and a variety of root crops were the staple foods. At each stage of our hitch-hike we displayed considerable interest in the location of the communal dining hall. Money, as a means of exchange within the colonies, does not exist. At once it will be apparent that many social evils rightly attributed to this source can be eliminated. They are eager to demonstrate that given land upon which to work and freedom of thought, they can show the world a picture of a Jew, not generally credited to this much maligned people.

Since visiting these settlements we have read of the hazards and labors of the early pioneers. We can interpret that firm gaze in the eyes of their successors as evidence of their intention to bring to final fruition the hopes and aspirations of those who first sowed the seed. It is not our purpose to apostrophize indiscriminately this national venture, purely because it is new in our time. But there are certain aspects, concrete and abstract, that must be acclaimed. Any visitor following us to these settlements will surely agree. The span of life is limited. If the hour glass measures many grains of happiness and peace for any individual, he is favored. The days of the founders and pioneers, working to transmute their spiritual desires into a practical realization, were largely measured in grains of sorrow, hardship and toil. A tribute to their courage is offered.

Much is still to be done here. The children of the creche will have available the experience and knowledge of their predecessors. We think and hope their journey will be easier. Political aspects are not dealt with in this cameo picture of modern agricultural Palestine. The desire of these folks to bend their shoulders over the good earth without distraction is our only object.

In retrospect we recall the color and soft beauty of our last evening. It was the time of Shevuoth, the Harvest Festival. All the settlers were gathered on the lawn. As darkness fell the music of fiddles heralded the festivities. The young people formed a circle and began dancing—it was the Horah, the national dance of the new Palestine. The circle widened as others rose to join hands.

The great forests of pine and fir trees whispered and swayed in unison, shadows passed across the upturned faces of the watchers. We like to think that thus they will dance and work their days into a future, firmly embedded in the soil of their ancestors, leavening the rigors of labor with gaiety and music; a life content achieved.

Arnold Schonberg

(Concluded from Page 6)

in his music, he resents anything or anyone who would distract him from it and has desperately sought to avoid the glare of publicity. Though a revo-



DAVID EWEN

lutionary figure, ever inspiring controversy, his life has been a model of artistic dignity, reticence, humility.

On the occasion of his birthday, the world honors him not only because he is a distinguished composer, a great theoretician, and a powerful influence—but also because he is great in the simple human qualities.

"Time for Decision"

(Concluded from Page 15)

tions which will enter the blood-stream of the foreign policy of our country. It is they that express the American spirit toward Zionist objectives. The underlying concepts of American life are in them, even as those concepts are in the Palestine planks of both the Republican and Democratic party platforms. To these we shall now add Mr. Sumner Welles' highest and purest pronouncements as among the happy omens for the future.

BURLINGTON, N. C., ORGANIZES SYNAGOGUE

Leading Jewish residents of Burlington, N. C., have organized a congregation, which for the time being is holding Sabbath services at the homes of members. Prayer books have been purchased for use of members.

The movement is headed by A. N. Bernstein, William Coltman, Isadore Goldman and Joseph King, all of Burlington.

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Social and Personal



Capt. and Mrs. Paul Schwartz

DURHAM, N. C. Nachamson-Schwartz

Miss Eve Nachamson, of Durham, was married to Capt. Paul Schwartz, of Syracuse, New York, at a ceremony held at the Waldorf-Astoria Hotel, New York City.

Mrs. Schwartz is the daughter of the late Mr. and Mrs. Eli Nachamson of Durham. She, at present, is living with her sister, Mrs. E. J. Evans, of 1021 Decian Avenue. Mrs. Schwartz graduated from Durham High School and later completed her education at Duke University and New York University from which she was graduated with a A.B. degree. She

also attended the Alviene Dramatics School in New York. While at Duke she was a member of Alpha Epsilon Phi Sorority. She is an official of the United Department Stores and the Nachamson Department Store.

Captain Schwartz graduated from Syracuse University. He has been awarded the Army's highest citation, the Distinguished Service Cross, for extraordinary heroism in action and the Silver Star for bravery, leadership, and courage in battle. He has also received the Purple Heart with an Oak Leaf Cluster.

LAZARUS-FRANKEL

Hendersonville, N. C.—Mr. and Mrs. George B. Lazarus announce the marriage of their daughter, Louise Cecelia, to Lieut. Ernest Frankel, U. S. M. C., son of Mr. and Mrs. I. N. Frankel, of Charlotte.

Miss Lazarus is a graduate of Fassifern School for Girls, Hendersonville, and a 1944 graduate of Woman's College, Greensboro, where she was elected to Phi Beta Kappa. Lieutenant Frankel graduated from Central High School, Charlotte, and the University of North Carolina, Chapel Hill, where he was prominent in all campus activities, especially in publications, as managing editor of the Daily Tar Heel. He was also president of Tau Epsilon Phi fraternity. Lt. Frankel was recently commissioned at Quantico, Virginia.

SUMTER, S. C.

Miss Meses, Sumter, Weds
Naval Officer in Capital

Announcement is made of the marriage of Miss Adele Marie Moses, daughter of Mr. and Mrs. William Graham Moses, of Sumter, and Lieutenant (jg) Michell Walter Miller, U.S.N.R., son of Mr. and Mrs. J. K. Miller, of Philadelphia, at the home of Major and Mrs. Louis Reginstein, brother-in-law and sister of the bride, in Washington, D. C. The Rev. Dr. Huga B. Schiff officiated.

Mrs. Miller is a graduate of the Sumter high school and the University of South Carolina. She has been employed in Washington since her graduation. Lieutenant Miller is a graduate of the University of Pennsylvania in 1941.

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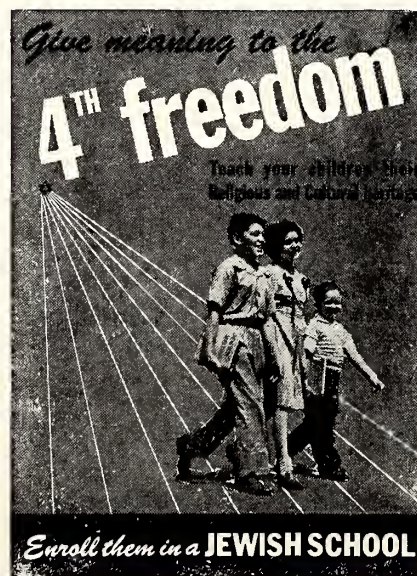
At a Court of Honor held October 2 in the County Courthouse, Greensboro, N. C., Barry Farber was awarded the degree of Eagle Scout by the Greensboro Council of Boy Scouts of America. Barry is the son of Mr. and Mrs. Raymond Farber, of Country Club Apartments, Greensboro.

KINSTON, N. C.

First Lieutenant Harold A. Aronson arrived here recently to visit his parents, Mr. and Mrs. S. S. Aronson, after successfully completing the required number of missions as pilot of a B-17 Flying Fortress based in England. Lieutenant Aronson has been in foreign service since last December. He holds the Air Medal with three oak leaf clusters.

His brother, First Lieutenant Albert M. Aronson who has been a prisoner of the Rumanian government since August of 1943, has cabled his parents that he is safe and well. Lieutenant Aronson was recently returned to Italy from Romania. He was serving as navigator of a B-24 Liberator when it was shot down over Romania in the first raids over the Ploesti oil fields. Lieutenant Aronson has received the Purple Heart award, the soldier's medal, the Air Medal and the Distinguished Flying Cross.

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Jewish Education Week was sponsored by the American Association for Jewish Education October 15 - 22.

CHARLOTTE, N. C.

The community is extending its deepest sympathy to Mr. and Mrs. Robert A. Baker and members of their family on the recent loss of their son, Cpl. Robert Baker, Jr. He was loved by all those who knew him and his untimely passing brought many tears to his host of friends in Charlotte.

Hadassah Study Group

The senior Hadassah is sponsoring a cultural program for its membership. The classes meet every second Monday afternoon of the month at 2:30 p.m. The first half of the year will be conducted by Rabbi Philip Frankel at Beth El Temple. The second semester's courses will be held in the vestry of Agudath Achim and will be conducted by Rabbi Sidney E. Nathanson. Mrs. L. Madalia heads the educational committee.

Red Cross Sewing

An urgent request is being made to members of Agudath Achim Sisterhood to give a little of their time to the great work of the Red Cross. Mrs. I. Glotzer is in charge.

Hurt in Action

Regret is felt that Staff Sergeant Robert Sideman, son of Mr. and Mrs. Max Sideman, was recently hurt in action. His injury is reported as not serious and the hope is for his rapid recovery.

Lt. Maurice A. Weinstein

Members of the community who were present at the recent B'nai B'rith convention in Winston-Salem were very happy to see Lt. Maurice Weinstein, an active and loyal member of Congregation Agudath Achim. He informs us of his transfer to Washington, D. C.

Mazel Tov!

Congratulations are being received by Captain and Mrs. J. B. Friedland who became proud parents of a baby girl on October 23 in Salt Lake City. Captain Friedland is stationed somewhere in France.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1944.

State of North Carolina
 County of Guilford

ss:
 Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sahel, 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 Sahel, 603-4 Southeastern Bldg., Greensboro, N. C.; Editor, Chester A. Brown, 603-4 Southeastern Bldg., Greensboro, N. C.; Business Manager, Harry Sahel, 603-4 Southeastern Bldg., Greensboro, N. C.
2. That the owner is: Harry Sahel, 603-4 Southeastern Bldg., Greensboro, N. C.
3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

HARRY SABEL.

Sworn to and subscribed before me this 26th day of September, 1944.

(Seal) J. F. HARRINGTON, JR., Notary.

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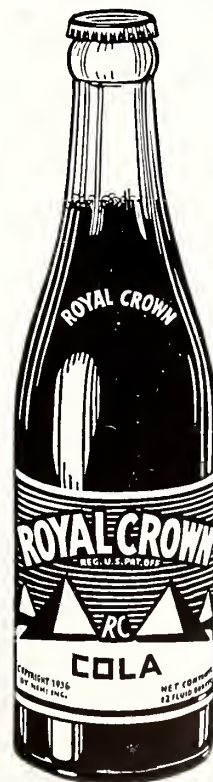
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Chanukah Feast of Lights



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—Theodore Herzl



December = 1944

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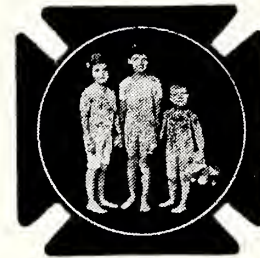
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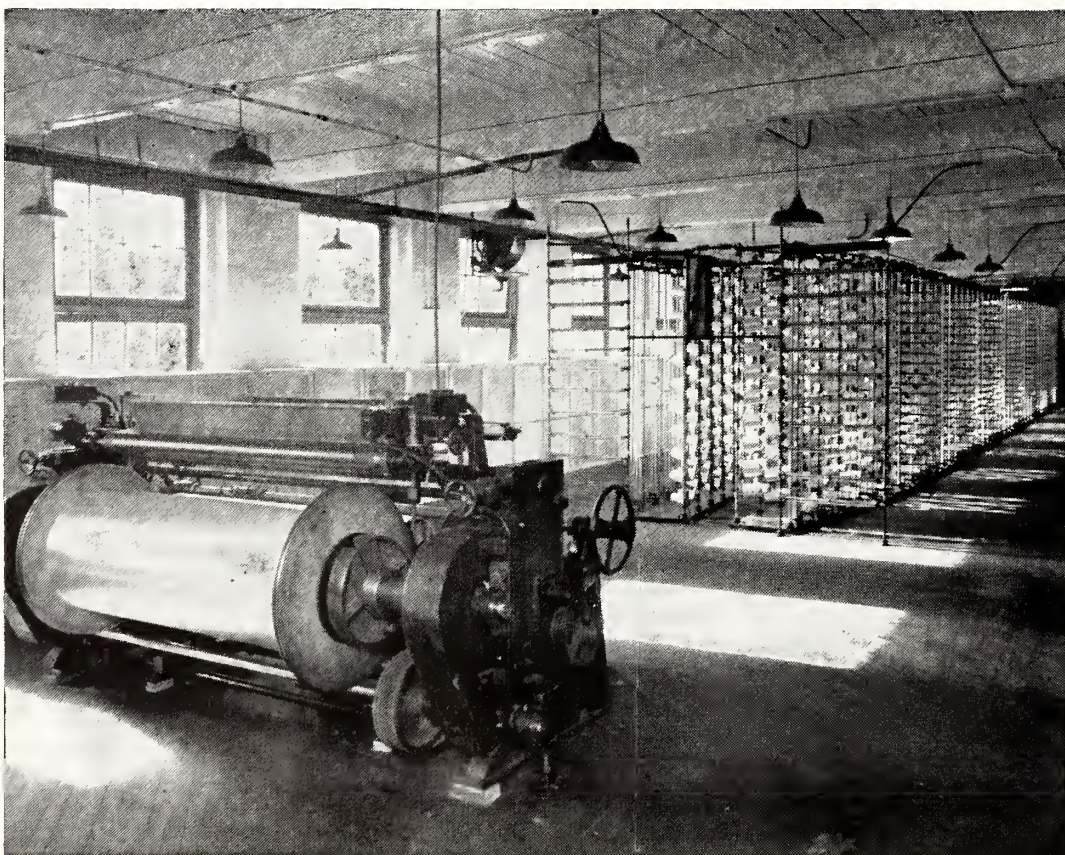


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The American Jewish Times

VOLUME 10

DECEMBER, 1944

NUMBER 4

EDITORIALS

CHESTER A. BROWN, Editor

The Least That We Can Do

The campaign that is being conducted by B'nai B'rith, the National Jewish Welfare Board and other Jewish organizations, seeking to persuade us to avoid further crowding the resorts that are being utilized by the Army for centers of recuperation and replacement for returned servicemen is so obviously a just one that there should be little opposition to it.

The Miami Beach situation is typical. The over-running of that resort by tourists, many of whom are free-spending Jews, has combined with other circumstances there, also involving our people, to add further to the flames of anti-Semitism. Certainly the least that we civilians can do is to make what small sacrifice is involved in staying away for the duration from such places as will have to accommodate civilians at the expense of the military.

Norman N. Shapiro, rabbi of Congregation B'nai Emunah, Tulsa, Oklahoma, and until recently spiritual leader of Congregation Tiphereth Israel, Kinston, N. C., and a member of the Advisory Board of THE AMERICAN JEWISH TIMES, has sent us his views on this subject, and they are so right and so well-expressed that we quote them:

"In his latest book which has just come off the press, entitled, *From Victory to Peace*, Paul Hutchinson tells of spending a summer in Canada and hearing groups in Alberta singing a popular song, 'When the Boys Come Marching Home Again, Beware! Take care!' Implicit in that unfinished chant was an ominous undertone assuming the proportions of a warning to us at home during this war. We on the civilian front tend to forget that such a warning is directed to those of us who have been at home while our servicemen crossed the seas and were sent out to the far-flung battlefronts. Our boys have flown from continent to continent, through clouds and through flak, and many, too numerous to be counted, have, as a result, made a one-way trip to eternity.

"All of us here in America through our duly elected representatives gave our assent to the legislation that has taken 10 million people away from their homes and loved ones. Our assent betokens that our cause in this war is a just one and was so great that if we stood in the presence of all those who never came back, we meant to imply that the supreme sacrifice which our servicemen have made will be made worth while by a sane and good world to follow on the heels of victory. But to remember the dead is not enough. What will we say to the living who return from harrowing experiences of the living hell, known as modern war? Will we simply act as we did before and return to the 'Status Quo Ante Bellum,' to the former conditions, attitudes, and prejudices which literally tore America asunder before the outbreak of the war? If this question were casually posed to any person, most likely the answer would be a resounding agreement that the returning servicemen should be given primary consideration and every effort should be made to ease them back into civilian life.

"Yet our very actions in practice bely the pledges and concern we have been giving lip service to. This condemnation applies to many elements in American life.

"How do you suppose servicemen abroad, and especially those who return from combat areas, feel when they read and hear, as has been happening of late, that at redistribution centers in the U.S.A. for returnees from overseas, where they are now coming in vastly increasing numbers—the wounded, the sick, the fatigued—there are increasing numbers of civilians on vacation crowding the very resorts that have been chosen for the rehabilitation of our returning men? Instead of showing our heroes (and everyone without exception who has

been in combat areas deserves the title) every consideration, by staying away from vacation areas appropriated for our servicemen, our impervious civilians continue to crowd such resorts, thereby leading to bitter competition between well-circumstanced civilians and servicemen over rentals, restaurant and transportation facilities, among other things.

"It is to be hoped that our fellow co-religionists will in the future spare themselves the odium which accrues to this appalling type of parochial conduct which has manifest itself in recent months. It is up to all of us to take to heart and show in practice that, as the war reaches its concluding stages, we here on the home front know our moral obligations to America, to freedom and democracy. Above all, let us pay our respects to those who have died and let's show those men who are returning and who will return that we on the home front can do the little that is expected of us with a maximum of efficiency and a minimum of complaint."

How Deep Is Anti-Semitism?

This may sound like a companion question to "How old is Anne?" but it really has some essential differences. Anyone who has given even casual study to the problems of anti-Semitism realizes that there are several types and degrees.

With the coming of another Chanuka, our thoughts once more draw the parallel between the condition of Jewry now as compared with the days of Antiochus and the Maccabees. Without any question, the anti-Semitism of a Hitler, like that of an Antiochus or a Haman is a deep-seated hatred of Jewry and all that Jewishness stands for. And there is no gainsaying that much of the anti-Semitism that exists throughout the world is of that brand. And it is equally apparent that too much cannot be done about it.

There is, however, another type of anti-Semitism about which something can be done. We see quite a bit of it here in the South. It is born of complete ignorance. It is the expression of people, many of whom have had no contacts whatsoever with Jews. It is by no means uncommon for many of us to hear, "You are the first Jew that I have ever met." And usually there are the implied unasked questions, "But where is your beard, or where are your horns"?

This is a condition and not a theory and those of us who are concerned with the hope that anti-Semitism can be lessened, if not entirely eliminated, would do well to keep it in mind. For where prejudice has no other *raison d'être* than complete ignorance, there is the possibility of doing a constructive job without first having to tear down.

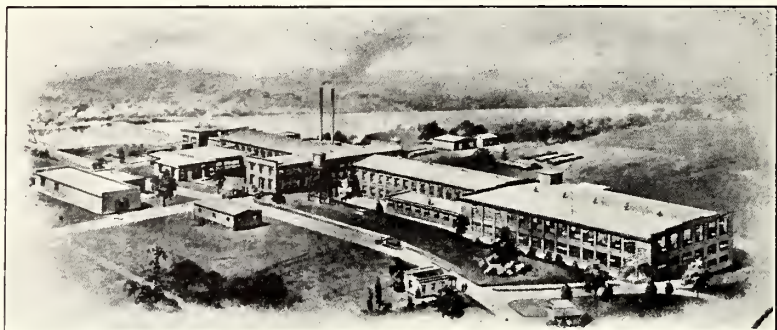
There is an allied group of anti-Semites whose attitude is based largely on misunderstanding. If we put these two groups together we have a not-inconsiderable number on whom to work. If we live lives of integrity, if we conduct ourselves with decorum, if we do not withdraw into our shells but become an integral part of the community in which we live, we may make *pro*-Semites out of these anti-Semites.

There are, of course, a great number of non-Jews who allow others to do their thinking for them. They are the ones who get their concept of the Jew from rabble-rousing leaders. They are almost as hopeless of conversion as Hitlerites. But there are also a sufficient number who do their own thinking, and will formulate their opinion of Jews as they have experiences with them. The belief is reasonable that over a period of time the "unconvinced" will grow less and the "convinced" more. And there lies our great opportunity.

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They Help Make Modern Science

By WILLIAM B. SAPHIRE

It would be folly to attempt to exhaust in a single article, or even a series of articles, all that Jewish scientists have been attempting to do during the year in the various fields of science, especially medicine. William B. Saphire gives only the highlights, but they are sufficiently revealing.—THE EDITOR.

AY by day science progresses, opening new doors to future research and discovery. Are Jews in step with the new scientific advance? Are they contributing to modern science? The following is no cumulative index of contemporary achievements of Jews in science during the past Jewish calendar year. Perusing the files, we find an overwhelming record of Jewish contributions to science. Most interesting, perhaps, are the discoveries and auxiliary contributions Jewish scientists have made in the field of medicine, particularly in experimentation with sulfa drugs and penicillin, and the uses of blood constituents, all of which are today saving the lives of thousands of soldiers on the world's battle fronts. Below are some glimpses of the Jew at work in his laboratory, today.

Harvard Chemist

For fifteen years Edwin J. Cohn, Professor of Chemistry at Harvard University, has been experimenting with the minute cellular matter and chemicals that form human and animal blood streams. After nearly two decades of laboratory work, involving the study and testing of thousands of blood specimens, Professor Cohn has succeeded in separating albumin, a constituent of blood plasma, from the plasma itself. Every ounce of albumin is precious on the battle front because it strengthens the body after loss of blood. A transfusion unit of albumin, as extracted from the plasma by Professor Cohn, weighs less and occupies less space than a unit of whole plasma. In war this means more lives saved. Measles has proved a nuisance to the War Department, laying up soldiers otherwise fit for duty. Dr. Edwin J. Cohn succeeded also in separating "gamma globulin" from plasma, and it is now used by the army as an effective measles preventative.

Professor Cohn continues his experimentation. At present he is working on the possibility of safely injecting animal plasma into the blood stream. He has also revealed the healing properties of clots, films, plastics and foams formed by proteins in the blood.

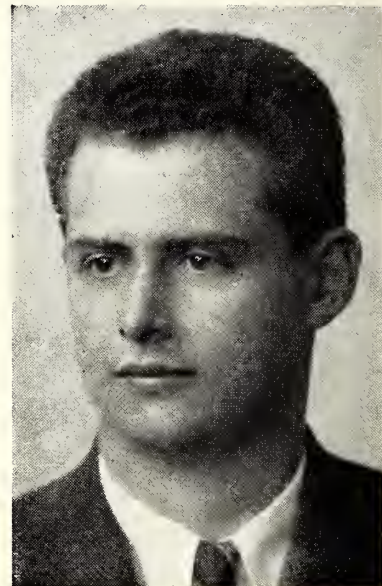
Optics Experiments

In the field of optics, Dr. Selig Hecht, professor of biophysics at Columbia University, after two years of constant experimentation on the trained eyes of seven skilled observers in his laboratory, has succeeded in producing what he calls the "minimum flash." Dr. Hecht has measured, for the first time, the smallest amount of light capable of stimulating the retina of the human eye. According to Dr. Hecht, this "minimum flash" represents an energy expenditure of be-

tween two and six ten-billionths of an erg. An erg is the physical measurement of energy sufficient to lift a weight of one milligram, one centimeter high.

Tuberculin Tests

Tuberculosis is still a scourge, despite remarkable advances in medicine. Millions of soldiers and sailors entering the services are given careful tuberculin tests to discover any traces of that disease in the bloodstream. Dr. Harry J. Corper, head of the research department of the National Jewish Hospital in Denver, Colorado, has developed a new tuberculin test which will speed the process and make diagnosis more accurate. Dr. Corper's new tuberculin test makes possible a diagnosis within twelve to twenty-four



WILLIAM B. SAPHIRE

hours after the tuberculin is administered, instead of the usual week to ten days. Dr. Corper applies a transparent adhesive to the skin which avoids the positive reaction often caused by sensitivity to ordinary adhesive, and is mistaken for reaction to the tuberculin.

A new serum for relief of the pain of arthritis, a common muscular affliction, which in certain forms is incurable, confining its victim to absolute immobility because of the intense pain, was reported by Dr. Phillip R. Trommer and Dr. Abraham Cohen of the Philadelphia General and Jefferson Hospitals. The new serum, the drug neostigmine, administered to the patient by hypodermic injections three or four times weekly, promises quick relief of the severely painful muscle spasm and muscle disability that follows an attack of rheumatoid arthritis.

(Please Turn to Page 28)

Z.O.A. 1943-'44 — A Report And A Blueprint

By DR. ISRAEL GOLDSTEIN

On the occasion of the annual convention of the Zionist Organization of America, which was held in Atlantic City, N. J., in October, the President of the ZOA reports on the achievements of the past years and outlines plans for the future.—THE EDITOR.

THE Zionist Organization of America comes to its annual convention stronger in numbers than ever before. Its membership of 115,000, which makes the Zionist Organization of America the largest Jewish membership organization in the world, is more than a numerical asset. These statistics, however, carry their own challenge, for the ideological content and actual service of the ZOA must be commensurate with its numerical strength. The ZOA has borne that in mind.

The ZOA has joined in the Rescue Program of the American Jewish Conference, and has appealed to our Government to save the Jews trapped behind the ever reaching German lines. In the past year over 10,000 of our European brothers and sisters have obtained, through the Palestine Bureau which is supported by the Zionist Organization of America, visas that will enable them to enter Jewish Palestine.

With regard to its fundamental aim—the upbuilding of Palestine and the safeguarding of its future—the ZOA has co-operated in the raising of unprecedented amounts for the Keren Kayemeth (Jewish National Fund), the Keren Hayesod (Palestine Foundation Fund), the United Palestine and United Jewish Appeals.

The War Bond Drive

Twelve thousand boys from ZOA families are in the American fighting forces. On the home front, the ZOA last June undertook its own War Bond Drive. Even we were amazed by the total of nearly \$68,000,000 in war bond sales achieved by the ZOA, which brought to the organization a citation from the Treasury Department, and its leaders a warm sense of pride in their constituency.

Propaganda: Printed and Oral

The dissemination of information concerning the aims and ideals of Zionism has been greatly expanded by the ZOA during the past year. The Public Relations and Publications Department of the national office has issued educational material directed at our own membership as well as at non-Zionists, and non-Jewish circles. Our Speakers Bureau has provided education through the spoken word. The New Palestine, under the editorship of Dr. Ludwig Lewisohn, has attained literary standards which are receiving increased recognition.

A new milestone in the Zionist publication field is the book on "The Life of David Wolffsohn" by Dr. Emil Bernard Cohn, published by the ZOA as the first of a series of works which will represent a contribution of permanent value to Zionist literature.

Through financial subventions and personnel, the ZOA has aided the His-

tadruth Ivrit in spreading Hebrew culture in America.

The Education Committee of the ZOA has made a comprehensive survey of the entire field of Zionist education. This survey should serve as a basis for a well planned educational program and the possible establishment of an Educational Department in the ZOA.

One of the outstanding ZOA achievements of the year has been the work



DR. ISRAEL GOLDSTEIN

of the Radio Committee, which has produced a series of programs and made them available for local broadcasting. These recordings, made with the participation of leading motion picture and radio stars, bring before the general public a concrete picture of what has been achieved in Palestine, and lay the groundwork for a more thorough understanding of Zionism.

Fighting Anti-Zionism

The activities of the Committee on Unity for Palestine are in line with the ZOA educational program. By enlightening public opinion it is helping to unify American Jewry behind the Zionist cause, and to combat the false conceptions engendered by a small, articulate group of anti-Zionists which is trying so hard to defeat our aims.

One of the most significant events of the year for the Zionist cause was the incorporation of planks regarding Palestine in the platforms of both major parties. Leading ZOA members played a major part within the Zionist movement in bringing this about, also in the introduction of the Palestine Resolution in Congress, and in the hearings on the resolutions held by the House Foreign Affairs Committee.

The ZOA is proud of its leading role, locally and nationally, in the work of the American Jewish Conference, which

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A Soldier Speaks to the Jewish Community

By TECH. SGT. HOWARD L. HURWITZ

T/Sgt. Hurwitz has been at the ORD in Greensboro for a brief period following about two years spent at six other Army Air Force bases. His views, therefore, are based on a wide experience in a number of communities.—THE EDITOR.

A SOLDIER when he arrives at a new Army station thinks almost at once of getting off the post and into the nearest town. A Jewish soldier thinks along the same lines, but the problem of making an easy adjustment to a strange community is more difficult.

The accelerated consciousness of being a Jew is not due to fear of immediate discrimination. On the contrary, the record of the American community in its unbiased treatment of servicemen has been good. The tenseness of the Jewish soldier is the heritage of centuries of persecution, currently aggravated by Nazi propaganda disseminated in this country by a mean minority who call themselves Christian Americans, but are neither.

During these war years, Jewish soldiers have come to look to the synagogue as a place where they are most likely to feel at ease. As the center of the Jewish community, the synagogue has accepted this wartime role and provides not only a place to pray, but a place to play. Most communities have long since put into practice the following program:

1. A lounge or redecorated basement open every evening and providing writing facilities, games, and books, utilized most often when there is no special event under way.

2. Close cooperation between the rabbi and Jewish chaplain in planning social and religious activities. When no chaplain is available, the rabbi or committeemen have consulted with the Special Service Officer.

3. Special provision on holidays for accommodating soldiers at the services, for the synagogue is usually more attractive and reminiscent of home than the Army chapel.

4. A Saturday night dance with a large attendance of young Jewish women. Nearby colleges have been drawn upon.

5. An evening of refreshments. Salsami sandwiches and lox on bagels are delicacies guaranteed to bring soldiers on foot, if the buses break down.

6. Occasional picnics, evenings at the theatre, musical evenings, short trips into the country when the gasoline supply permits.

Such a program takes up much of the leisure time of community members who are already overworked. The novelty of boys and men in uniform has disappeared, but the hard work of maintaining essential morale services remains. It is unfortunate that in some cases the spirit of welcome has worn thin, and all that remains is the structure. Servicemen can feel this intuitively in those communities depressed by inertia.

The time to relax is not now! Communities near overseas replace-

ment depots and staging areas must be especially alert to servicemen's needs. They provide the last contact Jewish soldiers will have with an American Jewish community.

Mature members of the community should try to mingle with servicemen on informal evenings in the lounge. Soldiers can always talk to soldiers. The opportunity of talking with civilians in a new community is not so readily available. True, many soldiers prefer to dance; but there are an equal number who would welcome a friendly talk, and perhaps an invitation to dinner the following Sunday afternoon.

(Please Turn to Page 30)



TECH. SGT. HOWARD L. HURWITZ

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STATESVILLE, N. C.

G. I. Leave in Jerusalem

By GEROLD FRANK

A noted American reporter and author describes Jerusalem's welcome to the fighting men of many nations. His observations are poignant, humorous, revealing and—brief, telling you both about the host and the guests.
—THE EDITOR.

IF your American soldier is homesick and out of sorts, he doesn't stay that way very long once he gets to modern Jerusalem on leave these days. Because, thanks to the manifold activities of the Jerusalem Services Club, he's given all the delights of home—minus, of course, the presence of his folks and the sight of the front lawn or the corner drug store.

Busy Forgetting the Blues

During the last month, for example, an average of nearly 2,000 officers and soldiers of the Allied forces—and that includes British, Canadians, Fighting French, Belgians and Polish as well as Americans—have been guests each week of the PSC during their leave here. Under its auspices they have been kept busy forgetting how lonely they can be. They have taken tours of the Holy City, visiting sites of religious importance to Christians, Jews and Moslems; they have had dinner at the homes of Jewish families, attended dances, teas, parties, concerts and "brain trusts"—the Palestinian equivalent of our Town Hall forum—and some have even spent three or four days as guests at one of the now-famous Jewish collective and co-operative agricultural settlements where thousands of modern pioneers are making the earth renew itself while they build new lives for themselves.

How the club, one of seven established in the larger cities of Palestine by the Central Hospitality Committee of the Jewish Agency, carries out its task, was explained by Israel Hochstein, a young Palestinian who is organizing secretary of the committee.

Hochstein's office is on the ground floor of the three-story home of the club, at No. 5 Ben-Yehuda Street—a bustling thoroughfare in the heart of

modern Jerusalem which was named after the late Eliezer Ben Yehuda, father of modern Hebrew. A few steps away is the ancient Jaffa road, and almost around the corner, the ageless stones of Biblical Jerusalem gleam white in the sun. The top floors of the buildings are occupied by the club-rooms proper—reading and writing rooms, game rooms for table tennis, chess, checkers, cards, a lounge room, and a very popular and inexpensive cafeteria where food can be purchased at inexpensive PX prices.

Reproducing Home

"We consider home entertainment one of the best things we can give the men," says Hochstein. "We want to give them as far as possible the atmosphere of home. More than 1,000 women of the community—many of them with sons of their own in the forces—contribute a certain number of hours each week as hostesses. After all you have to remember that these officers and soldiers, most of them, have been away from home for a long time, some of them for as long as three and four years. They have been living in tents and barracks in the desert; they come from the heat and barrenness of Persia, North Africa and the Levant States. They hunger for the simple, genuine things of home, and that is just what we try to give them.

"We see that they are invited to private homes for tea. We have them meet here, usually in groups of five, and one of our hostesses—all of whom speak English—accompanies them to (Please Turn to Page 14)

Liberty Ship Named for Lieutenant Blum



Lt. Murray Morris Blum, son of Mr. and Mrs. Abraham Blum of Brooklyn, N. Y., who lost his life heroically in the U. S. Maritime Service, was honored by having a Liberty ship named for him.

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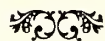
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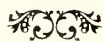
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Or Would You Rather Be a Glick?

By DAVID HANIG

I AM a writer because I'm Jewish, because I'm an American-born citizen without the benefit of first papers. Also I'm a quiet, Jewish boy (when it pays). I know my place (which is every where in the highlands). In other words, I live by my wits. So it's natural I should have learned a few things along with my father's words printed on my memory.

"Hanig," he would say, (even then we were conscious of our destiny), "Hanig, the world is big, the world is bad, and there are bad people in it." (I was then in the golden age of my Bar-Mitzvah). "Therefore," he would say, "life won't be all Halvah, (Russian confectionery, you know).

So through the years I listened, I read, I watched and I talked. I talked myself into ethics and honesty and truth, and I said to myself that there was no one more honest than I.

Then one summer afternoon I walked into a bookshop. I picked up a little number called "What Makes Sammy Run?" I like titles that point fingers at you. In my development one can never be sure. That night, with a pot of coffee and a package of cigarettes I finished the book at one sitting. Then I went to a Turkish bath and steamed and sweated. (At least you get your money's worth in those places if you *have* to sweat and steam.)

I sweated there over the horrible truth I found in Sammy Glick. I steamed because I became righteously sore over Glickism. It's the yarn of an overambitious and ruthless little rat who climbed on the backs of his friends to sit on a pile of greenbacks in Hollywood. He did favors, made promises, left his women humiliated in the dark and ended up a silver-plated heel. A no-gudnick, a momsah.

Did I know such people, I thought as the Polack beat me on the block at the Turkish Bath? And a dark

angel whispered in me: "Of course you do."

Oh, it was a pleasure to sweat and steam in that Turkish Bath. It was like doing repentance for these swarming little Glicks who took the shape and masks of their society and twisted it to their petty little egos.

Yet what made them run? Why did they bow and scrape and talk in silk and then beat your ears back with their hardness? The horrible thing is that they get away with it. They streamline their dog-eat-dog philosophy with cock-eyed logic. They make friends who hold them in contempt. The Glicks see that they are made indispensable to responsible positions. Are you sweetness and light? Then a glick becomes thick syrup. Are you "practical?" A glick understands and it's money back if not satisfied within thirty days.

The intelligence of a glick is often mediocre but makes up for it by shrewdness. He does nothing creative but is a parasite of talent. How then can we know these glicks?

There's one sure way. They're anti-semites by omission. They omit the talk of Jewish tradition, imagination, and progressivism. They avoid the Rabbis of God and Judaism. They avoid the Jewish culture. They change their names and so lose identity. They belong nowhere and what is more important . . . no longer to themselves. They are Ego, Me, I and succeed only in boring you or annoying you. They are suction pumps, clinging vines and therefore irritating . . . like a sore that refuses to heal.

But they get ahead . . . because they never stop running. If a glick stopped running he would be run over by the anger he has aroused. As an individual a glick is pathetic . . . as a social parasite he is a menace to the Judaic dream. Lord deliver me from a glick.

NEW FIRM IN PRODUCTION ON KNEE HOLE DESKS

High Point, N. C.—The Strickland Furniture Co., formerly the Strickland Aircraft Corp., has been given the green light from the War Production Board and the War Manpower Commission to engage in the manufacture of knee hole desks and has begun actual production of the first 500 desks. Kenneth Strickland, president of the firm that closed out its two-year war production program on November 1, said that he expects to make his first shipment in early December and that the future expansion plans entertained by his firm must await demands for the product.

The firm has been given a six-month allocation of lumber and the War Manpower Commission has given clearance for 200 to 250 workers for the plant. There is a great demand for the desks, according to the management, and the firm will use its present shipment of

lumber to produce the furniture. A great part of its personnel used in the production of war materials will be retained, it is understood.

While the High Point firm is one of the first to enter the furniture field proper through approval of the Durable Goods Division of WPB for materials, the company points to a two million dollar war production during the two years of its existence and officials say that experience will enable the company to go forward rapidly with its production.

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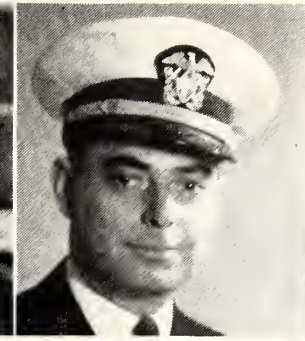
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Lt. (jg) Harold A. Fairman



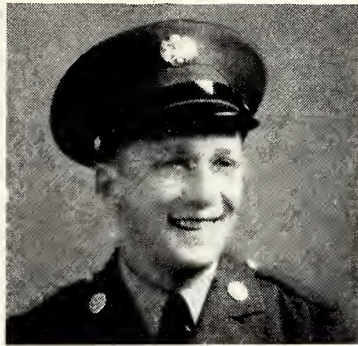
Ens. Max Krieger



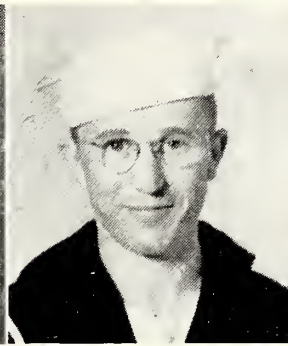
Sgt. Leo J. Gilman



Sgt. Bernard Witt



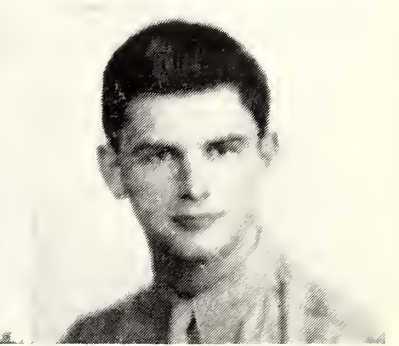
Sgt. Albert Maas



S. 3c. Daniel I. Besser



Pfc. Richard R. Stern



Pvt. Merris J. Loeb

Jewish Communities in the South

XIII. COLUMBUS, GA.

This is the thirteenth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte, Wilmington, Asheville, Goldsboro, Durham and Hendersonville, N. C., Greenville and Charleston S. C., and Columbus, Ga., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

THE beginnings of the Jewish community in Columbus date back to the early decades of the 19th century. The first organized expression of Jewish life was Temple B'nai Israel formed in 1854.

The present Jewish community numbers approximately 200 families. There are two congregations: Shearith Israel, which is Orthodox, and Temple B'nai Israel, which is Reformed, with Rabbi Herbert S. Waller present spiritual leader.

The Temple has 110 members. The president is Mr. Maurice D. Rothschild. The Temple women's organization is the Jewish Ladies Aid Society, affiliated with the National Federation of Temple Sisterhoods. The president is Mrs. Morris Stein, and it has a membership of 86.

The local lodge of B'nai B'rith is one of the oldest and most active organizations in Columbus. The original charter dates from 1866. At present it has 103 members with Mr. Phil Pomerance as president and it holds monthly luncheon meetings.

The Jewish philanthropy is organized in a Jewish Welfare Federation formed six years ago. The president is Mr. Simon Schwob. The campaign chairman for 1944-45 is Mr. Jasque Rothschild. The quota for 1944 was \$18,000.

Congregation Shearith Israel, the Orthodox congregation of Columbus, was founded in July, 1915. Mr. William

Klein was the first president of the congregation, and Mr. Sol Levinson, vice-president. The present officers are: Mr. M. Gerson, president; Mr. P. Kravtin, vice-president; Mr. H. Silver, treasurer, and Mr. H. Blondheim, secretary. There is no official rabbi at the present time, but weekly and holiday services are conducted by members of the community.

Members of the Orthodox congregation have several organizations including Junior Hadassah, the Sisterhood, Jewish Relief Society and the Service Guild. Each do their share in helping out in the community affairs and making life more enjoyable for the men at Fort Benning.

The Jewish Ladies' Aid Society, sisterhood of the Temple, is affiliated with the National Federation of Temple Sisterhoods. It has a membership of 90 women. Its chief function is that of being an auxiliary of the Temple B'nai Israel. They also do civic, charitable and war work. They are celebrating their 70th birthday during the month of November.

Their main project for the ensuing year is the redecoration of the Sunday school rooms.

They have a Religious School Committee which puts on a program for religious services in which children of the Sunday school participate.

The Temple Social Activity Committee sponsors social gatherings after religious services on Friday nights to

which the congregation, their guests and Army personnel are invited.

The following are the functioning committees: Ways and Means, Program, Altar Floral Fund, Civic and War Agency, Peace, Milk Fund, Frank L. Sosenfeld Memorial Library Fund, Mathilda D. Rothschild Fund for the Blind, and Uniongrams.

Officers for the ensuing year are: President, Mrs. Morris Stein; first vice-president, Mrs. Irwin Rosenberg; second vice-president, Mrs. Sidney Simons; recording secretary, Mrs. Ralph Lipman; corresponding secretary, Mrs. Maurice Rothschild; financial secretary, Mrs. Simon Schwob; treasurer, Mrs. A. J.

Thomer. The Board of Directors include Mrs. Herbert S. Waller, Mrs. Albert Wise, and Mrs. A. Solomon.

Another Jewish group in Columbus is the Century Club with a membership of 31 women. Mrs. Jake Rothschild is president. The club derives its name from the fact that it started in 1900 at the beginning of the century. It is primarily a literary group and has as its discussion topic for the 1944-45 season "The Effect of War on Contemporary Life."

There is also a Junior Hadassah group of which Miss Gertrude Gillman is president.

(Please Turn to Page 29)

Columbus, Ga., in the Armed Services

This group of Columbus, Ga., Jewish men in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

In addition to those pictured, the following, for whom no photographs were available, are also in service:

Capt. Solomon Cohn, Capt. Roy S. Levinson, Capt. Martin Wender, Capt. Aaron Cohn, Lt. Dave Berman, Lt. Richard R. Hecht, Lt. Charles K. Hecht, Jr., Lt. Samuel Herman, Lt. David Rothschild, Lt. Norman Samuel Rothschild, Lt. Norman N. Tyser, Lt. J. G. LeRoy Edleson, Ensign Irwin B. Rothschild, Flight Officer Ernst Liebmann, Warrant Officer Samuel David Meyers, Warrant Officer J. G. William Feinberg, M/Sgt. Abraham Shurgin, S/Sgt. Max Shapiro, S. Sgt. Morris Shapiro, Sgt. Bernard Freidman, Sgt. Abe Snyder, Sgt. Jack Bernard Straus, Sgt. Daniel Wolpin, Cpl. Sylvan Laufman, Cpl. Sam Behar, Cpl. J. B. Hecht, Jr., Cpl. Ralph H. Julius, Cadet Morris Hecht, A/C Frederick S. Tyser, A/C Isadore R. Baron, Pfc. Charles E. Funk, Pfc. Max Gillman, Pfc. Maurice Kravtin, Pfc. Emanuel Kulbersh, App. Seaman Benno G. Rothschild, App. Seaman Louis P. Sternberg, Pvt. Mark S. Sternberg, Pvt. Leslie M. Lilienthal, Jr., Pvt. Sara Hirsch, Pvt. A. J. Hecht, Pvt. Herbert W. Fingerhut, Pvt. Abe Baron, Pvt. Hilliard Aronowitch, Pvt. Sidney Shapior, Pvt. Irving Freidman, and Pvt. Harold Cohn.

Captain Carl Solomon, son of Mr. and Mrs. Solomon, Fort Bregg, N. C.

Lt. Ralph M. Fairman, son of Mr. and Mrs. M. B. Fairman, overseas.

Lt. Jack Schiffman, son of Mr. and Mrs. Sam Schiffman, overseas.

Lt. (jg) Harold A. Fairman, son of Mr. and Mrs. M. B. Fairman.

Ensign Max Krieger, son of Mr. and Mrs. N. Krieger, Atlantic Fleet, overseas.

Sgt. Leo Jack Gilman, son of Mr. and Mrs. Gilman.

Sgt. Bernard Witt, son of Mr. and Mrs. S. L. Witt, Army Air Base, Alamogordo, New Mexico.

Sgt. Albert Maas, son of Mr. and Mrs. Maas, overseas.

3rd Class Store Keeper Daniel I. Besser, husband of Mrs. Lillian B. Besser, Navy.

Pfc. Richard R. Stern, son of Mr. and Mrs. Morris L. Stern.

Pvt. Morris J. Loeb, son of Mr. and Mrs. Morris Loeb.

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The Road Home

By JULIAN L. MELTZER

Now that the Jewish Brigade is a reality, and is being prepared for participation in the battering down of the remaining ghetto walls, it behooves us to recall the beginnings of the movement which resulted in a Jewish Brigade—the first Palestine Jewish units, their participation in the Libyan campaign and their liberation of the Jews there. Mr. Julian L. Meltzer tells their story.—THE EDITOR.

IT was quite against regulations, but nobody seemed to mind, and certainly the all-seeing eye of the British "red-cap"—the omniscient and efficient military policeman—had overlooked the slight deviation from the prescribed regulations, so that Amnon Livny and many others of his comrades in the Jewish army-transport unit wore the shoulder-flash of "E.I."—Eretz Israel—in Hebrew, together with the word "Palestine." That was at the beginning of the third and most successful Libyan campaign which drove the Axis once and for all out of Italian North Africa.

There were numerous other little things to show the uninitiated beholder that this was a Jewish military company. For example, the Shield of David which they had stenciled on their trucks; the Hebrew names given to the vehicles, like "Simha," which means "Joy," and "Moledeth," which means "Homeland," just as their English comrades had such names as Gladys or Tottenham Court Road or similar nostalgia-provoking nomenclature.

They were a well-knit, sturdy bunch of Palestinians, under their own officers, doing a great job as a minute part of the great system of communications which stretched back for hundreds of miles behind the victorious Eighth Army, whose name will be immortal and whose glory remains deathless in the annals of British military endeavor; and in whose records the saga of the Palestinians forever will be enshrined.

As the Eighth Army rolled forward in those memorable early days of 1943, on to Tripoli and beyond to Tunisia, with Sicily but the first stage in their new phase of operations in Europe proper, the Jewish transport units kept pace with the advance. They swept into Benghazi at the heels of the armor, and there were given a pitiful welcome by the small Jewish community.

"I shall never forget the scene," Amnon wrote home. "About a dozen of us approached a group of timid-looking

elderly Jews—the women had been left home because it was not safe for women to be around when troops were in the offing, an experience painfully learned under the Axis—and one of us said Shalom to them. You should have seen how their faces lit up. The air was electric with emotion.

"Suddenly, a dignified, white-bearded man came up from a side street and looked at us. He happened to catch sight of my shoulder, the one on which I had "E.I." His eyes filled with tears and he asked in a low voice, in broken Hebrew, 'Attem Yehudim?'—Are you Jews? We nodded assent, and he kissed my shoulder-tab with his hand as though it were a mezuzah. A heart-felt, heart-sincere gesture that has left an unforgettable memory among us. For to them, you see, we were the liberators, the sons of their people who had come to deliver them from an unspeakable and unmerciful tyranny."

They galloped on and on toward Tripoli, only slowing down to a canter here and there where Axis resistance, like a dying flame spurting feebly before flickering away entirely, flared up for its brief moment. Then came the entry into Tripoli on the great Saturday in January, and, on the last Sabbath of that month, the formal parade through the streets of the town as Jewish troops marched to synagogue—surely the first synagogue parade of Jewish soldiers, marching proudly shoulder to shoulder as free men, in territory in which their battered, oppressed co-religionists had been freed from their persecutors. A signal day in the worn and woe-laden history of Israel.

But Israel was still in torment. Two hundred kilometers away in the grim hinterland desert of Tripolitania was the tiny mountain village of Glado, to which some two thousand Jewish men, women and children had been brutally banished by the strutting Italian officials. They had been gathered from (Please Turn to Page 18)

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Light on Chanukah

By BERNARD POSTAL

National Director of Information, B'nai B'rith

Among the many explanations advanced for the origin of the name Chanukah is that it comes from Chanok, or Enoch, a character in Genesis, the great-great-great grandson of Adam, who lived 365 years, and who is associated by mystics with light because his years on earth equalled the number of days of the sun's journey.

Chanukah literally means dedications, the dedication having reference to the ancient Temple in Jerusalem which was re-dedicated after the triumph of the Jews over their oppressors.

Chanukah is observed for eight days because of the tradition that a cruse of oil found in the Temple after the Jewish victory burned for eight days although there was only enough oil for one day.

The first day of Chanukah can never occur on a Tuesday. This year it falls on Monday, December 11th.

Today we light one candle on the first day of Chanukah and an additional one on each successive day of the festival, but once it was customary to light eight candles on the first day and to reduce the number on each successive night.

It was once the custom to place the Chanukah lights outside the house.

The kindling of Chanukah lights was prohibited in the third century of the Christian era in Persia because the fire-worshipping Magians, to whom fire was sacred, were in power.

Chanukah is the only Jewish festival based on a Jewish triumph of arms against its enemies.

Jerusalem was liberated from the Turks on Chanukah in 1917, General Allenby having entered the city during the Feast of Lights.

The story of Chanukah does not appear in the Old Testament but is recounted in the post-Biblical Books of the Maccabees, all written in Greek by Palestinian, Alexandrian and Cyrenese Jewish writers within half a century after the events portrayed in the Chanukah saga. The writers were followers of the Maccabees.

The 25th day of the Hebrew month of Kislev, on which we celebrate the

first day of Chanukah, was sacred to the pagan Greeks before it became a Jewish festival. Antiochus Epiphanes, the Greek ruler who is the villain of the Chanukah story, offered a burnt offering in the Temple of Jerusalem on that day three years before the Maccabees instituted Chanukah.

Weddings may take place on Chanukah, but not on Purim, although



BERNARD POSTAL

both are minor festivals in the Hebrew calendar.

"Maoz-Tzur," the familiar hymn that is sung after the kindling of the Chanukah lights, is not a Jewish melody but an adaptation of an old German folk song of the Middle Ages. This German tune has also been utilized by Christians, Martin Luther having employed it for his chorals. One of the poems in Lord Byron's "Hebrew Melodies"—"On Jordan's Banks"—was set to the music of "Maoz Tzur" by the great poet's Jewish friend, Isaac Nathan.

One of the monarchs of the Chazars, a South Russian people who were converted to Judaism in the eighth century, was named Chanukah.

(Please Turn to Page 30)

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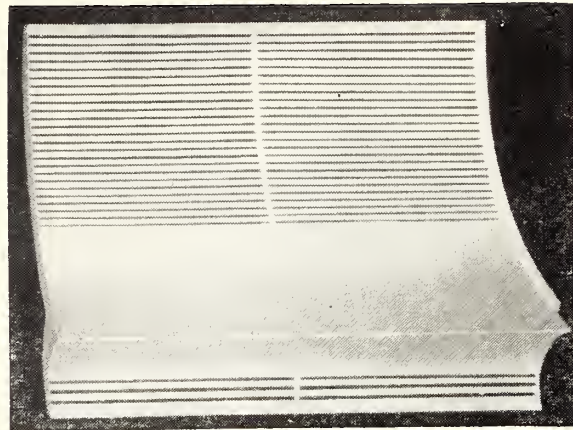
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ZOA — 1943-'44

(Concluded from Page 5)

has manifested great vitality in recent months under its reorganized Administrative Committee.

Youth Mobilization

The work of the Zionist Youth Commission has grown in scope and intensity, reflected in new Young Judea chapters and a strengthened Masada organization. The Brandeis Camp Institute, which combines serious study with regular summer camp activities, was highly successful in training potential Zionist leaders. In this, one of our dearest projects, we have had the co-operation of Hadassah.

The past year has been one of unusual achievement in many respects, but we still must increase our efforts. Crucial days lie ahead. Germany will soon fall. With the end of the war in Europe, the problems of the peace will confront us. We must be ready for that day.

Our primary task at this time is to work for the complete abolition of the iniquitous White Paper and its substitution by a policy favoring the establishment of a Jewish Commonwealth in Palestine. To that end our enrollment must be increased and our educational program must be intensified. We also must address ourselves to the task of fostering Hebrew culture in American Jewry. At the same time American Zionists must be made investment-conscious with regard to Palestine, which will require not only gifts but privately-invested funds on a larger scale than ever before.

In the year of decision which lies ahead, the ZOA will have to set the pace for American Jewry to play its proper part in Israel's redemption and Eretz Israel's restoration.

Goodyear has invented a device which ascertains whether a tire is fit for re-treading or should be discarded. In the test, high-frequency sound waves indicate to a listening device, operating under water, the presence of air pockets in the tire fabric.—New York Times.



RABBI MORDECAI M. THURMAN

Heads Newly-Formed NCRA

Rabbi Mordecai M. Thurman, of Temple of Israel, Wilmington, N. C., is the first president of the North Carolina Rabbinical Association, formed at the October meeting of the N. C. State B'nai B'rith in Winston-Salem. Rabbi William B. Silverman of Gastonia, is its secretary.

According to present plans the association will meet twice a year and it is contemplated that its first meeting in 1945 will be held in Wilmington, N. C., in conjunction with the 70th anniversary of the dedication of Temple of Israel there.

Rabbi Thurman is a graduate of the Hebrew Union College of Cincinnati. He has been associated with his present congregation since 1936. He is active in communal affairs in Wilmington, being chairman of the Community Forum, moderator of the Inter-Faith Round Table and chairman of the Board of Associated Charities there.

Rabbi Thurman is a member of the Editorial Advisory Board of THE AMERICAN JEWISH TIMES.

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Anton Rubinstein— A Virtuoso's Influence

By DAVID EWEN

The distinguished movie critic and author, David Ewen, analyzes the career and influences of Anton Rubinstein, one of the greatest piano-virtuosos of all times, on the fiftieth anniversary of his death.—THE EDITOR.

THE fiftieth anniversary of the death of Anton Rubinstein on November 20 once again draws the limelight to a great musical personality—a Jew whose stature looms large in musical history, whose influence is apparent to this day.

His main frustration in life was his failure as a composer. Four years before his death in 1894, he wrote to his publisher: "I confess to you frankly and honestly that complete disappointment is the sum total of all my artistic activity! That to which I have attached especial importance all my life, and to which I have devoted all my knowledge, and built all my hopes upon—my work as a composer—has met with failure."

He wrote with amazing fecundity, in every possible branch of composition. Perhaps he wrote too much. On the other hand, the great volume of his work may have been due to a lack of self-criticism. His work was facile, graceful, pleasant—and unimportant. His music was derivative; his symphonic music carrying the echoes of Beethoven and Mendelssohn, and his operas—the echoes of Glinka. He was obviously not destined for immortality

as a composer, even though some of his songs, and one or two of his piano concerti are so melodious and so obviously the work of a skilled musician that they still afford pleasurable listening.

Yet there was no need for Rubinstein to consider himself a failure. One of the greatest piano virtuosos of his time, he was among the influential musicians of the 19th century. It is not strictly true that the art of a great interpreter is an evanescent one. A great interpreter gives his own generation new perspective and profounder insights, and, indirectly influences ensuing gen-



DAVID EWEN

erations. The great art of piano virtuosity is a comparatively young one, and in that art men like Liszt and Rubinstein stand as early giants. Everyone who has touched a keyboard since has profited by the examples set by these two men, and the lessons they taught. Unquestionably, our concept of the Beethoven piano sonatas is richer and deeper and profounder because Rubinstein lived to expound them.

But in one other respect Rubinstein was a profound influence. In 1862, he founded the St. Petersburg Conservatory, the first great Conservatory in Russia, and one of the great musical institutions of the world. He was the Conservatory's director for many years, as well as one of its teachers; thus his musical erudition, his scholarship, his maturity and artistry, his integrity and high artistic purpose were passed on to an entire generation of younger musicians. The famous pianist Josef Hofmann many times expressed his indebtedness to Rubinstein.

Anton Gregorovitch Rubinstein was born in Volhynia, Russia, on November 28, 1829. He was a child when
(Please Turn to Page 26)

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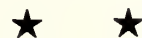
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CHARLOTTE, N. C.

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On November 3, a Balfour Day rally was held, sponsored by the local Zionist and Hadassah organizations, in the Temple lounge, with Rabbi J. Gerson Tolochko of Goldsboro speaking. The Hadassah ladies served as hostesses during the social hour that followed. Mr. B. May is president of the Zionist organization and Mrs. Ben Kingoff is president of the Hadassah. A musical program was also presented.

The first in a series of Sabbath services conducted by the members of the high school class of the Temple Religious School was held Friday evening, November 3, at which time Emma Kingoff, Barbara Sternberger, and Helen Rosenman assisted in the reading of the service. Walter Goldberg recited

the Kiddush and Myra Katzoff pronounced the benediction. Joan Warschauer of the intermediate class kindled the Sabbath lights.

CHARLESTON, S. C.

Rephan-Solomon

A marriage uniting two of the well-known Jewish families of Charleston, S. C., took place on Sunday, November 19, when Miss Fay Rephan, daughter of Mr. and Mrs. Hyman Rephan, and Cpl. Irving Solomon, son of Mr. and Mrs. Walter Solomon, were wed at the bride's home before members of the immediate families and friends.

The ceremony was performed by Rabbi Solomon D. Goldfarb of Congregation B'rith Shalom.

G. I. LEAVE IN JERUSALEM

(Concluded from Page 7)

the family where they have been invited.

"Other guests are there. The boys have hors d'oeuvres, light sandwiches, refreshments, drinks. They meet the younger set of the town. They dance to modern record music played by the latest British and American dance bands. There are men and women there—a cross section of the business, professional and military life of Jerusalem—ready to exchange ideas with them about anything under the sun, to listen to their personal problems, to give them something of the simplicity and casualness and friendliness they knew at home.

"I know from letters I receive that such hours of an evening, when they feel themselves surrounded by the warmth of the family, where they are reminded that the world they left still exists and still waits for them upon their return, frequently are the happiest hours they have known since they left their native land."

Often the boys are invited to a simple "at home," of an afternoon. Tea and cakes are served. Nobody does much of anything—everyone just sits around and talks, and it is all very informal and cozy to a man who has spent two years in the wastelands of the Persian Gulf, or in the desolateness of North Africa.

Quiz Headquarters

The Jerusalem club, as do the others, boasts an information service ready to answer any questions a man might ask: what to see, and how to see it; what to buy, and where to buy it; and how much to pay, and how to send it back home; where to have your clothes cleaned, your watch repaired, your shoes soled.

"Interestingly enough," Hochstein says, "I'd say that about 90 per cent of the military personnel who take advantage of our services are non-Jewish. I think that attests the popularity and genuineness of what we try to do.

"Whether Jew or non-Jew, all are quite taken by the idea that in these co-operatives no one receives any salary, and all work for the good of the group. They've heard that such enterprises exist, but they rather doubted that they flourished; now they see for themselves.

"I think they realize that there is a vital inspiration behind it, and that without that inspiration it would be impossible to accomplish so much."

Hochstein revealed that two agricultural missions, one sent by the Government of South Africa, the other by the Government of New Zealand, both made up of university professors, have already visited the agricultural settlements to study the scientific administration of modern agricultural theories, as put into practice in the collectives, and to study the social repercussions.

The hospitality committee also arranges sporting events between visiting teams and local Palestine teams in soccer, basketball, cricket, and track.

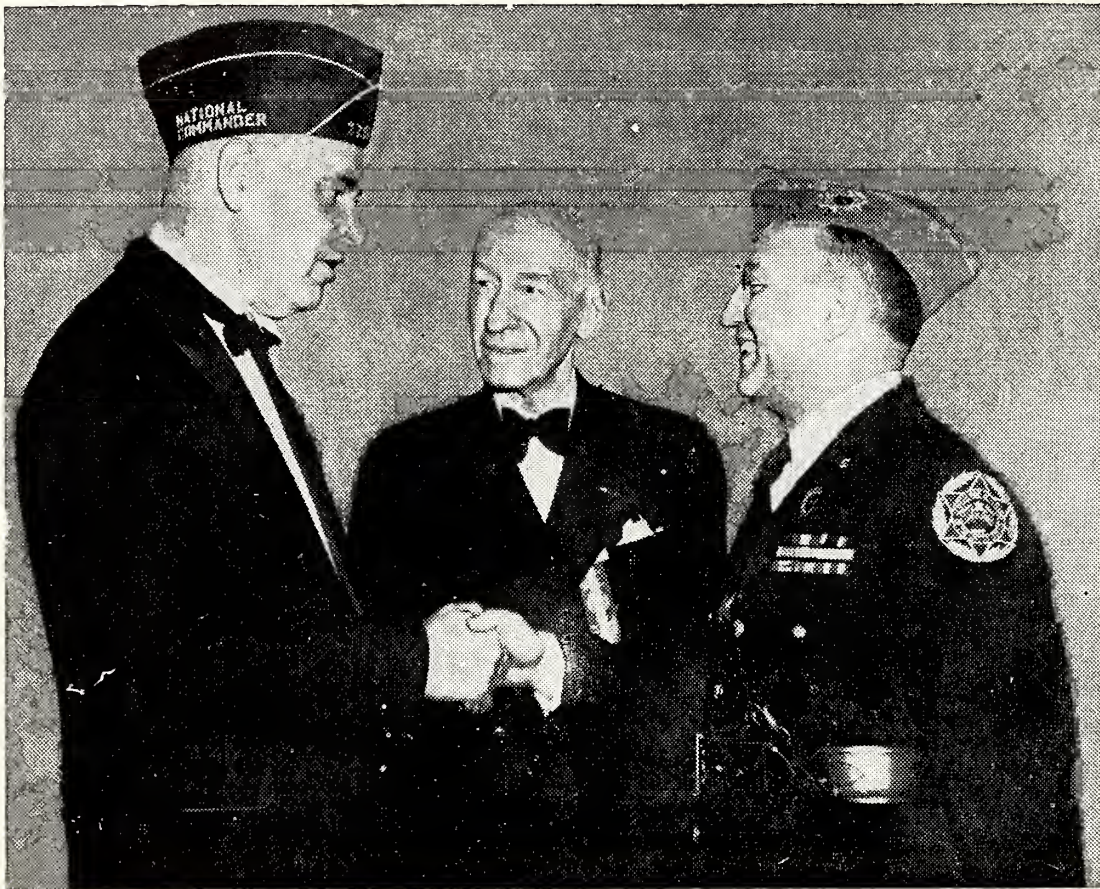
Non-Jews Learning Hebrew

"One thing that rather pleases us," went on Hochstein, "is the success of our Hebrew classes, which we have organized for allied soldiers stationed here. The majority of the students are non-Jews, and you ought to see them come into the club and proudly speak Hebrew."

Chairman of the Central Hospitality Committee is a Jerusalem attorney, Yehuda Gaulan, and among its members are such outstanding women as Mrs. Saul Adler, whose husband is one of the world's recognized authorities on tropical diseases, and Mrs. Edward Joseph—formerly of Minneapolis, Minn.—whose husband is a noted surgeon.

Other Services Clubs are located in Tel-Aviv, Haifa, Rehovoth, Nathania, Petah Tikvahfi and Hadera, Palestine.

American Legion Head Pledges Aid to J. W. V. Fight Against Bigotry



Edward N. Scheiberling (left), National Commander of the American Legion, congratulates Archie H. Greenberg (right) on his reelection as National Commander of the Jewish War Veterans at the 49th annual encampment of the J. W. V., as Brigadier General Frank T. Hines (center), Administrator of Veterans' Affairs, looks on. After paying tribute to Commander

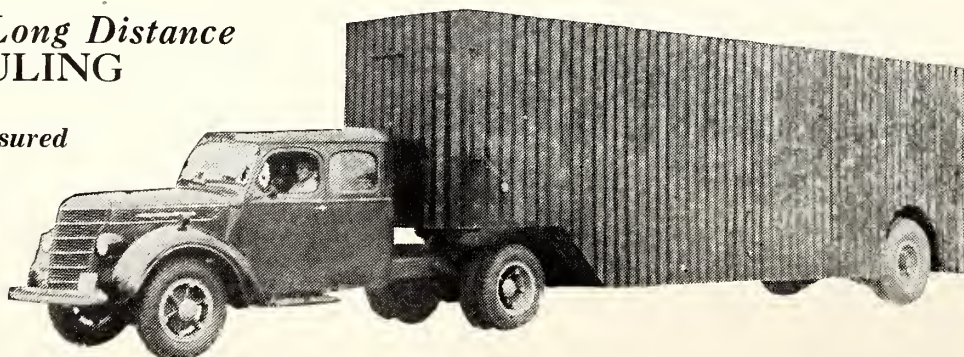
Greenberg as "a great veteran leader who has rolled up a splendid record of achievement for your organization." Commander Scheiberling pledged the support of the American Legion to the Jewish War Veterans "to the end that the powers and forces of bigotry and intolerance shall not prevail in these United States of America."

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Hollywood Life

By MORT STEIN

PRIDE: As you know, the Sixth War Loan drive began November 20 and runs to December 16. Members of the motion picture industry will again play a vital role. It is interesting that, in an industry which is definitely not controlled by Jews, five of six members of the National Committee are Jewish. Harry Brandt is chairman; Jay Emanuel, National Campaign co-ordinator; John Hertz, Jr., publicity and advertising director; Max Cohen, special events; Max E. Youngstein, publicity and exploitation.

SIN: Walter Slezak plays a fine Nazi. His smug, pompous, sneering characterizations are familiar on stage and screen. Hitler recently watched Slezak's routine in "This Land Is Mine" and "Lifeboat." The films were seized from ships sailing between Sweden and various allied ports. To Leo Slezak, Walter's father, still in Germany, recently came some Nazi officers. Senior Slezak was notified he had been fined 100,000 marks because of his son's activity in the pictures.

SALUTE: Performers who go overseas to entertain the boys get plentiful publicity. Hollywood personalities who travel the USO circuits also get ample attention in the press. But there are many among filmdom's famous who work quietly, self-effacingly, and without applause, for the benefit of the men and women in the services. Paramount's Ann Doran (you will remember her as Paulette Goddard's roommate in "I Love a Soldier") is going around to rehabilitation hospitals and asking questions of men back from overseas. She has discovered that there is one major need which parents, friends, and organizations making gifts to soldiers have not filled. Boys, it seems, yearn for greeting cards for special occasions, like birthdays and St. Valentine's, to express sentiments to moms and sweethearts, and there's no place to buy them where they do most of their soldiering. Miss Doran has interested wholesalers of special cards and several organizations in sending fighting men this "what they want most" item.

AFTER-GLOW: It is a fact that no community in America was more awakened and affected by the recent political campaign than Hollywood. Actors, writers, directors, producers, and the vast legion of workers all pitched in and fought. Picture making became secondary. President Roosevelt has acknowledged that the Hollywood Democratic Committee, animated by such zealous workers as Walter Wanger, Katherine Hepburn, Gene Kelley, Edward G. Robinson, Paul Muni, Humphrey Bogart, and Rita Hayworth, was of paramount importance in bringing him victory. Hollywood takes great pride in the fact that it put two members of the motion picture industry into high offices. Actress Helen Gahagen Douglas, wife of Melvin Douglas, was sent to Congress to counteract glamour girl Luce, and film star Albert Dekker was sent to the California Assembly to fight for progressive legislation.

ANTICIPATION: Warner Bros., anticipating the recapture of Bataan, is completing a two-reel technicolor short subject titled "Pledged to Bataan," which will be released to coincide with the recapture of that famous bastion. The film will include Philippine invasion scenes.

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Harry Ganderson Enters Private Practice



HARRY GANDERSON

Harry Ganderson announces the opening of law offices in the Jefferson Building, Greensboro, N. C., December 1, 1944.

For the past year Mr. Ganderson has been associated with A. M. Pullen and Company, Certified Public Accountants. Prior to his association with A. M. Pullen and Company, Mr. Ganderson was a member of the United States army, from which he was honorably discharged because of physical disability incurred in service. He has practiced law in Elizabeth City, N. C., which is his former home. In his new offices, he will engage in general law practice but will specialize in federal and state taxation, and regulations, and wage stabilization.

Mr. Ganderson is a graduate of the University of North Carolina, Chapel Hill, N. C., where he received his B.S. Degree in Accounting and Commerce and his L.L.B. Degree in Law, and is a member of the North Carolina State Bar. While attending the University of North Carolina, he helped organize the Carolina Political Union, which since its organization has been recognized as one of the foremost university public forums in the country and which has been addressed by President Roosevelt and other noted national and international leaders. He took graduate work in taxation at the University of North Carolina and during this period made studies in taxation with the co-operation of the Joint Congressional Committee on Internal Revenue Taxation and the Internal Revenue Bureau, Washington, D. C. He has written articles on law and excess profits taxes where were published in the *University of North Carolina Law Review* and *Dynamic America*, respectively. In Elizabeth City, N. C., Mr. Ganderson appeared on a weekly public service radio program, entitled, "Know Your Taxes," sponsored by the Treasury Department.

Shortly after the outbreak of this war, Mr. Ganderson became associated with the British Empire Division of the Board of Economic Warfare (now Foreign Economic Administration) Washington, D. C., as an intelligence officer and was engaged in securing and

assembling data and in formulating plans for the purpose of economic warfare against the Axis powers and its satellites.

Mr. Ganderson is a member of the Henry K. Burtner Post, No. 53 of the American Legion, of which he is Sergeant-at-Arms and Chairman of the Publicity Committee. He is also a Mason and a member of the Junior Chamber of Commerce, the Elks Club and the Sidney J. Stern B'nai B'rith Lodge. Mr. Ganderson is a member of Temple Emanuel and also is a Sunday School teacher of that Temple.

CHARLOTTE, N. C.

Tech. Sgt. Jerome L. Levin, son of Mr. and Mrs. Sidney Levin, was recently awarded his first oak leaf cluster. He is an engineer-gunner on a B-24 Liberator bomber.

Heartiest felicitations are being received by Mr. and Mrs. Louis London on the recent engagement of their daughter Gwendolyn to Cpl. Seymour Permisson. Corporal Permisson is the son of Mrs. Nettie Permisson of Newark, New Jersey.

Mr. Morris Speizman has returned from his South American trip with interesting experiences to relate.

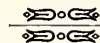
Mrs. Alma Pasky, daughter of Mrs. M. Kirschbaum, is convalescing at the Memorial Hospital.

Miss Anita Steinberg, cousin of Mr. and Mrs. M. Pepper, is ill at the Memorial Hospital.

Mr. William Paul was recently operated on and is getting along very nicely.

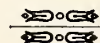
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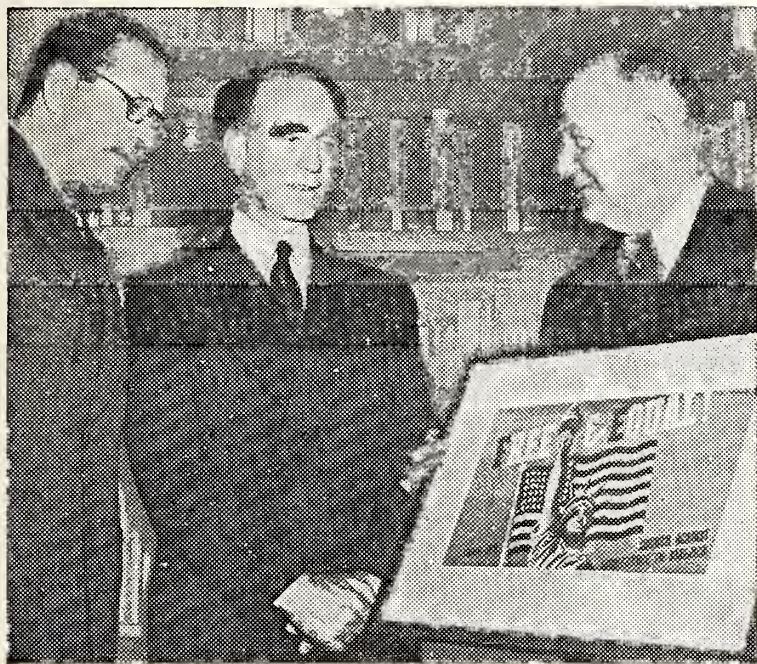
NEWTON, N. C.

3-Way Dialogue in India

By HAROLD RIBALOW

Pfe. Harold U. Ribalow records a conversation between three American Jewish boys "somewhere in India." They spoke about Jews, and each revealed himself as representative of a type, of a trend of thinking. There is a moral in this—for educators and parents.—THE EDITOR.

THE little restaurant on the military post was thick with cigarette smoke, and the native Indian waiters hovered in the background, ingratiating, humble and subservient. Three American soldiers were relaxing during off duty hours. They were drinking vinto, a sweet Indian drink,



Supreme Court Justice Frank Murphy accepts Seal of Tolerance from Dr. Henry A. Atkinson, co-chairman, and James Waterman Wise, Director of the Council Against Intolerance in America.

the native counterpart of a "coke." They looked healthy, rested and even a bit smug. It was hard to believe that they were 10,000 miles away from home. They were well adjusted here in a camp in New Delhi, in a land they never dreamed of two years back.

They spoke—and in their conversation one heard overtones of home, the sweet melody and symphony of their native problems and—significantly—the three-way discussion became a clear tableau of a Jewish round-table discussion.

In a smoke-filled eating house 10,000 miles from home three American-Jewish soldiers re-discovered their people, their heritage and the problems pertaining thereto.

The first speaker was Norman Cohen, a blond, stooped, 35-year-old former finance clerk. His voice was Brooklynese. He tasted his glass of vinto, screwed up his face at its sweetness and said, "Tell me why you two fellows aren't religious, will you?"

His question won my interest. I looked at his companions. I knew both of them casually. One was a 20-year-old, wise-faced youngster named Abner Kahn; the other was a tall, bespectacled, somber-faced lad named Robert Goldberg. He was no more than 22.

They looked uneasy at the question. Kahn, a bit more eager to express himself, undertook to answer the question. He said, "To tell you the truth I don't believe in Orthodox customs.

(Please Turn to Page 20)

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HIGH POINT, N. C.

THE ROAD HOME

(Concluded from Page 10)

a number of towns the names of which rang familiarly on the ears of those who had followed tensely and eagerly the progress of the British campaign—Derna, Barce, Tobruk, and Benghazi. Some men had been reft from their families without warning, with little hope of seeing them again.

They were found by a patrol of English troops and headquarters was notified of their presence. It was decided to bring them back. But they had a long and painful journey to cover on the road home. Some of them were at least six hundred miles from their former demociles. Who was to take charge of them on what must, under wartime conditions, be a wearisome trek for these exhausted remnants of a once-great Mediterranean Jewish community? The Jewish transport units volunteered to be responsible for the arrangements and vehicles. They set up camps along the route, and provided the food and bedding to tend the way-worn pilgrims.

For, you see, the Yishuv had given the proud title of "Ghetto Destroyers" to its sons and daughters who were serving the United Nations cause in uniform. And the Giado ghetto, solitary and isolated amid the mountain fastnesses of inner Tripolitania, was the first to be shattered in the Allied march of freedom.

It fell upon Amnon Livny and his friends to be the first to escort the small Giado community, dwindled from the original two thousand to a woeful

few hundreds, back to their ravaged homes. There were, he said later, heart-rending sights as their trucks emblazoned with the Magen David trundled into the purlieus of the village and came to a halt outside the dilapidated houses. Men wept and prayed to the All-Merciful to witness their joy; the women were frantic with joy. The



JULIAN L. MELTZER

children stood with fingers in mouths, their large eyes wide open with wonder at these handsome, sun-tanned soldiers who, so they had been told, were of their own race. But not cowed, beaten, spiritless, without hope: men of flame

and fire, broad-shouldered and high-spirited, yet tender in their ministrations.

With their few belongings, the pilgrims set off. They were passed along that long journey from camp to camp, each caring for them and administering medicines where needed, food in abundance, gifts of clothing. Travel-stained they were, these emaciated wanderers, but for the first time in many years they dared to be happy, to look forward confidently to their future, to regard the past as a bad dream, a nightmare.

It was their road home. And, for Amnon and his comrades, the first of the redeemers of Israel, the most poignant recollection of all was the parting blessing of the grey-bearded leader of the community as they were taken over by the next Jewish unit.

"You have brought us out of the house of bondage and redeemed our bodies. But we are still in exile. You have taken us a few leagues on the road back to our homes; but to us it is the first stage in our journey up and beyond this land, to that glittering place which is Eretz Israel."

As the battered community of Jewish souls rode off in the trucks of the next section, they lifted their voices and chorussed the immemorial Jewish cry, heard so often and to no avail in centuries of dispersion, "Le'shana ha' ba'a be-Eretz Israel"—Next year in Palestine!

The redemption had begun.

You backed the attack—now speed the Victory! Buy War Bonds!

ANNOUNCING A PRIZE STORY CONTEST

By the Publishers of THE AMERICAN JEWISH TIMES

In the interest of developing literary talent among the youth of our country, THE AMERICAN JEWISH TIMES will sponsor a Prize Story Contest among school and college students, and members of the armed services.

Prizes Will Be Awarded as Follows:

First Prize a \$50 U.S. War Bond
Second Prize a \$25 U.S. War Bond
Third Prize \$10 in U.S. War Stamps

Following Are Terms of the Contest

The story must be original.

It may be fictional, historical, biographical or otherwise.

It must have a Jewish theme or background.

It must not exceed 1200 words in length.

We reserve the right to publish the winning entries.

Judges will be the Editorial Advisory Board of THE AMERICAN JEWISH TIMES. Their decisions will be final.

Contest ends on March 31, 1945.

You are eligible to enter the contest if you are enrolled in any college, high, preparatory or elementary school, or are a member of the armed services.

All entries must be typed double-space, on standard 8½ x 11 paper, on one side only; must bear the name and address of the writer, and must be submitted not later than midnight of March 31, 1945.

No manuscripts will be returned, but if used by us will be paid for at standard space rates.

Mail all entries to STORY CONTEST EDITOR, THE AMERICAN JEWISH TIMES, P.O. Box 1087, Greensboro, N. C.

U. S. Uniforms at Kol Nidre In Moscow

By **ELIE POSNER**

This article describes a meeting with American doughboys at Kol Nidre services in Moscow. The synagogue shook with the weeping of a martyred people, and these Americans were moved by kinship with Jews of many lands.—THE EDITOR.

I MET them at the synagogue on Yom Kippur, these five American boys in United States army uniforms. They sat quietly with prayer books in their hands, following the ancient Hebrew words. The synagogue was filled. Thousands of people, unable to get inside, jammed the street in front. Both galleries were crowded with women. The rabbi read the Torah surrounded by the respected elders of the community. In the mass of praying people were men of the Polish army, sailors and an aviator or two. There was an air of expectation. All waited for the Chazan to begin.

Then when the wondrous ancient tunes of Kol Nidre rose to the ornate domes of the synagogue, the balconies began to rustle. It was as if a storm were gathering, sweeping all before it. Women cried, the cries turned into loud wails, here and there into shrieking. The American boys winced under the terrible impact of grief. They knew it was genuine. They felt part of it and possibly for the first time they understood the whole enormity of what Hitler and the Germans had done to the Jewish people.

Was there anyone in the congregation? (Please Turn to Page 21)

A New Day for the New Generation



In an agricultural settlement in Palestine refugee children are given every opportunity for growing up as free and useful citizens of the Jewish homeland. Funds provided by the U.J.A. enable the U.P.A. to carry on extensive settlement and reconstruction activities in Palestine.

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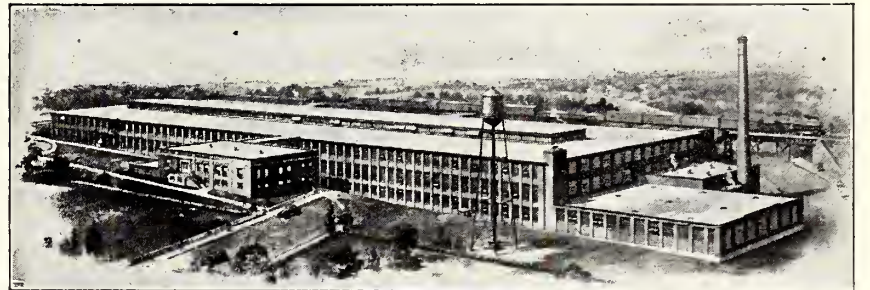
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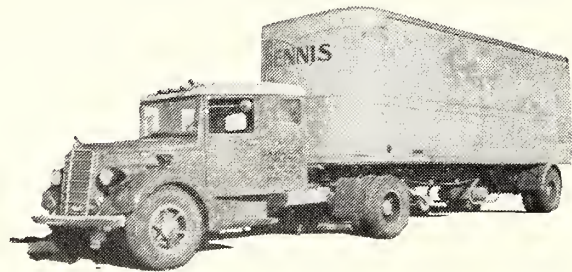
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THREE-WAY DIALOGUE

(Continued from Page 17)

I can't see things the old-fashioned way."

The blond soldier who had asked the question shied away; it was hardly physical. It was mental. There was pain in his eyes.

Goldberg nodded his agreement to Kahn's answer.

I continued to watch the three men. Within the next hour all Jewish topics were hit upon. The men spoke dispassionately, but eagerly. A river of thought, long dammed, began to flood their minds. Kahn and Goldberg were apathetic about their Jewishness, while Cohen was burning with his religious heritage, eager to impart to his child all the culture of Israel. He was ripe with ideas, with dreams, with hopes. The other two, younger, were barren of faith.

Cohen said, turning to Goldberg, who had told him that Judaism meant little to him, "I tell you that the Shabbos makes me happy. It cleanses me. When my wife 'benches' on Friday night and when the flicker of the candle lights her face, I am happy. I am deeply in love with her and with all Jewish things." He paused, smitten by emotion. "And my baby, only eighteen months old, will learn the beauty of these things just as I did." He was a simple fellow, but this once he was eloquent. And his talk shall long linger in my mind.

Cohen turned to his listeners as though they were tormentors. "I am not as young as you, and I have a wife and child. I didn't have the time to become interested in something fine like Zionism. Since I came

into the army I found out more about it. But you, you don't know about our religion, you don't know about our culture and you don't care. And this hurts me. Why are your names Goldberg and Kahn and yet you are strangers to me?"

Cohen had had his say. He sagged. He was through, but he had issued a challenge and waited for an answer.

It came from Goldberg, a Brooklyn boy, a serious-minded and, apparently hurt that his older friend had castigated him. He spoke carefully, but with slight bewilderment. In his voice one could sense a lost generation, one that was neither here nor there, one that the war had brought a temporary respite to, as far as the solution of personal problems was concerned.

Goldberg said, and his voice is the voice of many:

"I admit I don't know much. I went to Hebrew school for a couple of years, learned the Bar Mitzvah speech I had to know and let it go at that. Then when Hitler came I saw that I had to do something so for a while I joined a Zionist group, but then as I grew older I felt that I was completely American, so I gave that up. And now you bawl me out. Is it my fault that I am not like you? Maybe when I get home I'll look more into religion and into Zionism. Meanwhile, let me get home."

Nervously he fingered his glass. An Indian waiter stepped forward but was waved back. The men were intent on their talk. Kahn decided to speak.

(Please Turn to Page 29)

Helping Italian Children Overseas



Joan Rylander, pictured above, is a Jewish child residing in Brooklyn. She is six years old, and there are Italian children among her neighborhood playmates. Of her own volition she came one morning to the quarters of the American Relief for Italy, Inc., and asked to have the clothing she brought sent to the needy Italian children overseas.

U. S. UNIFORMS

(Concluded from Page 19)

tion that had not lost some, nearly all of his or her relatives? Was there anyone spared the knowledge that during the year since last Yom Kippur new misfortune visited his family, annihilated his family?

And so the people wept. And the Chazan raised his voice to the heavens and cried, himself unable to continue for a moment.

Yom Kippur was indeed a day of atonement here, but in the midst of the tears for the departed, prayers for one's sins of omission and commission during the year, one could sense thankfulness for being alive and to those who made it possible to be alive, and to hope for tomorrow. Most of those now praying had all but given up that hope in the horrible Yom Kippur three years ago when the enemy was approaching Moscow.

Later I spoke to the American boys and asked their opinion of the services. The boys were Allan Yaross, 23, Cleveland, Ohio; Arthur Miller, 26, Washington, D. C.; Joseph Mallek, 25, Buffalo, N. Y.; Joseph Weiner, Philadelphia, Pa.; and Harry Friedman, Brooklyn, N. Y. All of them have been here for the past few months engaged in routine work as part of the American military personnel in Moscow. They have had little opportunity to see the country and people, but they have all been to the Bolshoi Theater, the ballet and the opera. Some, like Allan Yaross, have found relatives.

Joseph Mallek, who was asked to carry a Torah during the Yom Kippur services, said: "I saw it with my own eyes, felt it, was impressed," when I queried his impressions of the services. With regard to the Nazi atrocities, he said:

"I had heard so much of atrocities that I became rather calloused toward the idea before I came here," he explained. "But now that I have heard firsthand accounts I know that I could not have even imagined the horrors that had been perpetrated. It is beyond the human imagination, all that the Hun has done."

He added, in admonishing tones: "Don't say Hitler in your article. Say Germany," and then registered his complaint: "It is a great tragedy that the people at home won't believe all this so as to take the necessary strongest measures against the German criminals. Perhaps our government can show our people pictures, can get the movie industry to put these unspeakable crimes on the screen so that the public can realize the truth." With regard to post-war treatment of the German people, Mallek said: "Treat them as criminals."

Arthur Miller agreed with him and said: "I have written letters home in which I told all about the German brutalities of which I have heard so much even from the people at the synagogue. And then I too told my parents of the Rosh Hashonah services, how there isn't any difference between them and those at home. I told them I was real proud being asked to carry the Torah."

These boys and their companions have become a well-known sight around

Backing Up the RAF



This young Palestinian girl, a member of the WAAF, is backing up the RAF in its attacks on the Nazis from the Middle East. A total of 50,000 Jewish men and women from Palestine are serving in the British armed forces and the Home Guard.

Three major programs of rescue and reconstruction are supported through the 1944 nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. The sum of \$32,000,000 must be raised in 1944 in order to enable the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service to fulfill the greater opportunities for saving and rebuilding Jewish life and for meeting the urgent needs of Jews who are still in peril of extermination in European lands.

Moscow. In the evenings after work they can be seen wandering in the crowded streets, looking into store windows, stopping now and then to answer questions asked by passersby eager to try their newly-learned English.

Yaross is the luckiest of the lot. His relatives in Moscow made him feel at home and he has many Russian friends. He's really getting to know the city. These boys are the "unofficial ambassadors" of the American people.

NEW BERN, N. C.

Congregation B'nai Sholom Installs New Officers

An installation of officers for the new year was the feature of the meeting of Congregation B'nai Sholom held on Wednesday, November 1, at the New Bern Hotel. Rabbi Mordecai M. Thurman, of Temple of Israel, Wilmington, N. C., was the guest speaker. A banquet followed the meeting. The officers installed were: president, Joseph Lippman; vice-president, Jack Hoffberg; secretary-treasurer, Ellis Howard. The arrangements were handled by a committee of which Murray Pitterman was chairman, assisted by Harold Orringer and Martin Elden.

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An Afrikaans Poet and Some Jews

By ISAAC KRIEL

Uys Krige is the leading contemporary poet in Afrikaans, the language of the Boers in South Africa. In November, 1941, serving as war correspondent, he was captured by the Germans near Sidi Rezegh. Two years later he made his escape, and that is when his adventures, with Jews as participants, began. In the following interview with Isaac Kriel, staff writer of *The Zionist Record*, Johannesburg, South Africa, the poet tells of his escape and his collaborators.—THE EDITOR.

THIS is the story of the escape of Uys Krige, brilliant Afrikaans poet and war correspondent, from a Nazi prisoner of war camp near Sidi Rezegh late in 1943. This particular adventure is still worth full telling because, although there have been many escapes from prison camps during this war, this one is unique and has a special Jewish angle. Krige shared his adventures with a Palestinian sergeant of Austrian origin, Samuel Roschberg.

During his captivity Krige had done a lot of writing—enough poetry to fill two volumes. He had kept the manuscripts filed together with some other documents, including copies of the camp newspaper.

When they escaped, Krige left behind most of these files in order to have less to carry, keeping only the one file which he believed contained his manuscripts.

"When I realized I had taken the wrong file, I felt pretty sick. To go back would mean the great risk of falling into German hands.

"Sam tried to console me as best he could. I toyed with the idea of getting some civilian clothing and returning for the file, but Sam dissuaded me, saying that this would involve the danger of being captured and shot by the Germans as a spy. So I gave up the idea."

Exhausted, they both fell asleep. Krige was amazed when on waking the first morning after their escape, he found Sam gone.

"Only the following night did he join me, disguised as a farmer, and carrying my file under one arm and his uniform under the other.

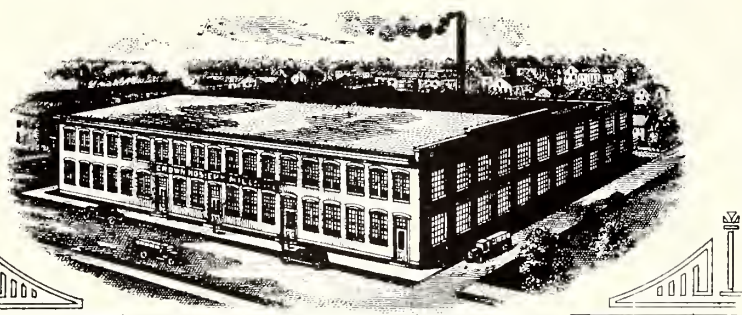
"But then Sam was a remarkable fellow. Sam had previously been a

(Please Turn to Page 25)



B'nai B'rith Youth Commission Creates Four-Part National BB Youth Movement

The B'nai B'rith Youth Commission, created to govern the four-part national B'nai B'rith Youth Organization, made up of Aleph Zadik Aleph for boys of high school age; B'nai B'rith Girls for girls of high school age; B'nai B'rith Young Men for boys above high school age and under 21; and the B'nai B'rith Young Women for girls over high school age and under 25, holds its first session.



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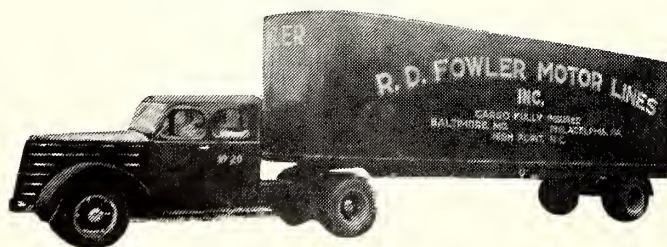
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GENERAL OFFICE — CONOVER, N. C.

They Have Kin in the Ghetto

By SHIRLEY HOROWITZ

There are several thousand Jewish societies in the United States, mostly centered in New York City, named for the towns in Europe from which their members hailed. While part of the fabric of American life, the constituents of these societies, or "landsmanshaften," have maintained the closest contact with the towns they came from and with their relatives there, and have greatly supplemented whatever relief the larger Jewish relief agencies sent abroad in the period between the two world wars.—THE EDITOR.

JEWES who came to America at the turn of the century from the town and cities of Europe formed societies of men from their own towns. Their purpose was twofold—to keep the old ties and fellowships, and to help their countrymen in Europe.

Today most of the old towns are gone, if we regard them in terms of the people that gave them life. They are in concentration camps, they are with the fragments of a sunken refugee ship under the sea, and they continue fresh in the memories of immigrants in the United States, South America, Palestine, who keep the hometowns alive through societies of "landsleute" which meet at least once a month.

Although most of the early members of these societies are gone, their sons, who have never seen the town that binds the group together, still feel an allegiance to the "old home."

What are they thinking of doing for their "landsleute" overseas when the war ends? To find the answer I visited several societies in New York City.

The Men of Vitebsk

At a meeting of the society from Vitebsk, White Russia, I met Max LaBran, member for over forty years and its ex-president. He shrugged his shoulders as he said, "No one knows how many, if any, Jews survived in Vitebsk, which once was forty per cent Jewish."

"After the war we will first find out who has been forcibly evacuated or has fled elsewhere. No doubt children of Vitebsk parents, but who have never seen Vitebsk, will return to a free home. They will have to be helped with money, clothes, medicine . . ." Mr. LaBran wrote in *Newsy*, monthly publication of the Vitebsk Benevolent Association.

The society has helped its countrymen directly whenever possible, but the war has severed most contact with overseas. An association of all societies of towns neighboring Vitebsk has been proposed to concentrate aid on the entire areas.

Nostalgia

Max LaBran remembers Vitebsk when it was an old Jewish city. Life was quiet then, except for the excitement of preparation for the festive Jewish holidays. But changes came to the city when the first tobacco factory was opened. This factory brought an influx of workers from other cities—men with clean shaven faces. They scandalized the old Jews by carrying books and canes and handkerchiefs on Saturdays, contrary to Orthodox law. But when the factory burned down, the new ways of living remained. Other factories were built, river commerce in lumber, flax, and pigshair grew, modern schools were established. Vitebsk

and her Jews prospered. Then came World War I, and civil war—Vitebsk had its share of suffering. Then the Nazi pestilence destroyed three million Jews in Central and Eastern Europe and engulfed thousands of towns like Vitebsk. The hope of all Vitebsks is in the survivors and their children, and its help will come from sons of countrymen here, sons who have never seen their fathers' homelands.

Sons of a Metropolis

I walked in on a meeting of the Riga Baltic Society. Riga is the Latvian capital, where the lives of a quarter of a million German soldiers are threatened by the advance of the Russians.

Sol Chaikin, financial secretary, explained that in recent years the members of Riga Baltic sent money through the Latvian Relief Committee via the Soviet Union to the underground, whose secret contacts attempted to get it to those for whom it was intended.

"If one per cent of our money reached the Jews of Riga we would be happy," Sol's brother Oscar, recording secretary, said. The brothers are sons of one of the first members of Riga Baltic. They have never seen Riga, but they remember their father's stories about it.

Riga was not a poor, backward city like most of the cities from which Jewish immigration came in the early 1900's. America was not a land of grandeur and wonder to the Chaikin family.

(Please Turn to Page 26)



Dr. Chaim Weizman Celebrates 70th Birthday

On November 27, Dr. Chaim Weizman, renowned scientist and president of the World Zionist Organization, was honored by a committee headed by Supreme Court Justice Felix Frankfurter, on the occasion of his 70th birthday.

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Mary has been driving rivets into the hide of one bomber after another out at an airplane plant on the West Coast. She makes \$55 a week, and puts 14% of it into War Bonds.

John and Mary are typical of more than 27 million Americans on the Payroll Savings Plan who, every single month, put half a BILLION dollars into War Bonds. That's enough to buy

one of those hundred-million-dollar battleships every week, with enough money for an aircraft carrier and three or four cruisers left over.

In addition, John and Mary and the other people on the Payroll Plan have been among the biggest buyers of *extra* Bonds in every War Loan Drive.

When you come to figure out the total job that John and Mary have done, it's a little staggering.

They've made the Payroll Savings Plan the backbone of the whole War Bond selling program.

They've helped keep prices down and lick inflation.

They've financed a good share of our war effort all by themselves, and they've tucked away billions of dollars in savings that are going to come in mighty handy for both them and their country later on.

When this war is finally won, and we start giving credit where credit is due, don't forget John and Mary. After the fighting men, they deserve a place right at the top of the list. They've earned it.

You've backed the attack — now speed the victory!

THE AMERICAN JEWISH TIMES



An Afrikaans Poet

(Concluded from Page 22)

prisoner of war in Greece. He could speak German fluently, and this helped him to become a first-rate saboteur.

"He once showed me a photograph of himself with his arms around two Nazis, all with a broad grin on their faces."

He had worked in collusion with the Greek resistance movement in a factory in Greece, and this was his third escape.

His home is in Tiberias, Palestine, where he has a small farm. He was one of the first 600 Palestine Jews to enlist. To me he personified the Jewish man of action.

As Krige aptly puts it: "Sam adopted me."

Fugitive on Yom Kippur

Krige told me of an incident in which for the first time he observed Sam, the Jew. It was Yom Kippur, 1943. Sam and Krige were then in hiding high up in the mountains. The Germans had commenced a series of nerve-racking man-hunts for them.

"Our nerves were in a sorry state, but on this day I found that Sam was calm and much quieter than usual. When he had gone back to the gully behind the camp to rescue my manuscripts, he had also salvaged his prayer book. It seemed to come in handy now, for he read the book from start to finish." Sam had never before struck Krige as being religious, but he fasted the whole day and abstained from smoking. "He prepared my meals, but did not taste the food. I wondered whether it was things like this that had preserved the Jewish race, in spite of continuous persecution."

Evading the Nazi Dragnet

Sam Roschberg and Uys Krige found shelter in cellars, caves, huts, and even in penthouses.

On the last stage of their journey, Sam and Krige were joined by two other Dominion officers. The group reached a point near the River Sangro. Krige and the two officers decided to wait for nightfall before crossing, but Sam, with whom escaping had become second nature, would not hear of this. He bade them farewell and went over alone.

"And that was the last I saw of Sam," says Krige. "But I have since heard from him. He is safely back on his farm in Palestine."

On their way to freedom, Sam and Krige once camped for a few days with a band of shepherds who grazed their sheep on the peaks of the mountains. Among these shepherds lived a tall and bony Jew who might have easily passed as an Arab. A quiet friendship developed between him and Sam.

His name was Mario (or at least that was what the shepherds called him), and he was a remarkable linguist proficient in twelve languages, including the old-Spanish of the days of Ferdinand and Isabella.

Mario had travelled extensively, and before he came to the mountains he was a dockworker at the Alexandria port.

"He told me this was his final abode. Here among the shepherds, where life was free and wholesome, he felt happy and contented."

Daughters of Zion, I Bring You Tidings Out of the Past

By RUFUS LEARSI

October 5 was the third anniversary of the death of that great American and great Jew, Louis D. Brandeis. To mark the occasion we publish this poem by Rufus Lears. —THE EDITOR.

Daughter of Zion, I bring you tidings
out of the west — sombre tidings
from out the far and giant west,
Sounding a dirge across the lands and
seas.

The anguished lands and lacerated
seas!

Daughter of Zion, Brandeis is dead!

The giant land of the west remembers
and bows her head:

He was her son, authentic of her
mould and marrow.

Born of the brooding spirit of her
prairies, mountains and forests,

Answering to the surge of her teem-
ing, tumultuous cities,

Throbbing with the pulse and the jubi-
lant stride of her journey,

Bone of the bone of Jefferson, Jackson
and Lincoln,

Transforming to deeds the words of
Emerson, Whitman and Thoreau,

Comrade-in-arms of Wilson, Holmes
and Roosevelt,

Uplifting the land of the west to
higher reaches of freedom,

Fighting the battle of God for Man
that He made in His image.

Announce, Daughter of Zion, to all
your youths and maidens,

Your brave and sturdy children sub-
duing the hills and valleys,

Clasping a vision of man in freedom
uplifted,

Bring them the tidings! Brandeis is
dead!

He, the knight of the cleaving sword
that never rusted in scabbard,

The eager sword that spared no sham
or thralldom:

With single stroke he broke the bonds
of a sickly serfdom,

The shameful shackles of self-denial,
The smooth fetters of the fluttering
self-effacings:

And he stood beside an ancient, home-
less people—his people,

A tower of strength, a beacon of self-
redemption!

Fearless, he took his stand beside his
own, his very own, three times his
own;

For the blood that lashed his veins and
spurred his spirit onward,

For an ancient wrong that summoned
him to battle,

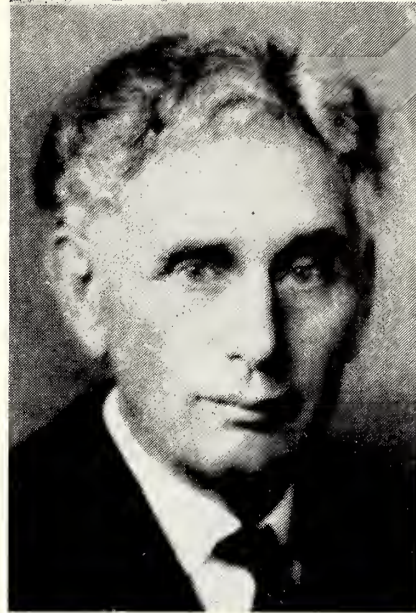
For the vision he saw of his people re-
deemed and ennobled!

Spread abroad the sombre tidings,
Daughter of Zion,

Announce it to all the lands and seas
where the homeless move or lan-
guish.

And fear not to augment their pain
or make their sorrow deeper:

They will lift their heads and hear it
with a marvelous exultation,



LOUIS D. BRANDEIS

With assurance, strange and mystic,
of the day of liberation,
Bring them the tidings: Brandeis is
dead!

This shall be told in days to come:
There lived a man whose essential soul
was light,

A tower of light set high to guide
men's darkling feet,

A steady light that never waned or
wavered;

And it grew to an incandescence vast
that lighted the horizons!

This too shall be told:
He shone in a time of night when
other lights flared and flickered

Lights that sent their probing fingers
into skies of night to touch the
furtive ships of death;

Lights that flashed from cannon's
mouths, vomiting death;

Cold lights that gleamed from sharp-
ened steel shaped for death.

And men will tell they came to him
from near and far, troubled and
groping, and went away illumined:

They went away with set and earnest
lips to follow the path he pointed—
no easy path but rough and steep!

They went away with shining eyes re-
flecting the light that held them,
The clear relentless light of his vision,
The ruthless and healing light of his
soul.

Daughter of Zion, cry the tidings
across the lands to all whose feet
are set upon the path he pointed,

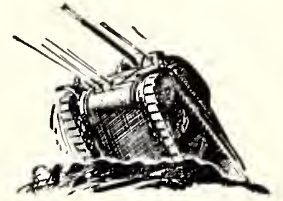
To all the weary, groping for the path
he pointed;

They will lift their heads and hearts
with a mystic exaltation,

They will look with shining eyes
though the fears be not arrested
Cry the tidings, Daughter of Zion, the
sombre tidings out of the west:

Brandeis is dead!

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ANTON RUBINSTEIN

(Concluded from Page 13)

his family moved to Moscow, where young Anton was introduced to music. His first teacher was his mother, then he passed on to Villoing, learning rapidly. He was soon ready for a public appearance. His debut took place on July 11, 1839 in Moscow, when he played the Hummel concerto. A concert tour followed. He was brought to Paris where he was lauded by the leading musicians of the time, including Liszt and Chopin.

Study and concert work followed. In 1846 he settled in Vienna, where he had come to be near the great Liszt. Liszt, however, was aloof. After an interval of poverty and obscurity in the Austrian capital, Rubinstein moved to Berlin, where he derived a meager living from work as a pianist and teacher. Finally, he returned to his native land.

Successes

One of his operas, Dimitri Donskoi, performed in St. Petersburg in 1852, attracted the attention of the music world to him. It also won him the patronage of the Grand Duchess Helen, who appointed Rubinstein chamber virtuoso, and invited him to spend the summers at her luxurious estate at Kammenoi Ostrow. It was in tribute to this palatial home that Rubinstein composed one of his most celebrated instrumental works, Kammenoi Ostrow, which appears in a set of piano pieces entitled Portraits.

His star was now rising. In 1857 he went on a concert tour and met with triumph. His fabulous technique, which kept his public spellbound with its immense powers, was matched only by his profound and scholarly understanding of the music of the great masters. As Mescheles said: "In power of execution he is inferior to no one." One sensational concert followed another, stretching the length of Russia.

After serving for a period as Imperial Concert Director at St. Petersburg, Rubinstein founded in 1862 the St. Petersburg Conservatory, which he directed for five years. From that time on, he was absorbed with musical activity: giving piano recitals throughout the length and breadth of Europe and in America and conducting orchestral and choral concerts in Russia and in Vienna. In his spare moments, even writing an autobiography!

From 1885 to 1887, at the height of his powers as an interpreter, Rubin-

stein undertook a series of farewell concerts. What a majestic way in which to say good-bye to his admirers—while he could still speak with such eloquence and nobility!

The last years of his life were spent in silent and unconsolated grief. In his own eyes he was a failure. He was too great a musician not to realize forcefully his own shortcoming as a composer, but neither did he possess the perspective to realize that he had played his own role in music, and that it had been a heroic one. He died in St. Petersburg on November 20, 1894, a sadly embittered man having failed to realize that one can achieve immortality in music in more ways than one.

The fact that he was an apostate Jew, in a country in which conversion was the inevitable price the Jew had to pay for a career, may have contributed to his unhappiness.

They Have Kin

(Concluded from Page 23)

"Our parents came here thirty-six years ago and rented a gas-lit apartment. In Riga they had had electric lights. Riga also had electric trolleys, when New York's were drawn by horses," Sol said.

"And when they saw the clothes lines of the East Side, they were ready to pack up and go back," Oscar put in, "but they moved to the Bronx instead."

Relief and rehabilitation, and the possible emigration of Latvian Jews will be the tasks to be put on the agenda of Riga Baltic when the Nazis are defeated.

Remnants

In a meeting hall on 2nd Avenue I met what may be the last of the Jews of Mishnitzer, Poland, organized into the Progressive Mishnitzer Young Men's Society. Their town, close to the German border, was one of the first to suffer from German aggression.

"I don't know if there is a Jew left in our town," said one of its oldest members. "Not one of us has received a letter from our relatives there. When I left in 1908, there were only 300 Jews in Mishnitzer." And those 300 were ordered out of their homes during the last war and sent wandering about Poland—an omen of the things to come twenty years later.

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Social and Personal

GREENSBORO, N. C.

The annual board meeting of the North Carolina Association of Jewish Women was held in Greensboro at the Jefferson Roof Restaurant. The meeting opened with a luncheon, after which the business part of the meeting was called to order by the president, Mrs. Harry Jacobs of High Point. Twenty-one members of the board were present, representing Greensboro, High Point, Durham, Raleigh, Goldsboro, and Wilmington. Reports of the work of each committee since the convention in June were heard, and tentative plans were made for a meeting of Religious School teachers, and also for the coming convention next spring.

The regular monthly Council-Sisterhood meeting was held on Monday evening, November 6, in the assembly room of the Temple, while the B'nai B'rith met at their monthly night meeting, in order to hear two members of the district board, Harry Rubin of Columbia, S. C., and Julius Fisher of Norfolk, Va. The Council-Sisterhood had a short business meeting, with reports from all committee chairmen present, and for the program. Mrs. Lewis Rosenberg had charge of a film, "Children of Mars."

Greensboro Council Sisterhood

A season's study of India began October 31st, by the Study Group of the Council of Jewish Women, held in the lounge of Temple Emanuel, Greensboro, N. C.

Mrs. Harry Ganderson, chairman, gave a brief survey on the Colonial Policy of the British Empire and Commonwealth as an introduction to the study of India.

Through the courtesy of the British Information Services of New York City, Mrs. Ganderson presented 28 posters depicting the background of India, its political progress, its religious, economic, cultural and other aspects of India.

The bi-monthly subjects for review were outlined for the year ending May, 1945, and the following members were assigned their subject for preparation:

Historical Background, by Mrs. A. L. Klein.

Development of Industry and Agriculture, by Mrs. Melvin Litch.

Government of India, by Mrs. Milton Weinsein and Mrs. Milton Zauber.

Biography of Mahatma Gandhi, by Mrs. Herbert Falk.

Religion and Life in India, by Mrs. Fred Rypins, Mrs. Berta Lang, and Mrs. David Bernstein.

India's Place in the War and Its Contribution to the War Effort, by Miss Dorothy Stewart.

Literature and Art, by Mrs. James Fine.

Women of India, by Mrs. Max Zager.

Education, by Mrs. S. D. Weinstein.

The Study Group anticipates several speakers during the year to supply outstanding information on the subject of India. The first speaker to be heard is Miss Edna Arundel, of the geography department of Woman's College, Greensboro, who will speak to the group on November 28th on the Development of Geographic India.



RABBI SOLOMON D. GOLDFARB

Joins Editorial Advisory Board Of The American Jewish Times

Rabbi Solomon D. Goldfarb, spiritual leader of Congregation Brith Shalom of Charleston, S. C., has become a member of the Editorial Advisory Board of THE AMERICAN JEWISH TIMES, succeeding Rabbi Norman N. Shapiro, who has left the Southeast to accept a pulpit in Tulsa, Okla.

Rabbi Goldfarb's associates on the Board are Rabbi Fred I. Rypins of Greensboro, N. C., and Rabbi Mordecai M. Thurman, of Wilmington, N. C.

Rabbi Goldfarb earned his B.S. degree from New York University and his M.A. degree from Columbia University. In the latter institution he has continued work toward his Doctor of Philosophy degree in Semitics. His rabbinical training was obtained at the Isaac Elhanan Yeshiva and the Jewish Theological Seminary of America, which ordained him Rabbi in 1932, where he graduated with special honors and was recipient of prizes in Codes and Laws. In 1935 he was in Eretz Yisroel as a visiting student at the Hebrew University and the Yeshiva of the late Chief Rabbi Kook.

The two active pulpits held by Rabbi Goldfarb prior to coming to Charleston were in Albany, N. Y., at the Congregation Sons of Israel from September, 1935 to September, 1940, and the Prospect Park Jewish Center in Brooklyn from September, 1940, until August, 1943. While in both synagogues, he organized many synagogal activities as well as participated very actively in Hebrew education and community functions.

Rabbi Goldfarb is vice-president of the Charleston Zionist District; chairman of the cultural committee and chairman of the Zionist Emergency Committee. He is also a member of the administrative committee of the Southeastern Zionist Regional Conference.

Amongst his other endeavors, he has been active in the work of the United Jewish Appeal, B'nai B'rith, A.Z.A., Junior and Senior Council of Jewish Women and Junior and Senior Haddassah.

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(Concluded from Page 4)

Praised by Surgeon General

Dr. Sanford Rosenthal of the National Institute of Health was recently cited by Surgeon General Thomas Parran of the Public Health Service for his newly discovered technique of employing special sodium salt solutions to relieve burn shock in mice, which if successful in human cases will provide a substance to alleviate shock in wounded or burned men. It is easier to obtain and easier to administer in combat than blood plasma.

Surgery on Schizophrenic

"Prefrontal lobotomy," a delicate operation on the brain, is being performed on schizophrenic cases with noticeable success by Dr. Walter Freeman of Washington, D. C. Dr. Freeman points out that more than half of his patients suffering from schizophrenia are now leading normal useful lives. The operation cuts into the brain substance, destroying the behavior patterns caused by severe mental illness and creating new, normal patterns. This type of surgery is a prelude to new techniques in the relief, perhaps cure of mental disease of physical origin.

Heart disease, even in time of global war, is responsible for more deaths than any other cause. Dr. Leo Loewe, Dr. Philip Rosenblatt, Dr. Henry J. Greene and Mortimer Russel of the Brooklyn Jewish Hospital, have discovered a new technique of administering heparin, an anti-blood clot chemical, mixed with large doses of penicillin, which may conquer endocarditis, an almost always fatal heart disease. The heparin is administered by the Jewish Hospital doctors into the layers under the skin instead of into the bloodstream as was formerly done. Several patients suffering from sub acute endocarditis were restored to health by the combination of heparin and penicillin.

Dr. Donald Grieff of St. Louis University, is conducting experiments which may reveal penicillin as a cure for typhus, one of the most dreaded diseases which flourishes in the wake of war.

Revolutionizing the entire concept of physics was the announcement at the beginning of this year by Professor Felix Ehrenhaft, an Austrian refugee of Jewish descent, that he had discovered the existence of a magnetic current. Professor Ehrenhaft announced his discovery before a group of the leading physicists, after 35 years of experimentation and research. If Professor Ehrenhaft's supposition is correct, (many physicists are skeptical), his name will go down with the immortals.

Jewish refugee scientists and doctors are at work in the United States and in South America serving the Allied cause. A war time shortage of doctors in rural areas was solved when refugee doctors agreed to practice in small communities. In government laboratories and testing grounds, Jewish scientists are at work alongside their non-Jewish colleagues, creating new

weapons and processes, many yet secret, which are bringing victory closer.

After the war, science is expected to flourish as never before. New discoveries kept secret for military reasons will be revealed. Responsible for many of these will be Jewish scientists, those we have mentioned here and thousands of others whose service to their country and to humanity can always be pointed to with pride.



SAUL S. SPIRO

Named Secretary of Z. O. A.

Saul S. Spiro, of Washington, D. C., well known Zionist and educator, was unanimously elected Secretary of the Zionist Organization of America by its National Executive, succeeding Simon Shetzer of Detroit, who retired from that post because of ill health.

Announcing Mr. Spiro's election, Dr. Israel Goldstein, President of Zionist Organization of America, declared that "much of the credit for the year's membership growth of the organization justly belongs to Spiro who carried the huge burdens and responsibilities which devolved upon him because of the regrettable withdrawal some eight months ago, due to illness, of Executive Director Simon Shetzer." Spiro in addition to his regular duties as Director of membership, also served as Acting Secretary of the organization.

Palestinian born of the fifth generation, Mr. Spiro has acquired in the twenty years of his residence in this country, a reputation as a capable Executive in organizational and educational fields. He has been president of the Tri-State Zionist Region and of the Pittsburgh Zionist Organization. He was also active in Zionist youth activities both in Pittsburgh and in Burlington, Vt.

The new national Secretary of the Z.O.A. received his education in the Universities of Palestine and in the U. S. A., and has served in various executive capacities in charge of institutions of higher learning. For six years he was head of the Hebrew Teachers Training School and Educational Director of the Jewish Religious Schools in the Southwestern District of Pennsylvania. A frequent contributor to various magazines, he edited many important works dealing with Zionist and Hebrew educational projects.

GREENSBORO, N. C.

Mrs. Raymond Farber, Chairman of Home Medical Organization (HMO) of Hadassah, sponsored a play, "Magic Mountain," written by Deborah Sookne, depicting the wonderful work done by Dr. Weil in his hospital for tuberculosis in Palestine.

The players were Mrs. Cy Jacobs, Mrs. Victor Bates, Mrs. James Fine, Mrs. Sam Richmond, and Mrs. Chester A. Brown.

The play was given Monday evening, November 20, after a business meeting of the Greensboro Chapter of Hadassah. After the play, refreshments were served in the Soldiers' Lounge. Mrs. William Biener and Mrs. Ben Abrams were hostesses. There were Hadassah members from Burlington, and in all 50 members were present.

Miss Tessie Bregman, field representative of National Council of Jewish Women, was the guest speaker at a specially called board meeting of the Council-Sisterhood. Miss Bregman, who was making an extended tour through the state, visiting the various chapters, spoke on the work of Council and announced that Mrs. Marc Friedlaender of Greensboro was the official North Carolina representative in this district, and was to coordinate the work at the various conventions into reports brought back to us. Mrs. Friedlaender attended a Council conference in New Orleans shortly after this meeting.

A "Mother's Luncheon" was held in the lounge of the Temple on Wednesday, November 8, at which time Rabbi Fred I. Rypins addressed the group on "Religion in the Home." Each member present brought some sandwiches, while coffee and dessert were served by the Religious School Committee, of which Mrs. Max Zager is chairman. Following Rabbi Rypins' talk, the group took part in a discussion on various ways of carrying out religious practices in the home. These meetings are to be held at various intervals and will bring up varied subjects.

The Hadassah Study Group met on Tuesday, November 7, for their regular meeting. Mrs. James Fine led a discussion on "Forerunners of Zionism."

Three-Way Dialogue

(Concluded from Page 20)

"I'm a little different from the two of you," he said, a bit uncertainly. "I had a fairly ordinary Jewish education until I came into the army, but nothing stayed much with me. I found the Rabbis in the Synagogue didn't appeal to me. Some of the Chaplains in the army were better, but here too there isn't much chance for religion to get you. Maybe in fox-holes," he laughed, "not in Delhi." Then he paused. His brow wrinkled as though in thought. "But I think I could be more like you," he said to Chen, "if there were an appeal to me, and my interests. It isn't enough to say, 'you are a Jew!' You have to show me, and although I am willing to be shown, my education was so dry that you can't very well blame me for being indifferent." He sighed. The lights began to bother his eyes. As though by signal all three rose to pay their bill. There was some fumbling with rupees and the three men left.

They had talked with heart. They had meant well.

Jewish Communities

(Concluded from Page 9)

The two social clubs in Columbus are the Harmony Club, of which Mr. Maurice Rosenberg is president, and the Standard Club, of which Mr. Charles Kolodkin is president.

Other prominent Jewish citizens in Columbus include Jacob I. Moses, who was mayor of Columbus in 1843, and Raphael G. Moses, who was in the State Legislature somewhere in the 1870's. Lionel C. Levy was a very prominent lawyer in Columbus, but did not hold public office.

DO YOU KNOW THESE PEOPLE?

The Union of Russian Jews is in regular communication with the Moscow Jewish community which maintains a special bureau for the specific purpose of locating refugees and evacuees in the Soviet Union and helping them to contact their relatives in the United States.

The New York office of the Union of Russian Jews has been unable to locate the following people of North Carolina due to lack of proper address for whom messages have been received from Russia. If you know of their correct addresses, kindly advise the American Jewish Times.

Varshavskaya (Varshav), Evgenia—Rabinowich Lisa, Lublin Shura.

Masursky, Louis—Malka Perchik.

Hoffman, Joseph and Boris—Aunt Lea Shafranskaya.

Finkelstein, M.—from niece Sarah Resnikovskaya.

Sverdlik, Dora and Son Harry—Sister Sarah Cherniakovskaya.

Smith, Vern Ralph (Journalist)—from Gelia Magidson.

Karlman, Heiman—Eva Karlman.

Pen, Wm. and Julia—Aunt and Sister Nonny Shapiro.

Bass, Khane—Isaac Bass.

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LIGHT ON CHANUKAH

(Concluded from Page 11)

The name of Maccabeus, hero of the Chanukah story, has been preserved in the name of many Jewish sports groups, notably the Maccabi movement, but the original Judas Maccabeus and his brothers fought against the Hellenistic spirit of athletics.

The Menorah, the symbol of Chanukah, was created by the Israelites

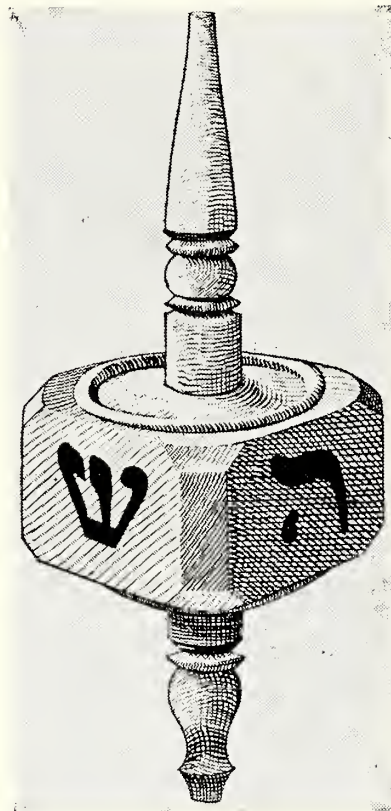
means of a lamp of four semi-circles instead of three, with the central shaft used for the Shammash.

B'nai B'rith was the first Jewish organization in the United States to use the seven-branched Menorah as its official emblem. The Menorah has been the symbol of B'nai B'rith from the time it was founded in 1843. Every B'nai B'rith meeting room has a Menorah and this symbol is used on stationery, literature, publications, books, pins and banners.

The Menorah remained a symbol of the Jewish people until medieval times when the six-pointed Star of David came into vogue as a Jewish Emblem.

The quaint origin of latkes as the most popular Chanukah delicacy is supposed to be the pancakes hastily prepared by the Jewish women for the soldiers of Maccabeus when they halted for rest while pursuing the troops of the Syrians. So strengthened were the Maccabean warriors by those pancakes, that Judas Maccabeus is supposed to have decreed that Jews should eat latkes on Chanukah.

The traditional Chanukah dreidel's four Hebrew letters on each side—Nun, Gimmel, Hay and Shin, are the initials of the Hebrew words Ness Godol Hoych Shom, meaning "a great miracle occurred there," the miracle being the eight days during which the oil burned in the Temple.



A Soldier Speaks

(Concluded from Page 6)

You can't make a soldier feel at home until you invite him to your home. While the U.S.O. and Special Service Officer at most camps are doing grand jobs, these services cannot compare in heartfelt enjoyment with a personalized afternoon at home. If you are worried about making conversation, ask the serviceman to bring a friend. Don't worry, there will be plenty to talk about.

The Jewish community is playing a vital role in easing the Jewish serviceman into the activities of the community-at-large. Much of its work has been of a non-sectarian nature. Its load, therefore, has been a double one. For it has not dodged the responsibility of helping a self-conscious minority to adapt itself to a constantly changing environment.

after their exodus from Egypt and their emblem of nationhood.

The word Menorah means candlestick in Hebrew. Originally, the Menorah was simply the source of illumination for the Temple in Jerusalem. The Menorah in the Temple was seven-branched but because it was forbidden to reproduce the sacred golden Menorah of the Temple for ritual or other purposes, the Chanukah Menorah is not seven-branched.

In the light of the prescription on imitating the Menorah, the Jews of old fashioned a lamp of similar shape for the Chanukah service by utilizing the Menorah motif and adapting it to the needs of an eight-day festival by

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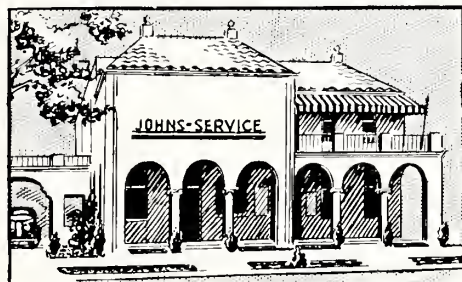


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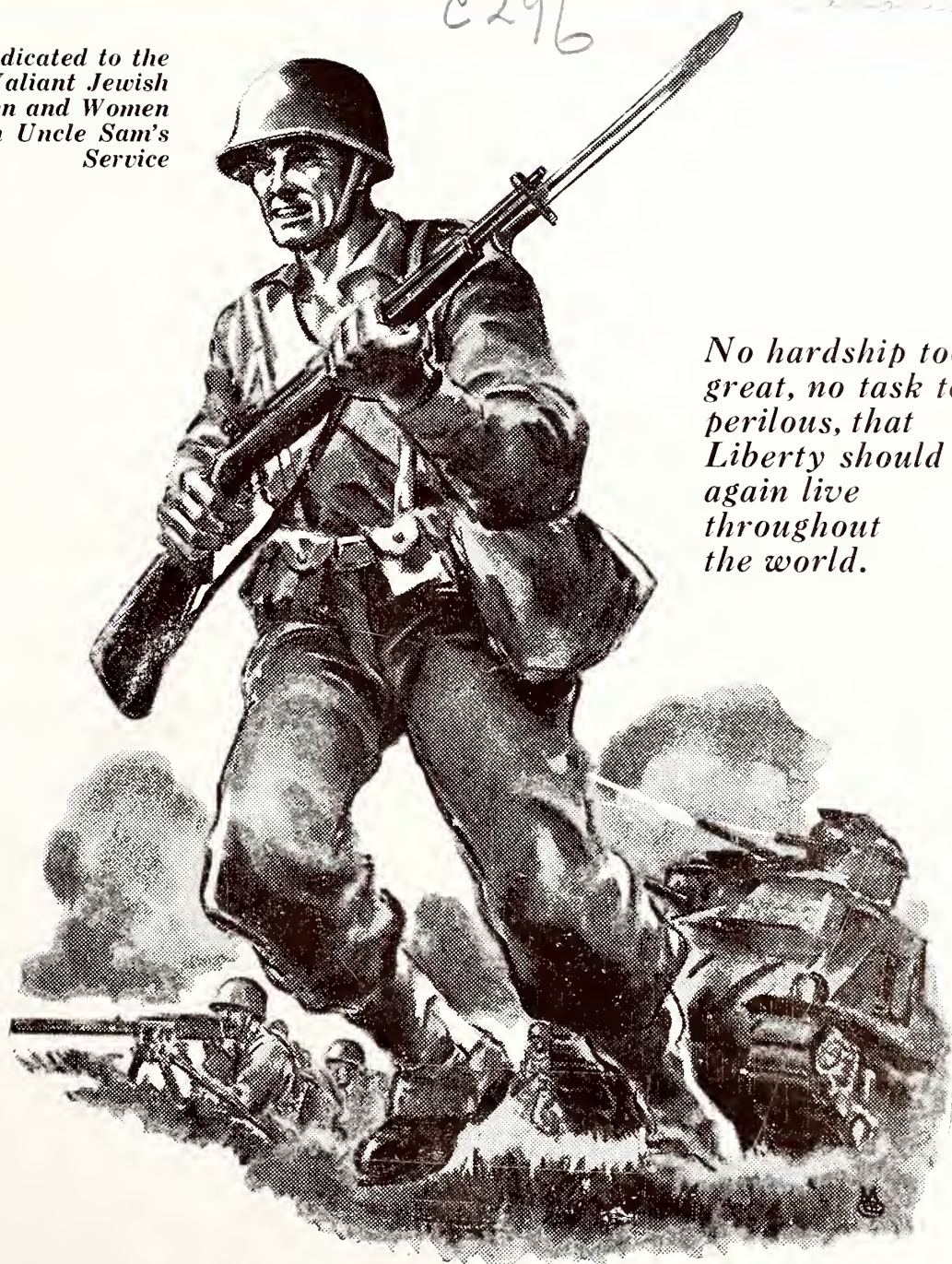
It's natural for popular names to acquire friendly abbreviations. That's why you hear Coca-Cola called "Coke".

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The American Jewish Times

VOLUME 10

JANUARY, 1945

NUMBER 5

EDITORIALS

CHESTER A. BROWN, Editor

Their Guilt Is None the Less

The recent death of the judge who had been presiding over the trial of twenty-six alleged seditionists, which has been going on for the past eight months, has caused a mistrial. We sincerely trust that this halt in the proceedings will be but temporary. The Attorney-General's office has not indicated its next step, but it is to be hoped that a way will be found to surmount the apparent impasse.

If these twenty-six are guilty, their guilt is none the less because of the death of Judge Edward C. Eicher, and it would be a shocking miscarriage of justice if these men and women were allowed to go free if guilty, and if they are not guilty, for them to be deprived of a just vindication. We say this with a full realization of the expense involved in the trial.

There is, of course, a very important issue at stake in this case—important to every American, and particularly to every American Jew. It is evident that the mere fact that they are being tried has not deterred some of the accused from continuing their practices. In a telegram, addressed recently to Attorney-General Biddle, by the National Committee to Combat Anti-Semitism, a non-sectarian organization, it was pointed out that one defendant was copying lists from the record for purposes of further dissemination of anti-Semitic and treasonous material, and another has been continuing to lecture in the same vein as caused her original arraignment.

Because of the number of defendants, each of whom is entitled to one or more legal counsel, the trial proceeded at a snail's pace and was really a travesty on justice because of constant interruptions and objections by the host of legal representatives. Might it not be less cumbersome to continue the trial by smaller groups of defendants? If this were practical it might not only expedite matters, but each separate group-trial might establish points that would be valuable guides for those that followed.

Regardless of the method, the challenge to some of the most fundamental doctrines of the American philosophy of living should not be dodged merely on grounds of expediency.

Au Revoir But Not Good-Bye

Greensboro Jewry is in a dither. North, east, south and west of the Square can be heard the loud lamentation, "You can't do this to us, Abe." The reason—the loss of Greensboro's chief meeting-place for kibitzers—Stern's Restaurant.

We have a hunch that in selling his place at this time Abe Stern is merely yielding to a perfectly understandable wish for surcease from the cares that come with running an "eatery" under present conditions, and that Greensboro will again be eating lox and Fish Gedahlia under his hospitable roof before too long. At least, we hope so.

Let Us Show Our Gratitude

All of the major Jewish relief agencies face the necessity of supplementing their fund-raising by the needs that are arising from the conditions found in areas being liberated. Neither the time of liberation nor the actual conditions uncovered could have been anticipated when budgets were first prepared.

The Joint Distribution Committee, which will hold a special Southern Regional Conference on January 14th in Atlanta, Ga., announced at its 30th anniversary meeting on December 10th in New York City, that it was going to find it necessary to ask for a minimum of

\$46,570,000 in 1945. Its 1944 allocation of \$20,400,000 was found to be totally inadequate. Other agencies have had similar experiences.

Despite higher government taxation, and generally higher cost of living, American Jewry should not require too much coaxing to provide these much-needed funds. We all have thrilled at the news of the United Nations' successes on the battle-fronts. Those of us who have near and dear ones in the Armed Services are voluble in our expressions of joy at the prospects of an early home-coming. Let's show our gratitude in a tangible way by "giving till it hurts."

Hat-in-Hand or Chip-on-Shoulder?

Criticism of fellow Jews is one of our favorite indoor pastimes.

Criticism is not to be derided if it is constructive and made in good faith. None of us is perfect and most of us are receptive to any suggestion that will improve us as individuals and Jewry as a whole.

Recently there has been a revival of criticism of Jews from two diametrically opposite angles. On the one hand it is alleged that we are too obsequious, and on the other, that we are too belligerent. Of course, these criticisms are reflections of the two divergent philosophies of the Jews' place in our scheme of things.

The one school of thought emphasizes our position as a minority. The line of reasoning here is that because we constitute such a small percentage of the world's population, we must remain quiescent and let the majority dominate our thinking and our actions. The so-called "hush-hush" school of Jewry is included in this group.

In a democracy such as we have in this country, this viewpoint is an inferiority complex. What we fail to realize is that there is no religious majority as such, and any majority that may exist is but a combination of various minorities.

The other accusation—that we are too belligerent—if true, is in turn manifestation of a defense mechanism. Because we are conscious of our minority status, of our age-old history of persecution, we over-emphasize our Jewishness.

The answer to the question of "hat-in-hand, or chip-on-shoulder," in our humble opinion, is neither. Our religious faith should not be the determining factor in our daily living. We should conduct ourselves as normal individuals, asking no favors and making no demands because of our religion. As American citizens it is our duty to be forthright in our living, making ourselves heard when the occasion requires, and allowing the Golden Rule to guide us, just as any other citizen. No religious group has all of the virtues nor all of the vices. Let's just be ourselves.

Short Story Contest

Elsewhere in this issue is an announcement of the terms and conditions of a short-story contest which is being sponsored by THE AMERICAN JEWISH TIMES.

This contest was suggested to us by the not infrequent contributions that have come to us from time to time from school youths and members of the armed services. The material has not always been usable, but it seemed to indicate that here was a field that with a little cultivation might be made to bear fruit.

We are hoping that our contest will provide some of this cultivation. We believe that there is a wealth of material and writing ability lying around military bases and school rooms that needs but a bit of encouragement to bring out into the open.

We invite your cooperation to the extent of urging you to call the contest to the attention of all eligible participants in your community.

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Recruits for Palestine Toil

By WILLIAM B. SAPHIRE

William B. Saphire describes a visit to farms in New Jersey where American youth is training for post-war pioneering and land-tilling in Jewish Palestine.—THE EDITOR.

IN the heart of New Jersey's farmlands are two agricultural settlements, where Jewish young men and women train to become Chalutzim (pioneers) in Palestine. Both these sister farms, one at Cream Ridge and the other fifteen miles away, near Hightstown, are run on a communal basis. They belong to the Hechalutz Organization of America, the pioneer training center which in fifteen years has sent several hundred Jewish youths to irrigate and farm the soil of Jewish Palestine.

I came to Cream Ridge late on a hot Friday afternoon when the week's work was done. This work over, these Chalutzim had gravitated to a spot under a thick maple tree before the house. This is their leisure ground, their "talk-it-over" place.

Everybody Is Boss

Benny Cohen, a young man of about 25 from Chicago, is the "Sadran," the work organizer. Somebody likened him to a "top kick" in the army and he laughed.

"I only make out the work assignments," he said. "I'm not the boss. We have no boss here, or maybe you can say we're all the boss."

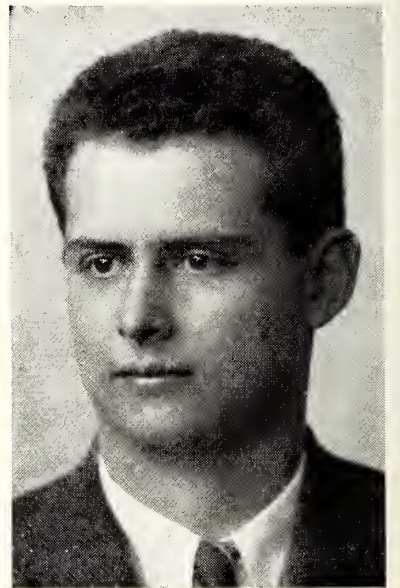
The work, identical tasks for male and female, ranges from harrowing and weeding of the vegetable fields, feeding 3,000 white leghorn hens, to milking and caring for 11 cows. Then there are a machine shop, the house and kitchen to look after. Jobs are rotated weekly.

"Each one learns something about all phases of farming that way," Benny explained, "they can specialize if they want to later." Benny Cohen took courses in agriculture at the University of Illinois, others on the farm have taken courses at Rutgers and other agricultural schools. "We try

to get in a couple of courses in the winter time," Benny said.

Nylons No Issue

Dress is informal, even in the Sabbath. The absence of nylons, silks, shoe ration points doesn't trouble the girls at Hechalutz farms. All members turn whatever they have into a clothing commissary. Every week the clothes, laundered and pressed by whomever was assigned the job, are distributed among the members. A boy will



WILLIAM B. SAPHIRE

rarely get the same pair of trousers two consecutive weeks. "But it makes no difference, they're all alike," the girl in charge of the commissary told me.

"Uniform?" I asked.

"The only thing uniform about our clothes is the patches," she said.

Their attitude about money is the same. "We all get spending money when it's necessary to go into the city," Miriam, who was elected treasurer, told me. "Whatever the farm earns, or we have when we join, goes into the common chest. 'The farm' earns but the individual earns nothing. Each member before joining Hechalutz had set aside enough for a passage someday to Eretz Yisroel."

Before sailing for Palestine each member of Hechalutz must pass a stiff examination in Hebrew. While some of them attended Hebrew schools and speak the language fluently, with the Palestinian "Sephardic" accent, others have only a meager knowledge of their future tongue.

Using Hebrew Equivalents

A slim light-haired girl from the Middle West holds Hebrew classes twice a week in the evening after the work day. The classes are in Hebrew grammar, conversation and literature. "I give the kids plenty of homework to do beside the rest of the work," she said.

(Please Turn to Page 24)

The Family of the Martyred Rosselli Brothers

By JEAN JAFFE

Miss Jean Jaffe, reporter and Palestine correspondent, interviewed the families of the renowned Jewish martyrs who died for Italy's freedom.—THE EDITOR.

WHEN the American press recently broke the news from liberated Rome that Count Ciano had engineered the assassination of the anti-Fascist Rosselli brothers at a French resort in the summer of 1937, the martyrdom of these two Italian Jewish anti-Fascists received more public attention than at any time since they were murdered.

Up in Larchmont, some 30 miles from Manhattan, the report was received by a family group that had waited for seven long years for the day when the world would summon enough interest to trace the mystery which shrouded the death of the two brothers.

The family group consists of Signora Amelia Rosselli, 76-year-old mother of the two slain men; Marion Rosselli, the British-born widow of Carlo, with their three children: John, Melina and Andrea; Maria Rosselli, widow of Nello, with their four children: Alberto, Aldo, Sylvia and Paolo.

The Rosselli's fled here from Nazi-invaded France, in 1940. Their children who have attended schools in Italy, France, England and now in America, are the products of varied influences. An elder child reads Dante in the original; a younger child having spent more time in England, recites Shakespeare; still another reads Moliere, while the youngest and most American reads Mark Twain.

Descendants of Martyrs

It is a very closely-knit family. The men are gone, but the cause for which they died is the "leit motif" of the life of the family.

The elder Mrs. Rosselli, tall and stately, silver hair framing her classical face, looks like one of the patrician women who have immortalized in the fine canvasses adorning the Florentine galleries. Signora Amelia is a descendant of an old and revered Jewish family which settled in Italy after fleeing from Spain nearly five hundred years ago. Her late husband, Joseph Rosselli, a concert pianist, came from an equally prominent Spanish Jewish family. Their first son, Aldo, born in Vienna, died in action in the first world war. Through the death of her husband and three sons, Signora Amelia lost her own "private army" which carried on a distinguished tradition of liberalism and democracy amidst wealth, culture and privilege.

Signora Amelia recalls with pride that an uncle of hers sheltered the exiled Italian patriot Guiseppe Mazzini when the latter returned to Italy under an assumed name shortly before his death.

With warm approval coupled with a mother's misgivings, she watched her sons as they challenged the growing

evils of fascism, and stoically stood in the Pere Lachaise Cemetery in Paris as their coffins were lowered into the grave. And now she listens with silent approval as her daughters-in-law teach her grandchildren the value of freedom.

The household calls her "mama." Her heart has long been attuned to tragedy. Her son Carlo, a writer and economist, was the first to challenge Mussolini. His was an active resistance. Nello, his younger brother, was a scholar, delving in history, alien to the affairs of the day. And yet his passive resistance was such as to infuriate the Duce.

Carlo's wife, Marion, is British. She was a student of Romance languages in London, and a Socialist avidly following political currents. She went to Italy to pursue her language studies, and met Carlo at the British Institute at Florence. They were married in 1926. Carlo

was periodically sent to prison and her home was habitually near a jail. She followed her husband on his underground routes and prison journeys, and observes with a sad smile that her children knew only one kind of cradle—the rocking of the railroad coach.

She spent her "honeymoon" on Lepari Island. Carlo was banished there and she went to live with him. They were heavily guarded, but at least she was near him, and here he did not vanish on night errands for the underground. It was from their island that Carlo and a few colleagues escaped in a motorboat, landing in France. Marion Rosselli, with child then, was held as a hostage and was released only after the forceful intervention of the British ambassador.

She left for France where she joined Carlo. Italian liberals from other countries rallied to him. From his own resources he established an extensive underground network which distributed anti-Fascist literature and organized cells in Italy. This propaganda had a double purpose, to arouse the Italian population and to make the world aware of the menace of Fascism. Carlo went to Spain at the outbreak of the Civil

War and mobilized an Italian anti-Fascist brigade.

Mrs. Maria Rosselli, Nello's widow, is petite, dark, distinctly Jewish-looking, descended from an old family in Padua. Marion is a political zealot, while Maria's interest lies in other channels. Impressed by the American school system, and America's hygiene and sanitation program, she looks forward to returning to her homeland, where she would like to experiment in American methods.

All the Rossellis are unanimous on one thing—that the children be permitted to choose any career but politics. Politics has cost them too dearly, although they are proud of their men's' martyrdom. Those women will never forget a beautiful day in June 1937, which turned into a mourners' day for them. It was on that day that Carlo and Nello Rosselli, out for a walk, were shot by French Cagoulards hired by Ciano. Twenty-thousand Parisians bade them farewell, but the world at large failed to heed the warning. Fascism continued on its rampage. Americans now die because the meaning of that shot in June, 1937, was obscure to millions.

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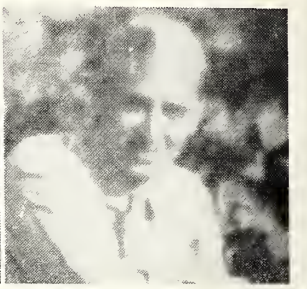
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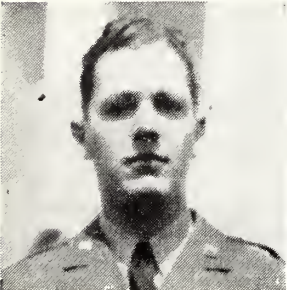
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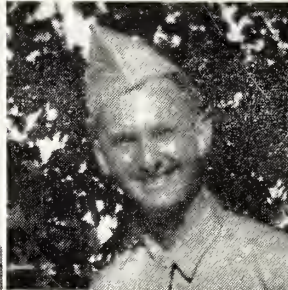
Sgt. Aaron Berry



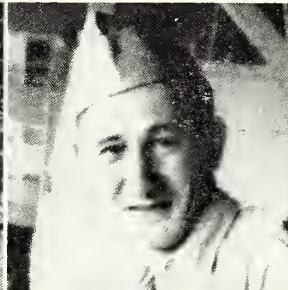
Cpl. Sam Gordon



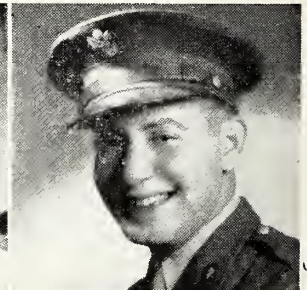
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Cpl. Bernard S. Fleischman



Cpl. James Arazie



Cpl. Robert S. Hoffman

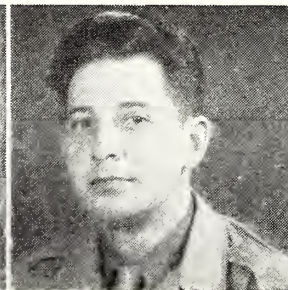
Columbia, S. C., in the Armed Services



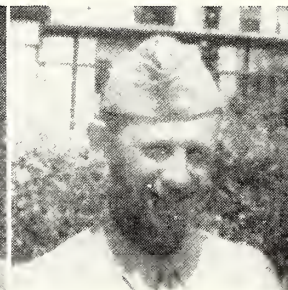
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Cpl. Ralph Landau



Cpl. Hyman Freed



Pfc. Alan J. Reyner



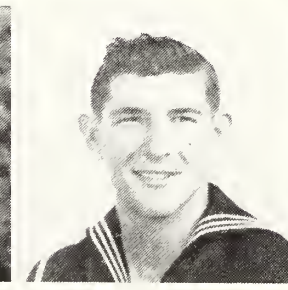
Pfc. Abe Hyman



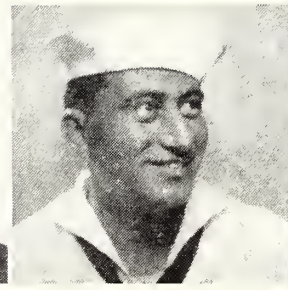
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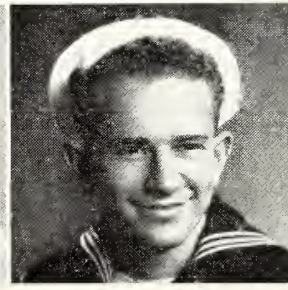
PO 1/e Aaron Kaletski



S 3/e Julius E. Morris



S 1/e Sidney Shapiro



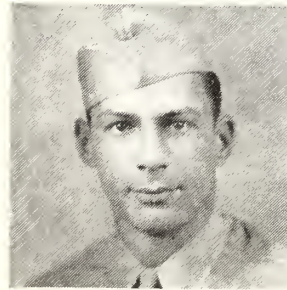
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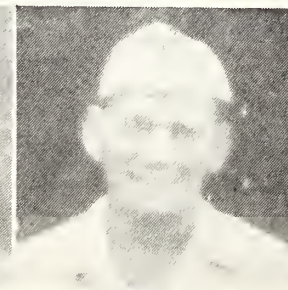
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S 1/e Louis Coplan



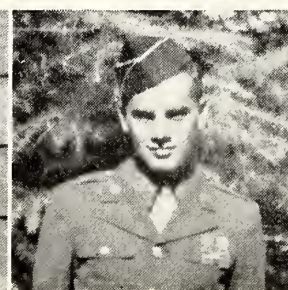
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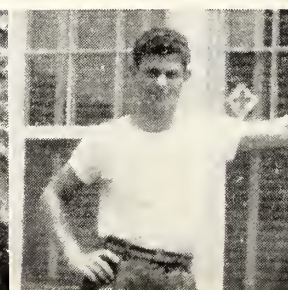
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Pvt. Max Berry



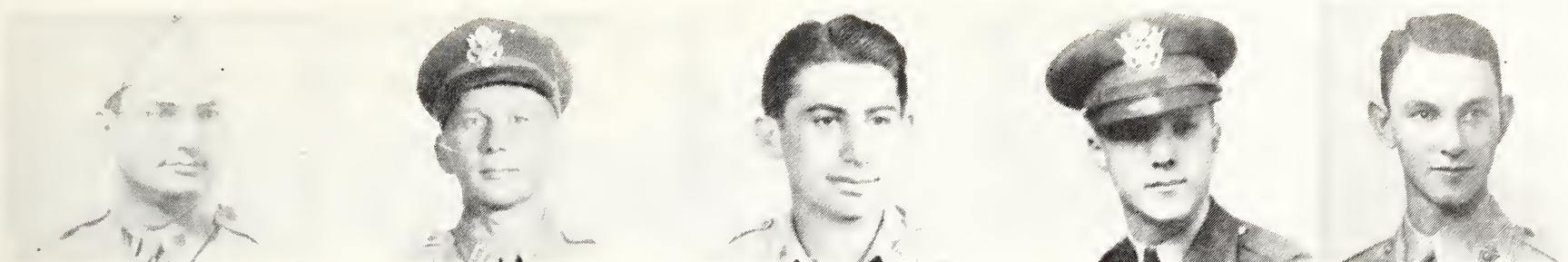
Pvt. Morris Kline



A/S Samuel Tobin



A/S Arnold Rivkin



Chaplain (Capt.) Sidney Ballon

Capt. Paul Gordon

Capt. Louis Citron

Capt. Stanley Morse

Lt. Julian Hennig, Jr.

Jewish Communities in the South

XIV. COLUMBIA, S. C.

This is the fourteenth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte, Wilmington, Asheville, Goldsboro, Durham and Hendersonville, N. C., Greenville, Charleston, and Columbia, S. C., and Columbus, Ga., go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

COLUMBIA is a thriving community with approximately one hundred Jewish families engaged in practically every form of business endeavor, cognizant of its Jewish responsibilities and active in discharging them. Its history is an old and revered one, dating back to the early part of the nineteenth century.

Columbia is a camp town, with a permanent fort here known as Fort Jackson and the Columbia Army Air Base. Many of the armies now fighting in Europe and in the Pacific were activated and trained here. This means that thousands of Jewish soldiers have been at one time or another stationed in Columbia. The Jewish community, through its organizations, has worked with the Jewish Welfare Board to take care of the needs, so far as possible, of the Jewish soldiers. When Fort Jackson was first activated, the J.W.B. had a special building for the Jewish soldiers. But there has been erected a quarter of a million dollar magnifi-



MRS. JULIAN HENNIG

cent U.S.O. building by the Federal Government, and the J.W.B. no longer maintains a separate one for Jewish soldiers. It is a Joint Agency operation which includes the National Travelers' Aid Association, Y.M.C.A. and Y.W.C.A. The directing agency is the Jewish Welfare Board. There is a staff of six, three of whom are Jewish Welfare Board members.

The Director is William Steinberg. Program Directors are Miss Mildred Wiener and Miss Ernestine Cline.

The J.W.B. works with the local Army and Navy Committee, the local Jewish organizations, and the Chaplains at Fort Jackson and Columbia Army Air Base. They provide entertainment for the Jewish soldiers for the week-ends and conduct services Friday night and during the High Holidays. They serve approximately 2,000 Jewish boys a month at the local U.S.O.

There are two Synagogues here—one the Orthodox, The House of Peace, whose Rabbi is David Karesh. Rabbi Karesh has been serving this congrega-

tion for 36 years. The Ladies' Auxiliary to the Synagogue is known as the Daughters of Israel. The organization numbers 101 members; Mrs. Herman Gerson, president.

Chairman of the Board is Meyer Katz, who is also local United Jewish Appeal Chairman. The Board of Directors includes I. Ginsberg, M. Citron, Jules Bank, Jake Freed, Mike Lavisky, and David Rosen.

The Men's Club affiliate, known as the Akiba Club, organized two years ago, has 25 members. Herman Gerson is president.

The Tree of Life Temple, the Reformed Synagogue of Columbia, numbers a membership of approximately 40. Rabbi Sidney Ballon, who is the Rabbi of the Temple, is now away on leave as Army Chaplain serving overseas. (Please Turn to Page 9)

Columbia, S. C., in the Armed Services

We regretfully announce that since these photographs were assembled, Cpl. Jake A. Berry has been killed in action, and T/Sgt. Paul Schwartz has been reported missing in action.

This group of Columbia, S. C., Jewish men and women in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

In addition to those pictured, the following, for whom no photographs were available, are also in service:

Capt. Leroy Strasburger, Capt. Jerome Bihari, Capt. Irving Mayer, Capt. Louis Weinberg, Lt. Bertram H. Perlmutter, Lt. Ernest Scher, Lt. Dave Baker, Lt. Ralph Friedman, Lt. Sol Kohn, Jr., Lt. Arnold Mann, Lt. Alvin Strasburger, Lt. Harry Brill, Lt. (jg) Irving Levkoff, Lt. (jg) Monroe Mayer, Jr., Lt. Jessie Weiner, Ensign Jacob Karesh, S/Sgt. Mitchell Weiner, S/Sgt. Julius Winter, Sgt. Myer Freed, Sgt. Izzy Srilnick, Cpl. Robert H. Burg, Cpl. Raymond Halford, Cpl. Jack Gottlieb, Cpl. Henry Levkoff, Cpl. Daniel Roth, Pfc. Fred Raydin, Pfc. Milton Safran, Pfc. Bernard Kahn, Pfc. Joseph Lavisky, Seaman 1/c Sidney Shapiro, Boot Joe Schway, Pvt. Louis Glaser, Joe Winter, Pvt. David Weiner, Philip Winter, and Pvt. Saul Kahn.

Chaplain (Capt.) Sidney Ballon, son of Mrs. S. Ballon.

Capt. Paul Gordon, son of Mrs. Ida Gordon.

Capt. Louis Citron, son of Mr. and Mrs. Max Citron.

Capt. Stanley Morse, son of Dr. and Mrs. Josiah Morse.

Lt. Julian Hennig, Jr., son of Mr. and Mrs. Julian Hennig.

Lt. Alvin Reyner, son of Mrs. Lillian Reyner.

Lt. Abram Berry, son of Mrs. A. Berry.

Lt. Herschel S. Hymson, son of Mr. and Mrs. C. E. Hymson.

Lt. Julian H. Hymson, son of Mr. and Mrs. C. E. Hymson.

Lt. Lee Baker, son of Mr. and Mrs. Jake Baker.

Lt. Vyvyan Merse, son of Dr. and Mrs. Josiah Morse.

Lt. Isadore Bernstein, son of Mr. and Mrs. Sam Bernstein.

T/Sgt. George M. Gottlieb, son of Mr. and Mrs. John J. Gottlieb.

T/Sgt. Paul Schwartz, son of Mr. and Mrs. Ben Schwartz.

T/Sgt. Louis Berry, son of Mr. and Mrs. Sam Berry.

S/Sgt. Joe B. Berry, son of Mr. and Mrs. Sam Berry.

Sgt. Henry Stern, son of Mr. and Mrs. G. Stern.

Sgt. Aaron Berry, son of Mrs. A. Berry.

Sgt. Melvin Gergel, son of Mr. and Mrs. Joseph Gergel.

Cpl. Sam Gordon, son of Mrs. Ida Gordon.

Cpl. Bernard S. Fleischman, husband of Mrs. Marian Fleischman.

Cpl. James Arazie, son of Mr. and Mrs. Sam Arazie.

Cpl. Robert S. Hoffman, son of Mr. and Mrs. A. J. Hoffman.

Cpl. Jake A. Berry, son of Mr. and Mrs. A. Berry.

Cpl. Ralph Landan, son of Mr. and Mrs. B. B. Goldberg.

Cpl. Hyman Freed, son of Mr. and Mrs. A. Freed.

Pfc. Alan J. Reyner, son of Mr. and Mrs. Charles Reyner.

Pfc. Abe Hyman, son of Mrs. Sarah Hyman.

P. O. 3/c Ruby Raydin, daughter of Mrs. Max Raydin.

P. O. 1/c Aaron Kaletski, son of Mr. and Mrs. Joe Kaletski.

Sea. 3/c Julius E. Morris, son of Mrs. Irma Morris.

Sea. 1/c Sidney Shapiro, husband of Mrs. Elsie Shapiro.

Sea. 1/c Abraham Gordon, son of Mrs. Ida Gordon.

Sea 1/c Freda Baker, daughter of Mrs. C. Baker.

Sea 1/c Louis Coplan, son of Mr. and Mrs. Max Coplan.

Pvt. Samuel Rabin, son of Mrs. J. Rabin.

Pvt. Meyer Jake Berry, son of Mr. and Mrs. Sam Berry.

Pvt. Max Berry, son of Mr. and Mrs. Sam Berry.

Pvt. Morris Kline, son of Mr. and Mrs. Meyer Kline.

A/s Samuel Tobias Morris, son of Mrs. Irma Morris.

A/s Arnold Rivkin, son of Mr. and Mrs. R. Rivkin.



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V-Day Responsibilities

By RABBI JAMES G. HELLER

In this article, the National Chairman of the United Jewish Appeal for Refugees, Overseas Needs and Palestine discusses the problems, duties and obligations that will confront American Jewry on the morrow after the last gun is fired. War emergencies will be replaced with the less dramatic, but no less poignant, peace emergencies, and our handling of them will contribute to the shaping of future security.—THE EDITOR.

THE world is standing on the bridge between war and peace. But happy anticipation of final deliverance from the bloodiest conflict in the history of mankind cannot entirely obliterate the problems of the coming of peace. For today those who build grand illusions with inspiring phrases will find that they must convert those phrases into sturdy scaffolding for the structure of a new world.

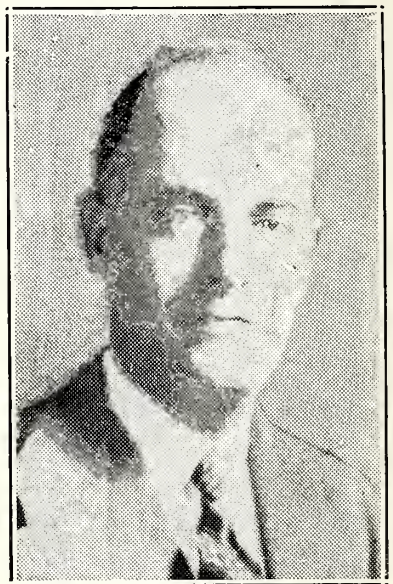
Everywhere we turn we find ourselves confronted with two key words: "conversion" and "reconversion." The two are not interchangeable. For crossing the bridge from war to peace cannot simply mean going back to the status quo ante bellum. Reconversion applies primarily to the economic change-over from a wartime to a peacetime economy. On the industrial and materialistic level we are faced with the task of turning the wheels back. When will automobile company X stop manufacturing plane-parts and return to making the best six-cylinder car in the middle income bracket?

But when we speak of "conversion" we are on a different level. Here we are not concerned with industrial production and national income. On the spiritual and moral level we are not seeking a road back, but a path to the future. We are striving to convert the dynamic spiritualism and idealism born of war to the tasks of peace, of harnessing the powers of united determination and action for the struggle for freedom to the development of a progressive democracy.

The Choice

The Jewish people, standing on the the bridge separating war and peace, faces the choice of reconversion, or

conversion, for the days of peace. It has been on a war footing not merely for five years, but for eleven long and bloody years. For more than a decade its life, its culture, its philosophy have been dictated by desperate flight from death, by fear of wholesale extermination, by wandering and homelessness, by terror and massacre. Life was an accidental by-product of escape. During that period Jewish service and leadership in the United States was



RABBI JAMES G. HELLER

controlled by the seismographic readings of emergencies telescoping into one another with dizzying rapidity. And the American Jewish community developed and extended its following and influence with the spread of this "crisis psychology." From the fringes of assimilation came the bomb-shelter Jews flocking back to the fold for protection from spiritual debacle. It was not a period of idealism or deep spiritualism. It was a period of panic, of unity born of hysteria, of action forged on the anvil of a people's destruction. Now that the storm is blowing over and the Jews of the United States can come out of their shelters, will they return to the periphery in a reconversion to a denial of Jewish affiliation or interest, or will they be linked to the future of Jewish life through a conversion to creative activity?

If the Jews of the United States wish to retain the leadership they achieved in years of strife, the philosophy of destruction will have to be replaced by a positive philosophy of construction. The process of conversion presents a challenge of the greatest magnitude for the days that lie ahead. There are very few Jewish communities left to contest our right to a pre-eminent place in the Jewish

(Please Turn to Page 20)

JEWISH COMMUNITIES

(Continued from Page 7)

There is presently a lay-speaker, Melvin Harris, conducting services. Herbert Spiers is President of the Temple.

The Temple Sunday School, of which Mrs. Julian Hennig is Superintendent, has as its teachers members of both Congregations, and all the Jewish children of Columbia attend.

The Women's Auxiliary of the Temple is the Temple Sisterhood, with national affiliation. Its president is Mrs. Albert Cohen. Its membership numbers 40. Mrs. J. Hennig, Columbia member, is a National Vice-President.

The rather recently organized Men's Club numbers 40 members. Ike Epstein is President. They follow a cultural program at each meeting, followed by a short social.

The National Council of Jewish Juniors is a long and well-established chapter here whose members are energetic young girls. They participate, in addition to their national program, in community affairs, particularly active in Red Cross. Their President is Miss Annalee Berry. They have 30 members.

Organized two years ago, the Junior Hadassah chapter of Columbia is a growing, vital organization. President is Miss Tillie Harris; the membership is 25.

The Zionist Organization in Columbia is known as the Columbia Zionist District, and includes members from many other communities in South Carolina. Ben Arnold is President, and it boasts a membership of 349.

The Young Judean group of Hadassah includes members whose ages range from 10 to 15. Their director, Mrs. Herbert Heiden, is a member of Senior Hadassah. The outgoing President is Carolyn Katz; newly-elected President, Sarah Karesh. This is a lively group of youngsters, showing remarkable interest in Jewish affairs. They have 16 members.

Senior Hadassah, with a membership of 110, represents the largest Jewish women's organization in Columbia, its members coming from both Congregations. The favorable attitude towards Zionism in general is reflected in the steady growth of the Columbia chapter. Mrs. Hyman Rubin is President.

The membership of the local Lodge of B'nai B'rith is 108. Max Citron is President, having taken over the unexpired term of Samuel Rubin, serving in the United States Army. Hyman Rubin, local member, is President of the Fifth District.

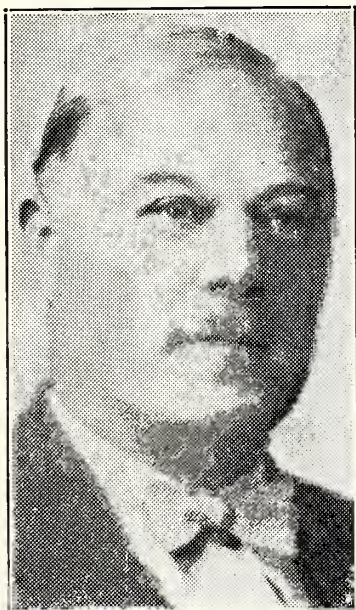
The A.Z.A. group, comprised of young boys between the ages of 14 to 21, has a membership of 20. Milton Kligman is President. Jules Bank, of B'nai B'rith Lodge, is their adviser.

There is an active Hillel group here on the campus of the University of South Carolina.

Columbia numbers in its Jewish community the names of many whose fame goes even beyond the confines of the city.

Among these is Dr. Josiah Morse, the well-known psychologist, listed in "Who's Who." Born in Richmond, Va., in 1879, he married the former Etta Ferguson in 1907, and there are four children.

Dr. Morse is famed as an author and lecturer, and has held professorships in many colleges and universities. He is a fellow of the American Association for the Advancement of Science.



DR. JOSIAH MORSE

and vice-president of the National Consumer's League. He is State Director of the American Red Cross, and in 1940 was chairman of the Southern Region of J.D.C. A member of Phi Beta Kappa, he holds degrees from Richmond College and Clark University.

Dr. Morse currently is a contributor to professional journals, magazines and newspapers on psychological, educational and civic topics. He organized the Columbia Lodge of B'nai B'rith.

Dr. Morse has been professor of philosophy and psychology at the University of South Carolina since 1911, and he holds office in many national and sectional educational organizations.

Mrs. Julian Hennig, outstanding in civic circles, was born in Columbia. She received her education in the College for Women (in Columbia), the

Please Turn to Page 12)

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COLUMBIA, S. C.

The Refugee's Past Determines His View Of The Future

By DR. OSCAR KARBACH

This is the second in a series of three articles by Dr. Oscar Karbach on the refugee's own attitude toward rehabilitation and repatriation. The opinions expressed here are the author's own and in no way reflect those of the Institute of Jewish Affairs of the World Jewish Congress of which he is a member. Each of these articles is an entity in itself and can be read without reference to the others.—THE EDITOR.

IN discussing the attitude of refugees and immigrants with regard to plans for their patriation, it goes without saying that we are only able to establish general trends. But even in New York or London where these groups are articulate through their own organizations and newspapers, and vivid personal contacts exist between them, complete uniformity of opinion is a fiction. Any such uniformity is precluded in the case of the isolated refugee, in Kenya or India, who has no contacts at all with his fellow-countrymen, now refugees.

But traditions, education and experiences in former and happier days and during the great emergency which forced them to flee their homes, continue to stimulate and direct their opinions. Thus a majority of emigrants from the same European state

react identically on many issues. This permits the classification of their opinions according to distinct geographical areas.

Geographic Classification

The first group is comprised of emigrants from countries with old democratic traditions and, by and large, with an irreproachable record as regards the treatment of their Jews in the past. To these countries belong the Western European States, the Netherlands, Belgium, Luxemburg and France. The Scandinavian countries are also to be included, but there are few Jewish emigrants from Norway and Denmark in the great centers of emigration. Those who were fortunate to escape are enjoying the hospitality of Sweden. This group includes also Czechoslovakia, the bulwark of democracy in Central Europe. Now, after the elimination of fascism,



More than 10,000 food and clothing parcels are shipped monthly by the J.D.C., which receives its funds from the U.J.A., to Jewish refugees in Asiatic Russia. Photo shows the packages being prepared for shipment at Teheran.

Belk's

The Store of Values

Columbia, S. C.

Italy, too, is to be included in this group.

The tendency for wholesale repatriation is definite and clear among the emigrants from these countries, who, in the main, even when they have the opportunity in their present places of residence for permanent settlement still regard themselves as "refugees." They have absolute confidence in the honesty and the democratic attitude of any government which may come to power in their native lands, and in the civil servants and the Gentile population in general, once the quislings are liquidated. They are confident that there will be a reconstruction of the past, including the restitution of their rights and property, restoration of their relations with the Gentiles, and a complete revival of the former way of life.

This confident and optimistic outlook explains the relatively small, and at times total lack of interest that these groups have in international guarantees of their future legal and actual status. Although for the first time since emancipation some of these groups have been brought, during the present emergency, to close co-operation with Jews from other countries, it is dubious whether this co-operation will continue. It would be unfortunate should it cease, as it has brought back to the Jewish cause some new and very brilliant men.

The second group of geographic areas under discussion here includes Poland and the Balkan States. The Jewries of these countries formed the very backbone of Jewish life in Europe and constituted a tremendous Jewish reservoir. A tiny percentage of their pre-war Jewish populations succeeded in fleeing, but the majority was trapped by the military events.

Neither desire for repatriation nor faith in the native population are so universal and unconditional among the emigrants from these countries, as among the refugees from the first group. Members of the second group are prone to defer their decision pending postwar political developments in their countries. Their attitudes and decisions depend on the regimes which will be established there. They do not exclude the possibility of an unfavorable and even hostile regime. This group favors — although there is no unanimity on the subject — international guarantees, either in the form of a revival of the old Minorities Treaties, to which all states of this group were signatories, or the more fashionable regional or universal Bill of Rights. These people will continue their co-operation with other Jewries after the "duration." The specific difficulties anticipated for the Jews in these countries, especially in the economic sphere, stimulate discussion on the postwar emigration of the Jews surviving there.

A third group is formed of the numerous emigrants from the German-speaking countries, Germany proper, Austria and Danzig. Here diametrically opposed views exist, engendering dissension and ruling out all co-operation within the groups except within the purely humanitarian—or relief—sphere.

HOLLYWOOD LIFE

By MORT STEIN

GREENEST SPRAYS OF LAUREL: To Harry Revel, songwriter, motion picture producer, bon vivant. Hollywood abounds with Jews who have made impressive contributions to the gigantic, romantic motion picture industry. But Harry Revel is our unwavering choice as the Jewish personality who has made the most important and meritorious contribution to the war effort as a member of cinema galaxy. Many of you know this man by reputation; those of you who do not know him—**SHOULD!**

ACHIEVEMENTS: As a member of the renowned Gordon and Revel songwriting combine, he has composed the melodies for such hits as "Stay as Sweet as You Are," "Did You Ever See a Dream Walking?," "Paris in the Spring," "Love Thy Neighbor," and —jumping up to date—"There's a Love in My Love" and "When There's a Breeze on Lake Louise." Revel is recognized, along with Cole Porter and Jerome Kern, as one of Tin Pan Alley's elite.

BACKGROUND: Born in London, he wrote musical shows in Paris, Berlin, Copenhagen and London until he came to America for the first time in 1931 to write music for the Ziegfeld Follies. Hollywood beckoned and he soon found himself writing the music for Bing Crosby's and Shirley Temple's early pictures.

PORTRAIT: About five feet ten, slightly on the sunny side of middle age, infectious smile, glib tongue, delightful sense of humor, stomach that is trying to get out of hand, a passionate sympathy and interest in the great panorama of humankind.

DISTINCTION: Most men have a hobby. Throughout his adult life, Harry Revel has been a self-effacing benefactor of orphan children. Today, busy as he is, he makes regular visits to three orphanages—Catholic, Jewish and Protestant—all located within the environs of Los Angeles. In a warm-hearted, unpretentious manner, Revel periodically brings cheer into the lives of over a thousand youngsters by playing and singing for them, bringing them toys and clothes, and arranging picnics and special trips.

LITTLE KNOWN FACT: Long before America's entry into the war, indeed, long before the establishment of the USO, Harry, using his own time and money, organized shows which he took out to the training camps. When the USO was formed it was inevitable that he would be appointed official host in charge of furnishing entertainment for the Hollywood Branch. It is small wonder that the Hollywood USO enjoys the distinction of putting on the most lavish shows for servicemen and women of any chapter in the United States.

CITATION: Reluctantly, Revel will show friends a gold plaque he has received from the Army, Navy, and Marines in recognition and appreciation of the hundreds of hours of volunteer service he has given the USO.

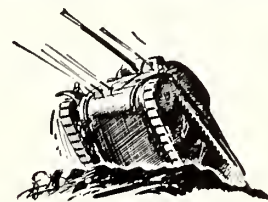
HISTORY: The Hollywood USO started in one small room with no stage. Today, greatly expanded, it takes care of 60,000 servicemen a week. Revel's Sunday afternoon shows are always attended by a capacity crowd of 2,000.

FIRSTS: In his role as official host, Revel has made numerous innovations. He installed the first recording machine (at his own expense) on which servicemen record messages which are sent home for them. Through his efforts, Hollywood USO was the first chapter to put out a newspaper for the boys. He was the first person to give away long distance phone calls as prizes during USO shows.

PURPOSE: He prides himself in the fact that no serviceman or woman who has wandered into the Hollywood USO, lonely, morose, hungry for companionship, has ever left in the same state. Some of the youngsters get very low, but pity is definitely not part of Harry's therapy. "I always kid them out of it somehow and we end up with a good laugh," he says.

RESULT: Revel has an uncanny knack for remembering names. He greets thousands of soldiers, sailors, marines, flyers, WAVES, etc., by their first names—much to their delight. Is it any wonder that he receives over 200 letters a week from wives, sweethearts and mothers in every part of America thanking and blessing him for being so kind to their loved ones? Mail also comes from Canada, England, and Australia from kinsfolk of Allied airmen and seamen. Nobody who comes to the Hollywood USO is allowed to sit and brood. Revel keeps everybody busy—singing, dancing, making records, eating, chatting in groups, talking to the various trained counsellors, or reading in the library.

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PALESTINE -- A STUDY IN ALTERNATIVES

By F. LAWRENCE BABCOCK

The following article is comprised of the excerpts on Palestine from "The Explosive Middle East," a survey by F. Lawrence Babcock, one of its editors, appearing in the September issue of Fortune magazine. Mr. Babcock has just returned from an eight months' investigation of the area.—**THE EDITOR.**

WHILE we are breaching Festung Europa and the inner defenses of Japan, and jacking up the domestic economy against the perils of peace, the problems of the Middle East may not seem to deserve a high priority. Actually they must come now because there is a key decision to be made on Palestine that cannot wait much longer, and that must condition all future choices we may make in the Middle East. Simply stated, it is this: Shall we back continued Jewish immigration into Palestine, as pledged by the platforms of both parties? Or shall we agree to the Arab world's uncompromising opposition to the further expansion of a Jewish national home in a land they regard as their own? Or have we to offer some new alternative to these showdown propositions, including shouldering ourselves a share of the responsibility for Palestine?

The urgency for an answer results from these facts: in 1939 Great Britain, as mandatory for Palestine, published a White Paper declaring a new policy that, among other controversial provisions, fixed March 31 of this year as the deadline for all Jewish immigration into Palestine, unless—

an unlikely possibility—the Arab population agreed to its extension. Up to that day a maximum of 75,000 Jews could be admitted, under conditions specified in the paper. Owing to the war and other reasons, the immigrants that arrived before the deadline fell about 27,000 short of the quota. Whitehall last November, anticipating this, removed the deadline, announcing that the balance of the allotment of 75,000 Jewish immigrants could be filled whenever possible, provided that the immigrants came directly from populations under the Axis.

Deferring A Problem

Today the British hold more than enough Jewish refugees in temporary settlements to fill the remaining White Paper allowance of 27,000 immigrants. But letting them in would bring Whitehall immediately face to face with the critical choice between revising the White Paper policy to let more Jews into Palestine and holding to its 1939 policy. To admit more Jews would sacrifice the goodwill so sedulously cultivated among the Arabs by various means, including the pious backing of pan-Arabism. It might also precipitate

(Please Turn to Page 18)

JEWISH COMMUNITIES

(Continued from Page 9)

University of South Carolina, and Columbia University in New York.

Mrs. Hennig was married in 1920 and has two children, a boy and a girl. She is a member of the following organizations: D.A.R., National Vice-President of the Temple Sisterhood, Chairman of Department of Programs of Temple Sisterhoods, Chairman of the Junior Red Cross of Richland (Please Turn to Page 22)

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TWO NAMES ON LIBERTY SHIPS

By WILLIAM I. BOXERMAN

The following article by William I. Boxerman, executive director of the Jewish Community Council of Jacksonville, Florida, while dealing with today's news, is an interesting contribution to Jewish Americana.—THE EDITOR.

TWO Liberty ships have been launched at Jacksonville, Florida, bearing the names of immigrant Jews. One of these ships bears the name of Morris C. Feinstone, Jewish labor leader who fought for the elimination of the sweatshop; the other, that of David L. Yulee, the first Jew to sit in the United States Senate.

It is an odd turn of events that couples the memory of these two men. Both were born of Orthodox Jewish parents. Both were immigrants. Both came to this country seeking a freer way of life. There, however, the similarity ends. For beyond these characteristics, which they had in common, Feinstone and Yulee were in many respects poles apart. While Feinstone devoted a lifetime of work largely in behalf of his own people, Yulee's endeavors were exclusively in the non-Jewish world. Whereas Feinstone remained actively a Jew, Yulee changed his name from Levy and although he never formally renounced the faith of his fathers, he married a Christian woman, and thereafter displayed no interest in the Jewish group. Furthermore, while Feinstone was the repre-

sentative of the common man, who worked with his hands and was subject to miserable working conditions and racial and religious prejudice, Yulee was a plantation owner, a railroad builder, and one who resisted the abolition of slavery in the United States.

Despite these sharp differences in outlook, each of these personalities in his own way has left a permanent imprint upon American history and it is well that the United States Maritime Commission should do them honor by dedicating Liberty ships to their memories.

Morris C. Feinstone was born in Warsaw, Poland, in 1878, the son of a small manufacturer of cane and umbrella handles. He gained much of his outlook from his early attendance at the Poznansky School, which, in addition to an academic and technical curriculum, imbued its students with an interest in workers' problems.

There followed a period of several years in London, Birmingham, and later in Paris. He studied English and maintained himself as a wood carver, then as an expert in gold and silver

Jewish Chaplains Honored



A plaque bearing in gold the names of six Jewish chaplains who gave their lives in the present World War has been dedicated by the National Jewish Welfare Board in their New York offices. The chaplains are Alexander Goode, Irving Tepper, Louis Werfel, Henry Goody, Samuel D. Hurwitz and Herman L. Rosen.

Above are Chaplains Werfel, Goode, and Tepper. Chaplain Goode was posthumously awarded the Distinguished Service Cross by the United States Government.

inlay. Drawn almost immediately into the trade union movement, from then on he dedicated the rest of his life to the cause of labor.

Rise of a Labor Leader

In 1910 he came to America, the land of promise, where he went to work in a shop manufacturing umbrella and cane handles. The owner was intensely opposed to unionization. After many trials, Feinstone organized an A. F. of

(Please Turn to Page 16)

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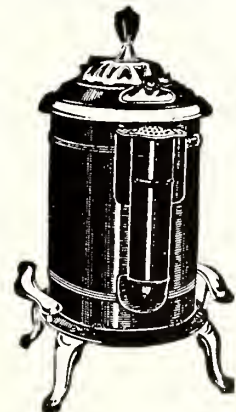
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Alternatives Can Be Fused

By DR. I. N. STEINBERG

The writer of the following article, Dr. I. N. Steinberg, was People's Commissar of Justice in the Soviet Union in 1917-18; he was deposed because of his opposition to the government and since 1923 has been living abroad; has written extensively in Russian, German and Yiddish, and for nearly a decade has devoted himself to the Freeland League for Jewish Settlement in Australia which he founded.—THE EDITOR.

AS the war approaches its end, the problem of finding homes for the displaced Jews and security for the insecure is becoming increasingly urgent. A number of solutions are offered. They are described, too frequently, as alternatives. I believe that the so-called alternatives can be fused.

Of the proposed solutions, there is, firstly, repatriation. Notwithstanding the cruel suffering and the expulsion of the Jews from European countries, substantial numbers of them may desire to go back. True, they will be in no position to renew life as it was or to resume their economic and domestic existence at the point where it was destroyed. They will have to start afresh. Yet there is a great historic meaning in this trend of mind insofar as it strives to reaffirm our indestructible, divine and human, right to live on every spot of God's earth.

Zionism

The duty of American Jewry will be to alleviate the natural hardships of the repatriation process. Jewish organizations in the United States are already preparing for this task. There is the Zionist movement, with millions of our people attached to the idea of building a home on the ancient soil of Israel, of becoming a political nation like the others in the modern world. This longing for a place for themselves is a powerful spiritual stream in Jewish life. No wonder the slogan of a Jewish Commonwealth has captured

the imagination of so many of our people, who are ready to proclaim this aim as the fundamental task of the Jewish people, and to whom Palestine appears as the only land in which the masses of postwar Jewish migrants will find refuge and peace.

There is no doubt that American Jewry will as before lend its mighty support to the upbuilding of Palestine either as a political state or as a land of refuge.

But shall we deny that there are difficulties inherent in both schools of thought—repatriation to Europe and Zionism? How many of our brethren will really want to remain on European soil after the horrible experiences inflicted on them and their children?

As for Palestine, it is the focal point not only of the three major religions, but also of the conflicting interests of the great powers. The Zionist movement will have to go through a political battle in order to insure the Jewish State. This would mean that the numbers of our people able to settle in Eretz Israel may be restricted according to the changing fortune of high politics; these numbers may become proportionately small compared to the needs of Jewish migration after the war.

Freeland League

These reflections are responsible for the appearance of a new movement: the Freeland League for Jewish Territorial Colonization. Without denying

(Please Turn to Page 26)

At Chicago Session of the National Conference for Palestine



Pictured here are (standing, left to right), Bernard A. Rosenzatt, President, Palestine Foundation Fund; Dr. Israel Goldstein, President, Zionist Organization of America; Dr. Bernard Joseph, Legal Adviser, Jewish Agency for Palestine, Jerusalem; (seated, left to right), Dr. Solomon Goldman, Co-Chairman, U.P.A.; Rudolph G. Sonneborn, Chairman, National Council, U.P.A.; Dr. Nahum Goldmann, member of the Executive of Jewish Agency; Mrs. Rebecca Sieff, Chairman, Women's International Zionist Organization, London; Dr. James G. Heller, National Chairman, U.P.A.

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Proselyting Can Only Lead To Disharmony

By DR. SAMUEL NEWMAN

This is the third and concluding letter in a series written by Dr. Samuel Newman, well-known physician and student of Jewish affairs of Danville, Virginia. The letters were addressed to a prominent church leader who is interested in converting Jews to Christianity. Dr. Newman's earlier letters appeared in the May and June, 1944, issues of *The American Jewish Times*.

I HAVE been smarting under the guilt of owing you an answer to two letters. Your letter of June 9th is a fine example of scholarship. We both realize the difficulty of carrying on religious discussions by mail and the hopelessness of moving one from his basic position by that means. Further, I have never seen the necessity of changing the religious views of anyone. Like Hillel of old I can express in a few words an authoritative and traditional view as to the essential nature of Judaism:

Judaism is a way of life designed for those born in its people and religion. It aims to lead its adherents to sanctified conduct and moral practice in every endeavor, in accordance with the principle, "Be ye holy, for I, the Lord your God, am Holy."

Judaism stresses at every moment man's holy duties to God and man's moral conduct with his fellowmen. This two-fold way of conduct for the Jew is especially emphasized in the division of the Ten Commandments

Judaism is specific and outspoken in its belief that the righteous of all na-

tions have a share in the world to come. Any person can attain the highest perfection and bliss which human destiny has in store for him by complying with certain basic universal ethical precepts.

The mission of Israel is peace. It is my conviction that as long as people will believe in "superior races" and "inferior races" there will be no peace. The loyal and devout Jew believes that his faith is best suited to lead him to the highest rung of ethical refinement and achievement and to the loftiest spiritual insights. But there is not one scintilla of belief or suggestion that the adherent of another faith does not possess an equal instrumentality for the achievement of ethical, moral and spiritual perfection.

This Jewish belief constitutes the basis of democracy in the religious sphere. The duties and obligations of



DR. SAMUEL NEWMAN

the Jewish faith devolve upon me by virtue of the fact that I was born a Jew. No conscientions or thinking Jew can recede from this position. This is the basis on which a democratic world order in the religious sphere can be evolved and maintained. The moment any religious system conceives it as its duty to foist its beliefs and views on another group outside its historic milieu and tradition, no matter how noble its intentions and humane its instrumentalities, it is bound to arrogate to itself an element of special position, privilege and superiority which will eventually lead to disharmony and disturbance in the democratic world order.

It is the fashion to stress the organic unity of Christianity and Judaism, to speak of the Judeo-Christian tradition or ethos. It will be more honest, I (Please Turn to Page 17)

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TWO NAMES
 (Continued from Page 13)

L. Union representing some thirty shops—the United Umbrella and Cane Workers Union.

Throwing himself into trade union work with great ardor, he took special interest in the victims of racial and religious prejudice. Organizing workers into trade unions, he initiated an educational program which aimed to integrate the immigrants into American life so that they might reap the full benefits of American citizenship.

In 1915 he became Assistant Secretary of the United Hebrew Trades, a central body consisting of a number of outstanding unions in New York City. Several years later, he became Executive Secretary, a post he held at the time of his death, April 28, 1943. In over twenty-five years of service with the U.H.T., he organized numberless unions among the smaller trades which are so numerous in New York. He built up the United Hebrew Trades to a powerful organization with a membership of 400,000, at least fifty per cent of which, despite the name, is non-Jewish, as a result of the changed composition of the membership of its affiliated unions.

He did not confine his activities to Jewish or immigrant workers. He was a charter member of the Central Trades and Labor Council of the city of New York and was held in high esteem in the councils of the American Federation of Labor. In 1920, the late Samuel Gompers appointed him Secretary of the important Constitution Committee of the Central Trades and Labor Council. In 1930, on behalf of William Green, he went to the World Labor Congress in Berlin, Germany, conveying Mr. Green's greetings. In 1934, he was named a member of the Advisory Committee of the New York State National Recovery Administration Committee, and in 1937 Mayor La Guardia appointed him a member of the Labor Relations Board. He was one of the founders of the National Committee for Labor Palestine and chairman of the Administrative Committee.

Perhaps the best evaluation of Morris Feinstein was that given by a speaker on the occasion of his twentieth anniversary as Executive Secretary of the United Hebrew Trades: "He brought the Jewish trade unions closer than ever to the general trade movement, he helped the immigrant workers to become part of the American economic structure. He made the Americanization of the trade union a personal goal, he gave workers that chance for economic and social freedom that allowed them to keep the cultural side of their national character healthy and productive while at the same time they became Americans in the best sense of the term."

"Alien Jew Delegate"

David L. Yulee was born in 1810 in the West Indies. He was the son of Moses Elias Levy, a native of Morocco who had acquired a fortune in the lumber business. Impressed with the freedom of opportunity which the United States offered, the elder Levy placed David with a friend at Norfolk, Va.,

from 1818 to 1827. Later, David came to Florida, where his father had moved in the meantime and had purchased large plantation holdings which David helped to manage. He finally removed to St. Augustine, where he studied law and was admitted to the bar in 1832.

Mr. Levy entered politics and rose rapidly, being elected clerk of the territorial legislature, then territorial delegate to the U. S. Congress. There he gained attention from the very start. He was known as an able speaker, and his views on most subjects were diametrically opposed to those of John Quincy Adams, the distinguished statesman, who refers to David in his diary as "Levy, the alien Jew Delegate from Florida."

From the very beginning, Levy had his heart set on bringing Florida into the Union and he agitated ceaselessly toward that end. The records show that he was the one man most responsible for Florida's admission to the Union, which took place in February, 1845.

Irony

The year 1845 also marked an important stage in Levy's life. He had fallen in love with the daughter of the ex-governor of Kentucky, who objected to the name Levy. Levy changed his name to David L. Yulee, which, he claimed, was his father's name at a previous period. In the meantime, however, the new state of Florida had named Levy County and Levyville after him, both of which still exist today.

With Levy's change of name, he severed all of his Jewish connections.

First U. S. Senator

Immediately after Florida became a state, Yulee campaigned for and was elected to the United States Senate. He was the first person of Jewish origin to occupy that office. In the Senate, he held one important post after another on important committees,

(Please Turn to Page 26)

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Proselyting Can Only Lead to Disharmony

(Concluded from Page 15)

believe, and will lead to better understanding to recognize the non-Jewish elements which Paul and other Hellenizers introduced into Christianity.

It is not necessary for Jew and Christian to proclaim that they are sharing the same tradition or religion. There are honest, and irreconcilable fundamental differences on the philosophical and academic level. But these differences do not prevent Jew and Christian from sharing in the common endeavor of both faiths to realize the Kingdom of God on this earth. The learned and honest Jew recognizes the basic departure of Christianity from the Jewish tradition. He will never accede to the claim of Christianity that it superceded or supplanted Judaism. No religious or cultural tradition would admit for one moment that at a certain period of time it became sterile and had to hand over the skein of its evolutionary process to a sister religion or culture.

The time is now not only propitious but urgent for Jew and Christian to work together for the solution of the thorny problems that beset our democracy. The fascist serpent is stunned but not yet dead. Military victory alone will not exterminate him. A victory over ourselves, over our base nature, over our animal instincts of hate, is necessary to assure the hope and promise of America. Our Jewish and Christian protestations are not only a matter of church and synagogue assemblies. They must permeate every phase of our national life: economic, civic, political and social. If democracy cannot be made to work in Georgia or South

Carolina it cannot be made to work anywhere. A sensitive ear cannot fail to perceive the hissing sounds of the fascist reptiles in our midst: "After the war we shall put the negro in his place. After the war we shall keep the Jew in his place. Just wait and see what we will do to the labor unions."

One does not have to join the German army or the Japanese army to earn a decoration from Hitler or Hirohito. One does not have to blow up an American war plant. It is easier than that. All one has to do is to prattle about genuine Americans and other kinds of Americans; Protestant Americans and Catholic Americans; natural-born Americans and foreign-born Americans; Anglo-Saxons and Americans of inferior stocks. There is enough of this talk floating around right now to get us fighting among ourselves and to weaken us so much that we will be easy pickings the next time for a Hitler in German or other guise—even if we should win militarily this time.

You and I, as Carolina men, have been nurtured from a spring representative of the best in American culture and liberalism. You and I could devote a thousand lives shoulder to shoulder in common tasks for the preservation and glory of our beloved country.

CO-CHAIRMEN OF ZIONIST EMERGENCY COUNCIL RESIGN

Drs. Stephen S. Wise and Abba Hillel Silver have resigned as co-chairmen of the Zionist Emergency Council in a move that marks dissension within the organization as to strategy pursued in the past and the course to be followed in the future.

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GIVES MONTH'S PAY TO U. J. A.

Radio Mechanic Second Class Meyer Bluestein (above), of Charleston, S. C., has sent a contribution of \$50.00—almost a full month's pay—to the United Jewish Appeal for Refugees, Overseas Needs and Palestine in support of the rescue and reconstruction of Jews in many parts of the world. Navy man Bluestein said that after knocking around from one place to another for almost three years in the U. S. Navy, he had come to the conclusion that whatever American Jews are contributing to the United Jewish Appeal "is not such a great deal since we are the only ones left in this world that are able to take care of our own."

ANNOUNCING A

Prize Story Contest

By the Publishers of THE AMERICAN JEWISH TIMES

In the interest of developing literary talent among the youth of our country, THE AMERICAN JEWISH TIMES will sponsor a Prize Story Contest among school and college students, and members of the armed services.

Prizes Will Be Awarded as Follows:

First Prize . . . a \$50 U. S. War Bond
Second Prize . . . a \$25 U. S. War Bond
Third Prize . . . \$10 in U. S. War Stamps

Following Are Terms of the Contest

The story must be original.

It may be fictional, historical, biographical or otherwise.

It must have a Jewish theme or background.

It must not exceed 1200 words in length.

We reserve the right to publish the winning entries.

Judges will be the Editorial Advisory Board of THE AMERICAN JEWISH TIMES. Their decisions will be final.

Contest ends on March 31, 1945.

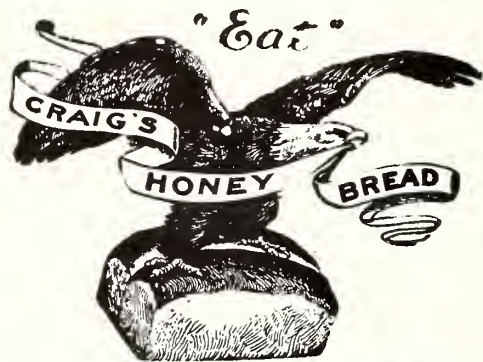
You are eligible to enter the contest if you are enrolled in any college, high, preparatory or elementary school, or are a member of the armed services.

All entries must be typed double-space, on standard 8½ x 11 paper, on one side only; must bear the name and address of the writer, and must be submitted not later than midnight of March 31, 1945.

No manuscripts will be returned, but if used by us will be paid for at standard space rates.

Mail all entries to STORY CONTEST EDITOR, THE AMERICAN JEWISH TIMES
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PALESTINE

(Continued from Page 12)

more trouble among troubled India's 90 million Moslems. But to exclude the Jews at such a time would inflame world opinion in general. Either course would convert the present sporadic violences in Palestine into the bitterest kind of civil war. Regardless of the moralities involved, this is a terrifying choice to make from the standpoint of wartime practicalities.

Under the circumstances Britain should not be criticized too harshly for putting off the evil day of decision, even by the present sleazy, transparent, and almost inhuman expedients for keeping desperate Jews out of Palestine. But the time for that deferment is running out because of the impending liberation of the Balkans. Then there will be many more than 27,000 Jews qualifying for asylum under the terms of the White Paper, and no excuse for denying them will be valid. Obviously Britain cannot act without us. She cannot safely adopt a course on her own responsibility unless she knows that the United States will accept it and not detonate the whole Middle East by reversing it later.

So much for the general over-all background of the Arab world. If the Palestine issue could conveniently be isolated from other Middle East questions and settled on its own merits, it would still be a good conventional dilemma with the usual two horns, each being capable of goring the referee with equal fury. But dilemmas just don't grow like that in the Middle East. There is a whole complex of apparently unrelated choices to be made that are actually, some of them, sovereign to, some of them subsidiary to, the Palestine problem. They should be examined, one by one.

Issue in Lebanon

Meanwhile in Syria, which is a predominantly Moslem country, ambitious Damascus politicians are looking toward a broadening future. Christians are being weeded out of both the Syrian and Lebanese governments and replaced by Moslems. The air is thick with discussions of plans to reconstitute a greater Syria by incorporating into one country the geographically and ethnically related territories of Syria, the Lebanon, Trans-Jordan, and—so insist the Arabs—Palestine. There is quite a lot of force behind this scheme, not the least of which is the existence of arms in Syrian hands variously estimated as high as 250,000 rifles. This is enough fire power to cause the French more trouble than ever.

All of this places the Christian majority in the Lebanon—it is only a bare majority—in a precarious situation. Those who sold their votes to the extremist politicians are unquestionably sorry. These Arabs, whose ancestors fell under the influence of the Crusaders, and who have since then looked to France, on and off, for protection, have never felt secure on their coastal strip. They now think they were better off even under the Turks than under their own elected government.

Supposing Damascus seizes the opportunity one day to go ahead with

plans for a greater Syria, and supposing that this results in a bloody anti-Christian uprising on the coast; then France would have every justification, even obligation, to resume her traditional role as protectress of the faith—protecting also her still very considerable economic interests in those countries. Where would the United States stand? That would depend to a great measure on our decisions on Palestine. If we had appeased the Arabs at the expense of the Zionists, it would be logical to keep hands off the Lebanon, no matter how much United States opinion might be shocked by the massacre of Christians. If, on the other hand, we had followed the platform pledges and sided with the Zionists, thus incurring the enmity of all Arabs anyway, it might then seem consistent to back up France in her difficult military undertaking to maintain the other Western, non-Moslem, foothold in the Arab world.

Palestine Decision Cannot Wait

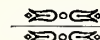
This article does not presume to suggest what our Middle East policy should be. Whatever it is, our decision on Palestine, which cannot wait much longer, must be in conformity with it.

(Please Turn to Page 28)

*"Where Friends
Meet To Eat"*

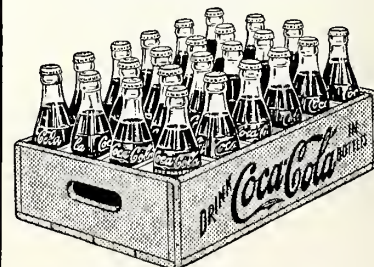
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Germany's Step-Children

By SOLOMON LIPTZIN—A Review

xii + 298 pages; 18 full-page illustrations. Philadelphia: The Jewish Publication Society of America. \$3.

A BOOK about men like Werfel, the Zweigs, Wasserman, Beer-Hofmann, Schnitzler and Toller is certain to arouse the interest of every person who reads. When, in addition, the book deals with a fundamental problem of human culture, it ceases to be merely interesting and becomes important. This is the case with a volume called "Germany's Children," by Solomon Liptzin, just published by The Jewish Publication Society of America. It not only discusses the above-named men, and others, but also offers an exceptionally enlightening discussion of what might nowadays be called cultural totalitarianism.

Cultural duality is by no means a new phenomenon in Jewish history. All diaspora communities, from the days of Moses in Egypt down to our own, have faced the necessity of living in the midst of the cultures of their respective countries while desiring to retain their essential Jewishness. It is obvious that a minority cannot, even if it insists upon it, long stand out against a majority and lead a completely separate existence. It must adjust itself to the culture of the majority and make peace with it. The smaller and more scattered the minority, the sooner the adjustment has to be made. The Jews of Germany during the past 150 years are a case in point. Theirs has been the history of a search for a balance between Germanism and Jewishness. The fate of German Jewry's effort at participation in German culture is, therefore, of surpassing interest to every Jewish diaspora community.

Professor Liptzin presents in this volume a series of essays in literary criticism based on the life and works of the most important German (including Austrian) Jews who made outstanding contributions to the thought and literature of Germany. He analyzes the attitude of these men towards their German environment and towards their Jewish background, and he notes the struggle that went on within them. The result is that the reader obtains a more intimate picture of the personalities involved than generally emerges from a discussion of their purely literary significance.

The people whom Liptzin discusses fall into three groups. There are those who succumbed to German culture so completely as to turn their backs on their Jewishness. In some instances,

they ended by hating everything Jewish and by becoming the forerunners of Nazism. A second group consists of those who, having tried to give themselves to German culture and been spurned, eventually rediscovered their Jewishness, finding in it values for civilization to the expression of which they devoted themselves thereafter. A third, even though small group, succeeded in creating a synthesis of their Jewishness and their Germanism.

Liptzin's book leads one to wonder whether the difficulty was not that German Jewry, like German Christendom, gave a false formulation to the problem



SOLOMON LIPTZIN

of cultural duality. They put the question of cultural adjustment in the spirit of the bargain counter, namely, how much, or how little, of a man's Jewish life must be given up in order to attain integration within the culture of the majority? Their tragedy was that the majority's demands could never be satisfied. Even outright conversion plus vociferous repudiation of one's Jewishness failed to win acceptance in the ranks of the German cultural elite. In one case, that of Otto Weininger, failure led to suicide. Others, who spent a lifetime of devoted labor in the cause of German culture, saw their books burned and they themselves forced into exile. Might they not have spared themselves the heartache which the false formulation of the problem brought upon them by looking at it differently? Spiritual conflict cannot be settled in the manner of the bargain counter. The spiritual world, unlike the physical, does have room for two cultures at the same time. They merge and they fuse and they enable the spirit which is their common home to fly higher than the one which is presumably more lightly laden. German culture, too, has suffered by Germany's making stepchildren of those Jews who contributed to it. Herein, it seems, lies an invaluable lesson for every majority and minority culture. The lesson is, of course, aimed most directly at the Jews who are part of contemporary civilization. No man dare bargain with his soul, and no culture dare ask a man to do so.

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V-DAY RESPONSIBILITIES

(Continued from Page 8)

world of tomorrow. But we shall be judged severely by the survivors of the Nazi holocaust—by the partisans who escaped from the Warsaw ghetto, by the brave soldiers of Jewish Palestine—by the men, women and children who endured indescribable horrors. Those who have crawled out of the forests where they lived like hunted animals for months and years will not be concerned about the nuances or niceties of diplomatic language or decorum. Our actions and our leadership will be scrutinized by men who have come back from the dead.

Unity in Crises

The most crucial aspects of the test of conversion are linked to our activities in behalf of those who will have survived the Nazi bloodbath. In the years following the advent of the Nazi regime the call to save lives was the common denominator which bound all American Jews together. The cry for help from the Jews being herded into concentration camps, driven into no-man's lands, and later deported to the mass execution centers of Poland, united all, even those whose affiliations with Jewish life had long ago been erased, in a determined rescue effort. We were saving our brothers from a burning house and every hand was welcome and needed. Few remained indifferent to appeals which were based on a matter of life or death for millions. It must be said here to the credit of American Jewry that it heeded this S.O.S. with promptness and sincere concern. And the vigor and leadership with which it met the tasks of rescue reflected a genuine and deepfelt unity.

In the months prior to the outbreak of World War II, when the three foremost agencies joined to establish the United Jewish Appeal for Refugees, Overseas Needs and Palestine, this union represented a major development in American Jewish leadership. For it was through this instrumentality that very substantial funds were raised during the most critical years for the vital programs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. What American Jews gave in resources and leadership to the United Jewish Appeal represented in its highest form their common bond and common stake in the race with the Nazi executioners of the Jewish people.

Today we are at the turning point. The crossing of the bridge to peace will not lessen the obligations of the agencies of the United Jewish Appeal. Already their needs have multiplied many fold as a result of the liberation of Nazi-held territory and new opportunities for rescue and reconstruction are being opened up on every side. The defeat of Germany will remove the sword of annihilation that has been hanging over the heads of so many of our fellow-Jews. The race with death is rapidly coming to an end. The era of destruction which awakened so many slumbering Jewish consciences is running its course. Happily the day will soon come, when we shall not have to belabor our emotions with the dan-

ger of death or the ravages of wholesale massacre.

Tasks of Peace

But the tasks of peace will be greater than those of war, for we shall
(Please Turn to Page 30)



Sgt. Marvin Sirius, 22-year-old alumnus of the Ocean Parkway (Brooklyn) Chapter of Aleph Zadik Aleph, B'nai B'rith youth organization, who has returned home after a year as a Nazi prisoner. He was shot down over Hanover in September, 1943. Sirius, who lost an arm in combat, is the first of 44 members of B'nai B'rith, AZA and Hillel captured thus far to be exchanged.

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HOLLYWOOD LIFE

(Concluded from Page 11)

RANDOM NOTES: A bend of the knee to Charles Einfeld, whom we nominate as our distinguished Jew of the week from the Motion Picture industry. Vice-President of Warner Brothers, Einfeld is the acknowledged advertising and promotion genius in the industry, and has been for fifteen years. His exploitation of Warner pictures combines sound newspaper techniques with excellent showmanship. . . . Another Jew who is beginning to make a name for himself is in Hollywood furthering his plan for a motion picture based on a group of historical romances to be found in the life stories of a number of great Americans. His name is Walter Winchell. . . . When you make that trip to Hollywood and "take in" the night spots, don't fail to see the elegant new Garden Room of the Town House, which is undoubtedly one of the most distinctive after-dark retreats in the land. . . . Hollywood is right proud of the fact that one of its artisans has gone into the big leagues. Actress Faye Emerson, who married Colonel Elliott Roosevelt, has now graduated from Ciro's and the Mocambo to the White House!

JOTTINGS: If it happens, you can say that we were the first to predict that Harry James will be the maestro on the new Danny Kaye show which hits the airwaves January 6. This will be one of the most expensive shows in radio, even topping the Benny show, which costs \$18,500 a week. . . . Air time for the choice evening hours is so scarce that Orson Welles is stalled in his effort to get his show back on the air.

PROMISED: Ed Fishman, one of Hollywood's most intelligent and enterprising talent agents, collaborating with Mac Maurado, Hollywood's ace lyricist, has hatched the first all-colored comedy show in the history of radio. The program, which a major advertising agency figures will rank with top half-hour variety shows, will feature such colored favorites as Benny Carter, Mantan Moreland, Lillian Randolph and Butterfly McQueen. Having heard a preview of the new show, we endorse it enthusiastically. It now awaits clearance of time on a national network, and will then bring a delightful note of gaiety into your home each week.

ADDENDA: Director Lew Landers has received an interesting letter from his protegee and fellow-director, Garson Kanin, now serving the army in Paris. Kanin reports that the four great favorites of film-hungry French cinemadicts are Humphrey Bogart, Greer Garson, Betty Hutton and Bob Hope. He observes that the French don't understand one third of what Hutton and Hope say even in translations, but that they find their facial expressions and gestures hilarious.

There is a man in Hollywood who writes a hundred and fifty songs a year but never has one on the sheet music counters. Each week you listen to your favorite variety show, laugh, enjoy clever lyrics, but you rarely concern yourselves with the story behind the story. Gag writers frequently get publicity, but the men who create special songs, skits, and lyrics seldom get talked about. Mac Maurada, radio's ace specialty writer, is a man who deserves a nod. You frequently laugh at humorous skits and songs he creates for such entertainers as Graucho Marx, Edgar Bergen, Ted Lewis, Monte Wooley, Jimmy Durante, Jane Withers and Bob Hope. You laugh heartily at his creations, but to Maurada making you chuckle is a serious business.

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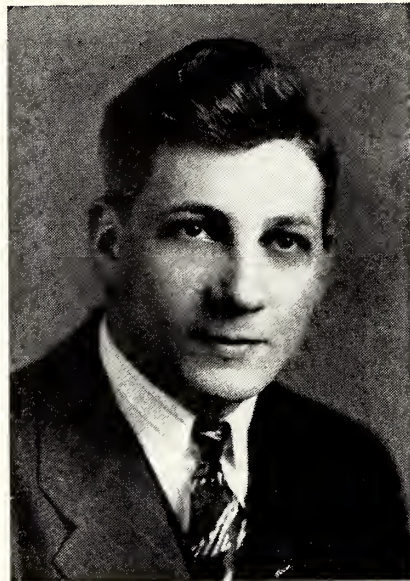
JEWISH COMMUNITIES

(Continued from Page 12)

County and member of the Executive Board, Social Survey Club—a past president, Hadassah, and Superintendent of the Jewish Sunday School for Columbia.

Hyman Rubin is a native South Carolinian and has lived in Columbia since 1924. He attended the Universities of North Carolina and South Carolina, graduating Phi Beta Kappa from the latter. He is presently engaged in the wholesale dry goods business. He is married to the former Rose Rndnick and they have a three-year-old daughter.

Mr. Rubin is a member of the following organizations: Elks, Masonic Lodge, B'nai B'rith, Zionist Organiza-



HYMAN RUBIN

tion, and Columbia Civitan Club. He is State Chairman of the United Jewish Appeal, a delegate from South Carolina to the American Jewish Conference, President of the Fifth District of B'nai B'rith, and is a frequent speaker at Jewish and Christian meetings and gatherings.

Rabbi David Karesh came to Columbia in 1908 and has worked tirelessly since for his Synagogue members as well as the community as a whole. He has been a great force in building up better inter-faith relationship, giving this problem of better understanding between Jew and Christian much of his time and effort. Prior to coming to Columbia he was in Wilmington, North Carolina, for two years.

He was educated in Europe in various outstanding Yeshivas, and is known as a Talmudic scholar. He and Mrs. Karesh have four sons—one in the Navy—and one daughter. He is a member of the following organizations: Masonic, Odd Fellows, Mizrahi, and Zionist Organization.

Professor Coleman Karesh, Professor of Law at the University of South Carolina, is a native South Carolinian. He received his education in Columbia schools and the University of South Carolina.

He is married to the former Anne Weinsel, and they have four daughters.

Professor Karesh is a member of the following organizations: Zionist Organization, B'nai B'rith (past president of

the South Carolina Association of B'nai B'rith Lodges), and the Elks (past Exalted Ruler of the Columbia Lodge).

Max Citron, active in community affairs, has been in Columbia 40 years. He is on the Board of the Directors of the following: Community Chest, Chamber of Commerce, Carolina Orphans Home, and Richland County Anti-T.B. Association. He is also treasurer of Columbia Children's Clinic Board, vice-president of the Board of Waverley-Good Samaritan Hospital, chairman of the local Army-Navy Committee, treasurer of the House of Peace, member of Richland County Price and Rationing Board, acting president (in the absence of Samuel Rubin in the U. S. Army) of the local B'nai B'rith Lodge. Also he is on the Executive Board of Boy Scouts Columbia Chapter. Married to the former Rose Silber, they have two children—a daughter and a son.

The first record of Jews in Columbia was in 1818. In 1823 Mills writes that "the female auxiliary Jew society was formed with the express view to assist in colonizing Jews," which purpose was, however, never carried out.

The Hebrew Benevolent Society, which is still in active operation, dates to 1822 and was formed for the purpose of maintaining a cemetery. Its incorporation papers are dated 1834, so that it has just celebrated a centennial. Among the original members are Levy Pollock, Alexander Marks, Phinias Solomon, Jacob Levin, A. Alexander, Isaac Lyons, Samuel L. Levy, Isaac S. Cohen, Abraham Lipman and Judah Barrett.

The Jewish citizens of Columbia were more than ordinarily prominent, numbering such men as Elias Marks, M. DeLeon, who was intendant of the city, and his sons, David C. DeLeon, the first surgeon general of the Confederate Army, Edwin DeLeon, special envoy appointed by President Davis and later noted author, and the dramatist and novelist, T. C. DeLeon.

The cemetery on Gadsden Street, belonging to the Hebrew Benevolent Society, was originally the gift of the DeLeon family, which was buried in the little enclosure on the outside of the gates. The cemetery on Lower Street is the orthodox burial ground, where a strict observance of all laws of orthodox Judaism is adhered to.

The Jews of Columbia have been lawyers, doctors, merchants, bankers, writers, and have held many civic honors.

Two Jews are recorded as having served the City of Columbia as mayors, Henry Lyons and Mordecai DeLeon.

In days before the Civil War, the Jewish names that we find prominent in all phases of activity were Lyons, Pollocks, Peixotto, Mordecai, Myers, Carr, DeLeon, Wolf, Levy, Marks and Moses.

A touching and very beautiful tribute was paid to Columbia Jews in an issue of the "Phoenix," which, as its name implies, was the newspaper arising from the ashes of the burned Columbia, following the Civil War:

"We have heard from so many sources of the handsome conduct of the Israel-

(Please Turn to Page 23)

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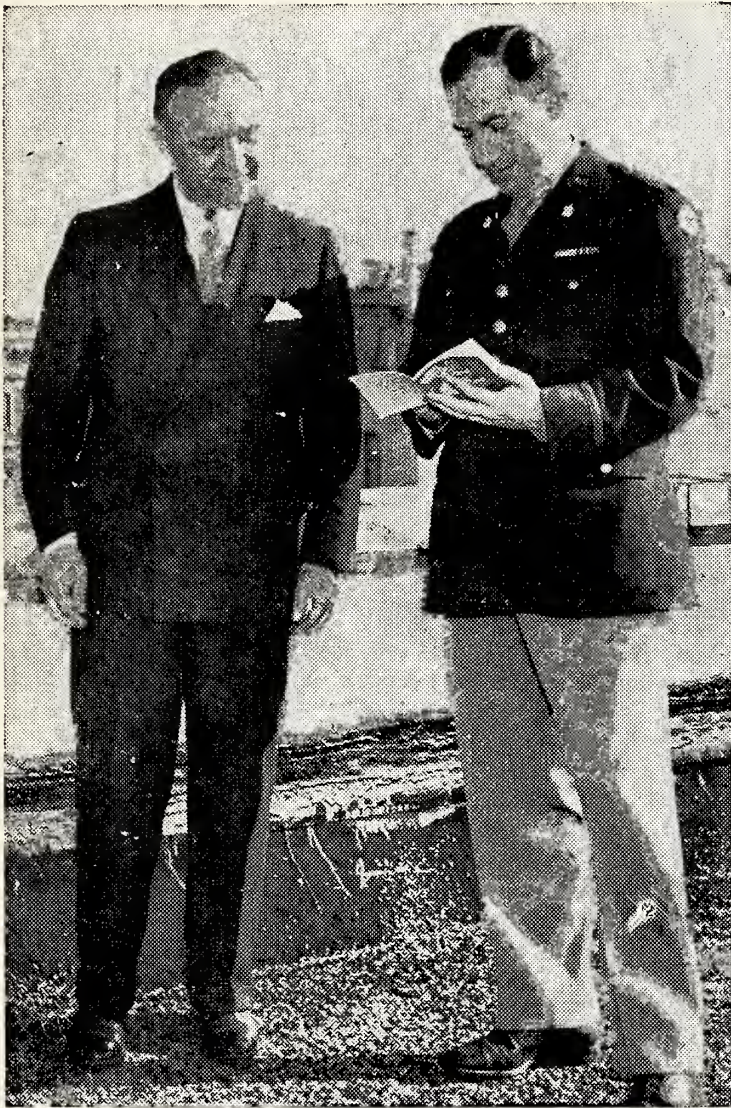
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About to embark on their tour of the Pacific fighting zones on behalf of the National Jewish Welfare Board, Rabbi Philip S. Bernstein, executive director of the Committee on Army and Navy Religious Activities (CANRA) of the JWB, confers in San Francisco, California, with his military aide, Chaplain Aryeh Lev of the Office of the Chief of Chaplains, War Department, Washington, D. C. Rabbi Bernstein and Chaplain Lev will survey conditions of religious welfare and morale of Jewish troops.

JEWISH COMMUNITIES

(Concluded from Page 22)

ites in Columbia and, indeed, the subject is one of such general remark that it demands our public acknowledgment. No people could have been more active

in their efforts to assist the sufferers during the fire, to protect, shelter, and provide for the destitute, the women, and the children flying from the burning houses; none were more earnest in their expostulations with the enemy, none more successful in their efforts to save and succor, and since the fire, since the enemy's departure, none have been more benevolent, more bounteous to the hungry and naked, more charitable in their gifts, more humane in their tenderness and sympathy. We may add, as in proof of this, that the very large donation sent to their brethren in Columbia were frequently given up by the recipients for general distribution. We should remember all these things. Verily, the evil is not without its good. The cloud and storm have their silver linings; the rainbow follows the deluge; and if humanity has received a fearful blow at the hands of the ravager, the Good Samaritan is still bound to come forth, as in days of old, ready with gifts or healing. The comforter takes the sting out of the curse."

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RECRUITS FOR PALESTINE TOIL

(Concluded from Page 4)

While English, with accents ranging from New York and Hoosier to the far west, is still the official language of the Chalutzim, their affection for Hebrew is manifested in the names used around the farm. The kitchen is always "Mitt-bach," the large dining room "Cheder Hachel," the vegetable patches are the "Gan" and the chicken houses the "hut."

I sat down to Friday night supper with the Chalutzim of the Cream Ridge farm. Farm-bred appetites were keen and there was plenty of noisy talk in the "Cheder Hachel," as the electric fan rotated violently. But before eating, the loud "get together" sessions at the tables quieted down. Sabbath candles were lit and a dark-eyed olive-skinned young girl sang the "Kiddush" in a low voice. In the silence that followed, another girl read a poem by the late Saul Chernichovsky. Then the meal began. The tables were long and bare of cloth, but with plenty of food, and the pride of Cream Ridge, their large red tomatoes, a select crop which they sell to the Campbell people.

Last Names Are Forgotten Here

Chalutzim come from all parts of the United States, and some are foreign-born. At my table, Brooklyn and the Bronx were represented along with New Jersey, Detroit, Chicago, Washington, Los Angeles, Byalostok in old Poland, and Palestine. Last names are all but forgotten at the farm. The boys: Al, Myron, Mendy, Benny, Dave and Phil; the girls: Shoshannah, Chanah, Leah, Rose and Lil. "There's a great deal of mutual kidding at the supper table where "Shalom Aleichim" or "Ali Yivneh" or any of a dozen Hebrew pioneer songs will be roared out spontaneously. Some have voices and some don't, but all join in.

Photos on the Mantelpiece

At supper it's time to talk about personal matters. Many of the older girls have husbands in the services, overseas or waiting to be shipped. Of these men, many worked at the farms before induction. Their photographs line the top of the old upright piano in the recreation room. Above the photos hang two small flags, "Old Glory" of the United States, and the blue and white with the six-cornered Star of David. The husband of one of the girls is Aaron Remez, a son of David Remez, Secretary of the Histadruth, Palestine Labor Organization. He has just completed his R.A.F. training in Canada and received his wings. He pilots a Hurricane fighter. They are especially proud of him here. He is the only pilot in the Royal Airforce with "Palestine" embroidered on the shoulder.

After supper on Friday night, the recreation hall and the small veranda music room light up. The old building seems to become a hotel once again—it was that long ago. There are youngsters of 15-17 on these two farms—they are not members of the Hechalutz, but are already prone to the idea and have come out here to experiment at Chalutz living. Their group is called "Camp Avodah" (avodah being the Hebrew for work). They pay \$75 a season for maintenance. They work on the Hechalutz farm, for which they receive

no payment, and on neighboring farms. The earnings from work on outside farms are distributed among the group.

The youngsters are, in their leisure, typical American boys and girls.

Jitterbugging Is in Order

There's a game of darts going on, also a ping-pong game, plenty of noise, and from the phonograph an Xavier Cugat rhumba or a new "jitterbug" dance. The "kids" and older ones find it easy to dance even after a day of weeding or heaving sacks of chicken mash. Somebody will get the "Hora" spirit. The sound of the record will be suddenly smothered. Then in a circle, arm in arm, barfoot on the wide unvarnished floor, the Chalutzim stamp out the varied steps of the traditional dance of Palestine Jews, accompanied by their singing.

Most of the Chalutzim gather under the maple tree in the evening. Sometimes they have a speaker on Palestine or on current Zionist problems which are many and varied. Other times they just talk, relate anecdotes, gossip, rumors, argue U. S. politics, the merits of fertilizers, the dry spell or the movie Naomi saw when she was last in New York.

Under the cool evening sky they seemed happy and carefree. Their work is backbreaking, almost heart-breaking, in the summer heat. They live a good life but a hard one, and it's difficult to imagine American youth, many of them from well-to-do middle class families, and not all from Zionist homes, choosing such a way of life. The question arises, do they get along well? Do they ever complain or wish they were out of it? None of them are compelled to stay, and few, if any, ever want to leave. Dave, a young man in his middle twenties, sun-tanned and with sincere eyes, explained things.

"The work is pretty hard, but all of us thought it over carefully before we joined. We knew what to expect, and the spirit of the movement helped us over the rougher spots, but enthusiasm alone isn't enough. It takes will. Sometimes one of us might get tired and gripe, but group pressure, or a quiet personal talk with older members, sets him straight. We have no punishment system. We have no goldbricks. We're here to learn, but with us it's no longer an experiment. It's Palestine and our way of life."

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Story of a Children's Village

IN the Carmel Hills of Samaria, in Northern Palestine, some 300 children constitute the citizenry of a village, which is one of the most unique experiments in self-government, productivity and social relationships. These children are the third generation to live and work in this community; their predecessors have gone out into the world of men and affairs leaving the foundations stronger with the efforts of their hands; and its spirit richer with the echo of their song and the glow of their well-being.

To this Children's Village of Meier Shfeyah, have come the orphans and maladjusted, the victims of broken homes and sick parents, youngsters who were never children and children who were never young, boys and girls whose fancies lead to waywardness and some whose talents did not find sympathy at home. In recent years the Meier Shfeyah family has taken on other types: boys and girls from Europe whose normal lives had been blasted by Nazi atrocities, who through miracles and the goodwill of neighbors, have remained alive while their parents and older brothers and sisters have either been deported to the death chambers of Poland, or been killed as hostages, or have hidden in cellars and woods and been ravaged by disease.

So now, Meier Shfeyah has about as picturesque and variegated a population as can be imagined: Blond-haired and blue-eyed children from Germany and Austria; pale-faced, dark-eyed youngsters from Poland and Rumania; Tawny and willowy little figures from North Africa and Yemen; and of course the "Sabras" (cactus), as native Palestinian children are called.

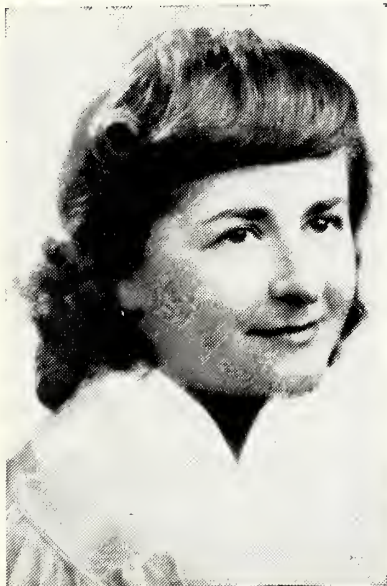
These children are the wards of American young women. Across the continents and seas, 15,000 members of Junior Hadassah, the Young Women's Zionist Organization of America, think and speak of these children with the love and solicitude of older sisters. For their community, Meier Shfeyah, is Junior Hadassah's special corner in Palestine. This Children's Village is Junior Hadassah's special gift to Palestine and is the sacred trust of the young Americans.

It is twenty years now since Junior Hadassah acquired Meier Shfeyah from The Palestine Orphan Committee. This anniversary made one of the few festive notes in the 21st National Convention of the organization in Atlantic City, from November 23 to 25, which was a strictly war and business convention. Some members have visited Shfeyah, but even the thousands who have not

feel the Children's Village so closely at heart and in the imagination that their discussion of the place and its inhabitants smacks of utmost intimacy and constant devotion. They read eagerly the frequent reports about the children. They pore lovingly over recent photographs showing new faces or a renovated roof or a new flower patch.

Any innovation in the education or training of the children is carefully studied.

While there may be all sorts of compromises in the adjustment of the adult to the new life in Palestine, the attitude to the child is much more exacting. His life is in the hands of the grown-ups.



MISS NAOMI CHERTOFF
Re-elected President Junior Hadassah

and it is therefore most important that the educational, health and recreation programs be of such nature and character as to contain the therapeutic and rehabilitation qualities necessary to remove from his soul whatever wounds and blemishes may lodge there because of his tragic past or unhealthy home environment. And then, these children must be prepared for a life of utility and productivity in the country where Jewish hands build the roads, plant the trees, construct the homes, set up and operate the wheels of industry, tap the natural resources and bring water and electricity to desert land—and all this against the background of a highly civilized, progressive, social and cultural order. Meier Shfeyah is Jewish Palestine in miniature. The citizens of Meier Shfeyah are a composite of the Yishuv.

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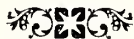
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ALTERNATIVES CAN BE FUSED

(Concluded from Page 14)

the historic importance of the two other schools of thought, it stresses the necessity of supplementation. It puts the simple question: where is the refuge for Jewish wanderers who want to leave Europe and cannot or do not want to go to Palestine? Shall they start their wanderings after the old pattern — setting out on their own initiative, subjects of charity, chaotically spreading out to all corners of the world, thinning out the priceless fabric of the Jewish spirit, or should some plan be brought into their migration?

The reply of the Freeland League, which was established in London in 1936, is a program of large scale colonization in some unoccupied territory overseas. The Freeland League believes that planless individual migration (infiltration) is detrimental to the Jewish future, but, on the other hand, does not aspire to a political colonization aiming at Jewish statehood. The League wants a colonization of our masses in an undeveloped region on a non-political basis. The pioneers and colonists would become citizens of the country of their adoption; yet they would develop their community in the spirit of Judaism and in accordance with the best Jewish traditions.

After thorough consideration, the League decided in 1928 to try to secure such a Jewish settlement in Australia; more exactly, in the East Kimberley province of Western Australia. (Since then the project has become known as the "Kimberley Project.") A strong committee of leading British Jews, including Sir Robert Waley Cohen, Lt. Col. Stanley Cohen, Sir Charles Seligman, Philip Emanuel, the Hon. Mrs. Franklin, Charles Sebag-Montefiore, was established and negotiations with Australian representatives were begun.

Kimberley Plan

The Kimberley area was chosen because it appeared to fulfill the four conditions set up by the League as essential to a free Jewish settlement. The area in view occupies about seven million acres (about 10,900 square miles) of land good for pastoral and agricultural cultivation, big enough to absorb large numbers of immigrants. It has a good year-round climate and a sufficiency of water. It is almost un-

populated, so that there is no danger of friction with a native population. The government of the country is democratic and there is little trace of anti-Semitism in the population.

The colonization itself is to be along modern scientific lines, tested successfully in Palestine and other places. The greater part of the pioneering work should be accomplished cooperatively.

The economy, if replanned, should be a mixed one, agro-industrial: the settlers should have before them a choice of occupations. Simultaneously with the development of the primary economy, (pastoral work, tropical agriculture, gardening, dairy) the basis should be laid for secondary industries, with the industrial utilization of the crops taking first place.

Report on Australia

With this in mind, the writer spent four years, 1939-43, in Australia on a mission for the Freeland League involving investigation, propaganda and negotiations. The results were very satisfactory. In August, 1939, the State Government of Western Australia where the Kimberley region is situated gave its official approval to the project. Public opinion in all states of Australia has approved it.

Pro-Kimberley Committees were formed in Perth, Melbourne and Sydney, including bishops, judges, chancellors of universities, labor leaders and industrialists. Most encouraging has been the attitude of the Trade Unions of Australia, which constitute a decisive factor in the country's policies.

The development of war and the Japanese threat to Australia have kept the Federal Government from deciding on the Jewish project. Emerging from the war as an economically expanding power, growing in political significance, Australia will need a population of at least twenty millions, instead of its present seven millions. As one of their thinkers has put it: "Israel's extremity is Australia's opportunity."

Nevertheless, it would be wrong to assume that the Kimberley project will develop automatically. It requires a definite effort on the part of Jewry and the Jewish people in this country particularly. Solid support of it by

the Jews and non-Jews of America will be instrumental in bringing about an affirmative decision by the Australian Federal Government.

The whole Jewish life after the war will present itself as a world-wide scene of migration and wandering. Our people will be on the move, whether they will strive to go back to Europe or stream to Palestine or try to migrate to Australia. One idea will dominate the minds of all responsible Jewish bodies: colonization. Let us then keep in our minds all these movements of a distressed people as parts of one comprehensive program of rescue.

CONSERVATIVE GROUP ORGANIZES IN GREENSBORO, N. C.

Papers of incorporation have been filed in Raleigh, N. C., for the Greensboro Conservative Hebrew Congregation. The incorporators are Max Zager, I. M. Karesh and Charles Cohen, all of Greensboro. A building fund has been started looking toward the erection of a new house of worship when wartime building restrictions are lifted.

BEN ROSEN PASSES

Ben Rosen, executive director of the American Association for Jewish Education, died in New York at the age of 50.

TWO NAMES

(Concluded from Page 16)

advocating cheap ocean postage, the use of iron vessels in navigation and other measures with such ability that one contemporary chronicler reported him as having "energy and zeal which commanded unusual success."

When Yulee's term of office expired in 1851 he was defeated for re-election in a contest so close that it was involved in court litigation for a long time. In 1855 he was re-elected to the Senate and served until 1861, when he resigned because of Florida's secession. In the intervening four years, he devoted all of his energies to developing Florida and to planning a railroad system that would serve the entire state.

As early as 1848 Yulee had foreseen that a conflict between the North and the South over the question of slavery was inevitable. In 1861 he made the speech in the Senate announcing Florida's withdrawal from the Union.

He returned to Fernandina, Florida. Although he played no active role in the Civil War, he carried on correspondence with Jefferson Davis and others throughout the struggle. After the South surrendered, he was on his way to Washington with a petition for the re-instatement of Florida into the Union when he was captured by Union troops and kept a prisoner for an entire year.

Once more he returned to Fernandina. The rest of his years were devoted to building up Florida's railroad system which had been ruined by the war. In 1880, he retired to Washington, where he died in 1886, and was buried in Georgetown Cemetery.

In Jewish history Yulee is important simply because he was the first one of Jewish origin to achieve a seat in the United States Senate. In American history, Yulee remains prominently identified as the framer of Florida's State Constitution and as the man who planned the Florida railroad system which today plays so important a role in the commerce of that state.

The Roving Doughboy

The following verse by Sgt. Fred L. Bernstein, overseas, son of Mr. and Mrs. Manning Bernstein of Charleston, S. C., first appeared in "The Star of David," weekly publication of the Charleston J.W.B.—THE EDITOR.

When war broke out in '41
 Uncle Sam called his every son;
 He started the wheels of progress rolling,
 Then "Johnny Doughboy" started bowling.
 First came Africa with sweat and blood,
 "G. I. Joe" had started the flood;
 He hit them low and he hit them hard,
 The hand he held had every card.
 Through the sand and through the heat
 He'd started on his mighty feat;

The road was rough and tough to make,
 But the Axis wall began to break.
 Across the sea to the Axis boot
 The "Doughboy" started his horn to
 toot;
 Up the mountains spattered with blood
 "G. I. Joe" trudged through the mud.
 Then into France came the second wave,
 The Atlantic wall began to cave;
 Through city and field our troops soon
 moved;
 The might of the "Doughboy" had oft
 been proved.
 Through Belgium and Holland they
 quickly sped;
 The skin of the Axis was almost shed;
 Then onto Germany with power and
 might,
 The end was close—Victory in sight.
 But we won't stop with thoughts alone,
 We'll fight on through to the final zone;
 It may cause tears before we win,
 But the Stars and Stripes will fly in
 Berlin.
 Then on the boat and over the foam
 Onto that land we call our home;
 Liberty's torch will guide the way
 Back to the land of the U. S. A.

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GUSTAV DANIEL ARNOLD

A veteran of the Solomon Island campaign, Gustav Daniel Arnold has returned to his home in Columbia, S. C. He is a nephew of Ben Arnold of the Ginsberg Arnold Company and is associated with that firm.

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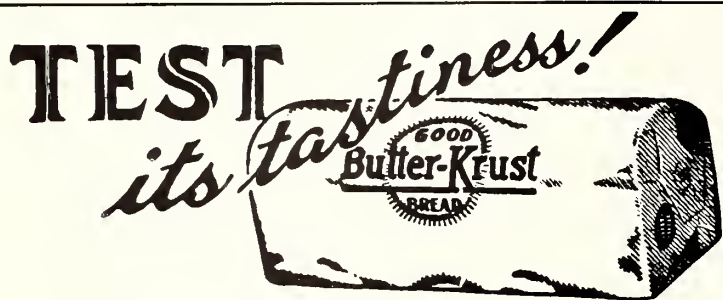
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Did You Ever See a Happier Soldier?



Sgt. Joseph Flink, a refugee who was rendered assistance by N.R.S., did not know that his parents, from whom he hadn't heard in many years, had been brought to the Emergency Refugee Shelter at Fort Ontario until he saw their names in a list published by N.R.S., which derives its funds from U.J.A. The result was this picture of a happy reunion.

PALESTINE

(Concluded from Page 18)

Should we decide in favor of the Arabs, in the sense of supporting the stoppage of Jewish immigration, we would be delaying, at least, the explosion of troubles elsewhere in the Middle East, although we could expect conflict in Palestine anyway. We might then continue the appeasement of Arabs generally, and continue also in the post-war period our share of the work at which the M.E.S.C. has made so promising a start, gradually raising the economic well-being of the area by promoting internal trade and the pooling of information. That would seem the most immediately expedient course. But it would not in the long pull guarantee perpetual stability in the Middle East, nor secure our interests forever against the perils of antiforeignism. This is too deep-rooted to be cured in a short time by piety and goodwill. Its roots are the poverty and ignorance and the feudal system that perpetuates them. These will respond, if at all, only to a very long, slow, hard cure.

The other choice would be to throw overboard the idea that we must do nothing that will displease the Arabs, i.e., the Arab leaders. It would assume that the Atlantic Charter right of people to live under governments of their own choice does not imply the right of corrupt and feudal governments to rule in perpetuity, especially if that rule jeopardizes both our legitimate interests and the security of religious and racial minorities. It would mean that we would probably stay in the Middle East, protecting our position with both force and money, perhaps hastening its regeneration in spite of itself, creating new productive capacities that will benefit the fellahen, and possibly helping to establish a modern agricultural-industrial commonwealth in Palestine. That course would be the holder of the two. It means assuming heavy responsibilities, including perhaps the first post-war policing job for American troops.

It means risking the charge of imperialism and assuming "the white man's burden." Whichever road we take must be chosen with firm decision, and without any illusions that by avoiding the issue we can enjoy the good things along both roads and escape the dangers of each.

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MISS RUTH ALICE GOLDBERG

Class Bernard Natkin, son of Mr. and Mrs. Abe Natkin, Roanoke, Virginia. Private Natkin is stationed overseas with the Infantry.

GREENSBORO, N. C.

B'nai B'rith Elects

The Sidney J. Stern Lodge, B'nai B'rith, held its annual election of officers Monday evening, December 11, at the Soldiers' Lounge of the Temple Emanuel in Greensboro. The guest speaker was Rabbi Frank Rosenthal of Winston-Salem.

Following are the officers elected. They will be installed at a meeting to be held Monday evening, January 8.

President, Cyril Jacobs; vice-president, Chester A. Brown; secretary, Sam Goldman; treasurer, David Cooper; warden, Max Sands; and guardian, Harry Chandgie.

PILOT MOUNTAIN, N. C.

Memorial to Jack Savage

Memorial services in memory of Jack Savage of Pilot Mountain, who lost his life in the battle of the Philippine Sea, were held at the school auditorium on Sunday, December 10. Rabbi Frank Rosenthal of Winston-Salem conducted the services, in conjunction with Rev. Dennis M. Larkins, of Knightdale Baptist Church, a close friend of Mr. Savage.

CHARLOTTE, N. C.

Notes From Temple Agudath Achim

The Sisterhood sponsored the Chanukah party for the pupils of the Hebrew

and Sunday schools on Sunday, December 17. Mrs. I. Ashendorf and Mrs. M. Speizman, co-chairmen, served ice cream, cakes and candies to all the children.

Lieutenant and Mrs. Frank Shuster are being congratulated on the occasion of their son's Bar Mitzvah. On Friday evening, December 22, Morton chanted the traditional Kiddush and delivered a Sermonette. Saturday morning he recited the Berachos and chanted the Haftorah.

The Zionist mass meeting held Wednesday, December 20, was a huge success. Mrs. Harry Melstner, Miss Frances Abrams brought vital messages from Senior and Junior Hadassah. Everyone enjoyed the inspirational words of the speaker, Chaplain Isidore Breslau. Mr. Joe Goldstein, president of the district, and Mr. Arthur Goodman are to be complimented for the fine program they arranged.

Hostesses at the Friday night Oneg Shabbat December 15 were Mrs. Rafe Malever and Mrs. Nathan Levy.

Mrs. Hyman Polier, Ways and Means Chairman, and her committee, consisting of Mrs. Sidney Levin, Mrs. Harry Chaffer, Mrs. Nathan Levy, Mrs. Al Smith, Mrs. T. I. Sinkoe did a grand job in the raffling off of three war bonds donated by Mrs. J. Goldstein and Mrs. Irving Frankel.

Ben Jaffa has donated to the Sunday school and Hebrew school supplies for the year.

CHARLESTON, S. C.

Miss Corinne Nathan, one of Charleston's oldest residents, died at her residence, 298 Meeting street. Miss Nathan was a native of Charleston, a daughter of M. H. Nathan and Mrs. Leah Peixotto Nathan. She was 80 years old. Surviving are several nieces and nephews, including Herbert H. Nathan and Clarence Nathan, both of Charleston.

THREE JEWISH SCIENTISTS WIN NOBEL PRIZES

Three Jewish scientists, two of them residing in the United States, have been awarded the Nobel Prize in recognition of their contribution to science. The three are:

Dr. Isidore Isaac Rabi, of Columbia University, who has given the 1944 physics award for his research in the resonance method of registering the magnetic moments of atomic particles.

Dr. Otto Stern, a refugee from Germany now with the Carnegie Institute of Technology in Pittsburgh, who was awarded the 1943 physics prize for development of the molecular ray method of detecting the magnetic momentum of protons.

Prof. George Hevesy, of Stockholm, who was awarded the 1943 prize for chemistry, in recognition of his work in the use of isotopes as indicators in studying chemical processes.

The Minister of Sweden awarded the prizes on December 10, the anniversary of Alfred Nobel's death, at a reception and luncheon in New York held by the American-Scandinavian Foundation.

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V-DAY RESPONSIBILITIES

(Concluded from Page 20)

be called upon to rebuild what was ruthlessly and systematically torn down in almost every corner of Europe.

In wartime, distress and need were widespread. But the ruthlessness of the enemy, and the wide range of military operations created barriers which made it difficult for us to reach many who required our help. Today those barriers have been broken down. Those who have been liberated are free to receive our help and we are free to extend it.

Before we can fully comprehend the immensity of the tasks of rehabilitation and reconstruction, we must refresh our memories and examine the record of the line of attack, which the Nazis followed in their relentless and systematic effort to isolate the Jews from every form of economic, civic, and cultural life in Europe. We must not at any time underestimate the dangers which confront European Jewry as a result of the hatred and suspicion inculcated in the populations under Nazi domination, which will not be erased with the coming of peace. The anti-Jewish weapons forged in the Nazi arsenal of hate cannot be scrapped by any peremptory order of disarmament. The position of many Jews in Europe is very much that of the men and women who have been driven out of their homes by the eruption of a great volcano.

When we speak of the restoration of the Jews of Europe, we must do so not in any superficial sense, but we must do so with a realistic understanding that in many lands not only the structure of Jewish life, but its foundations have been seriously damaged. We are not only confronted with the problems of racial prejudice, but with its economic manifestations, and these greatly intensify the gravity of the post-war situation. In the post-Hitler period, we will not face emergencies involving a threat of violent death to Jews in various parts of Europe. Nevertheless, the era of crisis will not be at an end, for our work of rehabilitation will have to be carried on in an atmosphere charged with the explosive elements of prejudices fostered over a period of many years. Any efforts to restore the Jewish communities of Europe will have to be based upon the paramount concern for the future safety and security of those communities which will not be entirely guaranteed by legislation, but which will depend upon the solution of the economic problems in those countries.

Premience of Palestine

This is one of the fundamental reasons why the Jewish homeland in Palestine must occupy a preeminent place in the pattern of post-war restoration. Those who cannot return or do not wish to return to live on the rim of a smoldering volcano will have to be given a new home. In times of war the need for havens was uppermost in our minds. In times of peace, we cannot any longer think in terms of havens which are of a transitory character. We must think of a home—we must think in terms of permanence. If the many thousands who cannot be restored to normal life in Europe are to

have an opportunity to begin life anew, to share in the benefits of a world of peace and freedom, the Jewish homeland in Palestine must be open to them.

The opportunities for maximum immigration must be fully developed through the acquisition of new land, the establishment of new agricultural settlements, and the expansion of industry. American Jews will be required to give Palestine the financial support which it needs to speed the transition from war to peace, in order to enable it to receive the large numbers of Jews who look to the Jewish homeland for redemption and new life. The fact that Palestine has absorbed more than 300,000 Jewish refugees in the eleven years of Nazi attack, the fact that in all critical emergencies Palestine has been the major center of refuge for Jews escaping from death, is of itself dramatic testimony of its capacity to make a major contribution to the solution of the post-war Jewish problem.

In the immediate future, American Jews will be faced with shrinking needs in the emergencies such as have occurred in the past decade, and with expanding needs in the field of rebuilding and rehabilitation. There may be less drama in the act of giving a man a home than in the act of snatching him from the clutches of the executioner. Yet, if we are determined that our fellow-Jews shall never again be subjected to mass destruction and oppression, we must go forward with a program of rehabilitative aid of sufficient scope not only to assure their survival, but to give them the opportunities for regaining their dignity and their freedom. What we undertake to do and what we accomplish in the months to come may in great measure decide the fate of the Jewish people. We must not permit those who have survived the holocaust to lose faith in us, to be denied the fruits of victory which they have earned by long and bitter years of sacrifice and suffering.

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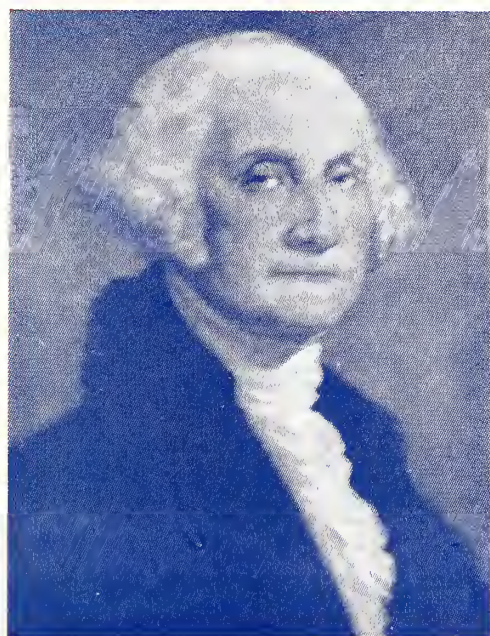


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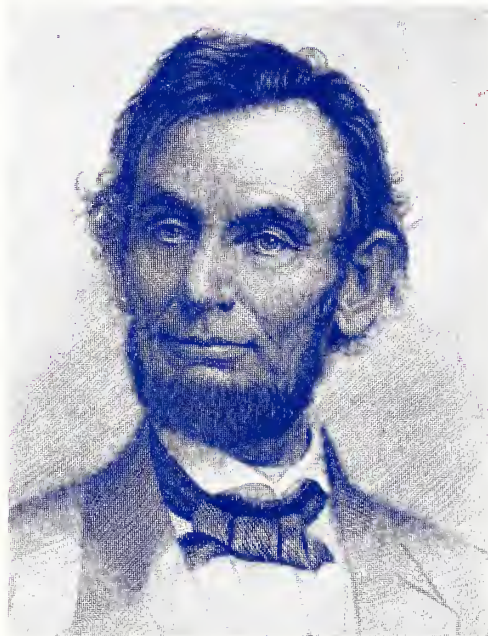
The American JEWISH TIMES

Two Great Americans



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ABRAHAM LINCOLN

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Brotherhood Week . . . February 18-25

It is a solemn duty for us who live and work in the United States to keep our country free of prejudice and bigotry so that when our fighting men return they may find us living by the freedom for which they are ready to give the full measure of devotion.

Franklin D. Roosevelt

February - 1945

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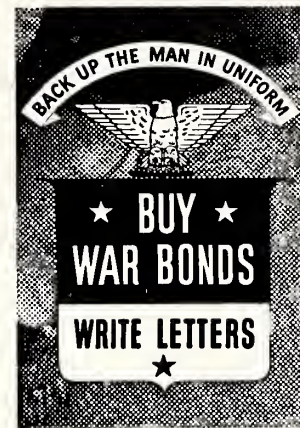
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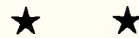
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CHARLOTTE, N. C.

The American Jewish Times

VOLUME 10

FEBRUARY, 1945

NUMBER 6

EDITORIALS

CHESTER A. BROWN, Editor

Brotherhood Week

With peace, at least on one front, a reasonable possibility in 1945, the observance of Brotherhood Week, February 18th to 25th, will take on added significance. As time goes on more and more of the men and women who have been fighting Democracy's battle will be returned to civilian life. With this will come added opportunities to learn whether the principles inherent in the Brotherhood movement will be mere pleasant phrases, or be put into actual practice.

Brotherhood Week was initiated twelve years ago by the National Conference of Christians and Jews. Its purpose was thus defined: "Believing in a spiritual interpretation of the universe and deriving its inspiration therefrom, the National Conference exists to promote justice, amity, understanding and cooperation among Protestants, Catholics and Jews in the United States, and to analyze, moderate and finally eliminate intergroup prejudices which disfigure and distort religious, business, social and political relations, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships."

This unquestionably is a noble sentiment; yet we who thrilled at the Atlantic Charter, only to learn later that it was projected as an "Ideal" rather than a practical working instrument, can be pardoned if we express the hope that the word "finally" in the above declaration, will not be too indefinite.

The challenge will be even greater post-war, because history has proven that the period of adjustment is fraught with the more than unusual tensions that frequently result in suspicion and bigotry. So, let us observe Brotherhood Week, not with the thought that it is just one week in which the aims of its founders will be put into practice, to the exclusion of the remaining fifty-one, but rather with the hope that the week's focussing of attention on its praiseworthy objective will mean a whole year of observance.

A Fair Presentation

Reader's Scope, a newcomer in the field of pocket-size digest magazines, has in its December issue an article entitled "Another Report on Palestine." The article is a symposium of views from four individuals in the public eye, all of them non-Jews. They are Dr. Daniel L. Marsh, President of Boston University and Chairman of the Executive Council of the American-Palestine Committee; United States Senator from New York, Robert F. Wagner; Dr. Walter Clay Lowdermilk, Assistant Chairman of the Soil Conservation Service of the United States Department of Agriculture; and Johannes Steel, noted radio analyst.

The use of "Another Report" in the title is probably a reference to the report that appeared some months back in the *Reader's Digest*. It will be recalled that the *Reader's Digest* article caused quite a tempest. It was obviously unsympathetic to the Zionist cause and many even went so far as to charge bias.

It is no surprise that the general tone of the article in *Reader's Scope* is pro-Zionist as the views of Dr. Lowdermilk and Senator Wagner are already well known as sympathetic to the cause. Dr. Marsh and Mr. Steel are not "on the record" quite as much in this respect.

One portion of Dr. Marsh's article is of particular interest. The year of 1897, with its first Zionist Congress in Basle, Switzerland, is generally regarded as the birthday of modern Zionist effort. It is therefore interesting to read this in Dr. Marsh's contribution:

"Across all the years also, many persons have favored the return of the Jews to Palestine as a matter of good common sense, both

psychological and social sense. The second President of the United States, John Adams, is recorded as having said to the American Jewish statesman, Major Noah: 'I really wish to see the Jews again in Judea, an independent nation.' The idea expressed by John Adams has remained alive in America until the present hour. Thus in 1891, following anti-Semitic pogroms in Eastern Europe, a memorial was presented to President Benjamin Harrison, urging him to use his good offices with governments of Europe 'to secure the holding of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home and to promote the alleviation of their suffering conditions.' This memorial has been presented by Rev. Mr. Blackstone, a Christian minister. The memorial bore the signatures of such important leaders as the Chief Justice of the United States Supreme Court, members of Congress, religious and industrial leaders such as J. Pierpont Morgan, John D. Rockefeller, Cyrus W. Field, Russell Sage, and many others."

Good Work by the Flit-Gun

Some months ago we made mention of the rise in the "Buy-Gentile" movement. At that time we hazarded the prediction that it wouldn't amount to much. It is therefore with more than the usual interest that we report what has recently happened in Chicago.

In the mid-western metropolis one Eugene R. Fliteraft (no fooling—that really is his name) organized the Gentile Co-Operative Association. He boasted that he had invested \$30,000 in it, and expected to reap a fortune from the sale of "Gentile business directories."

Upon the motion of Albert J. Messerow, Assistant Attorney General, Mr. Fliteraft's bubble was burst. The charter of the organization was cancelled by Judge Graber, who commented: "We will cancel this charter and let the people who wish to carry on these subversive activities do it under their own names, instead of hiding behind a corporation."

A Preview?

The recent unfortunate knock-down-and-drag-out fight within the forces of Zionism in this country certainly has provided plenty of material for the non-Zionists.

Without discussing the merits or demerits of the points at issue it is unquestionable that the Anti's and those who are on-the-fence, and might have been added to the Zionist fold, are doing a lot of thinking. One such expressed himself recently in this fashion:

"If the Zionists can't agree among themselves before their objectives are accomplished, what can be expected if and when a Jewish Commonwealth is established? On the basis of what is happening it can hardly be said that the Jews have indicated that they are ready for nation-hood. It would be an irreparable catastrophe if a Jewish Government were to be set up in Palestine and the first act should be disaffection. It would seem as if it might be better to wait until we had grown up before seeking to become a nation."

Of course, this is a rather extreme view. The only saving feature of the recent controversy is that disagreement was not on ideals, but rather on methods and procedures. Nevertheless it is particularly discouraging to find evidences of disunity within a group. We have deplored the lack of unified thinking in Jewry, but that for the most part has been as *between* groups rather than *within* them.

In the minds of a great many thinking Jews Zionism has suffered a severe set-back by what has transpired that will take a great deal longer than the healing of personal wounds to straighten out.

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Vladimir Horowitz — One Virtuoso Who Is Two

By DAVID EWEN

David Ewen, noted critic and author of books on music, in this article appraises the leading pianist of our day, a Russian Jew, the son-in-law of Maestro Toscanini.—THE EDITOR.

WHEN Paderewski died in 1941, some obituaries observed that a great tradition of piano playing died with him. They referred to the tradition of playing “in the grand manner,” in that expansive style that sweeps an audience off its feet with majestic sound and concerns itself not with miniatures or details but with the effect of the whole. To some extent these obituaries were correct. The day of bravura playing is dying, but it is not yet dead. It still lives in the performances of that Russian-Jewish genius of the keyboard, Vladimir Horowitz.

Colossus of the piano, Vladimir Horowitz is the most magnetic pianist of our time, endowed as he is with a

perspective, a complete revision of his artistic standards. For two years he was engrossed in the study of musical scores, and completely refrained from playing. There emerged a new Vladimir Horowitz, still the greatest technician of his time, but simultaneously a musician spiritually enriched and revitalized. In Paris in 1939, Horowitz proved to the world that he had grown more sober, mellow and mature. While still dazzlingly pyrotechnic in Liszt, he showed profound emotional depths in Beethoven. Today, at the age of forty, he is unquestionably the greatest box office attraction among the pianists of our time. Since his return to the concert stage, he has proved beyond doubt his right to a place alongside Liszt, Busoni, Rubinstein and Paderewski in a listing of great pianists.

The curious thing about Horowitz's amazing technique is that it has not been acquired through the blood, sweat and tears of hard practicing. His remarkable hands have such muscular flexibility that the keyboard has offered them few problems. He states that he has not worked on scales or arpeggios since he was fifteen; that during the past two decades he practiced no more than two or three hours a day. But Horowitz does work hard at his music, studying old scores, memorizing new ones, reanalyzing and rediscovering familiar ones.

An exhausting concert season in the winter, and summer months of intensive score-reading, do not allow for very expansive social activities, but then Horowitz is not addicted to “social life.” Naturally shy, he prefers the quiet of his home to elaborate social functions. He finds diversion in going to the movies, and in this his taste is indiscriminate. Occasionally he visits some night spot to hear good “hot” jazz, or indulges in mountain climbing, motoring, and swimming. His best leisure hours are spent with a small circle of friends at his home, playing the piano or participating in a performance of chamber music.

Though he has given more than a thousand performances, he is still terrified by concert audiences, and is irritable and distraught before every performance. As soloist with Toscanini, he once refused to play due to jitters. The manager prevailed upon him to at least go out on the stage and explain to the audience that he would be unable to perform. Horowitz consented, went out, faced the audience, then walked resolutely to the piano—and performed.

He was born in Kiev in 1904. His father was an electrical engineer and his mother a gifted pianist. His aptitude for music was apparent from his earliest years. At six, he was already taught the elements of music. He

(Please Turn to Page 11)



DAVID EWEN

technique that is so fabulous that it accomplishes every problem set before it, with deceptive ease. And Horowitz combines technique with temperament. His personal color is spread with generous brush strokes across the canvas of his music. The Horowitz magnetism is dominant in everything he plays. The vibrancy of his personality charges the performance, acting almost hypnotically upon the audience.

One may rightfully refer to two Horowitzes, for until 1936 he represented the prodigious technician who made us overly conscious of his technical powers. Frequently there was beautiful playing and often an intelligent projection of the composer's intentions. Yet we were constantly aware of the means by which Horowitz arrived at his artistic ends. That seemed to many of us, at the time, Horowitz's artistic Achilles' heel, his vulnerability as an interpreter.

In 1936, Horowitz—already famous throughout the world—went into a two-year period of retirement. He felt the urge for renewed study, for a fresh

"To Promote Justice, Amity, Understanding and Cooperation"

In Peace as in War — Teamwork

By ROBERT A. ASHWORTH

Director Brotherhood Week, National Conference Of Christians and Jews, Inc.

THE strength and influence of the United States of America depends upon our ability to maintain a spirit of national unity. We are a people of varied religious loyalties. We have learned to respect convictions which we do not share. Religious liberty is our birthright. We do not demand uniformity. We can be united and yet be free.

This unity of free men has been impressively demonstrated during the war. Among the armed forces and upon the home front we have planned and worked together as Americans, and have manifested and applied the cohesive power of our democracy. Now that victory is within our grasp on both sides of the world we are resolved to maintain that unity to the end.

Some day our sons and daughters, who have borne the brunt of war, will be at home again. We must welcome them to a land that has maintained

the same spirit of mutual understanding and cooperation that they have shown on many battle fronts.

As we face the difficult problems of peace we are resolved that national unity shall not be broken. We shall meet the future, whether Protestant, Catholic or Jew, each true to his religious convictions, each zealous to protect the rights of those with whom he disagrees, and all equally determined as citizens to labor together for the upbuilding of our common country.

What happened in our country in the years that succeeded World War I taught all thoughtful citizens a lesson which they must not now forget. The disillusionment, dislocations and general letdown that inevitably follow war created or aggravated tensions among the racial or religious groups within our population that led at times to overt hostilities. Divisive move-

(Please Turn to Page 22)

Understanding Must Be The Foundation

By REV. WILSON WOODCOCK

President Greensboro Ministers' Association

HARD by the church stood the negro high school. It was a Julius Rosenwald school. Throughout the South there were similar schools for negroes supported by the public money and the Julius Rosenwald fund. The school building was of brick, two stories high and with an attractive assembly hall. It was in this hall that a group of white citizens gathered one day to take part in the graduation

with contentment, regaling his eyes with the symmetry of the building, when, dismay struck him. There in the front wall of the building was a crack—from the foundation to the very eaves of the building the crack extended. His dream was spoiled by a man who had failed to put a proper foundation under the temple.

He told his high school audience that day that the cracks would come in the life structure they were building unless they put under it a good foundation of intelligent industry.

Another twenty years have passed since the negro pastor made a speech that I still remember. What did Judge Bond say? I do not remember. I am sure that he said good things but the negro pastor gave us a picture, a hope, an aim. He stirred us to action.

We are building a world society. The process of clearing the building site has been going on for some time. The natural results of human slavery have been made evident, and men walk free. The grotesque spectre of the super race has been driven back to its lair and will be exterminated. Even before all the ground is cleared the work on the new world society is beginning. Let me suggest some stones for the foundation.

Of course, honesty, seeing things as they are, and not as we want them to be, must be in our foundation. Yet there is something about this crystal clear virtue that makes me think of an icicle, pure and cold. There must be some cohesive force in this foundation that will not come with honesty alone. What shall we put with it?

Mercy? Yes, Mercy, like a benevolent emperor holding out a pardon to an erring slave. But this stone needs to be tempered by honesty and justice and humility before it is worth much. By itself it may become maudlin sentimentality.

Toleration? No—there is no place for this stone in the foundation. It is a word of empire not of democracy. When true freedom comes in the door toleration goes out the window. In a nation where there is an established or State church, "Free" churches are tolerated—allowed to exist in carefully prescribed bounds. Those of us who have lived all our lives under the Stars and Stripes ought to be aware of the fact that our government does not "tolerate" any religion, but it guarantees freedom.

So—what shall be put in this foundation? Does it have a name? May we call it "Understanding"? "To understand" (Please Turn to Page 17)



REV. WILSON WOODCOCK

exercises. The judge of the district court, the bank president, the pastor of the white church and others were on the platform. The judge delivered the baccalaureate address, a good one. The negro pastor was called on for a few words. In a few minutes there on the platform we forgot differences in color, race and religion in thinking of the need for a solid foundation under our life relationships.

This eloquent negro pastor told of his first visit as a young pastor to a convention in a neighboring city. There he saw a church, just completed. He had never imagined that such magnificence could be dedicated to holy things. He sought permission to enter the building and see the beautiful interior.

For twenty years he used this experience to illustrate the harmony and beauty of the good life. Then—the convention met in that city again. He could hardly wait to revisit the church beautiful. He walked toward it, filled

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Jews in America's Armed Forces

By DR. SAMUEL C. KOHS

The following article is a summary of a study on Jews in the armed forces to be published in "Yivo Bleter," journal of Yivo, Yiddish Scientific Institute, and also to be issued in a separate booklet. The author, Dr. Samuel C. Kohs, is director of the Bureau of War Records of the National Jewish Welfare Board.—THE EDITOR.

HERE is no unanimity of opinion among the Jewish leaders of this country on the subject of gathering facts about Jews, dealing with any phase other than just their religious affiliations. There are some who question the desirability of doing that. It is believed, however, that the preponderance of Jewish opinion supports the securing of as much information about ourselves as possible in order to provide a basis for our own

acquired physical and mental handicaps.

What Is Our Bureau's Program?

The Bureau of War Records carries the responsibility of developing uniform procedures for the local gathering of data on Jewish men and women in the armed forces and stipulating and directing this program throughout the United States.

Besides stimulating local initiative in the interests of coordination and time-saving, the Bureau has also formulated a pattern and program for the organization of state and regional units for war records keeping. At the present time, approximately 500 Jewish communities throughout the United States have active committees at work on the compilation of war records of Jewish men and women in the armed forces. In operation, or about to be launched, are 21 state and regional organizations.

What Facts Have We Now?

The reader should be cautioned that all the figures are tentative, representative. (Please Turn to Page 12)



DR. SAMUEL C. KOHS
Director Bureau of War Records,
J. W. B.

understanding of ourselves, and for planning the conduct of our communal affairs on a scientific and effective basis. More specifically, the major reasons for making a separate count of Jews in the armed services, may be stated as follows:

1. Minority groups are always vulnerable to attack. Such a group owes it to itself and to the well-being of the country as a whole, to accumulate accurate information by means of which to controvert baseless rumors and prejudiced attacks.

2. To ask questions about any minority group is the right of every citizen of this country.

3. The gathering of information about Jews in the armed forces should take into account our own group needs and our own group purposes.

There are numerous practical reasons for accumulating this record. A substantial number of our men and women in the armed forces will be returning to their homes when this war is over, physically or mentally injured. When this holocaust is over, Government agencies estimate that 10 per cent of those in our armed forces will require some remedial attention to their

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For the Gourmet, Strictly Kosher

By WILLIAM B. SAPHIRE

William B. Saphire asks you to accompany him on a tour of the kosher restaurants on New York's East Side. You will find here old-time ghetto men and women, "up-towners" drawn by nostalgia to recapture the moods of their tenement youth, and scenario writers out to "get the atmosphere."
—THE EDITOR.

A STRICTLY Orthodox Jew of the old school searching for a really kosher meal on New York's lower East Side, will get lost in the maze of crowded shabby streets before he finds a restaurant suitable for his patronage.

An ancient patriarch leaning against a sidewalk bookstall on Rivington Street, his bony fingers pawing over the musty pages of an ageless Hebrew tome, frowned when asked if he ever ate at the next door restaurant. "Never," he said in Yiddish. "They remain open on Sabbath," he explained with disgust. "Who knows how kosher they are if they do business on Sabbath."

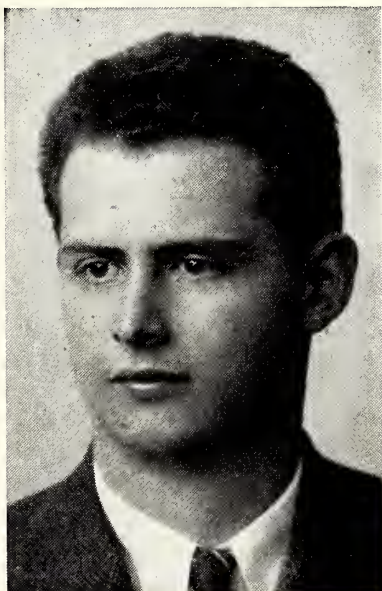
Out of some dozen kosher restaurants, visited by this reporter, between Grand and Rivington Streets, the very heart of the Orthodox Jewish quarter in New York City, only two observed the Sabbath by remaining closed. Of the others, all denied cooking after Friday sundown, but those that remained open handled money and did business in the regular weekly manner. A plump proprietress, standing over sizzling chops in her tiny

steamy kitchen, explained that she closed shop on Monday instead of Saturday because "it was better business."

Despite these concessions to expediency, no Jew need fear finding a careless mixture of dairy and meat dishes in a kosher East Side restaurant.

Mama's Menu

The numerous small private restaurants on the East Side are all well established. Most of them have been in business on the same spot for twenty years or longer. Some are one flight up, in tenement apartments, others are on the street and basement levels. The show windows are small and hazy with steam. The name of



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the owner, and the all important "strictly kosher" sign are painted in red or blue.

On smudged paper, taped or glued to the window in a low corner, is the daily menu. It never varies; gefulte fish, every day, soups with kreplach or mandlin, chopped liver and "vegetables on the side." An average meal is 45 cents and always includes tea and a strudel, non cookies or kichlach. On Jewish holidays the delicacy of the particular day, blintzes or hamantash, is featured. Then the price jumps a little.

Inside, the restaurants are small, but clean. In the winter they're hot with the stifling heat that comes out of a busy kitchen. In the summer months the heat is cut by an old electric fan. The average establishment of this sort has seven or eight tables on one side, with perhaps space for two more near the opposite wall, should business become heavy. One waiter is usually sufficient. "Special" customers are served

(Please Turn to Page 20)

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Brothers and Friends

By DR. LUTHER B. GRICE

*Regional Director for North and South Carolina,
National Conference of Christians and Jews, Inc.*

IN my college literary society I shall these words, "Brothers and Friends," first deeply impressed me, and in our group we had a certain deep sense of group consciousness, and this consciousness was not dependent on the particular racial or religious group to which we belonged. For in our campus group we were "Brothers and Friends" above and within other groupings. Catholic and Protestant Christians were welcomed into this interest fellowship group and young men devoted to the Jewish Faith were welcomed on equal terms. We meant to make our society motto realistic in the realm of inter-faith and inter-cultural relations. Today, scattered about the earth, men who were in this group still remember that they are "Brothers and Friends."

This group in miniature is our world today. For do we not all belong to the society of "Brothers and Friends?" And in a larger sense this includes all of us. We are properly proud of our racial and religious groupings. We mean to bring out the best we have in them. But we do not mean to make these barriers to the larger spirit of brotherhood which should include us all. Rather these should complement a more inclusive sense of friendship and brotherhood. Let each religious and cultural group contribute the best it has to the sum total of gracious and considerate brother attitudes. Let each bring his best to the creation of mutual understanding and cooperative goodwill. In learning the meaning of our own approaches to Faith in God and His purpose let us enter more deeply into the meaning of all significant Faith. For are not all sincere people in their various households of faith seeking a world of friendly and brotherly men? Is not appreciation of all high hopes and aspirations wherever found a part of all great faith? For all of us seek meaning for life both for ourselves and others. Surely in our best moods and moments we wish well for all peoples and faiths on our planet. We want moral power to help us live on high levels. And we want to give ourselves to the best life available. And surely all great faith comes to men with all this.

Just What Is Brotherhood?

Does not this imply a certain world of relations? This means men are just, kind, considerate, open-minded, courteous, willing to see all sides, gracious, understanding and appreciative of people of differing points of view. The attitude that purposes to treat one justly and fairly because one belongs to the great human family and with an added sense of fellow feeling with the growing sense of warmth in friendship. For brotherhood is a sense of kinship that glows and holds man to man in a growing sense of warm human fellowship.

In much of our world this kind of thing does not obtain today for hate

and ill-will run rampant in much of our world. Some men talk of the super-race and then seek to destroy or subjugate every other race to that super-race. All the meaning of brotherhood is assaulted; bad feeling is cultivated; misrepresentation is made the stock in trade of such a program, and so our civilized earth is shocked into the consciousness of a new need for brotherhood. We feel like taking the part of our persecuted brothers around the earth. Martin Niemoeller and Leo Stein were in the same concentration camp in Germany, and each was deeply impressed with the spirit and character of the other, so that Leo Stein gives the world a remarkable volume expressing a fine spirit of brotherhood in "I Was in Hell With Martin Niemoeller."

In the United States, we believe in the democratic idea. So far, we have sought to build our nation on this basis, that all men of whatever race or creed have certain rights which should be respected by all. These rights involve life, liberty and happiness—with the recognized right of freedom of worship and, as we worship, we respect each the other in this experience. The law of the land does not compel us to worship but recognize our right to worship without hindrance from any one, and this is to be in keeping with our own deepest convictions. We would not discriminate against any man because of his race or religion. We would not think any less of him because of this. In a larger and more

(Please Turn to Page 14)



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AMONG OUR CONTEMPORARIES

Family Day at Temple

Rochester, N. Y., Temple B'rith Kodesh.—The Sisterhood and Temple Men's Club jointly sponsored a family day at the temple on Sunday afternoon. This event began at 3:30 o'clock. The children's program of entertainment included songs and games. During the same period a meeting was arranged for the parents who were addressed by a professor of the University of Buffalo on the subject, "Family Stresses in War-Time." Following the address, the parents met with the Religious School teachers in their respective classrooms to discuss the work of the school, comprising the objectives, the course of study, and the ways in which parents can cooperate with the teacher and with the school. A supper was served to the parents and their children at 6:00 o'clock.

—*Liberal Judaism*

Some straight speaking on synagogue affiliation is contained in an editorial by Rabbi A. M. Heller in his Flatbush (Brooklyn) Jewish Center News. Rabbi Heller after pointing out the primacy of synagogue affiliation in Jewish life, goes on to say the following:

"The fault for small membership enrollment in the synagogue in proportion to the Jewish population is not always with the unaffiliated. Often the directorship of the synagogue is not too concerned with the problem of membership. Either the dues are made prohibitive for men of moderate means, or no effect is made for the approach of new members. Sometimes they are not made too welcome by a class consciousness within the synagogue, who feel that the House of God is their personal property and will not countenance the intrusion of new comers, especially if they seek a voice in the affairs of the synagogue."

—*The Jewish Post, Indianapolis.*

A Radio Comedian Finds Refuge



EDDIE CANTOR

Here in Los Angeles a few days ago we had a rather disturbing wind-storm. I was walking along Sunset Boulevard at the time, and like the other pedestrians, I ran for cover as the gale swept down. There were a number of stores nearby, but something guided me toward a building across the street.

I stood there in the archway several minutes, I guess, before I realized where I was. I had taken refuge in the doorway of a church—and it set me to thinking.

The world today is going through something far more threatening than a windstorm. Every single one of us needs refuge of one kind or another. And I know of no better place to go for it than a church.

You know, the church must be a very strong and righteous thing—for it has survived every enemy it ever had. And the book which

(Please Turn to Page 11)

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Institute on Religious Studies
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The Second Annual Institute on Religious Studies of Wilmington, N. C., sponsored jointly by the Ladies' Concordia Society of the Temple of Israel, the Woman's Society of Christian Service of the Fifth Avenue Methodist Church, and the Woman's Council of the First Christian Church, held three programs in January. On Sunday, January 14, at the Fifth Avenue Methodist Church, the speaker was Rabbi Mordecai M. Thurman. On Sunday, January 21, at Temple of Israel, the speaker was Rev. James Lawson. On Sunday, January 28, at the First Christian Church, the speaker was Rev. C. D. Barclift.

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NEWS SUMMARY OF THE MONTH

**Zionist Emergency Council Elects Wise Sole Head,
 Accepts Silver's Resignation**

NEW YORK—The long-standing differences within the American Zionist Emergency Council which had led to the resignations of Drs. Stephen S. Wise and Abba Hillel Silver as co-chairmen, culminated in the election of Dr. Wise as sole head of the Council and in the acceptance of Dr. Silver's resignation at a meeting December 28.

More Than \$30,000,000 Raised by U. J. A. in 1944

NEW YORK—More than \$30,000,000 has been raised by the 1944 nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, it was announced by Rabbi James G. Heller, William Rosenwald and Rabbi Jonah B. Wise, National Chairmen of the unified drive in behalf of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. Gross pledges toward the \$32,000,000 quota for last year (1944) exceeded the figure of \$30,000,000, representing the largest sum ever raised in one year in the United States for any Jewish purpose, and 65% more than in 1943 when the U. J. A. raised more than \$18,000,000.

Dr. Louis Ginzberg Gets Award

NEW YORK—Dr. Louis Ginzberg, professor of Talmud and Rabbis at the Jewish Theological Seminary of America, was presented with the Phi Epsilon Pi National Service Award at ceremonies at the Seminary here, for having made the greatest contribution to Jewish life in America in 1944. The award was made for Dr. Ginzberg's work on his "Commentary on the Talmud of Jerusalem," three volumes of which have been published by the Jewish Theological Seminary Press.



DR. LOUIS GINZBERG

**\$5,450,000 Sent to Palestine
 By Keren Hayesod**

NEW YORK (JPS)—The Palestine Foundation Fund (Keren Hayesod), fiscal arm of the Jewish Agency for Palestine, has remitted \$750,000 to its agency in Palestine, as the final payment for 1944, bringing its total remittance for the year to \$5,450,000, Judge Bernard A. Rosenblatt, President of the Palestine Foundation Fund, announced here.

Posthumous Award to War Correspondent

WASHINGTON, D. C.—Jack Singer, International News Service combat correspondent, who died of wounds received when the aircraft carrier Wasp was sunk in 1942, will be awarded the Purple Heart posthumously, the Navy Department announced here. A certificate and an engraved medal will be sent to his widow.

Launch Campaign for Re-Trial of Sedition Defendants

NEW YORK (JPS)—A campaign for the immediate new trial of twenty-six alleged seditionists whose original trial was discontinued following the death of Federal Judge Edward C. Eicher, has been

(Please Turn to Page 22)

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The American Jewish Times Overseas



The following interesting letter has been received from Chaplain Abraham Dubin who has been with the armed services in the China-Burma-India theatre. The first man on the left, second row, is seen reading the August issue of the AMERICAN JEWISH TIMES.

November 29, 1944

Gentlemen:

For several months now have we in the CBI theater of operations been the beneficiaries of your kindness. When some year and a half ago I asked you to send me your paper so that the Jewish soldier in my area would be kept up on Jewish news, you responded promptly and graciously. Your paper together with several other publications were kept on a long table in my office and the men would read not only the local news of their own communities. They were also eager to learn of the problems and issues that were perturbing the Jewish world generally. Your publication was instrumental in continuing, even strengthening the contacts of the Jewish soldier with Jewish

life. It also succeeded in no small measure to create an interest in Jewish affairs where this interest was previously absent. Need I say that we are all grateful. May I also extend the thanks and appreciation of the hundreds of men who were the beneficiaries of your thoughtfulness.

During the past nine months your paper has flown with me all over the theater. After the Service there was an exhibit of all the publications which I received and the men would take whatever paper interested them. Many of the papers were mailed to men in outlying areas, each soldier receiving the periodical of the community where in he lived. In addition to my duties as an Army Chaplain, my office served as a miniature circulation department in the CBI theater of the Jewish publications of America. I was happy to do this for it helped me in my work and it brought to the men Jewish news and continued contact with Jewish life the world over which otherwise would be lacking. I am hopeful that the Jew-

ish soldier of this theater will long remember your kindness and will manifest his appreciation concretely by becoming a regular reader of your publication when victory shall have crowned our military efforts and he shall have returned to his community and loved ones.

It is not only because I felt that the enclosed picture would interest you, that I am mailing it to you. I feel obligated to send you visible proof of the constructive Jewish influence which your publication has exerted. On behalf of the Jewish men in the CBI, thanks much and again and again.

Very truly yours,

(Signed) ABRAHAM DUBIN.

P.S. Your paper is being read by Chaplain John D. Barringer, a Protestant Chaplain, whose home is in Greensboro, N. C. Chaplain Barringer is most popular with the Jewish men of his organization. He is most helpful in everything Jewish undertaken.

A. D.

AMONG OUR CONTEMPORARIES

(Concluded from Page 9)

embodies the principles of the church—the Bible—is still at the top of the best seller list.

We are extremely fortunate to live in a country where we can worship as we please, when we please. Let's make the most of that blessing. Go to church whatever your race or creed. You'll meet old friends and make new ones. The greatest calamity that can befall a people is the loss of religion. Don't let it happen to you. Go to Church.—Eddie Cantor.

—Baptist Biblical Recorder.

WELCOME, STRANGER!

Pvt. and Mrs. Sidney Greenberg of Greensboro, N. C., announce the birth of a son. Mrs. Greenberg, the former Jessie Stewart of Henderson, N. C., is a niece of Mrs. Fred I. Rypins.

A son was born to Mr. and Mrs. Joseph Grablowsky of Greensboro, N.C. on Sunday, January 7. Mrs. Grablowsky is the former Miss Sylvia Samet, of Mt. Airy, N. C.

Vladimir Horowitz

(Concluded from Page 4)

studied at the Kiev Conservatory with Felix Blumenfeld, graduating at seventeen with the highest of honors.

Favorite With New York Audiences

Vladimir's uncle, a music critic, arranged his debut in 1922. He was an immediate sensation. In 1923, Horowitz was engaged for seventy appearances in Russia, twenty-three of them in Leningrad. In 1924, he made his first European tour.

On January 12, 1928, he made his American debut as soloist of the New York Philharmonic, playing the Tchaikovsky Concerto. His acclaim was unanimous and his performances have become a "must" with the New York audiences.

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**Jews in America's
Armed Forces**

(Concluded from Page 6)

sending only a partial achievement, and should be regarded only as an interim report indicating, in embryo, some of the material which will become available later in more extended and more ample form. No generalizations should be made based upon these figures covering facts either for an entire group, for specific Jewish communities throughout the country, or for the Jews of this country as a whole. Only when all the evidence is in will such generalizations be possible.

In order to determine the ratio of Jewish men in our armed forces in comparison with eligible men for service from the community as a whole, studies have been completed in four communities as follows: Trenton, N. J.—August, 1942; Lynn, Mass.—July, 1943; Portland, Me.—November, 1943 and Stamford, Conn.—November, 1943. The results of these four studies are presented as following:

Jews in the total population: Trenton, N. J., 6.1%; Lynn, Mass., 7.1%; Portland, Me., 3.5%; Stamford, Conn., 5.4%.

Jews in the draft reservoir: Trenton, N. J., 6.8%; Lynn, Mass., 7.8%; Portland, Me., 4.4%; Stamford, Conn., 6.2%.

Jews in the service in proportion to all in the service: Trenton, N. J., 7.5%; Lynn, Mass., 7.7%; Portland, Me., 4.8%; Stamford, Conn., 7.1%.

Jews in the service from the Jewish draft reservoir: Trenton, N. J., 22.7%; Lynn, Mass., 38.5%; Portland, Me., 48.1%; Stamford, Conn., 44.3%.

Total men in the service from the total draft reservoir: Trenton, N. J., 20.4%; Lynn, Mass., 38.9%; Portland, Me., 45.9%; Stamford, Conn., 35.5%.

It will be evident from the table above that there is a somewhat higher proportion of Jews in the armed services from their own 18 to 44 age-group than for the same age-group in the community as a whole. The explanation for this is not that Jews are super-patriotic; it is due rather to differences in the size of first-generation Jewish families, the general Jewish occupational structure, lower dependency rates, possible later marriage dates for Jewish young men and women, higher literacy, and similar factors. It may be expected that when all the facts are in, for the entire United States, the proportion of Jews represented in the American armed services will be slightly higher than the proportion of Jews in the country as a whole.

It will be evident from the material thus far presented that we have gath-



**DR. FRANK F. ROSENTHAL JOINS
EDITORIAL ADVISORY BOARD**

Rabbi Frank F. Rosenthal, of Winston-Salem, has become a member of the Editorial Advisory Board of the American Jewish Times, succeeding Rabbi Fred I. Rypins of Greensboro. This is in line with the publication's policy of rotating membership on the Board in the interest of wider community coverage.

Dr. Rosenthal was born in the town of Beuthen, Silesia, Germany. He graduated from the Jewish Theological Seminary in Breslau and subsequently visited the universities at Prague and Breslau, receiving from the latter his Doctorate of Philosophy—the last conferred on a Jew by Germany. He traveled extensively on the continent in the course of which he did research work in Rome and represented Germany at the World Union for Progressive Judaism in Amsterdam in 1937. He was vice-president of the National Jewish Youth Movement in Germany, 1934-35, and was City Rabbi of Mannheim and District Rabbi of Baden Province in 1939.

Following release from a concentration camp in Germany he came to this country in 1940 and has been Rabbi of the Winston Hebrew Congregation ever since.

Dr. Rosenthal is a member of the board of research of the Oriental Department at Yale University.

ered comparatively few straws to show the direction in which the wind is blowing. The evidence thus far seems to bear out the original contention of high government and military officials who assumed that the Selective Service Act would operate in such fashion as to draw equitably and proportionately from all groups throughout the country, irrespective of race or creed.

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DURHAM, N. C.

The Newer Tendencies In Reform Judaism

By DR. SAMUEL NEWMAN

This foreeful comment on a timely subject is made by Dr. Newman, Danville, Virginia's well-known physician and student of Jewish affairs.—
THE EDITOR.

THE survival of Israel, as yet an unfathomable mystery, may be due in part to our power of transformation. We have survived cataclysmic changes in our environment because of our dynamic and transforming qualities. Destruction of the Temple in Jerusalem and exile to many lands did not mark the end of the Jewish people. We were even able to master the change from an oriental to an occidental environment.

Reform Judaism believes that it has caught this spirit of self-transformation and of reconstruction. Reform Judaism does not regard itself as a seismatic group, a sect in the body of Catholic Israel; it regards itself as a legitimate and, necessary link in the evolutionary chain of Judaism, an integral part of the Household of Israel.

Israel Bettan, Professor of Midrash and Homiletics at the Hebrew Union College, in speaking about the Founder of Reform Judaism in America, Rabbi Isaac Mayer Wise, states:

... The master-builder of Reform institutions in America was a man whose devotion to Hebraic culture and reverence for Jewish modes of living were deepseated and constant. But for his passionate desire to preserve and diffuse the pure teachings of Torah in the land he loved, the Hebrew Union College would not have seen the light of day. He envisaged something more than the creation of a School for Rabbis; he aimed at nothing short of setting up a seat of Jewish learning in America. "Our national literature," he argued with much vehemence, "the richest bequest of antiquity, the only oasis in the boundless desert of the Middle Ages, the foundation of all laws, ethics, and religion of the civilized world . . . our national literature shall have no home in this land of the free?"

There is an erroneous impression among some who live on the periphery of Jewish life that Reform Judaism is opposed to Jewish Nationalism or Zionism. Such opposition did exist in the past, but it was purely accidental. In the masterly essay, Reform Judaism and Zionism, a Clarification, in the Spring, 1944, issue of the Menorah Journal, Rabbi Solomon B. Freehof, President of the Central Conference of American Rabbis, states:

Now what atheism is to socialism, anti-Zionism is to Reform Judaism. It is a companion belief but not an essential doctrine. The essential doctrine of Reform Judaism is simply reform, that is, the right to make radical changes in the ritual and forms of Judaism in order to preserve its essential teachings . . .

The "classic" pattern of Reform Judaism was delineated at the Pitts-

burgh Rabbinical Conference, 1885. Even this declaration speaks of the "Jewish people." The concept of "people" is broader and deeper than the concept of "religious community" which is used in the same platform. In accordance with a statement by Rabbi Samuel H. Goldenson in his President's Message to the Forty-Sixth Annual Convention of the Central Conference of American Rabbis, 1935, the



DR. SAMUEL NEWMAN

Pittsburgh Platform has never been made the official expression of the Conference.

In the words of Solomon B. Freehof:

Most members of the Central Conference have departed from some of the ideas and practices laid down by Reform Jewish leaders in the past generations . . .

It is only an Orthodoxy which dares not depart from "classic" patterns laid down by past generations. Reform Judaism is a liberal Judaism. It proclaims the right of each generation to change customs and rituals and even to restate doctrines, provided the essential principles of Judaism are preserved and strengthened by such changes. The same liberal principles which gave the Reform pioneers the right to change the venerable customs and prayer texts of Orthodoxy give us the right to change practices and modify doctrines of the pioneers.

Rabbi Barnett R. Brickner in his Conference Sermon, The Reform of Reform Judaism, before the Central Conference of American Rabbis, November, 1932, states:

There is still a further task of reconstruction before us, namely the syn-
(Please Turn to Page 16)

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Jews in Fairy-Tale Land

By ALFRED WERNER

Luxembourg, a fairy tale country which, however, has not been spared the fate of the rest of Nazi-ravished Europe, had a Jewish population of 4,800. Some Jews fled before it was too late, others were deported to the German death camps in Poland. With the Nazis pressed back to their domestic bases, Alfred Werner, frequent contributor to the English-Jewish and general press, interviews the Chief Rabbi of Luxembourg, now in the United States, on the past and possible future of that country's Jewry.—THE EDITOR.

WITH an area of only about one-thousand square miles, the Grand Duchy of Luxembourg, nestled in between Germany, France and Belgium, is smaller than Rhode Island. Its total population of 300,000 is not much larger than that of Providence, Rhode Island's capital. But it could boast of several fine colleges and institutions of higher learning. Its mineral output—iron, pig iron and steel—was large, its farmers assiduous, and it was a well-integrated, strongly democratic country.

Dr. Robert Serebrenik, former chief rabbi of the country says: "The Hitlerites ruined our country's wealth and order within a few hours after their occupation on May 10, 1940. The 4,800 Jews of Luxembourg were in a trap."

Spiritual leader of Luxembourg's Jewry from January, 1929, to May, 1941, Dr. Serebrenik told me about that Jewry's history:

"The history of Luxembourg Jewry goes back to the thirteenth century. In the middle of the seventeenth century, however, when the Spaniards annexed the land, all Jews were expelled. Jews resettled there at the end of the eighteenth century when Jewish merchants, cattle dealers and traders immigrated from Lorraine and France after the French Revolution.

"In recent years the majority of the Jews lived in the capital, the city of Luxembourg, but small communities existed at Esch-sur-Alzette and in eight other towns. I preached in the large and beautiful Consistorial Synagogue, built by Professor Levy, a German architect, in 1894. The service was conservative and ashkenazic, the sermons were delivered in French and German. There were also two strictly orthodox synagogues. The Jews included lawyers, physicians, industrial-

(Please Turn to Page 19)

BROTHERS AND FRIENDS

(Concluded from Page 8)

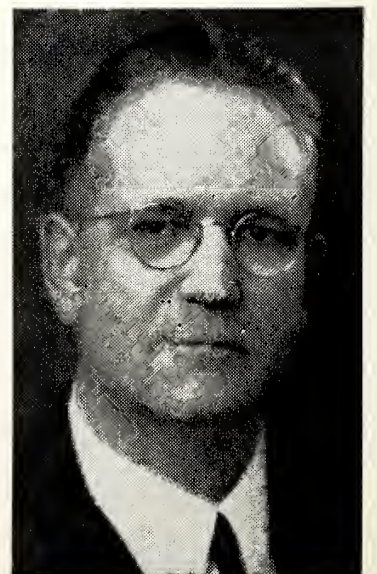
inclusive sense we would take him into our deepened meaning of brotherhood. Our relation to common hopes and aims unites us in a great cooperative enterprise of free men. There is much more that unites us than divides us, for we want a world of free men and institutions in which we can all work together as "Brothers and Friends."

The National Conference of Christians and Jews promotes the observance of "Brotherhood Week," once each year throughout the nation. But we seek to cultivate understanding and appreciation throughout the year. However, we give particular emphasis to this ideal in Brotherhood Week. We think that all Americans can learn to live together in brotherly and friendly ways and thus create a new group in which all of us are included. We have made up our minds that our differences must not divide us but must unite us in the common enterprise of mutual respect, cooperative understanding and goodwill. We will be true and devoted to our own racial and religious groups and we will work together for a friendly and brotherly world. We want a world of economic security, a world of political security and freedom; we want educational freedom, and we want moral and religious freedom. We want freedom to express ourselves and to live our own lives in keeping with our own convictions.

It is my purpose as regional director of the North and South Carolina region in the National Conference of Christians and Jews to cultivate goodwill, understanding and appreciation among Catholics and Protestant Christians and Jews in this region, and thus help

to bring about the larger meaning of brotherhood. All of us want to be ourselves and be true to our own heritage, but we mean to learn how to live together as "Brothers and Friends" as we do this.

At the foundation of "One World," which is so much in the consciousness of humanity today, there is what Brotherhood Week emphasizes: one humanity in diverse expressions of race and culture and religion, but, nevertheless, one world in its deep hopes, longings, aspirations and devotions to great and demanding aims. One in purpose for the rights and prerogatives of free men, so, above our world we inscribe "Brothers and Friends."



DR. LUTHER B. GRICE

HOLLYWOOD LIFE

By MORT STEIN

SALUTE:

Long stemmed roses to film producer Walter Wanger who is a credit to Jewry. Wanger is no parlor liberal. He is a member of the Free World Association, fighting brilliantly and effectively for the cause of a United Nations coalition to secure the peace. He also lashes out courageously against blind discrimination against loyal Japanese-Americans and other non-Caucasian peoples. It is time that we realize that the motion picture industry produces distinguished men as well as provocative curves.

ENCOURAGING:

We note with satisfaction that a Japanese-American who formerly toiled as a janitor at Paramount Studio has been offered his old job by the studio after being discharged by the U. S. Army following two and one-half years' service.

JOTTINGS:

Sam Levene, whom you last saw as one of the American fliers in "Purple Heart," is now playing with a troupe doing "Three Men on a Horse" for our men and women in the European theatre. . . . First day sales of Harold Arlen's and Yip Harburg's album from their New York musical hit, "Bloomer Girl," completely eclipsed the first day sale of the famous "Oklahoma" album. . . . Watch for a sensational rise to stardom by Jack Reiller, who plays Shorty Mantz in "30 Seconds Over Tokyo." . . . Your old favorite, Morris Carnovsky, is doing so very well in pictures that it looks like quite a while before he will return to the stage. He is currently working in "Our Vines Have Tender Grapes." . . . Alice Faye joins Phil Harris who leaves for eight weeks in the East with the Jack Benny show.

PHENOMENON:

Orson Welles is an interesting oddity in show business who seems to be endowed with unlimited versatility. Still in his middle twenties, this "young man from Mars" undoubtedly has many of the ingredients of real genius. After conquering radio and pictures, he simultaneously laid seige to beauteous Rita Hayworth and branched out as a clever practitioner of magic. When the election campaign came Welles ranked with Quentin Reynolds as one of the most effective spokesmen for the Roosevelt cause. And now, the topper. Welles has blossomed forth as a lecturer. His recent discussion of the "Survival of Fascism" before the Modern Forum in Los Angeles surprised skeptics who thought that perhaps, at last, the "boy wonder" had bitten off too much. He acquitted himself well and showed a remarkably comprehensive grasp of world affairs, while not fearing to take and hold firmly to a progressive stand.

ON THE LIMB:

You know what they say about the role of a prophet. We don't hesitate, however, to predict that the most popular comedy radio team in 1945 will be Carter and Moreland. This duo has been in vaudeville for many years. They have also acted singly in many pictures. The picture "Bowery to Broadway," now showing throughout the country, has launched Carter and Moreland as a comedy team that brings a refreshing new slant to American humor. After the premiere of the picture, the boys appeared as guests, for three consecutive weeks, on the Rudy Vallee show and followed that by literally throwing a recent Bob Burns radio program into a hilarious uproar. Burns now wants them as regulars on his show, but Carter and Moreland are planning their own radio show which will be called "Wander Inn." Watch for this sensational new comedy team if you want some old-fashioned belly laughs.

OBSERVATION:

It took several years for America's professional writers to orientate their thinking to the fundamental issues of this global (Please Turn to Page 16)

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The H. M. O. and the Child Welfare projects of Hadassah, with Mrs. Raymond Farber and Mrs. I. Zuckerman, chairladies as hostesses, sponsored a most successful dinner on Wednesday evening, January 10, in the Assembly Room of Temple Emanuel. Following the dinner the 125 participants enjoyed the showing of the sound film, "Out of the Darkness," with Raymond Massey as narrator.

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HOLLYWOOD LIFE

(Concluded from Page 15)

war. For the first two years of the war the best writing came from pens of foreign correspondents. Now, however, a flood of novels, essays, radio scripts and plays is unfolding. Our best writers are beginning to interpret the meaning of this war. It is doubtful if a piece of writing has been published during this period which surpasses Norman Corwin's "The Untitled," in the moving presentation of an idea through the magic mastery of words. It was written as a radio script, performed on the air, and is now published. I feel that history will judge it a permanent addition to the best that has been thought and said in the English language.

SALUTE:

... Long stemmed roses to Leah Salisbury, top woman motion picture and radio agent in America, for living the dual role of distinguished career woman and successful home-maker. ... Latest name to excite fashion-conscious women of America is deVillar. Hollywood has spread out its golden carpet to welcome this sensational new designer who has come to filmdom to design many of the magnificent clothes and hats which will elicit "ohs" and "ahs" from picture-goers.

OPINION:

We nominate "Mrs. Parkington" as the weakest of the series starting with Mrs. Miniver which Greer Garson and Walter Pidgeon have done together. ... Greenest sprays of laurel to Paramount for coming through with a madeup bit of escapist fare in "Rainbow Island."

PERTINENT:

Says fellow-columnist, George E. Phair: "You try to get away from it all and you turn on the radio for an evening of escapism, but you are jerked back into stark reality by an unseen monster who asks how your cigarettes taste lately."

NOTE TO DAVE SARNOFF:

First of the Pacific Coast advertisers to make a try at television is Safeway. Format of the program stresses giving out with recipes and other incidental intelligence for housewives. The experiment has proved satisfactory to Safeway, and reports of good reception have been received from set owners. Other programs are being prepared for television, with plans being laid for a regular schedule when television comes out from under wraps after the war.

The Newer Tendencies

(Continued from Page 13)

thesizing of Reform Judaism with the most dynamic movement in Jewish life, Jewish Nationalism.

... I believe the synthesis between Reform Judaism and Jewish nationalism is both logical and an emotional necessity. Jewish nationalism needs the dynamic of religion for its motivation and power; and Reform needs the whole household of Israel for its congregation.

... Renan once said that the core of nationhood is not organization for power, nor even the machinery of government, but a shared consciousness. And Franz Oppenheimer writes "that the consciousness of nationality makes the nation, and not the nation the consciousness of nationality."

Surely, from the point of view of these definitions, the Jews are a distinct nationality.

Before the Forty-Seventh Annual Convention of the Central Conference of American Rabbis, June, 1936, Rabbi Samuel S. Cohon, Professor of Jewish Theology, Hebrew Union College, presented the report of the Commission which was appointed to draw up Guiding Principles of Reform Judaism. A section is devoted to Palestine. It reads:

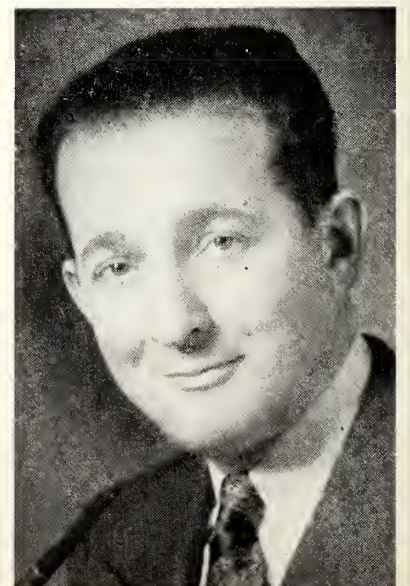
In the rehabilitation of Palestine, we behold the promise of renewed life for our brethren in the land hallowed by ancient memories and hopes, and affirm the obligation of all Jewry to aid in

(Please Turn to Page 18)

**SIDNEY J. STERN LODGE HOLDS
INSTALLATION OF OFFICERS**

On January 8 at the Soldiers' Lounge of the Temple Emanuel, Greensboro, N. C., was held the installation of officers of the Sidney J. Stern Lodge, B'nai B'rith.

Guest speaker of the meeting which followed, held in conjunction with the members of the Council Sisterhood, which had held a session in the Reception Room of the Temple, was Rabbi Joseph H. Lookstein. Rabbi Lookstein is spiritual leader of Congregation Kehillath Jeshurun, New York City, and president of the New York Board of Jewish Ministers, honorary president of the Rabbinical Council of America, and vice-chairman of the National Jewish Welfare Board Army and Navy Committee. His inspired talk was well received by an audience that numbered about 100.



CYRIL JACOBS
President Sidney J. Stern Lodge

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- It must have a Jewish theme or background.
- It must not exceed 1200 words in length.
- We reserve the right to publish the winning entries.
- Judges will be the Editorial Advisory Board of the American Jewish Times. Their decisions will be final.
- Contest ends on March 31, 1945.
- You are eligible to enter the contest if you are enrolled in any college, high, preparatory or elementary school, or are a member of the armed services.
- All entries must be typed double-space, on standard 8½ x 11 paper, on one side only; must bear the name and address of the writer, and must be submitted not later than midnight of March 31, 1945.

No manuscripts will be returned, but if used by us will be paid for at standard space rates.

**Mail all entries to STORY CONTEST EDITOR
THE AMERICAN JEWISH TIMES
P.O. Box 1087, Greensboro, N. C.**

B Major Fantasy

By CHESTER A. BROWN, SR.

CONGRESS had passed the Palestine Resolutions—the Senate by a 3 to 1 vote, and the House by 6 to 1. The President immediately signed the measures, and within a week Secretary of State Stettinius was in London conferring with Prime Minister Churchill.

Two days later the British Government issued a Palestine Purple Paper abrogating the Palestine White Paper of unhappy memory. The British Colonial office issued immediate instructions to its High Commissioner for Palestine to permit the entry of any and all Jews who wished to settle there, requiring only the regular visas and passports ordinarily needed. The Sturman was refloated.

Governments of countries everywhere started issuing passports. Even the Provisional Governments in the occupied countries got busy. The Polish visas were signed by both the London and Lublin dignitaries. Even Adolph (Hitler) Schickelgruber signed the papers of 21 German Jews who in some way or another had managed to escape the Gestapo. They had been hiding at Berchtesgaden.

It became necessary for the municipalities in Palestine to conscript 50% of the population in Jerusalem, Haifa, Tel Aviv and other cities to serve as aides in the various immigration bureaus. The orange crop was ruined for lack of attention.

In two weeks time a Jewish Commonwealth had been set up with Chaim Weitzman as president and David Ben Gurion as Secretary of State. Among the first cables of congratulation was one from Ibn Saud. Gerald K. Smith phoned for an early appointment.

The situation in the United States, however, was quite different. The Zionist Emergency Council and the Zionist Organization of America, their tasks accomplished in spite of them, disbanded. (After the smoke of the Civil War No. 2 had cleared there weren't many left anyway.) Unused funds were disbursed among the members. Unemployed professional Zionist workers became a major problem in every large city of over 1,000 population. Some rabbis even had to go back to their pulpits. But even there they had great difficulty in finding texts for their sermons.

Jewish propaganda publications had closed their doors. The surplus of unused paper began to pile up, causing a fire hazard. A committee, with Lessing Rosenwald and Dr. Israel Goldstein as co-chairmen, was appointed to remedy the situation. The New York Times cancelled all instructions to their foreign correspondents. P.M. took up the Irish question.

Within another week the surviving newspapers carried banner headlines announcing that Hitler had called off the war. In an interview with John Roy Carlson he said that now that the Jewish question had been solved he didn't consider that there was any need to shed any more blood. He gladly consented to have the name of Berlin changed to Ginsberg, although he preferred Ginsburg.

Unfortunately, I wasn't able to find out what happened next, because just then my phone rang and awakened me from my reverie. It was one of the parties to the Zionist controversy asking me to keep space in my next issue for HIS side of the story.

Understanding

(Concluded from Page 5)

derstand all is to become very lenient," said one sage. The chairman of a board of directors once took an unfair advantage of his group. He held up a large piece of white paper with an ink blot at its center. He asked what they saw. They saw a blot. Then he asked them why they had failed to notice the large expanse of unmarked whiteness. So our relationships are often marred by our concentration on what is wrong with our fellows, rather than what is right with them.

DR. MILTON J. ROSENAU HONORED

Dr. Milton J. Rosenau, director of the school of public health of the University of North Carolina, Chapel Hill, was recently presented a gold medal in Pittsburgh, Pa., for outstanding contributions to the development of knowledge of clinical allergy by the national organization of allergy specialists.

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THE NEWER TENDENCIES

(Continued from Page 16)

the upbuilding of Palestine as a Jewish homeland, in making it not only a haven for the oppressed but also a center of Jewish cultural and spiritual life.

The change of attitude toward Palestine has also permeated the ranks of reform laymen. The Union of American Hebrew Congregations adopted the following resolution at the Thirty-Fifth Biennial Council in New Orleans, 1937:

The Union of American Hebrew Congregations, in Council assembled, expresses its satisfaction at the progress made by the Jewish Agency in the upbuilding of Palestine. We see the hand of Providence in the opening of the gates of Palestine for the Jewish people at a time when a large portion of Jewry is so desperately in need of a friendly shelter and a home where a spiritual, cultural center may be developed in accordance with Jewish ideals. The time has now come for Jews, irrespective of ideological differences, to unite in the activities leading to the establishment of a Jewish homeland in Palestine, and we urge our constituency to give their financial and moral support to the work of rebuilding Palestine.

Under the auspices of the Commission on Justice and Peace of the Central Conference of American Rabbis and the American Institute on Judaism and a Just and Enduring Peace was held at the Hebrew Union College, December, 1942. The Introductory Statement by Rabbi Ferdinand M. Isserman, chairman, would indicate that it was a serious and solemn occasion.

We have come in response to an irresistible mandate of our God as expressed in our religions tradition, to voice His will, to articulate His command, to make our plans harmonious with His, to bend our wills in submission to His, to make our hopes and aspirations reflect the light of His teachings, and to establish Justice and Peace for all His children.

A statement was adopted by the Institute under the signature of the Editorial Committee, Rabbi Ferdinand M. Isserman, chairman; Rabbi Maurice Eisendrath, executive director of the Union of American Hebrew Congregations; Rabbi Leon Fram; Rabbi James

G. Heller, President of the Central Conference of American Rabbis; Rabbi Abraham V. Goodman, and Rabbi Jacob R. Marcus, Associate Professor of Jewish History, Hebrew Union College. Under Topic VI, Jewish Post-War Reconstruction, there is the following statement:

All Jews are bound by spiritual and historic ties to the Holy Land. Since the issuance of the Balfour Declaration, a tremendous impetus has been given to successful Jewish settlement in Palestine. Since the advent of the Nazi regime, there have been some years in which immigration increased to such a degree as to prove the extraordinary absorptive capacity of Palestine. After the war, conditions must be created to permit as large a Jewish immigration to Palestine as possible in accordance with obligations assumed under the Balfour Declaration and the Palestine Mandate. Now more than ever the nations of the world must give fullest recognition to the right of Jews to a homeland in Palestine, and they must help facilitate in every way the work of rebuilding that land.

In the address, The Task of the Hebrew Union College, by President Julian Morgenstern, at the inauguration of the seventieth academic year, October 7, we can discern the fundamentals of the new orientation of Reform Judaism side by side with a defense of some of its old stakes. Instead of the term "Reform Judaism" which associated the movement with a particular age, country and social physiognomy he suggests "Progressive Judaism" which conveys the idea of integration into the historic stream of Judaism. On the question of Zionism he makes an unequivocal statement:

There is absolutely nothing un-Jewish in the theory of a revived Jewish nation or commonwealth in Palestine, since this has ample and positive antecedents in Jewish history. To such a program for Palestine for those of our Jewish brethren who may aspire to migrate thither and participate in the great adventure of the upbuilding of a Jewish commonwealth, no one outside of Palestine, and least of all no Jew, has the slightest right to object.

(Please Turn to Page 20)

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JEWS IN FAIRY-TALE LAND

(Concluded from Page 14)

ists, factory and department store owners, and also small shop keepers and craftsmen.

"Relations between Christian and Jew were excellent. Anti-Semitism was alien to the Luxembourgers. But the German minority, secretly supported by the Nazi legation, sought to spread anti-Semitism through a hate-sheet, *National-Echo*. Finally, in 1937, the Ministry of Justice prohibited its circulation and confiscated the printing machine."

With regard to the Luxembourger's attitude to the Jewish refugee, the Rabbi states:

"About 1,600 settled there after 1933, and about 12,000 passed through the country on their way to Belgium or overseas. Many of the latter remained in the country for several months en route to other destinations. Many of them were penniless and without documents. But our country opened its gates to them, thanks to the humanitarian sympathies of the Minister of Justice, Rene Blum, (a non-Jew), and his successor, Victor Bodson. The former is now our ambassador to Moscow, the latter Minister of Justice in the Government-in-Exile. A Jewish organization, Ezra, co-operating with the Joint Distribution Committee, cared for 300-500. They were housed in hotels, well fed and furnished with clothes."

Jewish Names

Speaking of prominent men produced by Luxembourg Jewry, the Chief Rabbi told me:

"It is little known that Gabriel Lippmann, who in 1908 was awarded the Nobel prize for his invention of color photography, was born in Luxembourg. A street in our capital was named for him. Albert Kahn, the great American architect, who designed the General Motors building in Detroit and many plants in Soviet Russia, is also a native of Luxembourg. Several Jews played an important role in the country's political life. Marcel Cahen, president of the Consistoire, Community Council, was the chief of the Radical Liberal Party, and is now Secretary of the Treasury of the Government-in-Exile. Emile Godchaux, burgo-master of the town of Schleifmuehl, died in a sealed car during the deportations to the East, in 1942. Louis Acherman, an important industrialist and philanthropist, is now in the United States."

Jewry Completely Liquidated

In September, 1940, Rabbi Serebrenik was told by Gestapo Chief Eichmann,—"an unusually cunning and shrewd Nazi, who was born in Palestine and knows Hebrew and Yiddish,"—that the Reich intended to make Luxembourg the first completely 'Judenrein' Gau. "We were ordered to leave Luxembourg within two weeks, and were not permitted to take more than 1,500 francs with us—about \$30—and sixty pounds of personal luggage. Nineteen hundred persons eventually made their way to Southern France, two hundred to Belgium, three hundred to the United States and one hundred and twenty-six to Cuba. The rest were deported in sealed wagons to death camps in the East. The complete liquidation of the Jewish positions was achieved on April 1, 1943. There are no Jews left in Luxembourg to witness the liberation of their country."

"Is this the end of Luxembourg's Jewry?" your reporter asked.

"Fortunately this would not be entirely correct. There is a group in the United States, another in Havana, Cuba. Fifty Luxembourg Jews live in the famous Sosua settlement in San Domingo, a few in Sao Paulo, Brazil. To maintain contact, we have established a central organization in New York city, the Luxembourg Jewish Information Office."

I asked his opinions as to whether the Jews would return to Luxembourg.

"They are certainly free to do so," he said. "Grand Duchess Charlotte, Prince Consort Felix, and the cabinet have ordered the restoration and rehabilitation of the Jewish positions. In letters addressed to the Jewish representatives in London and New York our Prime Minister, Monsieur Pierre Dupong, expressed his government's unequivocal consent to the return of all of Luxembourg's Jewish residents, expelled by the Nazis, regardless of nationality."

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For the Gourmet

(Concluded from Page 7)

by the boss personally. The boss is usually the owner, manager and head-waiter in one. Lord of the kitchen, he or she may come out, hot and aproned, to sit at a table and chat with old cronies and relate the woes of the restaurant business.

The clientele is the neighborhood tradesman, the owner of the next door dry goods shop, the push-cart peddler of haberdashery on Orchard Street, the owner of a tiny "dress emporium" on Clinton Street. Male customers outnumber the female. Their language is part Yiddish, part English, with the accents of a dozen European countries, yet everywhere the snappy New Yorker is detectable. The discussions over a kosher meal are the usual Jewish-American talk. Talk about the plight of our brethren in Europe, brothers and sisters and sons and daughters in the service. *Yiddische mames* proudly wear the lieutenant's bars their sons have sent their "best girl." One poor mother complains: "My son wanted to send me his insignia too. But he says the general told him that a sergeant can't send his stripes."

Judging from the large number of these restaurants in the confines of a single neighborhood, competition in the kosher field should be keen. There are no cutthroat price wars. Food is of the same quality, generally bought at the same market, at the same time. Portions are equally generous and, at times, equally meager. Each establishment is frequented by its select patrons, usually those who find the jokes of this particular waiter most humorous, or the woes of that particular boss most tearful. The average restaurateur will shrug his shoulders and say, "We make a living, thank God."

Then, too, there is the "up-town grade," befurred and be-diamonded sons and daughters of the East Side, now well-to-do, drawn here by their nostalgia; non-Jews, out for the exotic, and screen writers, directors and budding novelists, out for the much-exploited East Side "atmosphere."

Of course, there are other, larger kosher restaurants in the city. But these are as far removed from the tiny owner-operator variety as the Waldorf or the Ritz. They cater exclusively to the "up-town trade." That is where one goes for kosher food, but the East Side still holds the monopoly for kosher atmosphere.

The Newer Tendencies

(Concluded from Page 19)

The change in Reform Judaism has been reflected not only in ideological formulation but also in its participation in active Zionist leadership.

Gustav Gottheil, educated at the University of Berlin, assistant minister of the Berlin Reform Community, a radical Reform congregation; Rabbi of Temple Emanu-El, New York City, from 1873 to 1899; an active participant in the deliberations of the Central Conference of American Rabbis; chairman of the revision committee of the Union Prayer Book; and one of the governors of the Hebrew Union College, was Vice-President of the Federation of American Zionists.

The highest leadership of the Zionist Organization of America is largely in the hands of the Reform Rabbis. Rabbi Stephen S. Wise and Rabbi Abba Hillel Silver were the co-chairmen of the Zionist Emergency Council. Rabbi Felix A. Levy is chairman of the Committee on Unity for Palestine and Rabbi Arthur J. Lelyveld is vice-chairman. Rabbi James G. Heller is chairman of the United Palestine Appeal.

The change of attitude toward Zionism in American Reform was not a revolutionary but an evolutionary process in consonance with the true dynamic spirit of Reform Judaism. This spirit gives promise of its ability to exist and to continue as a vital and organic interpretation of Judaism. To the detached splinter of Reform which fails to receive the ever renewing and revitalizing sap from the heart of Catholic Israel Dr. Morgenstern holds out the gloomy prospect of sterile sectarian existence and eventual spiritual atrophy and death:

... No matter how exalted its purposes and how sincere its loyalties, it can face only one outcome. By itself, cut off from the household of all Israel, without that strength and vitality which fellowship with all Israel imparts, such a group can only decline into a Jewish sect; and the spirit of Judaism has always protested against and repudiated sects within its midst.

WILMINGTON, N. C.

Bishop Thomas C. Darst was the principal speaker at the Temple of Israel Men's Club Symposium held in the Temple Lounge. Others on the program included H. M. Roland, Superintendent of New Hanover Schools; Dr. Robert D. Rodman, fellow of the American Society of Chest Surgeons; and Benjamin Wolfson, USO-JWB Director.

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A. Jonathan Margolis, concert and radio artist, was the first presentation by the National Jewish Welfare Board in its series of lectures and concerts, when he appeared at the Soldiers' Lounge, Temple Emanuel, Greensboro, N. C., on the evening of January 21, before an enthusiastic audience. Mr. Margolis gave a program of song and drama.

The program was the first in a series to be given in this region by the N. J. W. B. as a part of its educational and cultural plan.

Hyman H. Clein

Hyman Henry Clein, 49, died unexpectedly at his home, 222 South Tremont drive, Sunday, January 14, following a year of declining health.

Born in Cork, Ireland, Mr. Clein came here 22 years ago from Brooklyn, N. Y. He operated Clein's Shoe Shop at 323 South Elm street and was a member of Temple Emanuel and the B'nai B'rith lodge.

Surviving are his wife, the former Mayme Goldberg; one daughter, Mrs. M. A. Shapiro, Greensboro; four brothers, Joe Clein, Washington; Elias and Ben Clein, New York City, and Harry Clein, Brooklyn, N. Y.; and three sisters, Mrs. Sam Myerson and Mrs. Aaron Ginsberg, Washington, and Mrs. Harry Fine, New York City.

Council-Sisterhood

The January meeting of the Council-Sisterhood was held on Monday evening, January 8, in the assembly room of Temple Emanuel, Greensboro, N. C. Regular committee chairmen reported on the past month's work, and plans were formulated to appoint a committee to work with the B'nai B'rith soldier visiting committee. This group will be responsible for inviting convalescent men and women from ORD into various homes in the community. A report was given by Mrs. A. F. Klein, chairman of the Tubercular Seal sales in December, on the sales conducted by the members of Council-Sisterhood in their booth.

Following the business meeting, the program was turned over to Mrs. Lewis Rosenberg and Mrs. Sol Weinstein, who presented a sketch, "1944 in Music," with Mrs. Weinstein as narrator and Mrs. Rosenberg in charge of the recording machine and records.

At the conclusion of the meeting, members joined the men for refreshments following a regular B'nai B'rith meeting in the lounge.

Double Congrats, Vic!

Self-effacing Victor Goodman was honored on January 24 at a dinner-dance held at Masonic Temple, Greensboro, where he was presented with a War Bond, first prize in the membership campaign conducted in December by the American Federation of Government Employees No. 748.

Incidentally, Vic has received a promotion in the Internal Revenue Department which takes him to Wilmington, N. C., early this month. "So long" and "Good luck," Vic. Greensboro's loss is Wilmington's gain.

HADASSAH EDUCATIONAL CONFERENCE HELD IN GREENSBORO

An educational conference, conducted by Mrs. Israel Efros, New York, National Field Director, assisted by Mrs. Louis Samuels, Baltimore, representing the Seaboard Region, and the National Youth Conference, with the local Hadassah chapter as host, was held Janu-



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ary 16 at the O. Henry Hotel. There were 35 women in attendance, representing Winston-Salem, Durham, Fayetteville and Greensboro, N. C., and Danville, Va. All chapters submitted reports from their educational and program committees. Mrs. Philip Michalove, president of the Greensboro chapter, presided.

A study group led by Mrs. Cy Jacobs discussed "Zionism in the First World War."

A luncheon provided the social note of the conference.

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NEWS SUMMARY OF THE MONTH

(Concluded from Page 10)

launched by the National Committee to Combat Anti-Semitism, Dr. James O'Gorman, chairman of the department of psychology and philosophy at Hunter College, announced here. Dr. O'Gorman declared that failure to start a new trial now, would be "a signal to bigots all over the country that the path is open for them to carry on seditious activities."

Poet, Critic Receive Bialik Prize

TEL AVIV—The annual Bialik Prize, named for the late Hebrew national poet, was awarded by the Tel Aviv Municipality this year to Yehuda Karni, Hebrew poet, for his volume "Songs of Jerusalem," and to Fischel Lachover, Hebrew critic, for his book "Bialik and His Work."

Belgian Government Contributed 600,000 Francs for Maintenance of Jewish Evacuees

BRUSSELS—The Belgian Government allocated the sum of 600,000 francs (\$26,000) for the maintenance of Jews evacuated from Antwerp and Liege, areas imperilled by the German offensive. The evacuees live in army barracks in a suburb near here.

Over \$400,000,000 Invested in Palestine by Jews in Past 25 Years

JERUSALEM—Over £100,000,000 (\$400,000,000) was invested by the Jews in Palestine in the past twenty-five years, David ben Gurion, Chairman of the Executive of the Jewish Agency for Palestine, revealed at the Zionist conference held here under the auspices of the Keren Hayesod, Palestine Foundation Fund. The Zionist funds, he said, were the pioneer capital stimulating private investments of tens of millions of pounds.

B'nai B'rith Composers' Contest

NEW YORK (JPS)—Creation of a nation-wide annual George Gershwin Memorial Contest for the best original 15-minute orchestral composition was announced by B'nai B'rith's Victory Lodge here. The winner will receive a prize of \$1,000 and have his composition published and performed on a George Gershwin Memorial Concert program in March. The contest is open to all American citizens under 30.

In Peace as in War

(Concluded from Page 5)

ments spread suspicion and hatred. We must resolve that this shall not happen again. Once warned is thrice armed. We must be on guard against any revival of such contentious agitation when World War II comes to an end.

Patriotism demands that we learn as citizens, however we may differ, to stand together and work together for the things we hold in common, to make of our country a land in which we all choose to live. All true religion requires that men should live together respecting one another and according to those with whom they disagree every right and dignity that they claim for themselves. This is what human brotherhood means.

This is the message of Brotherhood Week to be observed under the auspices of the National Conference of Christians and Jews across the country, February 18-25, 1945. Its slogan is: "In Peace as in War—Teamwork." Brotherhood Week is an invitation to Americans everywhere to affirm the principles that are essential to the maintenance of the American way of life and to renew their allegiance to them.

CHARLOTTE, N. C.

Mrs. J. H. Goldstein, of Charlotte, sold E, F and G bonds to 390 different persons during the sixth war loan campaign to win the honorary title of "state general" in the Blue Star brigade sponsored by the women's division of the war finance committee, it was announced by Mrs. Karl Bishopric, of Spray, state chairman.

Mrs. Goldstein was commissioned and decorated with a five-star service ribbon at public exercises in the state capitol at Raleigh.

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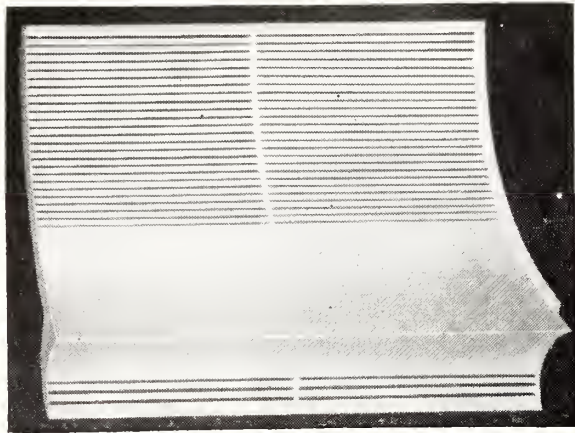
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The AMERICAN JEWISH TIMES



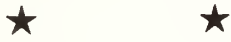
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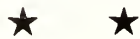
NUMBER 7



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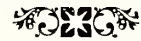
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EDITORIALS

CHESTER A. BROWN, Editor

IN MEMORIAM HENRIETTA SZOLD

World Jewry has suffered an irreparable loss in the death of Henrietta Szold. Courageous, untiring in her zeal for humanity's betterment, she labored until the very end of her eighty-four years in the land that came to be her adopted country. Palestine and Israel will miss her.

Born at Baltimore, Md., on December 21, 1860, her early home environment of culture and deep Jewishness unquestionably shaped her career. A school teacher after her graduation from high school, she became interested — among other things — in sociology, and is regarded as the first woman to undertake on an organized scale what we today call Americanization work. She served the Jewish Publication Society as secretary for twenty-five years, and upon the death of her revered father, Rabbi Ben Szold, she registered as a special student at the Jewish Theological Seminary of America.

The idealism of Zionism made a deep impression on her, and it became a favorite subject of her writings and lectures. She made her first visit to Palestine in 1909, and shortly after, in 1912, she organized Hadassah, which will be her living monument.

The entire civilized world knows of her accomplishments and her indefatigable efforts in Palestine, under most adverse and discouraging conditions. That she was able to persist in her work and yet live to a ripe old age is at once a tribute to her spiritual powers and her orderly method of living. It must have been an intriguing temptation on the relatively few visits she repaid to the land of her birth, to remain here and rest on the laurels she had so well earned. But she was not in her thinking and she always returned to the task she had set for herself—the amelioration of conditions in her people's promised homeland.

Henrietta Szold will live in the hearts of a grateful people as a symbol of a living, eternal Israel.



Miss Henrietta Szold

"Ironic" Is Right

Dr. Maude Slye, American scientist, has written an article which she has titled "A Challenge to American Jews." We hardly need to tell you that it is Anti-Zionist when we mention that it was reproduced in the Information Bulletin issued by the American Council for Judaism, December 15, 1944.

One paragraph of this article in particular interested us. Dr. Slye says: "All this effort toward a new Jewish commonwealth, is the more ironic because people of Jewish origin are already established in most national units as an integral part of each nation. More than

almost any other people they are international and have the nucleus of world citizenship."

We don't quite get this—unless this is Dr. Slye's subtle way of inferring that Germany, Poland, some of our South American neighbors, et al, aren't "national units." "Ironic" is right.

United Jewish Appeal Dissolved

The United Jewish Appeal has been dissolved. The Joint Distribution Committee and the United Palestine Appeal will conduct separate campaigns. That does not mean that each will go to the communities with separate fund-raising efforts, but they will make separate applications to the Welfare Funds which exist in the communities. The Welfare Funds will, as in the past, conduct campaigns on behalf of the various causes appealing to the American Jewish generosity. But instead of the money being divided through one central source at national headquarters, each community will be given an opportunity to examine the respective merits of the causes and make allocations on the basis of local judgments. It should be an interesting and even helpful process in education as to the broad purposes for which American Jewry is contributing tens of millions of dollars.

Basically the United Jewish Appeal was dissolved because the Joint Distribution Committee failed to concede the equality of importance of the Jewish National Home in Palestine.

American Jews should, in 1945, make it possible for the United Palestine Appeal and Joint Distribution Committee to do more effective work than ever before. Whatever standards of generosity have been established before, they should be impressively surpassed in this crucial year, when Jews in Europe must be assisted and when, for these very same Jews of Europe, a permanent, free future must be assured to them by strengthening and enlarging Palestine's capacity to receive them. The fact that the two organizations are not conducting a common fund-raising effort should not in the slightest deter any community from doing its maximum on behalf of both.

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B'nai B'rith and U. S. Presidents

By BERNARD POSTAL

National Director of Information, B'nai B'rith

The intervention of B'nai B'rith with U. S. Presidents on behalf of the Jewries of Europe, and the friendships of B'nai B'rith members with U. S. Presidents constitute an interesting and significant chapter in the history of American Jewry. Bernard Postal, who has made a name for himself in English-Jewish journalism as a writer and editor, and is now National Director of Information for B'nai B'rith, marshals the facts and presents them in a fascinating fashion in a series of articles, of which this is the first. Each can be read independently.—THE EDITOR.

A LONG neglected chapter in American Jewish history is the story of the relationship between all but two of the twenty-one men who have been President of the United States since 1843 and B'nai B'rith. Involving B'nai B'rith as an organization as well as many of its outstanding personalities in their official or per-

sonal capacities, and embracing some of the major landmarks as well as a number of forgotten episodes in the epic of American Jewry, it is a narrative worth recounting.

sonal capacities, and embracing some of the major landmarks as well as a number of forgotten episodes in the epic of American Jewry, it is a narrative worth recounting. certain Swiss cantons to deny residence to all Jews, including those who were American citizens. In his message of February 13, 1851, transmitting the treaty to the Senate, Fillmore expressed "decisive objections" to the treaty on the ground that "neither by law, nor by treaty, nor by any other official proceeding is it competent for the Government of the United States to establish any distinction between its citizens founded on differences in religious beliefs." Fillmore's objection and the opposition of Webster and Clay prompted the Senate to reject the treaty. Ultimately, in 1855, during President Franklin Pierce's administration, the treaty, in modified form, was ratified even though it still discriminated against Jews.



BERNARD POSTAL

Master Lithographer

It was Pierce, incidentally, who was indirectly responsible for launching Julius Bien, president of B'nai B'rith from 1868 to 1900, and one of the world's greatest lithographers and cartographers, on his successful scientific and artistic career. In 1854, when lithography was still in its infancy in this country, Bien, on the strength of the fame that came to him through his illustrations for an early work on American locomotives and railroads, obtained an interview with President Pierce. From the time of the audience with Pierce in 1854, until 1900, there was scarcely a geographical, geological or scientific publication issued by the United States government for which the maps and illustrations were not printed and engraved by Bien.

In 1857, a delegation of American Jews, including such leaders of B'nai B'rith as Dr. Waterman and Rabbis Isaac Mayer Wise, David Einhorn and Isaac Leeser, called upon President James Buchanan, in connection with the Swiss treaty, and obtained from him an explicit promise to remedy the wrong against which the Jews were protesting. While some changes in the treaty were effected by 1862, complete emancipation was not accorded the Jews in Switzerland until 1874.

Protest Against Swiss Treaty

In 1851, B'nai B'rith set the precedent for its later historic diplomatic efforts on behalf of persecuted Jewries abroad. In a letter written by Dr. Sigmund Waterman, an early president of B'nai B'rith, to President Fillmore, Secretary of State Daniel Webster and Henry Clay, chairman of the Senate Foreign Relations Committee, B'nai B'rith urged the United States not to ratify a treaty initiated between the United States and Switzerland which confirmed the right of

Lincoln's Friend

Abraham Lincoln's association with Jews has been the subject of a voluminous literature, yet little of this material mentions the fact that a large number of Lincoln's Jewish friends were among the most prominent members of B'nai B'rith. Lincoln and the Republican party appeared on the national scene when B'nai B'rith was spreading into the Middle West. Among the early associates of Lincoln were members of the first lodges in Ohio,

(Please Turn to Page 34)

How Best to Help The Psycho-Neurotic Veteran

By ARCHIE H. GREENBERG

National Commander, Jewish War Veterans

WITH more than 400,000 men already discharged from the armed services for psychiatric conditions, and this group being augmented by about 30,000 additional men a month, it can readily be seen that this question ranks high in any consideration of the problems of the returning veteran. If mishandled, the lives of millions of men will be ruined; to say nothing of the resultant manpower loss to the United States and the possible billions of dollars it may cost the treasury.

With this in mind, Dr. George K. Pratt, an eminent practicing psychiatrist, has written a book, "Soldier to Civilian." (Whittlesey House) which I commend to the attention of families of returning veterans, whether they be released for psychiatric reasons, on account of physical wounds, or just in the ordinary process of demobilization. By the presentation of innumerable cases illustrative of attitudes assumed by returning veterans, Dr. Pratt reduces to non-medical terms the problem of returning the veteran to normal civilian life. Having served for two years as a Captain in the Neuro-Psychiatric Division of the Army Medical Corps during the first World War and since then in the practical field of mental hygiene in New York, Boston, and New Haven, Dr. Pratt writes with the understanding of a veteran and with the knowledge of an expert.

After first brushing aside the Pollyanna concept that no real problem of readjustment exists for the average returned soldier, Dr. Pratt goes on to show that in the majority of cases a successful adjustment can be made by providing the returned soldier with an "atmosphere of understanding that will prove infinitely more constructive than reliance on any set of instructions."

His description of the average returned soldier is as brief as it is true. He writes:

"The soldier home from the wars will seem a curious bundle of contradictions to his family. In some areas of his life, military experience will have matured him. In others, he will appear downright childish. He will want freedom from military discipline and at the same time feel bewildered to know what to do with his civilian liberty. He will express a wish for social activities and yet feel uneasy when these are provided. He will talk much of craving to settle down to humdrum routine and security and yet in a few weeks yearn restlessly for change and to be once more on the go. Most of all, however, the returned soldier will be different—different in hundreds of little ways from the man his family knew before he went away;

different in his outlook on life; different in his manner of doing things; different in his sense of values; different in his likes and dislikes. In brief, he is apt to seem for a time almost a stranger to his puzzled family."

It is here that Dr. Pratt lays down a general rule: don't, he says, assume the attitude "Mother and Dad know best"; whether his ideas meet with your approval or not, the returned soldier "will have to be permitted to embark on one of the most exciting—and sometimes most dangerous—of all life's adventures: trial and error in living."

For the home to which a psycho-neurotic veteran returns, Dr. Pratt's book is even greater "must reading." Here, his basic generalization is that families and friends must accept the truth that "there is no more disgrace in having a mental illness than a physical one."

Without an honest acceptance of this he says, there cannot be the "atmosphere of understanding" so necessary to bring the returned soldier back to a normal civilian adjustment.

Asking the question of the average man on the street, "Does not the word 'psychiatric' refer to insanity and is not the psycho-neurotic dischargee insane?" Dr. Pratt emphatically answers:

"Of course he is not insane, and the chances are that he will never become so, but a psychiatric condition describes a multitude of departures from average happiness and efficiency of less severity than insanity. After all, if someone tells us that Frank Smith is sick, we do not necessarily jump to the conclusion that he has tuberculosis or cancer. He might merely be a little unhappy and less able to concentrate on his usual work because he is all stuffed up from a

cold in the head. In a few days, probably, he will be as well as ever, provided that complications do not set in. So also may the boy's psychiatric condition clear up after a bit, again provided that complications do not arise in the form of an experience too frustrating for his equipment to adjust to, or provided that his personality is not too rigid to adapt. Just as there are many kinds of physical illness, so are there many varieties of psychiatric ones. For every psychiatric condition so malignant as to deserve the label 'insanity' there are hundreds of others ranging upward in mildness to mere prejudices, quirks or sensitivities so inconspicuous as to pass almost unnoticed. Nevertheless, in a technical sense, even the mildest of these conditions fulfill the sketchy requirements that constitute a psychiatric condition."

Dr. Pratt feels that half the battle will be won for the psychiatric veteran if only the American public will accept the fact that "psychiatric" is not a synonym for 'insane' and that psychiatric rejections or discharges from the army mean only that they "render the soldier unsuitable for military service, the term military service being purposely stressed since a large number of men discharged from the army or navy because of psychiatric reasons were able, and will continue to be able, to function in a civilian environment."

He deplors "the widespread but cruelly unjustified stigma with which so many otherwise kindly and intelligent persons surround any aspect of the word 'psychiatric'" and he urges the public to discard its fear of mental disease.

It is a curious commentary on human nature, Dr. Pratt says, that "in this day and generation it is eminently respectable to have a 'nervous breakdown' but that the label 'psychoneurosis' automatically relegates its owner into a group of crazy people."

The essence of the important message of Dr. Pratt and other eminent psychiatrists who have written and spoken on the subject is: if we accept the distraught returned soldier as the victim of a temporary nervous breakdown, then we give him the chance he deserves. If we label every neurotic veteran as insane, then we will have, to a great extent, condemned him to a life of insanity.

"A hopeless attitude toward most psychiatric disorders is not justified," says Dr. Pratt, "no more justified than is the stigma with which so many of these are surrounded."

This is a lesson we must all learn.

600-Pound Birthday Cake Presented by Russian War Relief to Red Army



General Ralph G. DeVoe, head of Halloran General Hospital, Staten Island, New York, uses his saber to cut the first slice of the six-foot, five-tiered, 600-pound birthday cake presented by Russian War Relief to the Red Army on its 27th anniversary. On behalf of the Soviet armed forces, the cake was given by Major Konstantin Sergiev, Hero of Leningrad, to American soldier patients recovering at the hospital.

PENDULUM

By MARTIN PANZER

"German Roads Clogged With Refugees."—Headline

March . . . march, ye footsore Germans—
Ye weary, frightened supermen.
This trek ye make to nowhere
Has a strange and awful meaning.

Do ye remember, as your hearts grow faint
And as your flesh cries out for sur-
cease,
How those other thousands wept
With pain and degradation?

Do ye remember the Jews?
As your children plod along in terror,
And gaze into your eyes with unspoken
questioning.

Do ye remember the Jews?
Know ye now that sorrow is indivis-
ible?
Who sows the wind shall reap the
whirlwind,
And this . . . this is your sorry harvest.

March on, ye little men of little soul,
And tell your womenfolk

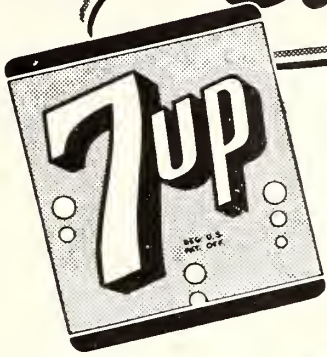
That war's man's highest destiny.
Tell them, tell them if you can,
Once more your biggest lie.

This hopeless journey that ye now en-
dure,
This misery your sons and daughters
bear,
This disillusionment beyond the power
of pen—
Were planted by your own cruel, bloody
hands
When first ye laid them on the Jews.
The pendulum swings back . . . it always
does . . .

And once again the roads are filled
With refugees . . . yes, refugees.
Ye—masters of the earth—are refugees!

A sad and eerie laugh is in the air—
A laugh with little hate and naught of
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As though a joke were being told by
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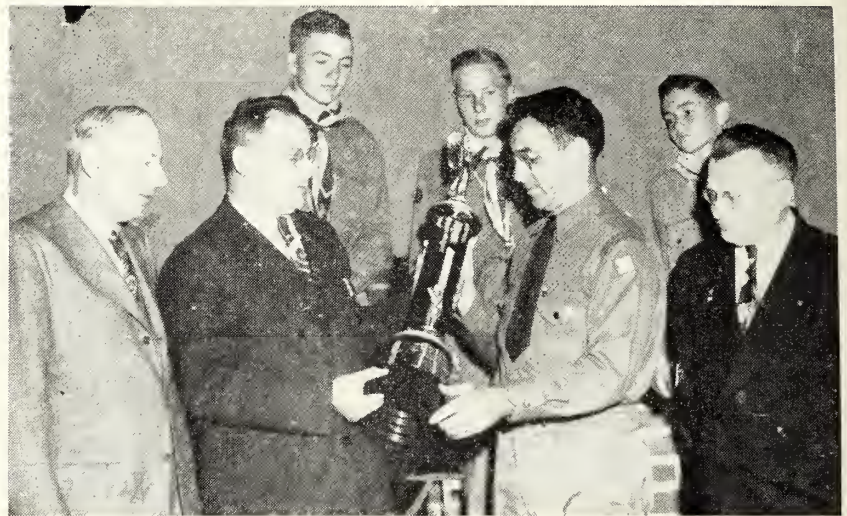
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B'nai B'rith-Sponsored Scout Troop Wins Pacific Coast Award



Boy Scout Troop 30 of Sacramento, Calif., sponsored by Sacramento B'nai B'rith for the past 21 years, receives the annual District 4 B'nai B'rith award for the outstanding Pacific Coast Scout contribution to the war effort.

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Child Refugees in American Homes

By WILLIAM B. SAPHIRE

Across mountain-passes and well-guarded European frontiers, Jewish children, orphaned or otherwise severed from their parents, found their way to neutral countries where the European Jewish Children's Aid assembled them, brought them to the United States and placed them in American Jewish homes. The remarkable story of these children, their trials and adjustments, and their adult contribution to America, is told by William B. Saphire.—THE EDITOR.

SINCE the Nazi party took over Germany in 1933, nearly one thousand children, mostly orphans, have been brought to the United States through the efforts of the European Jewish Children's Aid, an affiliate of the National Refugee Service, which is one of the beneficiaries of the United Jewish Appeal. These children, ranging in age from three to sixteen, are placed by the E.J.C.A. with foster families all over the country who volunteer to give them homes and parental care. Many of the refugee boys, adults now, are American citizens and have recrossed the Atlantic in Uncle Sam's uniform to settle their score with the Nazis.

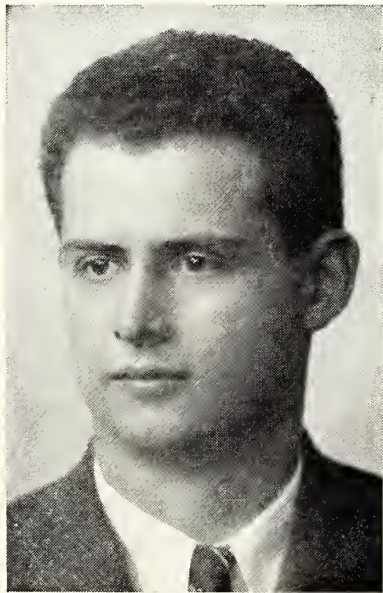
The E.J.C.A., organized at the outset of Hitler's regime as the German Jewish Children's Aid and financed in this country by local Jewish charities and a few private individuals, has placed in American-Jewish homes, Jewish refugee children from Germany, Poland, France, Holland, Belgium, Rumania, Hungary and Jugoslavia. Before Pearl Harbor, several hundred refugee children were brought here annually, but now the number of children that can be brought to this country is limited, not only by law but by the availability of shipping space. In all of 1944, only eleven children arrived.

Under the direction of Lotte Marquese, a child care specialist, the E.J.C.A. selects its children on a basis of individual need. The parents of most are known to be dead, while the families of some others are listed as

missing. Many are among the anonymous millions who perished in German death camps. Occasionally one or both parents are found to be living. In the latter case the E.J.C.A. spares no effort to bring them here for a reunion with their children.

How Children Are Placed

As far as possible, the E.J.C.A. attempts to gain a picture of the kind



WILLIAM B. SAPHIRE

of home life each child once had, the type of schools he or she attended, as well as religious and social attitudes of the child. Families who volunteer through their local Jewish social service organizations as foster parents, are carefully interviewed, investigated and placed on waiting lists. Foster families must correspond as closely as possible to the type of family the refugee child sprang from. A child raised in the strictly orthodox tradition of Polish or Lithuanian Jews will be placed with an orthodox family in the United States. A child whose home life in Berlin or Vienna lacked specific Jewish color, will be placed in reform or conservative Jewish households in this country. Couples who have children of their own, and consequently are experienced as parents, are preferred. Some of the volunteer families are wealthy and take in a number of refugee children, usually brother and sister groups. But wealth isn't a determining factor. The stress is on the assurance of comfortable homes.

While still in Europe, the young refugees are taken under the wing of the United States Commission for the (Please Turn to Page 24)

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Lipton Strikes at Native Fascism's 'Higher-Ups'

A Review by ARNOLD LEVIN

LAWRENCE LIPTON is a hard-hitting writer in his novels no less than in his journalism. His convictions are deep-rooted; they are convictions; his lines carry integrity, and are imbued with his desire to serve a good purpose. He is daring in standing up for his convictions, and too few writers DARE in these expedient times,

"In Secret Battle," his second novel, just published by D. Appleton-Century, deals with the subversive movement in the United States. Whereas Lewis Browne in "See What I Mean," Sinclair Lewis in "It Can't Happen Here," and James T. Farrell in "Tommy Gallagher's Crusade," dealt with the substrata fascists, the "Horst Wessel" William Dudley Pelley and Joe McWilliams elements, Lipton strikes at the higher ups, at some of the people who constituted the America First Committee, at the "social lions" who served as intermediaries between the pluglies and the industrial tycoons; he strikes at the "high society" saboteurs, at the conscious and unconscious sabotage carried on by some so-called "dollar a year" men, in Washington.

Although there is only one Jewish character in it, the novel deals with subject matter of profound, extensive implications for the Jew. The Jewish character, Freeman, is a small progressive industrialist, expounding on co-operation between capital and organized labor, plugging away for maximum service for the war effort. Stewart Baldwin, his opposite, is a conservative business man, a tycoon who unwittingly falls prey to the anti-New Deal jargon and the intricate conspiracies of Marshall Trumbull, Nazi agent par excellence.

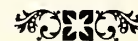
This book seems based on material with which readers may be familiar from their readings of John Roy Carlson's Under Cover, and of exposes by John L. Spivak ("Plotting America's Pogroms") and Richard Ronalds ("I Find Treason"). Which means that this novel is of the fabric of real life as all good novels should be. Mr. Lipton writes well, and his descriptions are neat craftsmanship. In spots, however, this novel is too well-written. The vocabulary, at times, obstructs the image. This is a fault shared by other members of the Hollywood writers colony (Ben Hecht, Gene Fowler). The movie influence is very strong in Lipton's second novel. It is true that the subject matter is such that the novel must be paced like a thriller. But Mr. Lipton, apparently, is too expert at the movie technique, to the detriment of his work. Too often his people are types rather than characters. There is nothing especially individual, for instance in Michael Jarvis, the liberal radio commenor, as depicted by Lipton. But the thriller's pace is certainly such as to preclude the dropping of the book, once you have picked it up, before you have read it through to the very last page.

Lawrence Lipton's "In Secret Battle," is the inevitable product of a literature that has struggled through the fogs of proletarian social consciousness before emerging from the disillusionment of the hard-boiled introvert Hemingway school, to the novel of social implication, the category to which "In Secret Battle" belongs.



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Statement of the Dumbarton Oaks Proposals

By the Synagogue Council of America

THE Synagogue Council of America greets with profound gratitude the labors of the leaders and the representatives of the United Kingdom, the Soviet Union, China and our own country as set forth in the Dumbarton Oaks proposals for an International Organization to achieve the maintenance of international peace and security. Although these proposals are admittedly tentative, and constitute only a preliminary and incomplete statement of a hope yet to be fulfilled, the Synagogue Council acclaims the temper in which they are drawn. The statesmen of the four Allied Nations testify to the faith that resides in the human spirit and bespeak our own conviction that men and nations can and will cooperate to free the world of the curse of war.

The Synagogue Council of America is in full accord with the recommendation in the Dumbarton Oaks proposals to establish a Security Council, an International Court of Justice, and to develop such measures as shall advance the possibilities of Universal Peace.

The Security Council would be empowered to employ force to maintain or restore international peace. Use of force to suppress the persecutor and to vanquish the oppressor, is a recognized principle of Judaism. Jewish Rabbinic tradition distinguishes clearly between "wars of offense" and "wars of defense." Wars of offense are those waged by aggressor peoples and are in defiance of the laws of God and man: Judaism condemns such wars. Wars of defense, however, are those waged against aggressors who would conquer, enslave and destroy other peoples: Judaism makes such war obligatory, and in every country where Jews have lived they have taken part in wars of defense against the aggressor. Now that the hope to make aggressor nations powerless is inherent in the charter of the United Nations, Judaism accepts as a divine obligation the call to take up arms whenever and under what conditions a defensive battle must be waged against those who attempt to destroy the peace of the world.

We commend with deep fervor the proposed International Court of Justice to which power and means will be granted to enforce its decisions. Judaism, often referred to erroneously as exclusively a "religion of law," was the first to entwine Law with Justice

(Justice, justice shalt thou pursue, that thou mayest live; Deut. 16:20) and crowned both with the attribute of Mercy (For I desire mercy, and not sacrifice: Hosea 6:6) to soften and assuage the hardness and relentlessness of the strict interpretation of law. The reign of law alone, in its austerity and rigor, may prove as inefficient to thwart international aggression and crime as it has been within the individual nations. Only in the application of law tempered with Justice and long-suffering in Mercy, by no means, however, clearing the guilty (Exodus 24:6-7), may be achieved the contemplated and longed-for cooperation of the nations in the adjustment and settlement of international disputes without conflict and recourse to war.

To achieve the purposes envisaged by the Dumbarton Oaks proposals, the conduct of men and nations must accept the sanctions of the Ethical Law, proclaimed by Judaism as the sine qua non for the redemption and salvation of humanity. The bow and the sword and the battle will be banished from the earth, warns the Prophet (Hosea 2:20-22), only when mankind will become betrothed to God in righteousness and justice, in loving kindness and compassion on faithfulness. These divine attributes, in which man shares, transmute the problem of war and peace into the realm of the Ethical Principles taught by our Prophets, without which an enduring peace is impossible. Nor is a just and enduring peace probable unless it shall be universal. Therefore, the Synagogue Council of America hails the purpose of the Dumbarton Oaks proposals to implement the friendly relations among nations with appropriate measures to strengthen universal peace. In due time, these measures should aim to fulfill the vision of the Prophets to bring near the day when swords will be beaten into plowshares and spears into pruning hooks, when the implements of war will be forged into implements of plenty and of good for all, when nations shall no more learn the arts of war and the fear of Fear shall be banished from among men (Isaiah 2:4; Micah 4:3-4).

The Synagogue Council feels, however, that the Dumbarton Oaks Document, as did the Covenant of the League of Nations, lacks the Prophetic passion to stir and capture the universal spiritual and ethical values inherent in the souls of men. The making of an enduring peace is a challenge to these values. "But the work of righteousness shall be peace," says Isaiah (32:17), "and the effect of righteousness, quietness and confidence forever."

The Dumbarton Oaks Document provides the machinery for the possible prevention of future wars, not for the establishing of universal peace; proposals for the suppression of interna-

(Please Turn to Page 24)

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Refugees—Their Emotional Transition

By DR. OSCAR KARBACH

In another article on how the refugees themselves view their tomorrow, the problems of repatriation and resettlement, Dr. Oscar Karbach, noted scholar and member of the staff of the Institute of Jewish Affairs of the World Jewish Congress, discusses the varied opinions among the emigres from German-speaking Europe.—THE EDITOR.

ON the question of repatriation, the refugees from German-speaking areas (Germany proper, Austria and Danzig) are divided into two groups at loggerheads each with the other. There is a group willing to "forgive and forget" the injustice committed against them. This group envisages the millennium in a rehabilitated fatherland, and insists that "a radical minority" is to blame for the medieval brutality of Nazi Germany and that the great mass of the Germany people are innocent of the crimes against the Jews and had themselves been intimidated. These opposing repatriation, on the other hand, advocate that whatever remnants of Jewry may be found in these countries after the occupation by the allies should be transplanted to new homes because those areas are too contaminated by anti-Semitism for the Jew to feel secure in them after the war.

The proponents of repatriation among Austrian Jews are, in turn, split into a Republican and a Monarchistic wing. The monarchist-minded are to be found among the older generation of "prominents." Important spokesmen of the labor movement-in-exile preserve sympathy for the idea of "Anschluss" in order to join forces with German labor.

Because of their optimism, the proponents of repatriation are, as a rule, lukewarm toward proposals for international guarantees for the Jews, but they might still continue co-operation with other Jewries, and particularly with American Jewry, for they do not under-estimate the value of this moral and financial backing.

There still remain the inhabitants of the territories recently annexed by Soviet Russia; there is practically no desire among these to return to their old homes.

Jewish "Magyars"

Because of the unique position of the country, the attitude of the few Hungarian Jews who fled here in recent years is difficult to apprise. Hungary has always known how to make many

Jews enthusiastic followers of the Magyar cause, so that they in turn, declared themselves Magyars in the population census. That, too, is the reason for comparatively favorable treatment accorded the Jews by the Hungarian Government as long as Hungary retained some degree of independence from Himmler's orders.

The Central European refugees favor, for the most part, far-reaching measures for Jewish rehabilitation by the Inter-Allied Military authorities. It may be due to their confidence in the skill, energy, goodwill, impartiality and justice of the Inter-Allied authorities. It may also be that they fear to strain their relations with their neighbors by using direct pressure on the government for the liquidation of the residues of Nazism.

The Polish-Balkans Jewries, although drastically diminished, may yet reappear as the politically most important Jewries.

But we ought not to forget that because of the decimation of Eastern European Jewry, through Hitler's policy of ruthless extermination, the center of gravity will shift decidedly to the Western Jewries, whose members were less cruelly persecuted, and to those of Great Britain and a few neutral countries (e.g. Switzerland) who have maintained their full legal status and their numbers. This development deserves attention now, to avoid an possible misunderstanding in the postwar period between American Jewry and the Jews of Western and West-Central Europe.

Attitude Subject to Change

The present trends within the recent Jewish emigration may be regarded as transitory. After the total collapse of Nazism, when it will become possible to really predict economic conditions in the years of transition, the state of mind of large parts of the Jewish emigration will be deeply affected. We may predict, with some certainty, that two years hence tremendous changes will also have taken place in Jewish postwar planning.

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RESTORATION PLAN CALLS FOR 14,700,000 TREES IN PALESTINE

A NEW and extensive Palestine reforestation plan which envisions the planting of millions of new trees in the Jewish National Home has been made known on the occasion of Chamisho Osor B'Shevat, the festival which is known in Jewish tradition as Trees' New Year, which was observed in Jewish communities throughout the nation on Monday, January 29th. The plan, which was conveyed by the Forestry Department of the Keren Kayemeth in Jerusalem to the Jewish National Fund in the United States, calls for the planting of a variety of trees (like those depicted) in areas totaling 42,000 dunams in the hill country and 7,000 dunams in the plains. Altogether, the program calls for the creation of new forests which will ultimately comprise a total of 14,700,000 trees to be planted over a period of thirteen years. The outstanding feature of the observance of TU B'Shevat in Eretz Israel is the part being taken by the youth in planting ceremonies, the day marking the height of the tree planting season. Pupils leave the schools and go to the countryside to plant saplings in order to extend the Jewish National Home's livable area, conserve the soil, beautify the landscape, improve the cli-

mate and establish parks and playgrounds. In response to the call of the Jewish National Fund which has been instrumental in planting, up to date, nearly 4,000,000 trees, Chamisho Osor B'Shevat observances in the United States will serve to stimulate interest in the program and to secure contributions on the part of Hebrew and Sunday School pupils, youth groups, Zionist organizations and lovers of trees as symbols of life and growth.

CHARLESTON, S. C.

Following a custom of 155 years, the Hebrew Benevolent Society of Charleston, the oldest Jewish charitable organization of its kind in the United States, held its annual Purim Ball Wednesday, February 21, at the Hebrew Institute. The society, which was founded in 1784, has regularly chosen the Purim celebration as the time for this annual event because the festival is traditionally an occasion for joy and the giving of gifts to the poor and needy. The proceeds from the Purim Ball will be used, as usual, for charitable purposes.

Preparations for the affair were made by a large committee headed by Mr. Edwin S. Pearlstine as general chairman.

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Tribute to the Boy Scouts

The ideals of the Scout movement are of a high order and relevant to the needs of our day. In an age when material progress by mechanical invention has won the allegiance of the average man and is looked upon as the chief if not the sole role to salvation, it is important to teach faith in God, the attitude of reverence and the practice of comradeship through cooperative work and play. Adult visitors of Scout troop meetings are invariably impressed by the demeanor and attitude of the boys. We may well count it as a fact that the years which a boy spend in Scout work must result in permanent benefit to his character and spirit.—*Liberal Judaism*.

MRS. ROBERT JOHNSON writes: "Your recent reprint of that grand story about the Christmas Eve Mass held on a Pacific isle by a padre at which Catholic, Jew and Protestant boys prayed—while a Marine played the only melody he knew on an organ—Yiddisher Mama—was seen by Monsignor Fulton J. Sheen, who said to me: 'Now how in the world did Walter overlook the best part to that beautiful story? Walter should have added: Since the Mother of Jesus was a Jewess the song was appropriate.'"—*Walter Winchell*.

End of the United Jewish Appeal

Only those who are indifferent to the perils of antagonisms within American Jewry can be indifferent to the implications of the collapse of the United Jewish Appeal.

For the six years embraced in the period 1939-44, American Jewry proved that it could work together. For those six years, American Jewry proved that it was larger than the ambitions of any group or groups of American Jews. For those six years, American Jewry achieved a sense of oneness in giving that is absent all too often in other phases of our life.

It is important to note that, in many communities, joint giving will continue locally through Jewish Welfare Funds. But American Jewry as a whole must be realistic enough to know that in some communities there will be separate campaigns, which mean duplication of effort and expense in those communities, and an ultimate cost to all communities as they will be expected to help meet the added overhead.

The real loser in the UJA collapse, of course, is the conscientious individual contributor, who long has hoped for even greater unity and must recognize, in this separation, a new setback to that hope. But so long as he remains the inarticulate bystander, little or nothing will be achieved in the direction of greater unity, increased economy of giving, and clearer understanding of the relative merits of the causes that solicit his benefactions.—*The American Israelite*.



SEAMAN HARVEY WEISBERG

Navy V-12 trainee at Columbia University and member of B'nai Moshe Chapter, Detroit, of Aleph Zadik Aleph, B'nai B'rith youth organization for boys of high school age, who won the national AZA sermon-writing contest for the second successive year.

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Reforming Liberal Judaism

By RABBI MICHAEL AARONSOHN

Rabbi Michael Aaronsohn, blinded in the Argonne in World War I, is one of the most outspoken men in Liberal Judaism's pulpit, advocating his views with the fervor of a prophet. The following article is sure to be regarded as a clarion call by a man whose voice is listened to with reverence.—THE EDITOR.

A LITTLE more than a year ago, Dr. Julian Morgenstern, President of the Hebrew Union College, delivered an address at Temple Emanuel, New York City. The occasion was the one hundredth anniversary of the birth of Dr. Kaufmann Kohler, America's greatest exponent of Reform Judaism. Summing up the situation in the United States in May, 1943, Dr. Morgenstern said: "Reform Judaism appears to have lost faith in itself completely. As a religious movement it has ceased to attract and to grow. It has steadily receded from a program of confidence, progress and active propaganda and has become reactionary and stagnant. Its great, pioneer temples of old, the fortresses of a strong and conquering faith, are steadily declining in fervor and influence . . . darkening into a nightmare of futility, disillusionment and wasted opportunities."

The Shell and the Spirit

The "fortress" temple is only the shell or symbol of Liberal Judaism. It is of little consequence whether this shell be of brick or limestone, of wood or curtains of linen. The vital, decisive measure is the spirit animating the worship within the shell. What is going on in the soul of the worshipper? Has the cloud of glory filled the temple: without and within the person of the worshipper? Has the ritual or the technique of worship, by some mysterious alchemy of vibration or invisible impulse—all performed according to a most perfect formula—established communion of soul with Soul?

With all humility I say, unless you attain this oneness with the Soul of

souls, you have not worshipped the Lord in the beauty of holiness. Your physical presence in the sanctuary is as though you were blind and moved about in an art museum.

Let us assume you are earnest: that your heart and soul cry out for the living God as you worship with the multitude. What, then, is the right way? There is art in worship. There is a proper science or technique of communion. Worship or communion has its laws of harmony and rhythm as do music and the dance. And the indispensable element in every form of human expression is that which we call motif or mood.

Precisely because Liberal Judaism has failed to exploit the classic mood of Israel's religious genius, Liberal Judaism's "fortresses" are structurally admirable but spiritually sombre and sterile. Go with me to any Liberal Jewish temple on almost any Sabbath or holy day, and you will then understand what the Prophet Isaiah felt when he cried: "Wherefore the Lord said, For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me . . ."

Mourning Dominates Liturgical Mood

Look about you as you follow the ebb and flow of Liberal Judaism's liturgy. What is the clearest impression you carry away with you? Is it not that mourners predominate? The urge, the impelling force, the motif and the mood are summed up in the one word: mourning.

The inescapable conclusion is that Liberal Judaism has made mourning (Please Turn to Page 40)

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HOLLYWOOD LIFE

By MORT STEIN

FIRST FILM: Columbia's "A Song to Remember" was shown in Warsaw on the day the city was liberated by the Soviets. The Russians had been holding a print for this purpose. Chopin music was the first thing played over the Warsaw radio when the city fell to the Nazis five years ago.

SHAMEFUL: There is something wrong in America when Nazi prisoners are treated better than American Negro citizens. Lena Horne expressed shocked indignation when, in Camp Robinson, Little Rock, Arkansas, Nazi prisoners were admitted to her show but Negro soldiers were refused the same privilege. Miss Horne cried out in protest when she found that Nazi prisoners "are allowed the freedom of the best theatres while colored personnel are barred."

APPLAUSE: We salute RKO for coming forth with another fine film in their "This Is America" series. This one is called "New Americans." There are factual scenes showing how the significant contributions of refugees from Old World oppression have enriched American life . . . Austrians, Yugoslavs, Belgians, Norwegians, Jews, Christians, artisans, artists, mechanics, industrial, scientific, and medical geniuses have brought their abilities and devotion to America. This is a film to see and ponder.

AS IT SHOULD BE DEPARTMENT: The music of a distinguished Jew, George Gershwin, banned from Germany for years, is being heard there again from the sound track of Warners' "Rhapsody in Blue," which had its WORLD premiere in Aachen early in December. The Gershwin music was banned when the Nazis burned the books and declared all music by Jewish composers "verboten."

MOTION PICTURE THERAPY: Major John Hubbell, of the Overseas Picture Service, just back from seven weeks in the European and Mediterranean areas, reports that every night, at the American front lines in Germany and Belgium, soldiers are smuggled out of the line under cover of darkness and taken back five-eighths of a mile, shown the latest motion pictures and then are brought back into the lines a few hours later. Says the Major: "Films are as necessary as sleep or food for our soldiers, and some troops go without food and sleep to get an opportunity to see a movie, soldiers than all other morale activities combined. In army rest camps in France, three and four different films are shown. Outside of mail, films contribute more to the well-being of our daily, with screenings being continuous and most men seeing two films a day."

IMPORTANT: Here is a news item that deserves wide circulation. In a Screen Snapshots subject, Ralph Staub will travel with star entertainers to various Southern California army and navy hospitals to film GI convalescents who were brought to these hospitals direct from Pacific combat zones and who have not yet been home to see their families. Besides showing the entertainers at work, Staub will film the convalescents in groupings according to the section where they lived, and their parents will be advised to contact Columbia exchanges to see their sons on the local screen.

TREND: Harry Warner recently met with Judge Sam Rosenman and Joseph E. Davies at the White House to discuss the calling of a world conference on educational motion pictures. The plan is to invite leading educators of all the United Nations to discuss the use of the screen as an aid in postwar reconstruction.

SALUTE: To the Beverly Hills B'nai B'rith and its Women's Auxiliary for their magnificent Service Men's Dormitory. To date, 30,000 of our fighting men have been fed, housed, and given comfortable sleeping accommodations over week-ends and holidays. You should know that Al Jolson, Walter Wanger, agent Stanley Berge-

(Please Turn to Page 20)

GETS WINGS

Earl D. Balis, 19, son of Mr. and Mrs. S. Balis, of 54 Cannon street, Charleston, S. C., was among those receiving navigator's wings and a commission as a second lieutenant recently at the Army Air Forces Navigation School, Hondo, Texas.

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Open House to the G.I.'s

By GEROLD FRANK

Gerold Frank, Palestine correspondent, tells of Dr. and Mrs. Lewin-Epstein of Jerusalem, formerly of the United States, whose home has become "open house" to the G.I.'s.—THE EDITOR.

IN the heart of the magic city of Jerusalem where Princess Mary Avenue meets Bezalel street, there stands an old, white stone house. Built in the traditional Arabic style, it has the shuttered harem windows, the sunlit courtyard, the atmosphere of a remote and bygone age.

You climb a stone staircase and a door swings open, and lo! twenty centuries vanish. For behind that door the sights and sounds and evocative odors of a typical American home greet you. Here is a pot-bellied stove which could have come only from a midwest farmhouse, and here chairs, and sofas, and furnishings that speak of modern United States.

This is the home of Dr. and Mrs. Samuel Lewin-Epstein, formerly of New York, who met aboard an American troopship during World War I, were married at the American consulate here five months later—and have remained here since. For twenty-six years they have devoted themselves to Palestine—Dr. Lewin-Epstein as one of the leading dental surgeons in the Middle East, founder of the Palestine Dental Organization; and Mrs. Lewin-Epstein as a social worker, graduate nurse and hostess whose hospitality to visiting American and British troops since World War II began has made her name as well known in New Zealand and Australia as it is in England and the United States. Both have made the life of Palestine their life and today, looking back on their experiences, they would not have traded them for all the world.

"We have had unique opportunities and what is most unique of all, that thrill of taking part in something creative—the building of a land," Dr. Lewin-Epstein, a tall, slender gray-haired man with a close clipped mustache and military bearing, said. "It is a tremendous and moving experience to go through a thriving country and look about you and know that you have seen it grow, that you, perhaps, have left a little of your hope and your life in everything you see about you. It is the achievement of a dream that stems deep from the very heart of the Jewish people.

Zionist Before Birth

"You see, I might say that I was a Zionist before I was born," he added. "My father, E. W. Lewin-Epstein, was one of the first Zionists. He was treasurer of the Executive Committee of the Greater Zionist Association at the time Justice Brandeis was its chairman. He devoted his life to Palestine."

We were sitting in the parlor of their home. It was a large room, thirty by eighteen feet, high-ceilinged and spacious. On the walls were the portraits of their two sons, both of whom were born in Palestine: First Lt. Noah Lewin-Epstein, 23, now a pilot attached to a Fighter Squad, U. S. Air Force, somewhere in France, holder of the

Air Medal; and Jack, 24, just commissioned a First Lieutenant in the U. S. Dental Corps after having graduated from the University of Pennsylvania Dental School.

Leading off from the room in circular fashion were five smaller rooms. In days gone by, Dr. Lewin-Epstein explained, the Arab master of this very house welcomed his male friends in this room. The smaller rooms were the chambers occupied by his wives. Today, Dr. Lewin-Epstein uses two of the rooms for reception and surgery, and the other as living quarters. When they moved into the house fifteen years ago, Bezalel street was a mule-path; they pioneered from the beginning.

"Back in 1918," Dr. Lewin-Epstein went on, "I was a first lieutenant in the U. S. Dental Reserve. My wife was then a nurse. We were both attached to the Hadassah Medical Unit. My father was chief of the unit. I knew I was going to Palestine to stay."

"But I didn't," interposed Mrs. Lewin-Epstein, a motherly, vivacious woman. "I met him on the ship — and well . . ."

It Took Courage in 1918

"Before I proposed to her," her husband said, smiling, "I told her frankly I would stay in Palestine. I wanted to make this country my home. It was not an easy decision for her to make then. Today one can come from New York to Jerusalem or Tel Aviv or Haifa and live as graciously as he lived in New York, with the same modernity, and conveniences and twentieth century civilization.

"But it took courage to stay here in 1918. Palestine was rampant with disease. The country was full of pes-

tilential swamps; malaria was everywhere, and children were undernourished, and so lice-infested that barbers refused to cut their hair."

"It was hard," Mrs. Epstein added. "After all, I was an American girl. I came from New York. Broadway and all it meant was my home. I missed all that very badly at the first. Then I saw how much work there was to be done here, and how much work was being done by Jewish settlers from all over the world. They were imbued with an idea and it vitalized them.

"I found I could be useful. Starving children were being given a teaspoonful of warm condensed milk—and that was their breakfast. I found many of the children suffering from impetigo, a mouth disease, and yet the same teaspoon was used for all the children.

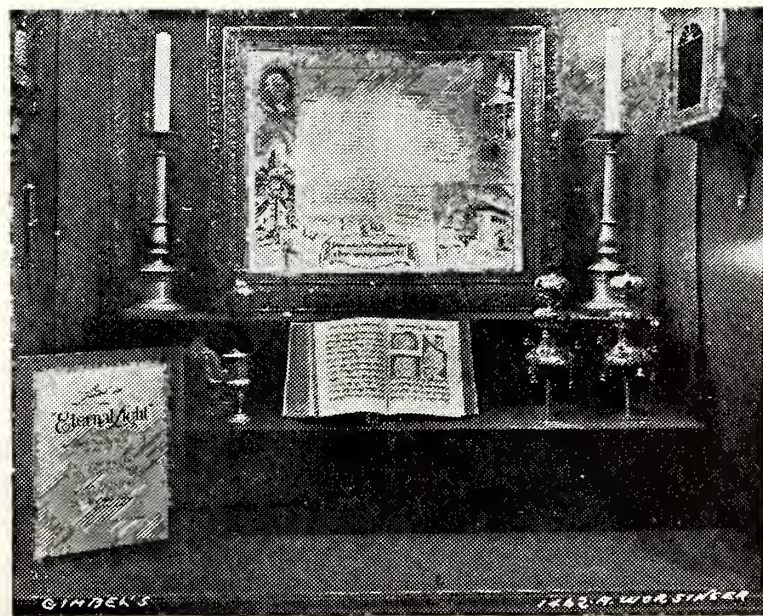
"Before I knew it, a cholera epidemic broke out in Tiberias. I went there and did what I could for four months. Later I used to go about and help physicians give anesthesia — I knew a little about that. I founded a babies home in Haifa with funds D. W. Simon of Detroit gave me. Hadassah Hospital was expanding: there was so much work to be done.

"And one day I just woke up and the girl who'd been a typical New Yorker found herself a typical Palestinian: a part of this country. My two sons were born here. They attended the schools here. Their friends and our friends were here."

Her husband, she went on, found wide scope for his work.

"When we first came, there were very few dentists and very few men qualified in the American sense. Their standards were not American standards," she said. "My husband saw the problem of raising standards of dentistry, and the opportunity of introducing American methods. He founded the Palestine Dental Organization and now it has over 600 members. He used to invite outstanding men from Vienna and other European capitals to come

(Please Turn to Page 26)



Gimbel Brothers, New York, installed what is probably the first department store window display on the theme of religious freedom. This window was dedicated to the debut of "The Eternal Light" program presented by the Jewish Theological Sem-

inary of America over the NBC network.

As the first broadcast revolved around the famous Touro Synagogue in Newport, Rhode Island, of pre-Revolutionary days, an enlarged reproduction of the George Washington letter,

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NEWS SUMMARY OF THE MONTH

Loeb President of St. Louis United Charities

St. Louis.—Benjamin Loeb was elected president of the United Charities of St. Louis. The United Charities is the fund-collecting agency for ninety-three Protestant, Catholic, and Jewish charities in St. Louis.

Mr. Loeb is the first Jew to be elected to this post. He serves on the board of the Jewish Hospital, on the Y.M.H.A., the Jewish Welfare Board, the Jewish Federation, and has frequently been a leader in fund-raising affairs. Several years ago he successfully helped the second drive of the War Chest in St. Louis.

Daniel Harris, Last Jewish Civil War Veteran

New York.—Daniel Harris, last survivor of 8,000 Jewish war veterans of the Civil War, died February 8 in his 100th year. Harris, Honorary Commander of the Jewish War Veterans of the United States, was born in London, England, in 1846. At the age of seventeen he enlisted in the Union forces as a sailor. At the time of the Memorial Day parade last year, Harris was one of three known survivors of the Civil War, and the only one to participate in the Memorial Day parade.

New President of Jewish Book Council

New York.—Dr. Solomon Grayzel was elected president of the Jewish Book Council of America to succeed Dr. Mordecai Soltes, at the annual meeting of the National Committee held on February 14, 1945, at its headquarters, 145 East 32nd Street, New York 16, N. Y.



DR. SOLOMON GRAYZEL

Music Notes

Newest sensation is 23-year-old composer Lukas Foss, a refugee. The New York Philharmonic Society's confidence in Foss was best illustrated by the expenditure of \$15,000 to produce his cantata "Prairie," verse by Carl Sandburg, music by Foss. The Westminster Choir of 300 singers participated. The maturity of his work outranks Leonard Bernstein's, critics say. His father is an author of works on philosophy, his mother is a painter. Foss came to the United States when he was fifteen. . . . Regina Resnick, young Jewish "Met" star, is among the stars scheduled to appear at the celebration arranged by the Yiddish Writers Union to mark the 75th anniversary of the Jewish Press in America. . . . Cantor Reuben Tucker's debut at the "Met" recently

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MILTON E. HARRIS

At the meeting of the Grand Council of Phi Epsilon Pi held in Philadelphia, Pa., Milton E. Harris, of Pittsburgh, Pa., was elected Grand Superior (National) President. Mr. Harris has been a member of the Grand Council of Phi Epsilon Pi for the past five years, having previously served as Grand Conncilor and Grand Recorder.



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Palestine Snapshots

By JULIAN L. MELTZER

Julian L. Meltzer, veteran of the correspondents corps in Jerusalem and versatile writer in several genres, here describes Jewish Palestine at its leisure. A panorama of a resort, a city sacred to many faiths, playing host to visitors from many nations.—THE EDITOR.

SOME time ago, having occasion to be in the palatial King David Hotel overlooking the ancient walls of Jerusalem, I glanced through the visitors' register for that day. It was a mirror of the cross-section of Palestine's floating population in these days. High-ranking British officers, famous international journalists, leading men and women of Europe's smaller nations who are now distinguished exiles, statesmen and diplomats of assorted nationalities, British foreign career-men—a strange array of cosmopolitan nomenclature—were cheek by jowl with Jewish and Arab merchants, financiers, and visitors from other countries who filled the King David's 200 beds for that night.

Pilgrims' Progress

Only ten years ago Jerusalem was a backwater, so to speak, in the world's capitals. One of the very few capital cities without a river of its own, perched high in the mountains of a sub-tropical climate, it had never struck the interest of the world save perhaps as a haven for pilgrims to the shrines of its three great religions or as a stop-over for globe-trotters. It was off the beaten routes of planetary travel, and in any event the development of civil aviation in the last few years before the war had passed over Jerusalem as a popular halting place.

The greatest single episode in its history which, to my mind, focused world attention on this city was the arrival in May, 1936, of His Imperial Majesty the Emperor Haile Selassie of Ethiopia, who then began his five-year exile following the ill-starred Italian conquest of his kingdom. Then the

journalists flocked to the Holy City and emblazoned its name in the headlines and datelines. It was at this same King David Hotel that the Emperor spent the first few days before resuming his journey to England.

Journalists Take Notice

With Jerusalem in the news, it was inevitable that the great journalistic fraternity, avid for news, should keep



JULIAN L. MELTZER

their eyes upon that other situation which was brewing around the same time as the Emperor's first days of exile. There were the civil disturbances which began a month earlier, in April, 1936, and lasted for three and a half years until the Fall of 1939, and might conceivably have persisted were it not for the outbreak of war. Men with internationally-known by-lines flocked to the land and sent out millions of words of descriptions, formulae, accounts, proposals, solutions and political commentaries.

Haven for Kings

Then came the war and Palestine became a haven not only for Jewish wanderers and refugees fleeing the Nazi persecutions, but also for kings and governments, statesmen and politicians, and the armies of the smaller United Nations. It became an Eastern Mediterranean centre and in like proportion the city of Jerusalem assumed greater importance. The armies of the great Democracies — the United Kingdom, the British Dominions, and the United States — moved into the Middle East, and Jerusalem overnight was a meeting-place for the English-speaking races finding in the cool climate of its hills a welcome relaxation from the worries of war.

Today every hotel, boarding-house, pension and even private billet in Jerusalem is filled. Dwellers in the coastal areas who come up to spend the summer months away from the sultry heat are compelled to pay high prices for bed and board. Desk-clerks have long

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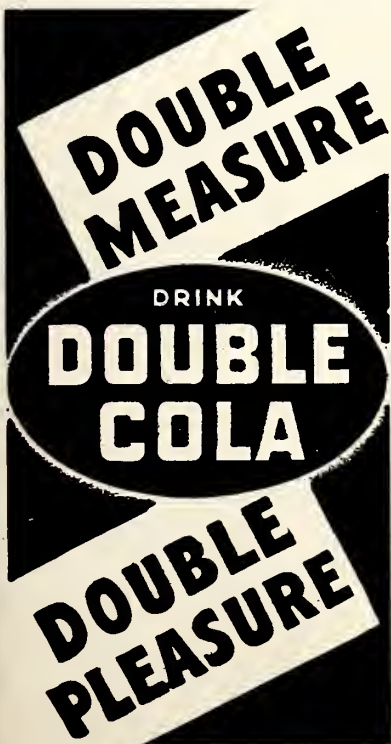
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PALESTINE SNAPSHOTS

(Concluded from Page 17)

waiting lists of people wanting to have even only half a room, or one bed, for a couple of weeks. Mingling with them in the lobbies of these hotels and hostels are the men and women of a score of nations, rovers of renown, awaiting the time when they may return to their own homelands from exile. Would that the roving Jewish people were equally as fortunate in their prospects!

Holiday Resort

There is a certain sedateness about advertising in Jewish Palestine which must baffle the newcomer. Everything is so restrained. If anything, the new Jew in Palestine rivals the English people in under-statement so far as public deportment goes.

The American soldier visiting the Holy Land undoubtedly longs for the modern note of some sections of the United States landscape. Outside the towns and Keren Hayesod (Palestine Foundation Fund) labor villages in this land there are no huge billboards proclaiming, as you enter, "You Are Now Coming to Kfar Saba. Enjoy Yourselves!" or, as you leave, another great sign facing your way, "You Are Now Leaving Kfar Saba. Did You Like Your Stay?" Nor are there red-roofed filling stations or petrol pumps with gabled hot-dog annexes or great stretch of board proclaiming the excellence of toothpaste, nor tremendous letters plugging a cosmetic.

All this is not part of the Holy Land's historic scenery. Its roadsides are not scarified to the aggressive progressiveness of merchandising. You pass through a village with no sign-board outside, nor a line of shops with show window fascia, and leaving, wonder what its name could be. Afar, on the tree-topped horizon, you see a large water tower projecting, like an exclamation mark pointing at the sky, and the red-tiled roofs of cottages nestling in green. You wonder, again, what the name of that place might be. But there is nothing to tell you.

Bavaria Transplanted Here

There is one exception to the rule. It lies way up near the northern corner of Palestine, where Galilee comes down to the coast in a great sweep of mountains. Not far from the Lebanese frontier is the pleasing little seaside resort of Nahariya — Twin Rivers, because a creek that has unaccountably split in two rides straight down its main street. The village elders of Nahariya, stout honest burghers who might hail from some Bavarian lakeside village, have communalized the holiday resort industry at Nahariya. Nearly everybody and everything, from the vegetables growing in the front garden of the second house at the corner of the side street off the main road, to the schoolboy who has fitted a flat-board contraption on a third wheel to his bicycle to carry luggage, seem to work for the tourist trade. Both charge commensurate prices for their usefulness and labor.

Gnadiges Frau

The daily press—English, Hebrew, German—carries advertisements on the superlative results of a holiday by the seaside, at Nahariya. The visitor finds

notices posted up on the public boardings telling him exactly what to expect, where to find it, and how much to pay for it. There is a scene of German orderliness and neatness about the place that strikes you from the moment you skirt the Twin River bridge leading off the main coastal highway north of Acre to Beirut.

You feel much more at home up there if you speak German. Everyone else does. It is not "adon" or "Gveret"—Sir and Madam—in the millifluous Hebrew, but "Hochgeboren Herr" and "Gnadiges Frau." Of course, they speak Hebrew, but one has the impression that this is done grudgingly. You feel much more at home in German. English is, of course, the third official language.

Hotels, pensions, boarding houses take you in and do you well. Luscious local produce—greens and fruit—provide comfortable meals, except for those intent upon slimming. Private houses modestly announce rooms to let at reasonable terms, meals outside. The beach has been regimented with equal efficiency. Neat lines of tented bathing houses, awninged deck chairs, parade with military precision on the greyish sand. A kiosk sells light refreshments and the morning papers. It is so tranquil that the noise of the combers curling in from the Eastern Mediterranean seems to be an intrusion. But the waves mind their business: they appear to know this is Nahariya and take care to give the visitor a good time. Canute could not have made a better job of the ocean.

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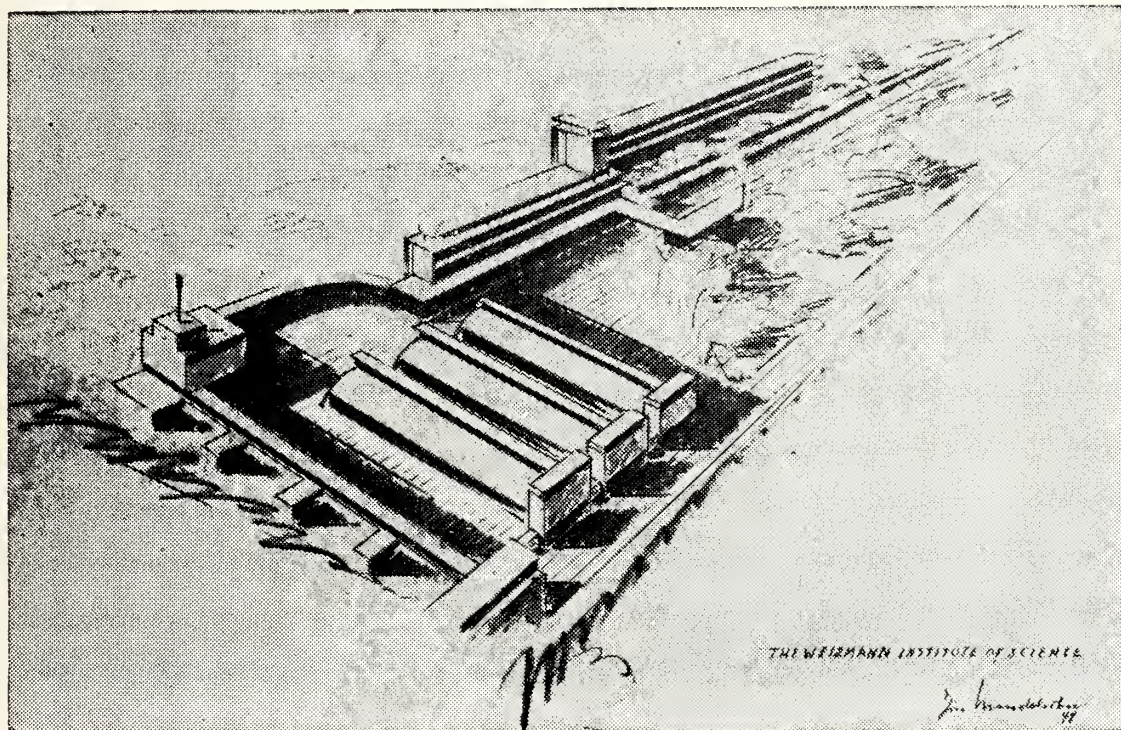
Weizmann Institute Plans Completed

THE WEIZMANN Institute of Science, plans for which were announced recently as a tribute to the statesman-scientist and President of the Jewish Agency for Palestine, on the occasion of his seventieth birthday, entered the phase of implementation when the American Committee sponsoring the program completed its plans for the establishment and endowment of the Institute and took the first step

to make available the necessary resources.

Dorothy Thompson, the famous columnist, was the principal speaker at an intimate dinner party tendered by S. N. Behrman, American Jewish playwright, at the Waldorf Astoria, New York, in behalf of the American Committee for the Chaim Weizmann Scientific Institute. The gathering was attended by key figures from various

parts of the country and was instrumental in making available the first sum of \$150,000 toward the \$2,000,000 goal which the Committee has undertaken to reach. Included in this sum were four \$25,000 gifts made by friends of the scientific program for Palestine, in honor of Dr. Weizmann. The donors preferred to remain anonymous. Harry Levine, of Leominster, Massachusetts, and Co-Treasurer of the Committee,



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was among the speakers at the function.

The American Committee, of which Edmund I. Kaufmann is president, and Samuel Zemurray, of New Orleans, La., President of the United Fruit Company, is chairman of the board, completed its plans for the erection at Rehovoth, Palestine, of the buildings which will house the four principal departments of the Weizmann Institute of Science. Above is the blueprint for the Institute which was prepared by Eric Mendelsohn, famous architect who designed the Hebrew University-Hadassah Hospital Buildings on Mount Scopus, Jerusalem. The edifice will be so constructed as to provide modern and spacious facilities for research in the following fields: (a) Physical Chemistry; (b) Pharmacology and Chemotherapy; (c) Plastics; (d) Nutrition.

Describing Dr. Weizmann as the "Scientist-Statesman" who is more representative of this Twentieth Century than any other statesman or political leader of our age, Dorothy Thompson concluded her address at the Waldorf Astoria dinner with the expression of her hope that the American Committee will soon witness the realization of its plans for the Weizmann Institute of Science. "I see no reason why you should not ask for and receive the participation of the non-Jewish world to which Chaim Weizmann has made tremendous contributions. Dr. Weizmann was not given to Jews exclusively; he also belongs to the world as a whole," Miss Thompson declared.

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HOLLYWOOD LIFE

(Concluded from Page 14)

man, and MGM producer Al Lichtman are foremost among the men who deserve long stemmed roses for this fine work. A bend of the knee to the Women's Auxiliary which runs the canteen, with especial praise to Mrs. Henry Gold for distinguished service.

LITERARY: People who read, among picture and radio toilers (and there are many), are particularly enthusiastic at the moment about Albert Maltz's "The Cross and the Arrow."

ENCOURAGING: The first meeting of the Hollywood Democratic Committee since the election was scheduled in a small hall in anticipation of a slim gathering. It turned out that there were over twice as many standees as seated members. The HDC, made up of many persons in the motion picture and radio industries, was one of the most effective groups in the land which fought for the re-election of Roosevelt. Orson Welles presided at the meeting which adjourned after agreeing upon a practical program of widespread political education and action on a precinct basis. Welles stressed the need to fight the brand of religious and racial prejudice dispensed during the election campaign.

PORTRAIT: A bend of the knee to a hard-working, self-effacing Jew who is an important part of the motion picture industry. No, he doesn't produce pictures and he isn't an agent. In the ordinary course of events the average picture-goer would never get acquainted with him. But there are many fine people behind the scenes of Hollywood's glamorous pageant who deserve attention and praise. Ralph Wilk, West Coast Editor of Film and Radio Daily, one of the industry's oldest and most respected trade papers, is a man who rates a nod. Many of Hollywood's executives started as writers on trade papers. Henry Ginsburg of Paramount, B. P. Schulberg of Selznick, Sam Marks, MGM producer, and Mark Hellinger of Warner Bros. are but a few. Ralph Wilk joined Film Daily in 1919 and has chronicled the day by day happenings of the industry ever since. He remembers when the first studios in the east were converted churches, breweries, road houses and stables. He remembers watching Clara Bow and Norma Shearer work in their first pictures. Wilk is acknowledged by many motion picture columnists as a man who knows more Hollywood anecdotes and history than any other living person. Writers are constantly getting him out of bed at outlandish hours to find out who it was who played opposite so-and-so in what; what was the name of that picture that won the Academy Award in 1938 or was it '39? Besides being an able journalist and a gentleman in the best connotation of the word, Wilk is a Jew who is a credit to his people. Those of you in New England might be interested to know that Wilk's brother-in-law, Maurice L. Zigmund, is head of Hillel at the University of Connecticut.

NEWS SUMMARY OF THE MONTH

(Concluded from Page 16)

met with success, but despite this, Cantor Tucker maintains that his vocation is chazanuth and not opera.

Negro Pastor Occupies Jewish Pulpit on Race Relations Sabbath

St. Louis.—In observance of Race Relations Sabbath established by the Justice and Peace Commission of the Central Conference of American Rabbis, Rev. Dr. J. A. McLin, a Negro, superintendent of the Colored Methodist Church of the St. Louis District, occupied the pulpit of Rabbi Ferdinand M. Isserman at Temple Israel, St. Louis, at the regular service on Friday evening, February 9.

The Temple was filled for the occasion, with many standing. Traditional synagogue responses were sung by the Vashon (Negro) High School choir. Half the congregation in attendance were Negroes.

It was the first time that such a service was held in the city of St. Louis. Other rabbis who had Negroes in their pulpits for Race Relations Week were Rabbi Irving Reichert, Temple Emanu-El, San Francisco, California, and Rabbi Max Reichler, Brooklyn, New York.

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Do You Know Who?

By WAYNE MURRAY

You'll find the correct names at the bottom of this article, but first test your wits and see if you know who.—THE EDITOR.

THIS popular comedian, nee Nathan Birnbaum, was born in New York City. He lived on the lower East Side until he entered show business with the "Pee Wee" quartet, but his tenor voice fell a few notches and he had to drop out when Gus Edwards took over. He won a part in a vaudeville act through his proficiency at roller skating. He realized the advantages of comedy, for the first time in his career, when he slipped and the first nighters laughed themselves hoarse. The "slip" became a regular part of the act. Continuing in vaudeville, by the time he had reached his majority he was a veteran of scores of acts.

In 1922, backstage at a theater in Union Hill, New Jersey, he met the woman, who was to become his wife and stage partner. They stumbled over

many a rough stone. Disappointments were frequent among vaudevillians in those days. On Christmas day, 1925, although their funds were at a low ebb, persistent Romeo Birnbaum issued an ultimatum, that if this coy Juliet would not marry him within ten days, he would dissolve the act. She promptly telephoned her answer, "Yes," and they were married in Cleveland, Ohio.

The comedian wrote a new act, "Lamb Chops," in which his wife was a "feeder" or "straight man" for his gags. The canny showman soon noticed, however, that his wife was garnering most of the laughs. He switched the parts, and "Lamb Chops" clicked. They hit the bigtime circuits, and were subsequently signed to a six-year contract with RKO Circuit. Then came a successful tour of England, after which they were signed by Paramount Pictures.

It was while playing on the same bill with Eddie Cantor at the Palace Theater, that Birnbaum's wife was invited to do a five-minute spot on Cantor's radio program. She accepted, and four weeks later Nathan and she had their own radio series.

He and his brother William take care of all business matters. He has a penchant for loud ties, and is full of energy, enjoying golf, as well as bridge. His wife and he are fond of their Beverly Hills home and their two adopted children, Sandra and Ronnie.

If you haven't guessed till now, we are speaking of GEORGE BURNS and GRACIE ALLEN.



LT. SAMUEL ARONSON RECEIVES PURPLE HEART

The award of the Purple Heart has been made by the War Department to Lt. Samuel Aronson of Raleigh, N. C. He was wounded at Salerno.

Lieutenant Aronson is the son of Mr. and Mrs. Arthur Aronson. He is 23 years old and graduated from Needham Broughton High School. He took ROTC at Oak Ridge Military Institute and entered the army in June, 1942.

Going overseas in June, 1943, he landed in Africa and fought with the 45th Division in Sicily and Italy, in the combat infantry.

Returning to this country in September, 1944, after having been overseas 16 months, he is now convalescing in a hospital in Orlando Beach, Florida.

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Jews on John Bull's Other Island

By ALFRED WERNER

When Jewish and Irish mass-immigration of decades back crossed paths and became next-door neighbors in New York City and Boston, that was not the first time that these people, described as alike in more than one respect, had met. The Irish claim that the prophet Jeremiah visited them way back. Whether the legend be true or not, the Jewish community in Ireland, however small, has quite a long and varied history, as can be gleaned from reading Alfred Werner's article.—THE EDITOR.

ONCE, in the first year of this war, the Master Race dropped bombs on Dublin, capital of neutral Eire, as the Irish Free State has been called since 1937. Among the buildings that were damaged by the attack was the large old synagogue on Adelaide Road. The Irish government vigorously protested against this violation of the country's neutrality and demanded from the Germans indemnity for the injuries sustained. The Hitlerites, anxious to keep Ireland out of the war—they needed the green island as a rendezvous for Fifth Columnists and saboteurs—swallowed the bitter pill, excused themselves, and paid the bill, even though it included payment for the restoration of a synagogue. Thus it happened that a gangster-nation that had razed hundreds of synagogues all over Europe, was compelled to contribute to the repair of a building where Irish Jews prayed to the God of Abraham, Isaac, and Jacob for the defeat of the foes of Israel and mankind.

Save for that incident, not many of the 7,500 Jewish residents of Ireland, and the few refugees who came there since 1933, have personally experienced the war. This can be said only of the Jews of Southern Ireland, or Eire, which managed to stay out of the war, but the 2,500 Jewish citizens of Ulster, Northern Ireland, which is a part of the United Kingdom, contributed their share to the Empire's services.

Was Ireland Host to Jeremiah?

The origin of the Jewish settlement in Ireland is shrouded in darkness. Is there any historical kernel in the Irish legend that the prophet Jeremiah and his disciple Baruch visited "John Bull's Other Island," as George Bernard Shaw ironically called his motherland? Or in the saga that the Irish are descendants of the Ten Lost Tribes? We doubt it. Jews are mentioned as settlers for the first time in 1232, when a grant to Peter de Rivall gave him the "custody of the King's Jews in Ireland"; the document referred to those Jews who had followed the Anglo-Norman conquerors into Ireland after the ousting of the Danes. Less than sixty years after that mention the Jewish community was dissolved, when King Edward I ordered the wholesale expulsion of the Jews from his realm.

In the middle of the seventeenth century when Cromwell ruled the British Isles as Lord Protector, a few Sephardic — Spanish and Portuguese — Jews came to Ireland where, in 1660, they founded a synagogue in Crane Lane, Dublin. About a century later, the total number of Jews in Ireland was forty families, comprising about two hundred individuals. No Jews had

resided in Northern Ireland before 1851 when Mordecai A. Jaffe settled in Belfast. The number of Jews remained exceedingly small until the end of the nineteenth century, when a number of refugees from Tsarist oppression sought shelter in Erin. In 1892 the synagogue on Adelaide Road was built by Ireland's oldest Jewish congregation, tracing its origin back to the Marranos, Manuel Lopez Pereira and Jacomo Faro. In Belfast a synagogue was established in 1870, and a new building erected in 1904. Today all synagogues in Ireland have adopted the Ashkenazic rites.

Many Views About a Handful of Jews

The majority of the Irish Jews are small shopkeepers and tradesmen; a few were successful in introducing the clothing and furniture industries into the country. As for the attitude of the predominantly Catholic population towards the Jews, we have a valuable statement made to the Austrian writer, Hermann Bahr, by Timothy Michael Healy, the Irish political and nationalist leader, fifty years ago:

"Ireland has no anti-Semitism and never has had. The Catholic Irish consider it an honor that, among them, the Jews have never been persecuted. The slight traces of anti-Semitism that have become noticeable of late have appeared only among the very lowest and most ignorant elements. . . The Irish people have respect and sympathy for the Jews. They admire the incomparable and truly princely charity of the Jewish people who give millions where we give pennies. Every educated

(Please Turn to Page 24)

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Jews Make Rhodesian Farming and Mining History

By ERIC ROSENTHAL

Mr. J. F. Kapnek, Philadelphian who has helped change the face of Rhodesia, still has many associations in the "City of Brotherly Love." His brothers, William and Sam, are active in communal affairs in Philadelphia, and his sister is married to Professor S. L. Scoss of Dropsie College. Author of the following article is Eric Rosenthal, author of several distinguished volumes including "Stars and Stripes in South Africa," dealing with American associations.—THE EDITOR.

SITTING at a desk in an office in Central Johannesburg is a comfortable looking greyish business man, with a pronounced American accent. On the walls around him hang maps and diagrams, some of places in South Africa and others of lands far beyond the ocean. From behind his glasses he looks shrewdly at the incoming strangers, whom he promptly divides into two classes, those interested in mining and those interested in farming.

Mr. J. F. Kapnek is interested in both, but his real love is farming and has been for nearly forty years. He is one of the biggest agriculturists in the sub-continent and the biggest in Southern Rhodesia, and is regarded by the Rhodesian Government as a major asset in raising the country's output to meet wartime needs.

Shortly after the Boer War J. F. Kapnek came ashore at the Cape, a youngster of twenty-three, fresh from Philadelphia, and with authorization to place on the market a new invention, the cash register, which having been recently introduced in the U.S.A. was to make its debut in South Africa. Kapnek had no trouble in selling machinery, but he soon found that his heart was in other things. Descended from a family which originally emigrated to America from the Carpathian Mountains, he had a fondness for mining, bred into him. To this day there is a small town in that part of Europe called "Kapnik," which his people once controlled. "Kapnik" is also the name bestowed on a type of galena crystal.

Observing the promising outlook in the then very youthful colony of South-

ern Rhodesia, J. F. Kapnek decided to try his luck there. Cecil Rhodes had been dead only two years when, in 1904, the young man from America set eyes upon the country.

Tries Hand at Many Things

"The whole colony had about 10,000 white inhabitants," said Mr. Kapnek in a reminiscent mood. "Gatooma, where I first went, consisted of a few mud huts. There were very few railways and the transport-rider was much in demand. So I began to run teams of ox-wagons between the villages of Gatooma, Golden Valley, the Shagari District and Eiffel Flats. Soon I had twenty-two wagons in operation, each with a span of eighteen oxen."

His first attempt at winning gold was at the old Atlanta Mine, in the Battlefields District, not far from Gwelo. The venture was not exactly crowned with success. So he concentrated on his transport-riding and for five years did hard pioneering with his

(Please Turn to Page 41)



GREENSBORO MOURNS SIGMUND PEARL

Mr. and Mrs. Charles Pearl were notified by the War Department on February 19 that their son, Sigmund, had been killed in action on February 6. The high esteem in which the Pearl family is held in the Greensboro community is reflected in the deep feeling of grief that resulted from the sad news.

Pfc. Sigmund S. Pearl was killed in Germany during the capture of Schmidt. At that time Private Pearl was serving with a mortar squad in the 78th Division. Entering the army in April, 1942, Pearl was an ASTP student first at Clemson College, Clemson, S. C., and then at Yale University, New Haven, Conn. He was sent overseas in October, 1944. A former student of Riverside Military Academy, he was a 1943 graduate of the University of North Carolina. Private Pearl is survived by his parents, three sisters, Betty and Rita, and Mrs. Alvin Hamburger of Greensboro.

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JEWS ON JOHN BULL'S OTHER ISLAND

(Continued from Page 22)

man in Ireland would be ashamed to say anything against the Jewish people or their religion."

But Mr. Deasy, the schoolmaster in James Joyce's controversial novel, Ulysses, the "hero" of which is an Irish Jew, Leopold Bloom, has a peculiar explanation for the fact that Ireland is free of anti-Semitism:

"I just wanted to note, he said, Ireland, they say, has the honor of being the only country which never persecuted the Jews. Do you know that? No. And do you know why? Because she never let them in."

Yet the outstanding Irish novelist, George Moore, complained bitterly: "English, Scotchmen, Jews, do well in Ireland—Irishmen never: even the patriot has to leave Ireland to get a hearing."

Irish History as Sad as Israel's

Their statements are somewhat contradictory, aren't they? "Typically Irish," the reader will say with a smile that is far from malicious, for he will remember that the Irish, "the crybabies of the Western World," as Heywood C. Brown called them, have a history in some respects as sad as that of Israel, and some psychological traits akin to the Jews. In any event, Mr. Healy's statement seems to be nearer to the truth than the one James Joyce put in the mouth of one of his characters. Several Irish statesmen and writers were valiant defenders of the Jews. Edmund Burke (1729-1797) delivered in the British House of Parliament a vigorous speech against a British admiral who seized the Island of St. Eustasius in the Dutch West Indies and permitted his men to maltreat the population, especially the Jews:

"The persecution was begun," he said, "with the people whom of all others it ought to be the care and the wish of human nations to protect the Jews . . . Their abandoned state and their defenseless situation calls most forcibly for the protection of civilized nations. If Dutchmen are injured and attacked, the Dutch have a nation, a government and armies to redress or revenge their cause. If Britons are injured, Britons have armies and laws, the laws of nations to turn to for protection and justice. But the Jews have no such power and no such friends to depend on. Humanity then must become their protector and ally."

More recently the historian Lecky (1838-1903) and the classical scholar, Samuel Henry Butcher (1850-1910), both Irish-born, made eloquent statements about the Jews. George Bernard Shaw more than once ridiculed Hitler's racial theories, and in his Saint Joan he makes a nobleman say: "The Jew generally gives value. They make you pay, but they deliver the goods."

Considering the smallness of the Jewish community in Ireland, it seems remarkable how much it has contributed to the progress of Jewish and Irish civilization, even though it must be admitted that some of Ireland's great Jews were born abroad. Ireland's most famous Jew was Sir Otto Jaffe (1846-1929), a descendant of the above-mentioned first-settler of Belfast. Sir

Otto was a successful linen exporter; twice (1899-1900 and 1904-05) Lord Mayor of Belfast. For several years he headed the Philosophical Society, and he was also active in behalf of

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Dumbarton Oaks

(Continued from Page 9)

tional violence after these occur, not for their prevention; a mechanism calculated to rectify and adjudicate international strife, not an instrument to eliminate the bases of strife and violence and war. Unless justice and righteousness are enthroned as the capstone of the aim of any organization that proposes to achieve it, the world can have no hope for an enduring peace. There can be no hope for an enduring peace unless there is a re-conversion of the human spirit to the inspired insight of Isaiah that man must work righteousness to earn peace, since only the effect of righteousness can assure to mankind perpetual quietness and confidence.

Peace predicated on such foundations would mean the cessation of the racial or color injustices by which one-third of the world's population, which happens to be white, denies rights and opportunities to the other two-thirds of the population which happens to be black or brown or yellow. It would mean an end to the exploitation of primitive groups by enlightened peoples. It would mean that nations economically disadvantaged are helped to self-improvement and economic reconstruction, even as we bring such aid to the disadvantaged in our own midst. It would mean the spiritual regeneration of the human family to that concept of just and righteous interrelation in which the aggressors within each nation would desist from squeezing and oppressing their neighbors and fellow citizens for their own personal aggrandizement. All the most perfected, practical machinery in the world for main-

(Please Turn to Page 33)

Child Refugees

(Continued from Page 7)

Care of European Children, a non-sectarian organization. Many of the Jewish children were brought to Commission headquarters in neutral countries, by rescue organizations, the underground and non-Jews who fed and sheltered them at their own risk.

One small group of children, none of whom were over twelve, straggled by themselves, across the Pyrenees from occupied France into Spain. They were found wandering destitute in a Spanish border village and were taken to Commission headquarters in Madrid. One French Jewish girl of eight was found in a mountain pass, starving and nearly nude. She was sheltered for weeks in a Spanish nunnery which later notified the E.J.C.A. Some of the children were smuggled out of Southern France and the Balkans, during German occupation, in leaky fishing boats which landed them on the beaches of friendly or neutral countries.

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Mutiny of the Infants

By N. GOLDBERG

With the Jewish Brigade poised for action, these reminiscences of N. Goldberg, a veteran of service under the Zionist colors in the first world war, have a timely interest. First published in Haaretz, Palestine Hebrew daily, they were adapted into English.—THE EDITOR.

GRANDFATHERS and grandsons, and men in their prime, flocked to the recruiting office in the old Rothschild Hospital in Jerusalem to enlist with the Union Jack. It was before the time of the American Zionist Medical Unit that was later to be transformed into the great Hadassah Medical Organization. It was a great day in Jerusalem. The British Army had come and was accepting volunteers. Mothers went out to accompany their sons to the train leaving for Kantara,

they failed to comprehend our young and eager enthusiasm.

We had been told that we would be a distinct Jewish unit with the Magen David for our insignia, and with Jewish officers. We felt that we were getting nearer to that consummation. But when some weeks passed and nothing happened, the younger ones among us began to get restive; we wanted to display our silent protest at this delay in giving our unit its essentially He-

(Please Turn to Page 36)

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Suez Canal railhead, on their way to training camps in Egypt.

I was among them, excited at the thought of getting into uniform. Indeed, I forgot that my belt was loose and had the horror of having my trousers start slipping down as we stood on the platform waiting for the train to pull out. Sad though she was, my mother smiled at the sight. The train pulled out; a long journey. We reached the camp and mingled with the Jewish lads from overseas in the 38th Battalion of the Royal Fusiliers, precursor of the First Judeans, raised by Vladimir Jabotinsky from the ranks of the British Army. They had been fighting for over three years and were tired of war; no wonder, then, that

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(Concluded from Page 15)

to Palestine and lecture; some of their clinical courses were given right in this room."

In 1941, after having entertained hundreds of British troops in her home, she heard a rumor that American soldiers were coming to Palestine. Both her sons were then in the United States.

"Jack wished to study dentistry, and Noah, engineering. While the Hebrew University here is one of the world's great institutions of learning, it does not have a dental or engineering school," she said. "So I thought it would be broadening if they attended American universities. Noah went to the University of Michigan, but on Pearl Harbor day he quit school and without telling us, signed up for the U. S. Air Force.

"He was rejected for lack of parental consent. Still not telling us about it, he wrote a letter to President Roosevelt asking if he'd waive that condition. The President asked the War Department to accept Noah if he passed his mental and physical tests. He did, and he is now in active combat.

"With both boys gone I was lonely. My house lends itself to entertaining. So, when on Christmas eve, 1941, I did find some American boys in town, I brought them to my home and they had their Christmas Eve party here."

Apple Pie and Hot Fudge

Since then, American G. I.'s have beaten a path to her door. She serves them dishes they haven't had for months: apple pie, and chocolate cake,

and American coffee, and hot fudge sundaes. In cold weather they toast their toes around her farmhouse stoves. Girls of the town are invited, and sometimes the leader of the King David Hotel orchestra comes over and plays his accordion, or there are records or the radio. There is scarcely an evening that some G. I. does not stroll in, clutching a piece of paper on which another G. I. has sketched in pencil the way to the Lewin-Epstein home.

"If my father were alive now," said Dr. Lewin-Epstein, thoughtfully, "how proud he would have been of Palestine! It has become modern, and progressive: it takes its place in the family of civilized lands; he would have seen his dream coming to a more fruitful fulfillment than ever he dared hope—that dream held so preciously by him and Brandeis and all the other pioneers who had faith in the vision of Eretz Israel."

MRS. IRVING MACK ADDRESSES GREENSBORO HADASSAH

Mrs. Irving Mack of Scranton, Pa., a member of the Speakers' Bureau of National Hadassah, spoke on Palestine at a night meeting of the Greensboro Chapter of Hadassah held February 20 in the Assembly Room of Temple Emanuel. Mrs. Philip Michalove presided and Mrs. Cyril Jacobs presented the speaker.

Mrs. Mack was guest at luncheon earlier in the day, her hosts being the Executive Board of the Greensboro Hadassah.

Ends March 31, 1945 — Better Hurry!

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- All entries must be typed double-space, on standard 8½ x 11 paper, on one side only; must bear the name and address of the writer, and must be submitted not later than midnight of March 31, 1945.

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The Stranger of Mt. Carmel

By HARRY LEVIN

A fortune of about £100,000 in Palestine and very large properties in Europe has been bequeathed to the Jewish National Fund by Mr. Solomon Wolff, who died in Haifa in November, 1944. If even a small part of the European assets are realizable, this will be the largest bequest ever left for the upbuilding of Palestine.—News Item.

IN the summer of 1933 a Jew fled from Berlin. He was remote from everything Jewish, but he had a sturdy sense of human self-respect and dignity. Although it had been the home of his family for many generations, he refused to continue living in a land in which he would be a third-rate citizen. Not many, even then, had forebodings of the evil days that lay ahead for the Jews of Germany.

You hear it often—the story of the Jew who left Germany while the going was good. But this story of Solomon Wolff follows the usual pattern only part of the way.

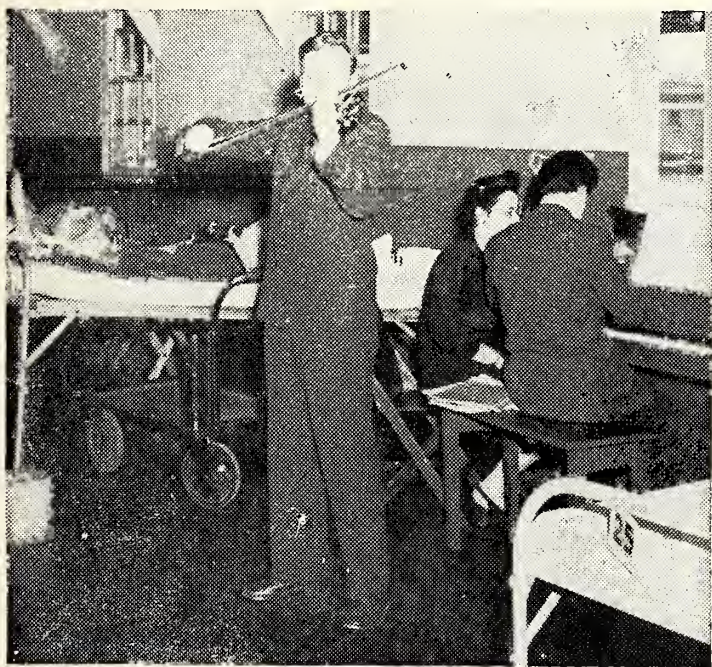
Mr. Wolff and his wife went from Berlin to Vienna, Prague, Carlsbad. They were rich, and rich people could

Jewish and so rigidly adhering to a set way of life and thought, should so swiftly have made his decision. Tristan da Cunha or Siam might have seemed as likely a year before.

"How does one get to Palestine?" was his first question.

They settled on Mount Carmel in Haifa. They had not all the 20 million marks on which they used to pay income tax in the Reich. But they had brought away ample means. Besides what he held in Palestine, Mr. Wolff owned vast interests in Europe, especially in the Austrian Tyrol where an entire village, with its forests, saw-mills and lands, its baronial castle and public utility services, were his. Mr. Wolff, although 61, was not ready to

From France to Kentucky



Yehudi Menuhin enchants his bed-ridden listeners at the Camp Breckenridge, Ky., Post Hospital. Shown with him are Ann Grossman, USO-JWB worker in nearby Morganfield, and Adolph Baller, the renowned violinist's accompanist. A week before, Mr. Menuhin, on a USO-Camp Show tour of France, had played at the front lines and in Paris.

travel where they wished at that time. They had not yet decided where to live: Austria, where Mr. Wolff had large properties; Switzerland, where Mrs. Wolff was born, of the well-known family of Knopf; or Czechoslovakia, whose apprehension of the importance of human dignity they admired. But in Carlsbad one night they were casually taken to a meeting addressed by "a man from Palestine." "It was," said Mr. Wolff later, "perhaps the second time in my adult years that I had heard of the world 'Palestine'."

The late Dr. Zion Mossinsohn was the speaker. The contagion of his enthusiasm aroused Mr. Wolff's. Early next morning he was at Dr. Mossinsohn's hotel, eager to know more.

It is still a matter of some curiosity that one so distant from all things

retire. He pursued his profession of engineer. He constructed buildings as investments for himself and, on contract, for others. He lost some money and made money. He was shrewd and energetic. At that time the foundations of important industrial and other enterprises were laid in Palestine by immigrants who, like Wolff, had come from Europe armed with ability, experience and means. But he did not throw his lot in with them. The eager, restless spirit that drives men on in Palestine to new horizons of achievement passed him by.

For Mr. Wolff, although living in Palestine, somehow never entered the communion of Palestine. That sudden flash of inspiration in Carlsbad carried him as far as Mount Carmel, but
(Please Turn to Page 30)

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CHILD REFUGEES

(Concluded from Page 24)

The children selected by the E.J.C.A. are gathered in neutral ports, usually Lisbon. Though most suffer from malnutrition, they must be in good enough health to be permitted to sail. When E.J.C.A. guarantees homes for them in the United States, they are granted visas and with special permission of the Department of Justice, are allowed to travel here alone. The U. S. Commission for Refugee Children pays their passage.

Quiet, Nervous, Awe-Stricken

In the United States trained E.J.C.A. representatives meet the children as they disembark, "They are very quiet, but nervous, and, both the younger and the older, at first are awe-stricken by the sight of the new country." Recently a family group consisting of a three-year-old boy, his brother of eight and their twelve-year-old sister, arrived from Lisbon. The representative who met them said, "They would not move without each other and the girl took care of her younger brothers like a mother would."

The children are taken from the ship directly to the nearest E.J.C.A. reception center, usually located in public school buildings or sometimes in private homes, and are fed what for some is their first square meal in two or three years. Later, they are interviewed. They aren't made to talk about tragedies they've seen or of past hardships. Persons experienced in handling children tactfully reveal these children's personalities, talents and aptitudes.

The first meeting between foster parents and child, usually in the parents' home a few days after the child's arrival from Europe, is a tense moment, and both parents and children later admit that they were "scared stiff." Ninety-nine per cent of the placements to date have been successful.

The refugee children are a multi-lingual group. Many of them are Yiddish-speaking boys and girls from Polish and Romanian towns. Some learned a little English in European schools. All, however, pick up English within a few weeks. Their adjustment to American life is very rapid.

Children's Loyalties

The majority of children, especially those from Germany and Poland, eagerly adopt the United States as their permanent home. Others, however, remain fiercely loyal to the countries of their birth. The French children, particularly those who lived with the French underground, are ardent patriots of France. They stand at stiff attention when the Marseilles is played and speak of returning to France when they become of age. Many of the children brought here are from Zionist families. One youngster of ten was a zealous Zionist. His ambition

was to go to Palestine and become a "chalutz." He hasn't left for Jewish Palestine yet, but he has joined the Hechalutz Organization of America and is training at one of their farms for future pioneer work in Palestine.

Adviser to Wallace

At twenty-one, the refugee youths are discharged from E.J.C.A. care. Most of them are anxious to make their own way in the United States. A large percentage of former E.J.C.A. charges have gone through college, partly on their own and partly with E.J.C.A. help. Some have married European or American girls. A number have distinguished themselves. One German boy who went to Cornell University became an expert on agricultural economy. A few years ago, Henry Wallace, then Secretary of Agriculture, called him before a Senate committee to deliver a report on cooperative farming.

About two-thirds of the children brought over by the E.J.C.A. are boys. A few hundred are now in U. S. armed forces all over the world, most of them having volunteered for army service. Many have distinguished themselves by their military achievements. One of the more recent heroes is German-born Corporal Harold Monash who came to this country in 1936. When the war broke out he enlisted, and though only five feet five inches tall, he volunteered for overseas duty with the "Rangers," one of America's toughest commando groups. In Italy, recently, he captured a group of German soldiers by pretending to be a German officer.

"Kommt hier!" he ordered in German. When they hesitated suspiciously, he swore at them in the manner of a true Prussian officer. They came, and Corporal Monash pointed a tommy-gun at their backs and told them, this time in English, to "get going!"

Compared to the numbers who have suffered and still are enduring the hardships of homelessness, the one thousand children placed here by E.J.C.A. is small. But the organization now operates under severe war-time restrictions. It intends to continue operating even after victory in Europe, as long as there are homeless Jewish children who can be brought to safety in this country.

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Together—Christians and Jews

By REV. HENRY CARTER, C.B.E.

Chairman Executive Council of Christians and Jews,
London, England

"Together" is the watchword of the Council of Christians and Jews founded in London in 1942, to promote moral resistance to religious and racial intolerance and co-operation in civic and social service. In a personal view of Christian-Jewish co-operation now and in the post-war world, I would stress the necessity for common thought and action now. Unless we form the habit of working together under war conditions we shall be unready for the unique but fleeting opportunities of service in unison when the tide of war ebbs.

Two Primary Facts

The need for joint action is seen most clearly when and where men are conscious of two primary facts.

First, it is certain that, over against the doctrines which have shattered the life of our generation, the teachings which are essential to a regeneration of humanity are those which both Jews and Christians accept. In opposition to sheer nationalism, whether of the "fuehrer" or "jingo" type, they confess belief in the sovereignty of God, universal and only Lord, and Judge of all

the earth. Against the pitiless subjugation of the weak by the strong, of the minority group by the masterful, they affirm that human brotherhood derives from the one Divine Fatherhood, and that the deeds of brotherhood are to do justly and to love mercy. Faced with despair and fatalism they declare that mankind need not perish, that chaos and exile are not man's final lot, and that out of the very furnace of destruction, God, the Living God, can deliver.

The second fact should affect the instructed Christian mind. The pages of history are sorrowful reading for those who recognize that the Christian obligation of neighborliness reaches out to all and not to fellow-believers only. Christians of this generation cannot revoke the acts of their forefathers who in the name of religion turned with scorn and fury on the Jew; but I believe intensely that active comradeship of Christians and Jews in the present peril and in future duties can usher in a new hope alike for Jewry and for humanity. Comradeship of

(Please Turn to Page 38)

Message of Israel



Chaplain Edward Sandrow, center, shows script for his January 21st sermon on the Message of Israel program, to Dr. Jonah B. Wise, right, rabbi of Central Synagogue, from whose pulpit the program has been broadcast for the past ten years, as Frank L. Weil, president of the National Jewish Welfare Board, looks on. During January and February, Jewish chaplains appeared on the Message of Israel program, heard Sunday mornings at 10, EWT, over the Blue Network, WJZ in New York. "The Sweldest Fellows in the World" was the title of Chaplain Sandrow's sermon.

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THE STRANGER

(Concluded from Page 27)

no further. He revelled in the magnificent view of Emek Zevulun and part of Emek Jezreel that unfolded itself from his modest dwelling on Mount Carmel. But equally he would have revelled in the beauty seen from some mountain height in Switzerland. He was never prompted to go out and see at close range the great Jewish achievements that filled the valleys. Nor was he moved to find out what lay behind the Galilean mountain range that closed the skyline as he looked out from his bow-window.

The Zionist national institutions, even public institutions in Palestine, got no support from him. On a sudden impulse he joined the Revisionists, but took no interest in them, nor gave them any support. He kept aloof from people and things, and made few friends. He lived frugally in a three-roomed flat. His only hobby was stamp collecting, on an almost professional scale. A voracious reader, he possessed not a single book of his own. His neighbors called him "The Eccentric."

Once he travelled to Switzerland. Except when his building operations required it, that was one of the rare occasions on which he travelled beyond the boundaries of Haifa. In 1941 Dr. Joseph Weiss, one time Director of the Jewish National Fund in Germany, arranged to meet this strange, frigid man on Mount Carmel. That meeting marked the turning point in Mr. Wolff's life. Something, very slight at first, began to stir in him. It led to his asking questions about Eretz Israel. He was taken through the country, saw the Jewish settlements that lay in the valleys. He saw what other Jews, who like himself had fled from Europe, were creating for themselves and for their people. He saw the relics that strew the land recalling the great past of the Jews in their own Homeland.

New perceptions broke into his consciousness. For the first time he understood that he was not only a human being for whom the inviolability of the human personality was a sacred endowment, but that he was a member of a people that also had a personality that was precious and, given the chance, could be creative. From Galilee to Beersheba he travelled and inquired. Then he began to manifest his new-won interest. He contributed £10,000 as a "Living Legacy" to the Jewish National Fund, and, soon after, another £12,000, earmarked for the acquisition of land to settle orphaned child refugees.

In November, 1944, two and a half years after he discovered Eretz Israel, Solomon Wolff died, at the age of 71. His wife had predeceased him by 16 days. Two days before his death, as though anxious to make up her time lost, he contributed the valuable jewels of his late wife to the Jewish National Fund for vocational training of orphans from Europe after the war. He died suddenly, alone.

When his will was opened, it was found that all he possessed, in Palestine and in Europe, was bequeathed to the Jewish National Fund, the trustee of the Jewish people, for the redemption of land in Eretz Israel. So he who of his own choosing had been a stranger for so long to his people and its Homeland, was in the end wedded to the ideal of a free life for his people in Eretz Israel.

BERBERT-PARCEL

Announcement is made by Mr. and Mrs. Robert Berbert, of Greensboro, N. C., of the engagement of their daughter, Jean, to Capt. Martin Parcel, son of Mr. and Mrs. Morris Parcel of Toledo, Ohio.

Miss Berbert attended Woman's College in Greensboro and is associated with the Raleigh, N. C., News and Observer. Captain Parcel, who is expected back from overseas, is a nephew of Mr. and Mrs. Saul Greenberg of Greensboro, with whom he made his home while he was at State College in Raleigh.

GEORGETOWN, S. C.

Miss Lillian Danzig, of Baltimore, Md., Andrews and Georgetown, and Mr. Morris L. Abrams were married Sunday afternoon, February 18, at the home of his mother, Mrs. Samuel Abrams. The ceremony was performed by Dr. Solomon Goldfarb, rabbi, of Charleston.

Mrs. Abrams is a daughter of Mrs. Louis Danzig and the late Mr. Danzig. She was graduated from the Boston High School, Peabody Institute of Music and Baltimore Business College.

Mr. Abrams, son of Mrs. Samuel Abrams and the late Mr. Abrams, is a business man of Georgetown, where he owns and operates the Palace and Strand movie theaters.

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Marseille Jews Through G.I. Eyes

By NAHUM GUTTMAN

Cpl. Nahum Guttman, now with the U. S. Army "somewhere in France," is a young English-Jewish journalist and frequent contributor to periodicals, formerly director of public relations of the National Labor Committee for Palestine (Gewerkschaften Campaign), national secretary of the Hechalutz Organization of America, and a leader of the Habonim Labor Zionist Youth movement.—THE EDITOR.

WITH the liberation of Marseille, France's largest city, in September, the remnants of the Jewish community were once again able to emerge from their dark hideouts in and around the metropolis. Pre-war Marseille had about 30,000 Jews, many of them refugees from other countries. Now, it is estimated that there are less than 10,000 in the city, of whom some 4,000 are dependent upon relief. The rights of foreigners to engage in commerce are still restricted, but work is available for able-bodied persons in the vast job of rebuilding the ruined sections of the city and in the port which is a busy military center for the American army.

Little by little the grim story of the Jews' fight for survival is being pieced together. Whole families that lived as Christians in the country, young Jewish Maqui from the hills, aged guardians of the beautiful Se-fardic synagogue on Rue Breteuil, German exiles who have managed to pull through the Gestapo terror in Marseille, each contribute some stories to the total volume of Jewish suffering under Vichy and Nazi-dominated France.

It was last Purim that the Gestapo climaxed its reign of terror by bombing the synagogue and burning its prayer books and Sifrei Torah. The "shamash" (sexton) risked his life to rescue a Sefer Torah and buried it in the cemetery. On Rosh Hashonah, after American forces had freed the city, the holy scroll was unearthed and carried joyfully to the house of worship. The whole front wall was wrecked, and is now boarded up. A Jewish captain helps in conducting weekly services and over a hundred U. S. Jewish soldiers in the area attend. The elderly wife of the "shamash" boasts that even "non-believing" Jews find their way to the synagogue. This Chanukah, the anniversary of a Gestapo raid which resulted in 30 Jews being whisked away to destinations unknown, the holidays candles were lit in the traditional manner. The menorah consisted of eight glass cups half filled with water, on which a layer of oil was placed. The

wick was a half-inch length of wood, on a cork float the size of a penny. Candles in Marseille are very rare now.

The Dead "Returned Home"

During the reign of terror, many Jews aviled the synagogue, but the older generation tenaciously went on with their practices of the ritual. From time to time the Vichy police had to turn over a list of Jews for deportation: one week Jews of Polish origin, another week Jews of Greek, of German, of Belgian or of French origin. While some Vichyites acted as informers, at five hundred francs per head, many tried to mitigate the Nazi raids. The safest "cache" was to pose as Christians. In one family, when the father died, he was buried in a Catholic cemetery. Now he will be disinterred and reburied in the Jewish cemetery.

Jewish Child Turns Anti-Semite

A couple with five children have recently returned to the city. Romanian Jews, they have lived in Belgium, America, Palestine and France. In 1940 they escaped from Belgium and obtained employment on a farm. They lived as Catholics, went to church regularly and sent the children to Catholic school. The youngest, then four years old, avidly absorbed the teachings and developed anti-Semitic attitudes. As soon as it was safe, the family removed to Marseille and for

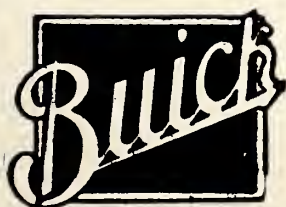
(Please Turn to Page 33)

TEACHERS' INSTITUTE HOLDS CONFERENCES

In celebration of its 35th anniversary, the Teachers' Institute of the Jewish Theological Seminary of America is holding a series of conferences at the Unterberg Auditorium in New York City. Professor Zevi Scharfstein spoke at the first of the series on February 18th. Subsequent sessions were scheduled for March 18th and April 22nd.



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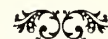
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JEWES ON JOHN BULL'S OTHER ISLAND

(Concluded from Page 24)

the Jews, as president of the city's Hebrew Congregation and founder of the Jaffe Schools for Jewish children.

A colorful personality was Ellen Odette Desart (1857-1933), whose family, the Bisehoffsheim, had been active in banking and Jewish communal affairs on the European continent since the time of Napoleon. In 1881 she married William Ulick O'Connor, the fourth earl of Desart and lived with him in the Desart seat of Kilkenny. It was somewhat ironical that, in 1922, Ireland's first president, William T. Cosgrave, should nominate the Earl's widow to the Senate of the Irish Free State, for the Countess had previously been active in anti-suffrage agitation. Lady Desart started tobacco farms in Ireland, she was president of the Irish Dairy Shorthorn Breeders' Association, developed district nursing in Ireland and was active in the Girl Guide move-

the Hebraic influence in Masonic symbolism).

Robert Briscoe, who was fifty this year, is the only Jewish deputy in the Dail Eireann (House of Representatives of Eire). He became prominent in the militant republican movement in 1919, working under Cosgrave. Active in the Irish Republican Army against the "Black-and-Tan Police," he was dubbed, "the fighting Jew." A member of De Valera's republican party, Briscoe, who is also an ardent Zionist, was elected to the House five times by a strictly non-Jewish district in South Dublin.

Many more names of outstanding Irish Jews could be added to this list, but at least one more must be mentioned: Jacob Weingreen who was appointed, in 1937, to a chair in Hebrew, at the famous Trinity College in Dublin.

Palestine Aids the Allies



Large quantities of pharmaceutical products are manufactured in Palestine for the United Nations forces in the Middle East. With funds raised by the U.J.A., U.P.A. has helped the Jewish homeland make an outstanding contribution to victory on all fronts.

ment. She also took a prominent part in Jewish affairs. She was buried beside her husband in Falmouth Cemetery, but the services for her were, at her request, according to the Jewish ritual.

Maurice Elias Solomons (1833-1922), a prominent merchant of Dublin, was an important figure in English Masonry, and also interested in Jewish philanthropic and educational work. He made many donations to the Dublin synagogue. One of his sons, Edwin Maurice, stockbroker to the High Court of Justice, was for many years president of the Jewish community of Dublin and the foremost Irish patron of boxing; his other son, Bethel, is an outstanding gynecologist.

Bernard Shillman, born in Dublin in 1892, was appointed by the Minister of Education of Eire to supervise the Jewish schools; he is a leader in the Zionist movement. His writings include legalistic studies (on workmen's compensation), treatises on Shakespeare, and on Jewish topics (for example, on

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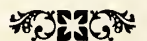
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RALEIGH, N. C.

MARSEILLE JEWS

(Concluded from Page 31)

the first time the youngster is being taught what an "Israelite" really is. The older children, in their teens, had played their part well.

Marseille Jewry has two main functioning bodies. The Comité des Israélites de France is officially recognized by the French Government, its main support is from left wing elements active in the F.F.I. Left wing political activity is very evident throughout the city. The second Jewish organization, which has a tenuous relationship to the first, is the Fédération des Sociétés Juives de France, which is a "Klal Yisrael" organization, embracing the Zionists, and is the outlet of the Joint Distribution Committee in the area. Chanukah week, the Fédération moved to a four-story building where it will conduct its philanthropic and social activities. The writer has seen numerous applicants for relief climb the dingy stairs to its previous quarters, men and women with haggard faces. Support in the amount of one thousand francs per adult and eight hundred per child per month was rendered by the fund maintained largely by the J.D.C.

The fate of Zionism in Nazi-occupied France was one with that of the entire Jewish community. Young Zionists played an active role in saving Jews. They maintained an underground railroad that brought hundreds of children to the safety of Switzerland.

Portrait of a Maqui

One of the leaders of the Zionist Maqui, which numbered a thousand boys and girls, was a Belgian Mizrahi lad who came to France in 1940, settling in Grenoble. He conducted Zionist lectures in the neighboring woods and maintained liaison with the town. He was hospitalized for four months, with a leg wound, but nevertheless carried on his work until liberation. Now he is charged with operating "schools" for young children, one of which is operating near Toulouse, and another is being organized in Marseille. The plan and hope is to ship them to Palestine in the next few months. Another interesting Maqui is the secretary of the Young WIZO (Women's Zionist Organization). He is a Marseille native, the son of Portuguese-Jewish parents. Joining the Maqui when Vichy France was taken over by the Nazis, he crossed the Italian border. He spent three months in a fascist concentration camp and eleven more operating with the Maqui near the border, returning to France when the American invasion struck

last August. Now he has gathered a group of forty young Zionists of various political groupings and of various countries of origin. They have come from Greece, Poland, Belgium, Italy, Algiers, Portugal and France. The group has a Halutzic (Palestine pioneer) core and several members are trying to obtain Palestinian visas. Closely associated with them is the Jewish Scout Organization, also with forty members.

Paris Guide

Marseille Jewry is closely linked with Paris. Its newspapers, of various ideological shades, in the French language, originate in Paris. Its relief standards are guided by decisions in Paris. Not unlike Paris Jewry, it is experiencing difficulties in obtaining restitution for property stolen by the Nazis and now in the hands of Frenchmen. In Paris, an organization has been founded to "protect" the property rights of those who took over looted Jewish property, and the turn has been toward outright anti-Semitism. Fear of a similar development in Marseille has been expressed.

On the whole, after liberation, people think of migration. First choice for many is the magic land of America, especially for those who have been strung along for years by indolent officials whose red tape tied countless thousands to the stake of martyrdom. To the youth, however, only Palestine spells salvation. They need encouragement and assistance now, so that they will not freeze in an impossible situation when the "war crisis" cools off.

Dumbarton Oaks

(Concluded from Page 24)

taining peace will not avail until within men and nations there is created the spirit of the will to peace.

This hope and possibility, one may say, belongs in the realm of religion rather than practical statesmanship. Perhaps what the world suffers from most is a condition in which the prophetic principles do not animate statesmanship. Statesmanship, the Synagogue Council of America holds, must be animated and governed by the great principle first enunciated in the Old Testament (Lev. 19:17-18) and then spread the world over through its quotation in the New Testament, "Thou shalt not hate thy brother in thy heart—but thou shalt love thy neighbor as thyself."

Nonetheless, the Synagogue Council of America welcomes the Proposals of the Dumbarton Oaks Conference as marking a most significant step forward in human striving to answer the question long ago propounded by the Prophet (Malachi 2:10): Have we not all one father? Hath not one God created us all?"

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B'NAI B'RITH AND U. S. PRESIDENTS

(Concluded from Page 4)

Illinois, Indiana, Missouri and Kentucky, which were organized in the 1850s and early 1860s.

Most prominent of these was Abraham Jonas, already mentioned, who served with Lincoln in the Illinois legislature in 1842. As early as 1856 Jonas tried to get the Republican presidential nomination for Lincoln. Failing in that, he served as Fremont presidential elector with Lincoln. Whenever the Emancipator came to Quincy, he did his work in Jonas' office. After Lincoln had been nominated in 1860, he wrote to Jonas asking him to deny a rumor linking Lincoln with the Know Nothing Party, a fore-runner of the Ku Klux Klan.

Members of Ramah lodge, organized in Chicago in 1857, were among Lincoln's earliest supporters. One of these was George Schneider, editor of the Chicago Staats Zeitung and a founder of the Republican Party in Illinois. Another was Abraham Kohn, city clerk of Chicago in 1860, who, on the eve of Lincoln's departure for Washington after his election, presented him with a hand-made silk American flag on which was inscribed in Hebrew the first chapter from Joshua.

Still another Chicago Ben B'rith who knew Lincoln well was Henry Greenebaum, founder of District Grand Lodge No. 6. Although a Democrat and a close friend of Stephen Douglas, Greenebaum was greatly impressed with Lincoln, whom he met during the Lincoln-Douglas debates. So stirred was he that he called on Lincoln to express his admiration. Accompanying him was Simon Wolf, another Douglas adherent, who was later to be even more intimately identified with Lincoln. Lincoln knew of Greenebaum's high standing in Chicago, and shortly after winning the Republican nomination sought him out to ask his support. Greenebaum gracefully declined but was nevertheless among the invited guests at a farewell reception Lincoln gave in Springfield in February, 1861.

B'nai B'rith leaders rallied to Lincoln's cause early. Moritz Pinner, a St. Louis Ben B'rith, who played an important role in creating the Republican Party in his state as editor of the weekly Kansas Post, campaigned with Lincoln in Missouri and Illinois on behalf of Fremont in 1856. In the months preceding the 1860 convention, Pinner helped swing the Missouri Republicans to Lincoln. After the election, Lincoln offered Pinner the post of U. S. consul in Honduras. Isador Bush, for many years a member of B'nai B'rith's Executive Committee from District 2, was another Missouri ally of Lincoln, on whose behalf he organized the German-American citizens. Later he helped prevent Missouri from seceding. During the Civil War, Bush laid before Lincoln a plan for a government loan of \$100,000,000 to finance the war. Lincoln appointed Bush a captain in the army and he served as aide-de-camp to General Fremont.

Moses Aaron Dropsie, a Philadelphia Ben B'rith, whose will provided the funds for Dropsie College, was one of the important contributors to Lincoln's campaign fund in 1860. Abram J.

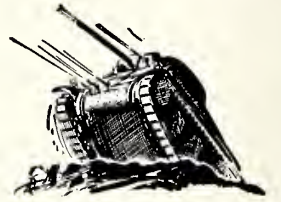
Dittenhoefer, whose father was the first president of B'nai B'rith, helped organize the Lincoln forces in New York. In 1864 he was a Lincoln presidential elector. Lewis Dembitz of Louisville, Lorenzo Brentano of Indiana, Philip Dorscheimer and Sigismund Kaufman of New York were other B'nai B'rith supporters of Lincoln. Dembitz, an uncle of Louis D. Brandeis, and George Schneider, voted for Lincoln at the 1860 convention, while Kaufman did the same in 1864. Lincoln offered Kaufman the post of U. S. Minister to Italy in 1864. Rabbi Bernhard Felsenthal, one of the giants of B'nai B'rith in Chicago, was one of the most powerful speakers for Lincoln.

Civil War Contacts

Even more interesting were Lincoln's contacts with members of B'nai B'rith during the Civil War. It was Simon Wolf who called Lincoln's attention to a message from General Benjamin Butler, commander of Fortress Monroe, which contained a slur on Jews. Lincoln immediately gave Wolf a pass to go to Fortress Monroe where he succeeded in showing Butler the error of his action. When Jews were ordered expelled from Tennessee and Kentucky in the infamous Order No. 11, bearing the signature of General Grant, Wolf again interceded with Lincoln. Among those who joined him in this was Rabbi Isaac Mayer Wise, who had been president of District Grand Lodge No. 2, Joseph Abrahams of Cincinnati Lodge, Wolf, Rabbi Wise and Alfred T. Jones of Philadelphia, another Ben B'rith, co-operated in the successful intervention with Lincoln, Congress and the War Department which led to the appointment of Rabbi Arnold Fischl, a Ben B'rith from New York, as the first Jewish army chaplain.

Benjamin Peixotto, who was president of B'nai B'rith from 1863 to 1867, met Lincoln during the Lincoln-Douglas debates, when Peixotto, a personal friend of Douglas, was political editor of the Cleveland Plain Dealer. Although supporting Douglas for the presidency in 1850, Peixotto offered his services to Lincoln in mobilizing patriotic services in the Middle West when the Civil War began. Joseph Seligman, the eminent New York banker, who was also a Ben B'rith, had close relations with Lincoln throughout the war. Seligman was frequently called to the White House to discuss fiscal matters, for it was he who floated many of the government's war bond issues. Adolphus Solomons, one of the earliest Jewish residents of Washington and long a member of B'nai B'rith, was often consulted by Lincoln for Solomons' firm did a large part of the government printing. He helped arrange Lincoln's two inaugurations and is said to have gone over the proofs of the invitations with the President. It was in Solomons' printing establishment that the last photograph of Lincoln, taken on the day of his assassination, was made—the picture showing the President sharpening one of Solomons' pencils for Lincoln's son.

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By NAHUM GOLDMAN

Member of the Jewish Agency Executive

Dr. Goldmann recently returned to this country from a visit to Palestine. In this article he presents a first-hand report on current developments in the Jewish National Home.—THE EDITOR.

HERE is no greater spiritual experience for a Jew today, after five years of uninterrupted news of massacre and destruction, than to go to Palestine. There he finds a community which has not only escaped, perhaps miraculously, ruin and destruction through the war, but which during the war years has grown in an unprecedented way. Industries have been developed—despite handicaps of wartime restrictions and the securing of raw materials—which, even to a layman are impressive in the volume and variety of production. During the war Palestine has been the main production center for the Army in the Near East, and now that the Armies have withdrawn, industry is still in full production.

The agricultural settlements have grown both in numbers and in maturity. Most of the settlements are today more solidly entrenched economically than they were five or ten years ago, and present a much different picture as far as living conditions are concerned and in their external experience than before the war. Despite the artificial restrictions of the White Paper, the area of land settlement has also been greatly increased. Jewish settlements now extend to the northernmost points, and from some of them one looks down on Syria and the Lebanon. These northern settlements also represent a serious attempt to deal with one of the most difficult problems of colonization in Palestine, namely, hill colonization. These are all mountainous settlements, and though most of them are only a few years old, they have demonstrated that Jewish agriculturists can solve the problem of farming on the hills.

Colonizing the Negev

The second area of Jewish colonization expansion is southward, where for the first time an attempt has been made to colonize parts of the Negev, which represents nearly a third of the area of Palestine and is practically uninhabited by Arabs or anyone else, and if open to colonization would fundamentally change the prospects for the future. To see these heroic settlers far away from any human settlement, working at their outposts in the desert in the Negev, surrounded by vast sand hills which they are converting into oases of fields and gardens, is one of the most impressive experiences in Palestine, and another demonstration of the indomitable courage and passionate devotion of the youth of Palestine Jewry, for whom no task is too difficult.

Jewish Palestine of today is a prosperous community not only self-supporting, but giving generously to poorer Jewish communities. No Jewish community, including the much richer Jewish community of the United States, has contributed more to the relief and

rescue of suffering European Jewry than little Palestine.

One of the most surprising aspects of the new development in Palestine is the cultural life. Not only is there a vast network of schools of all kinds from the kindergarten to the Hebrew University so that no child is without a sound education, but the literary and journalistic output is perhaps without parallel. There are a great number



NAHUM GOLDMAN

of daily and weekly newspapers in Hebrew, and a very intensive production of books, both original and translations. The Jews are still the people of the Book.

Yishuv's War Effort

To complete the picture there must be added the tremendous war effort of Jewish Palestine. More than 30,000 young men and women have volunteered for the British Army, despite artificial difficulties put in the way of their enlistment by a misguided British policy in the beginning of the war, which was afraid to antagonize the Arabs by enlisting too many Jews. Jews from Palestine have fought and are fighting in all the battles in North Africa, Greece, and Italy. Dozens and dozens of them undertook most dangerous missions in Nazi-occupied countries trying to save Jews, and assisting the United Nations.

The establishment of the Jewish Brigade, although late, is no less significant as recognition of the outstanding contribution to the war effort of Palestine Jewry, as for the fact that for the first time in thousands of years the Jewish flag has been recognized as a symbol of the Jewish people—this is one of the historical achievements of Jewish Palestine in this war period.

All these aspects and developments of Jewish Palestine make it understandable that Palestine Jewry has

(Please Turn to Page 37)



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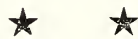
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MUTINY OF THE INFANTS

(Concluded from Page 25)

brew character. We met and conferred in the tents, discussing ways and means of guarding the honor of our tongue and our purpose.

We in the fourth company had reason to feel special grievance. They called us the "infants" since the majority of us were 16 or 17 years old and had jacked up our ages by two or three years to get into the army. While the first, second and third companies gravely debated what they must do to get recognition as a Jewish unit, we younger ones were left out in the cold. It hurt us. So we conspired alone. We began the mutiny, although our wise old colonel nipped it in the bud and it did not get much publicity at the time.

The Revolt of "Achad"

There was no organized mutiny. It came spontaneously. The scene was Tel el Kebir, great army base in Egypt. Most of the regiment were on guard duty at prisoner of war cages and only a small number had remained behind at the depot. That evening we went on parade, and our platoon sergeant, a fiery Irishman, formed us up and ordered the front rank to number off. The first man was Levinrad, a classmate of mine at school, who had enlisted with me. Instead of shouting "One!" in English, he yelled out "Achad!" in Hebrew. A thrill ran down the three ranks. The revolt was on.

The sergeant, unaware of our ferment, rightly regarded this as a breach of King's Regulations, of precious discipline. He called Levinrad out and had him marched off to the guard house. The next man was Slonim, another classmate of mine. He too shouted "Achad!" and off he went to the guard house. Then came my turn and without hesitating, even though the thought of the dark guard house filled my soul with terror, I gulped and said, "Achad!" I was so scared that my voice dropped an octave below that of my comrades. I felt better, even though I was marched off to the guard house.

Then the three of us were brought up before one of the lieutenants, a tall handsome officer, who saw us alone and in a kindly voice said that he appreciated our feelings and was in sympathy with them, but we must understand that discipline was a prerequisite in the army, without which even the best of regiments would be lost. We would have to appear before the company officer, he stated.

Shakespearean Captain

Another three days passed and the sergeant-major came up and marched us to the captain's tent. He was an English Jew, the captain, and he had some dramatic talent. Whenever we had a camp concert he would get up on the stage and declaim Shakespeare with a wealth of gesture. He never forgot to stagger and to drop in a faint at each of his soliloquies in an artistic flourish. Before he appeared, the three of us agreed on our story. Levinrad went in first. In a few minutes Levinrad came out and Slonim went in. Soon it was my turn.

I don't know why the officer took it into his head to interrogate me more than the others but when I began stam-

mering in English, a very broken English, and became more confused under the stony stare of the sergeant-major facing me, the captain looked up and barked, "Speak in Yiddish!" That made me feel better although my Yiddish was none too good. I put one hand into my pocket—after all, I was talking to a fellow-Jew, I thought—and with the other began gesturing as I told my story.

"We didn't join up for the porridge or for the bully-beef, sir," I began. "We enlisted because of a precious ideal, to be members of the first Jewish battalions to redeem our homeland. We were promised a badge and the use of our own language." I must have begun shouting and waving both hands because the officer cut me short. "Shut up—schweig!" His shout must have sounded throughout the camp; it was his Shakespeare voice. "Stand at attention!" Then he had the two others called in and he ranted at us, "You'll have to face the colonel. You are under a serious charge and I'm not going to take the responsibility."

When we got back to the guard house the other two began reviling me. "It was all going swimmingly until you had to open your hatch," said one of them. "Why did you have to deliver a speech? Now we're in for it." All I could plead was, "He trapped me into it. Why did he have to say, speak Yiddish?"

Mutiny's End

Next day we appeared before Lieutenant-Colonel F. D. Samuel in his large marquee. The three of us stood before him, the same sergeant-major with us. He read the charge-sheet and then looked us over quizzically, his eyes twinkling. The oldest among us was 17, the youngest just over 16. Smiling under his moustache he said quietly, briefly, "Because of your age I shall let you off lightly. Seven days confinement to barracks and seven days' loss of pay. And when you get back to your tent, you'll write me 250 lines, 'I must obey the orders of my superior officer!'"

We were given the order by the sergeant-major, "About turn," and were just about to march off when I felt that I had to speak. At the exit, I turned round and said, "Excuse me, sir."

"Yes?" he looked up in surprise, his hand over his mouth to conceal his smile.

"Those lines, sir," I said. "Can we write them in Hebrew?"

He burst into a loud guffaw. "Yes, most certainly in Hebrew," he assented. And thus ended our short-lived mutiny.

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DE FACTO COMMONWEALTH

(Concluded from Page 35)

reached a stage, economically, socially, politically, and morally where it regards itself as an autonomous state, able to run its own affairs. This is the sharpest impression for one who visits Palestine today. He finds himself in a Jewish state de facto, fully developed in all the aspects and expressions of a state, but without status and international recognition. This explains the anomaly of the political situation in Palestine. It explains many of the conflicts between the British Administration and Palestine Jewry. The reason is not that this Administration is British—it would be no different under any other non-Jewish Administration. What is decisive is the fact that it is a foreign administration, ruling a people which has grown to full maturity and believes itself to be not less able to rule itself than any other people in the world and certainly not less than the surrounding peoples and countries in the Near East.

World Recognition Needed

The demand of Zionists and of the great majority of Jews all over the world for the establishment of Palestine as a Jewish Commonwealth is not only a necessity from the point of view of the situation of the Jews—the unparalleled Jewish catastrophe in Europe and the imperative need to solve, once and for all, the Jewish problem by eliminating the main source of this problem—the demand for a home. The demand for a Jewish Commonwealth is not less justified from the point of view of the growth and development of the Jewish community in Palestine, which in fact is already a Jewish Commonwealth—what it needs is recognition by the peoples of the world.

During the weeks of my stay in Palestine, I was constantly reminded of one of the wisest utterings of the late Justice Brandeis just a few weeks before his death.

He told me he had been reading Herzl's Judenstaat again and that his main reaction to it was the conviction that it was infinitely more justified than it may have been when it was written. When Herzl conceived it, he said, one might have doubted whether the Jews need to or are able to build a state. Both have been proved. Hitler has proved the Jews need it, and Palestine Jewry has proved we can do it.

CHARLOTTE, N. C.

The Charlotte Jewish community is planning for its greatest year, in its Federation Drive which was launched on February 19. George Alpert of Boston, Massachusetts, one of the most brilliant orators in the country, addressed the mass get-together at the Hotel Charlotte. Local Jewish people are preparing to meet a quota of \$32,582.20, a sum necessary to meet the gigantic needs of European Jewry. The figure is the proportionate share which every community is obligating itself to meet. Residents are urged not to shirk responsibility, but to contribute and to take a part in the noblest of causes—the saving of the Jewish people.

A Precious Gift

By H. S. STEINHARDT

The author of this short story with a moral is a young writer with connections in the publishing field and Hollywood.—THE EDITOR.

THE meeting of the Executive Committee of the Fairfield Welfare Fund was not running too smoothly. Alex Simmons, the president of the Midwestern Industrial Town who had been guiding the communal activities for the past ten years, was adamant in refusing to raise the city's 1945 quota. On the other hand, Rabbi Milton Baum, who had recently resumed his pulpit after a year's absence as a chaplain in the army, was equally insistent on raising the quota in view of the greater needs overseas.

Slightly wounded in the leg by a shell fragment, Rabbi Baum had been

ple who are looking to us for help to take pride in our new building. Today tens of thousands of Jews who have escaped the Nazis are looking to us to help them start life anew. Therefore, it is important that we reach every family and tell them that we have an opportunity to help our brethren in the liberated countries of Europe. Let us tell our story through newspaper advertising, radio and house to house canvass. I assure you that the public will be with us once it understands the facts."

Although the younger members were inclined to agree with Rabbi Baum,



HOW TO DESTROY LABOR

hospitalized for four months and then forced to return to civilian life. It was a heavy blow to a man full of vim and vigor such as Rabbi Baum, but he had not let that upset his plans to stream-line some of the community's social and relief agencies.

Although the committee members agreed with Rabbi Baum that the quota could not remain static in a year which offered limitless opportunities for aid to their brethren overseas, the successful drive for funds to build a new center had already affected the potential donors. This made Alex Simmons and the other conservative members very cautious in setting any higher quota in spite of greater local and overseas needs.

Rabbi Baum made a personal appeal for a larger quota. "I know that we have just finished raising funds for a new center, but we cannot tell the peo-

ple who are looking to us for help to take pride in our new building.

"It's undignified."

"We take care of our own."

"We've been running campaigns for years."

At this moment, Alex Simmons brought his gavel down. "We will have a ten-minute recess before we take a vote to accept or reject the 1945 quota."

In order to change the conversation from the pending vote, someone told of the generosity of a particular Mr. Weinstein, an attorney who had given an affidavit to a couple from Austria. These people had picked the attorney's name out of an old American Telephone book and had written him for an affidavit. Without considering the possibilities that the couple might become a financial burden on himself,

(Please Turn to Page 41)



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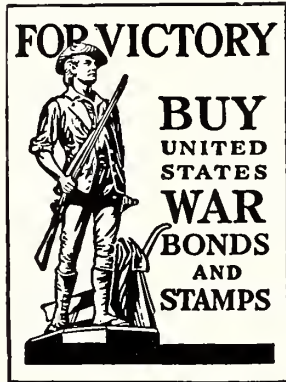
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TOGETHER—CHRISTIANS AND JEWS

(Concluded from Page 29)

this order should lift a burden from the mind of the Jew and a reproach from the conscience of the Christian.

As I see it, our joint task is religious in quality and therefore creative in action. It is a summons to the people of the two faiths to renewed fidelity to truths held in common, a fidelity which should find expression in thought, character, testimony and social action.

Jew and Christian are joint inheritors of a teaching universal in range, as already noted. The Hebrew challenge rings true to the life of one nation and of every nation: "Have we not all one Father? Hath not one God created us?" The answer of Christian teaching equally concerns all peoples: in God "we live, and move, and have our being." The present hour calls for vigorous thought and restatement in the realm where oneness is seen to be the attribute of God and the destiny of man.

We can consent neither to the continuance of tyranny and terrorism, nor to the perpetuation of hatred and revenge, since both reject the true universals, justice and mercy. It was in stormy times that Hebrew seers declared that God would yet judge among the peoples, men ultimately reject the way of violence, and nations refuse to learn war any more. Our civic teaching should manifest the self-same prophetic quality.

The world would not have been drawn into this maelstrom of evil if the two religious communities, Christian and Jewish, had consistently made good the precepts of their faiths in daily practice. It is unfair to fix blame for the wholesale breakdown in morals on certain individuals guilty of anti-social behaviour; their wrong-doing is but a symptom of a general decline of faith in the Eternal. We need to hear and heed the ancient call, "Return unto Me, saith the Lord of Hosts, and I will return unto you"; and to ponder the meaning for today of the age-long commandment, "These are the things that ye shall do; Speak ye every man the truth with his neighbour; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord." Sincere return to the standard of life which our common religious tradition upholds would rule out every unneighbourly act which springs from love of gain, prestige or power. In the words of the wise, we need "to receive the discipline of wisdom, justice, right and equity."

In this hour of destiny let us measure afresh the practical significance of our common religious obligations: honesty in word and deed, high honor to family life, a full measure of social justice for all, manifestation of the spirit of the good neighbor toward friend and stranger, concern for the weaker members of the nation and of the word-community, reliance on righteousness and mutuality of service as the bond of the social structure, and—as the source of all—faith in God,

Creator and Sovereign and Friend of man. We should proclaim publicly these standards for daily conduct. Science has dominated the thought of the century; defining no relation to morals and standing aloof from religion it has furnished man with powers of self-destruction. To Christian and Jew confronting this situation I would say: Testify to the truth you see and know; to the validity of religious experience, to the conviction that communal affairs should be re-ordered in conscious response to moral claims, to the need for return to the worship of God and so to neighbourly living.

Our first responsibility in the sphere of social action concerns the future of the scattered fragments of Jewry—the remnants of European Jewry, the new Diaspora caused by Nazi oppression, Jewry in Soviet Russia and in Palestine.

A wider basis than Jewish concern must be found if these issues are to be dealt with worthily in the peace-shaping years. I would like to see informal conference between Jews and Christians on all these questions. A pointer to common action is found in Article 6 of the recent manifesto of the National Peace Council of Great Britain which reads:—

"The dispelling of a prejudice and hostility against the Jews which have made themselves felt in all parts of the world, and a generous treatment of the desperate needs of European Jewry."

Space permits bare reference only to the beginnings of joint service in the limitless field of national and international affairs. The Ten Points Program of Peace and Economic Justice, which was endorsed by Anglican, Roman and Free Church authority in Britain, is now sustained by a statement from the Jewish point of view, issued by a statement from the Jewish point of view, issued by Dr. Hertz, the Chief Rabbi. The well-known Three Faiths Declaration by Protestant, Roman and Jewish spokesmen in the United States, has won from our Council of Christians and Jews, a comradely response and assurance of co-operation.

A world in which religious values have been increasingly ignored has come to the verge of catastrophe. Those who in the growing darkness have retained faith in the Eternal Light and Love are called by the impoverishment and despair of the peoples to point to the truths which are the hope of man. Christian and Jew face this responsibility together.

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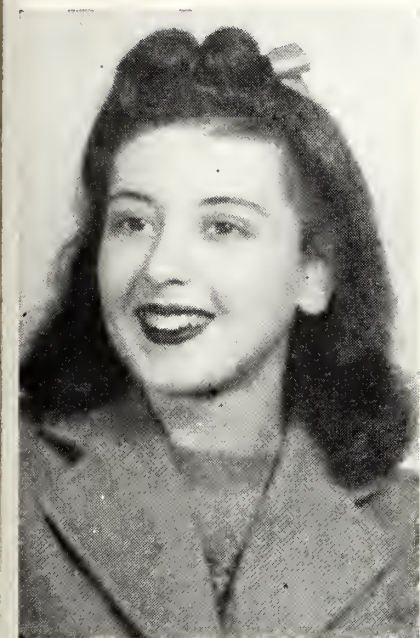
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Social and Personal

WILMINGTON, N. C.

The Wilmington members of the North Carolina Association of Jewish Women held a Sophia Einstein Loan Fund party in the Lounge of Temple of



MRS. ROBERT BERMAN

Israel on Wednesday, February 14th, with Mrs. Robert Berman, district chairman, in charge. Mrs. Harry Jacobs of High Point, president of the association, was the guest speaker. Mrs. H. Bluthenthal gave a report on the Loan Funds and the Scholarship Fund. A social hour followed, at which refreshments were served. Mrs. Ike Solomon won the door-prize. Forty-five members attended.

GREENSBORO, N. C.

A Valentine dance in the B'nai B'rith Lounge at Temple Emanuel had as guests, service men and women from ORD and students from Woman's College. Decorations were planned by a committee of Woman's College students, headed by Phyllis Green, Trenton, N. J. Refreshments in traditional Valentine colors consisted of cakes, candy, peanuts and punch. Chaperones for this affair were Mr. and Mrs. David Cooper and Mr. and Mrs. Max Klein. Arrangements for the affair were handled by Mr. and Mrs. Al Klein and Mr. Cooper.

Council-Sisterhood

The legislative committee had charge of the program at the February Council-Sisterhood meeting. A forum was held on topics of current interest, in which all members took part. The

legislative committee consists of Mrs. F. I. Rypins, chairman, Mrs. Melvin Litch, Mrs. Herbert Falk, Mrs. James Fine and Mrs. Al Klein.

Birth

Lt. and Mrs. Stanley Lerner became the parents of a son on January 31st. Mrs. Lerner is the former Miss Betty Chandgie, daughter of Mr. and Mrs. Harry Chandgie.

B'nai B'rith Hears Clarence A. Ross

Clarence A. Ross of Gastonia, president of the North Carolina Federation of B'nai B'rith Lodges, was the speaker at the night meeting of the Sidney J. Stern Lodge, Greensboro, held in the assembly room of the Temple Emanuel, Monday, February 26. The meeting was held immediately following a religious service for Purim which featured the reading of the Megillah. A Purim Party followed in the Soldiers' Lounge of the Temple.

GASTONIA, N. C.

Chester A. Brown Speaks To B'nai B'rith

Chester A. Brown, Editor of The American Jewish Times, was the principal speaker at the annual dinner meeting of the Gastonia B'nai B'rith lodge, held at the Gaston Country Club on February 7. His topic was "Behind the Scenes With an Editor."

Institute on Judaism

On March 7th, Temple Emanuel was host to the Christian Ministers of Gastonia who attended the Institute on Judaism. Dr. Bernard Heller of New York conducted the Institute and lectured on "Facts and Fictions About Judaism." Following the morning sessions, luncheon was served to the ministers at the Armington Hotel. Sessions were resumed in the afternoon.

Bar Mitzvah

Mr. and Mrs. Leslie Weber celebrated the Bar Mitzvah of their son, Freddy, on Friday evening, February 23, at the Temple. A reception followed the religious services.

ENGAGEMENT

Goldsboro, N. C.—Mr. and Mrs. Emil Rosenthal announce the engagement of their daughter, Martha Oettinger, to Herman Charles Ladinheim, son of Mr. and Mrs. Morris Ladinheim of New York City. Miss Rosenthal is a student at Oberlin College, and Sergeant Ladinheim is stationed at Ft. Sill, Okla.

CHARLESTON, S. C.

Miss Cecile Baker, representing the Senior Council, was chosen "Valentine Queen of 1945" at the annual Valentine Ball of the Charleston Section, National Council of Jewish Juniors, held on February 14th at the Hebrew Institute.

It was a gala occasion, and guests included servicemen and women from posts adjacent to Charleston. Competition for the honor of Queen was keen, with other candidates as follows: Miss Betty Jacobs, National Jewish Welfare Board; Miss Pearl Hirsch, A. Z. A.; Miss Theo Abramson, Senior Hadassah.

Miss Helen Goldberg, "Valentine Queen of 1944," crowned Miss Baker and escort "King and Queen of the Valentine Ball."



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REFORMING LIBERAL JUDAISM

(Concluded from Page 13)

the dominant mood of worship or communion. Liberal Judaism has "back-slided" most amazingly from the mood of Israel's god-wardness in the Yom Kippur liturgy. For in those eight hours of gloomy contemplation of death, the worshipper — often in his sole temple experience of the year — comes closer to the ancient Egyptian than to the Hebraic mood.

Thus reverence for the dead has supplanted the Hebraic spirit of worship or communion in our temples, as it has also in our synagogues. How strange, indeed, when the masters of Liberal Judaism trimmed the Tree of Life that it might conform to their conception of modernity and progress, they nevertheless could not dispose of that most tenacious atavism—reverence for and often worship of the dead. Ironically, just as Traditional Judaism, unconsciously, perhaps, stresses the dogma of the resurrection of the dead, which is the central doctrine of Christianity, Liberal Judaism has made reverence for the dead the "raison d'être" of its Sabbath and holy day convocations. And though Liberal Judaism professes to be the purest distillation of Biblical revelation and ritual, it has adopted a sixteenth century rite, borrowed from the terminology of the Church in Germany, and made the Yahrzeit the climactic feature of its liturgy.

As we emerge from the Egyptian-Hebraic atmosphere of the temple, we say with the Prophet Jeremiah, "Where is the flock that was given thee, thy beautiful flock?" The temple is forsaken. The flock is scattered among the shops and hives of business. In vain the rabbi and the choir intone: "Life up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

Yes, Dr. Morgenstern, the temple darkens into a nightmare of futility, disillusionment and wasted opportunities, because in our day, as in the days of Jeremiah, "My people have committed two evils. They have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water."

Enshrined Yahrzeit

Two evils! Liberal Judaism has forsaken the fountain of living waters and enshrined the Yahrzeit. Liberal Judaism has hewn out the broken cisterns of book reviews, lectures, pulpit exchanges, laymen's service, mother's and daughter's service. Are not these broken cisterns as inappropriate to worship in the sanctuary as were the strange fires offered by the sons of Aaron? For the focus in each instance is not the glory of the Lord of hosts. Nor is the motif or the mood praise of the majesty of the Eternal. The transient occupant of the pulpit, rather than the eternal Spirit hovering over the Mercy Seat, has become the cynosure of worship in the sanctuary. We declare that Christianity places too much emphasis on the worship of a mere man. Now ask yourself what brings you occasionally to the temple: thirst for the living God, or the "star" in the pulpit?

How shall we reform Liberal Judaism? Specifically what must be done to gain and to maintain oneness with the Eternal Spirit through worship or communion in the temple, so that it may be said today as it was said in the days of the Psalmist: "They have seen thy goings, O God: even the goings of my God, my King, in the sanctuary. Bless ye God in the congregations, even the Lord, from the fountain of Israel."

How can we regain that perfect faith which alone has vindicated the Prophet's promise: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saveth the Lord."

How can we recapture and enthrone the classic mood of Israel's seers and singers, the mystical, millennial mood summed up in Israel's song of songs: "O give thanks unto the Lord, for he is good, for his loving kindness knows no death."

It is straining the imagination to the extreme of human capacity to believe that all these things can be achieved precipitately and spontaneously by one hour's weekly worship in a temple. If we claim that religion is a way of life, all of life must be a manifestation of that particular religion. So with Liberal Judaism. If the Liberal Jew sincerely seeks, he shall surely find the key to Godwardness in these words of the Psalmist: "I have set the Lord always before me."

Consider well the meaning of the word "always." When every home is the abode of the All Present, when every morsel of food is looked upon as a visible symbol of divine wisdom and love; when birth, betrothal, burial are accepted as incidents in the eternal process of life; when every moment, every hour of each day becomes instances of eternity — walking before God in the light of the living; then the sanctuary, the fortress of Liberal Judaism will again be filled with the cloud of glory.

Then, "they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south . . . bringing sacrifices of praise, unto the house of the Lord."

Rumor says some manufacturers are planning to step out with the production of "synthetic" sport shoes. Uppers would be made of plastics and fabric, soles of coal tar, cotton warp and reclaimed leather.—Forbes.

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A PRECIOUS GIFT

(Concluded from Page 37)

Mr. Weinstein had sent them the necessary papers and had later assisted them to start life anew in America.

Everyone commented quite favorably on this humanitarian act. Finally, Rabbi Baum spoke up. "What Mr. Weinstein did was certainly commendable. However, I think you will be interested in a story that I heard overseas from a former French guard in a concentration camp. Perhaps all our ideas on sacrifices, devotion and public-spirited generosity will have a new meaning after you hear the story of one little girl's precious gift."

An immediate hush fell over the room.

"When Hitler occupied France, a number of Jews managed to get across the Mediterranean to French North Africa. Needless to say, the Vichy government soon placed them in a concentration camp. However, the inhuman conditions existing in the camp made several organizations take

steps to remove the children to a separate camp.

"Conditions in the new children's camp were no better. However, they did receive an extra slice of bread daily. Later, arrangements were made to transport the children to a neutral country.

"One evening the boys and girls were called together and told to wash themselves carefully the following morning as they were going to see their parents. It was a solemn occasion, for the children realized that this was to be their last meeting with their parents until after the war or perhaps forever. Therefore, every child began to prepare some remembrance for his father and mother.

"However, there was one little girl of six who couldn't think of anything special for her mother. She tossed about that night and cried in her sleep.

"The next morning the little girl's face seemed happier. Apparently she too had discovered something special for her mother. She sat at the breakfast table and took her slice of bread and rolled it into a napkin.

"When she said good-bye to her mother that afternoon, she handed her the slice of bread. She was hungry herself but she knew that her mother was getting very little to eat. Her most precious gift was a crusted piece of bread."

A few minutes later, a motion to refer the 1945 quota back to the Executive Committee for reconsideration was passed unanimously.

Rhodesian Farming

(Continued from Page 23)

ox-wagons in the bush. Then the lure of the fields again took effect, and he began to work the Wart Hog Mine at Shagari. Since its quartz veins proved too patchy, he became interested in the Ibrox, on the Eiffel Flats, which later merged with a larger company.

Meanwhile, however, Mr. Kapnek developed an interest in another type of Rhodesian treasure, hidden in the soil. His trek from Ibrox to the Odzi district, east of Salisbury, only served to increase his anxiety to establish himself on the land.

"Early in the last war," said Mr. Kapnek, "I began serious farming operations in Matabeleland. I became interested in the Champion Estate in the Gwanda District. It was a big property, covering about 42,000 acres and I went in for ranching in a large way. Soon I decided to plant about 300 acres of cotton and put nearly a square mile under this crop."

Opens New Trade Routes

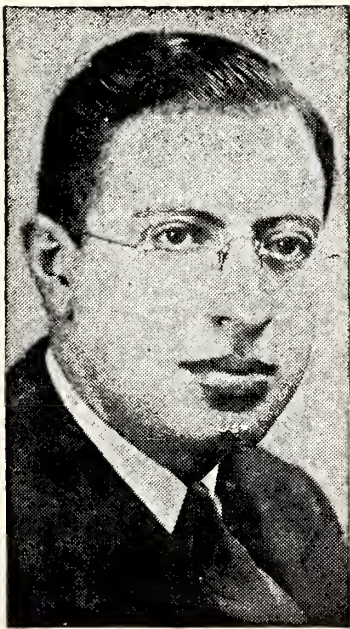
It was a day of small doings in Rhodesia, and such enterprise caused a stir in the country. Kapnek, however, was not content. He decided to open a new trade route across the Zamesi to the incredibly wild region of Barotseland. Aided by a pioneer named Buchanan, he organized treks of cattle through the Northern Rhodesian bush for many hundreds of miles, bringing in the animals to be fattened up for market. Then came the slump, and the traffic, upon which he had expended so much energy, was at an end.

More than once luck was against him. He conceived the idea of opening the Edmundian Copper Mine, in Northern Mozambique, in which he was supported by Mr. C. du P. Chiap-

(Please Turn to Page 42)

YESHIVA GRADUATE APPOINTED

Rabbi Bernard Lander, spiritual leader of Congregation Beth Jacob, Baltimore, Md., and a graduate of the Yeshiva College, has been appointed Jewish representative on the executive staff of the Mayor's Committee on Unity, New York City.



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RHODESIAN FARMING

(Continued from Page 41)

pini, former South African Trade Commissioner in London and by other well-known citizens. Unfortunately for the enterprise, which was launched towards the end of the last war, the even greater and richer copper fields of Northern Rhodesia were found about the same time, putting the Edmundian so much into the shade that its career was cut short.

Mining Vicissitudes

Similarly, in the matter of arsenic production, Mr. Kapnek was a pioneer who did not reap the benefit of his enterprise. About the middle of 1915 the Southern Rhodesian Government, through the Chamber of Mines, issued an urgent appeal for this mineral, so essential in cattle-dips. He immediately began work on his mine at Odzi, and within a few months was turning out eighty tons of arsenic a month. Mr. John W. Downie, later Minister of Agriculture in Rhodesia, and High Commissioner in London, and John Buchanan, became Mr. Kapnek's chief collaborators. Then peace returned. Shipment from overseas was resumed and Odzi arsenic could no longer be sold at a profit. Later on, however, Mr. Kapnek was able to start the first manufacture of cattle-dip in South Africa.

Farming Leader

From the disappointments and vicissitudes of mining, the Jewish pioneer turned again to farming. The last war was just ended, when, early in 1919, he became interested in "Frogmore Estate."

"Virgin bush covered the countryside," said Mr. Kapnek. "There were no roads and I had to do my own clearing of the bush. But I could see that the soil was first-class and that there was enough water."

He began to lay out the fields, to put up buildings, to plough and to plant. Natives heard that "Maglash" (Glasses), as they called him, had gone farming, and they came from as far away as Nyasaland to offer their services.

Today, Frogmore with a total area of 11,000 acres, has over 2,200 acres under cultivation, including 250 acres of wheat, 150 acres of barley, 400 acres of maize, 90 acres of potatoes, 25 acres of onions, 50 acres of lucerne, 450 acres of tobacco and 50 acres of beans and oats, besides 360 acres of encalypus plantations.

Fleets of twenty-ton lorries, belonging to the Rhodesian Railways, bring the produce of Frogmore to market.

Here is the description of an eyewitness: "Mr. Gibson—who is in charge of all the five sections, took us around the Estate, we saw nearly 2,000 acres of cultivated land, and the roads were particularly well-maintained, with good bridges over the spruets, and the main river, namely the Ruia, which is the source of water-supply for irrigation

and is bridged by a concrete structure, erected by the Beit Trustees. This in itself is a standing credit to the Estate, as it is most unusual for the Beit Trustees to allow large expenditure for bridges on private property."

Everything at Frogmore is done in a large way—even the manufacture of compost fertilizer, of which over 1,000 tons a month are turned out, the growing of firewood, and the breeding of high-grade cattle—more than 1,000 at a time. There are elaborate workshops, and, in addition to his own highly-trained staff, Mr. Kapnek has several Italian prisoners who were skilled agriculturists in their own country.

Frogmore, however, is only one of the farms run by this remarkable Jewish pioneer. "Farnley" in the Salisbury district covers 3,000 acres and has 250 acres under cultivation, growing mainly Turkish and Virginian tobacco. At "Nyachura" near Mazoe, Mr. Kapnek is developing another 1,800 acres, with about 200 acres under wheat, barley, potatoes and onions, to say nothing of great plantations of trees.

Renews Mining Interest

But Mr. Kapnek has never completely severed his connection with mining. Soon after the last war he became interested in diamond claims in South West Africa on the Namaqualand Coast. They contained large quantities of stones which were taken over by the Namaqualand Diamond Mining Company, and subsequently by the Consolidated Diamond Mines of South Africa, which is associated with De Beers.

Mr. Kapnek was also one of the pioneers of the platinum discovery made in 1925 and the largest individual

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Palestine—Pillar of Hope

By JAMES G. McDONALD

*Chairman President Roosevelt's Committee for Political Refugees
Former League of Nations High Commissioner for Refugees*

AGAINST the dark background of the indescribable tragedy of millions of men and women and children, let us note the sorry contrast between the noble sentiments so generously expressed by statesmen and the grossly inadequate actions of most governments and intergovernmental agencies. With few notable exceptions, their actions have been characterized by hesitancy, procrastination, half-heartedness, or negativism. When dealing with refugees, almost invariably governments have taken the short view of national self-interest, have been blind to real national self-interest, and have ignored the interests of mankind. Typical was the calamitous blindness of most of the leading governments to the overwhelming catastrophe which was to become inevitable after they, during the first years of Hitler's regime had declined to check Nazi persecution at a time when this could have been checked easily and without bloodshed.

The record of twenty-five years of intergovernmental cooperation—with few exceptions, for example, some of the work of Nansen and the brilliant resettlement of Greek refugees—is a record of utter inadequacy. It is a record of hopes frustrated and of promises unfulfilled. It is a record of millions of refugees sacrificed because most government leaders would not recognize in time the realities of the international situation and would not act with sufficient vigor to prevent the slaughter or exile of these helpless victims of Nazi persecution.

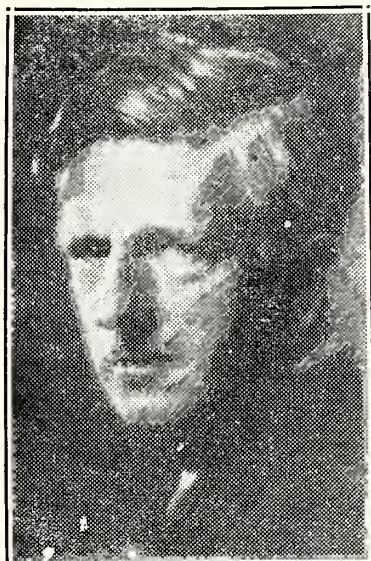
The total number of persons displaced by the war in Europe is estimated by competent authorities to be as high as thirty million (this, of course, does not include other tens of millions in China). The European total is made up of prisoners, forced laborers, persons displaced by the Nazis for direct or indirect military purposes and those very large numbers who were moved out of their homes as the armies advanced.

Of this staggering total of thirty million perhaps 90 or 95 per cent will be able to return to their own homes. To aid them, there will be three powerful agencies. First, the allied armies, second, the allied governments, and third, UNRRA. It is evident, therefore, that comprehensive plans and adequate machinery will be ready to assist these home-going refugees.

Those Who Cannot Go Back

Among the one or two million European postwar refugees who will have to seek new homes overseas there will be certainly hundreds of thousands and perhaps more than a million Jews. I cannot share the optimism of those who think that repatriation will care for all save a few Jewish refugees. We may expect that most, perhaps nearly all, of the Jews formerly resident in France, Holland, Belgium, Denmark, Norway, and Luxembourg will be permitted, perhaps even encouraged,

to return. Perhaps similar conditions will prevail in Italy and in the Baltic States. But I do not think it reasonable to expect that postwar conditions in Germany, Poland, Hungary, Rumania, Bulgaria, or even in Czechoslovakia, will be favorable for the return



JAMES G. McDONALD

of more than a fraction of the surviving Jews who formerly lived in those countries.

Lessons of Twenty-Five Years

Twenty-five years of governmental activities on behalf of refugees drive home these truths:

1. The shortsightedness of the great powers and their unwillingness to act in time to check the Hitler program of destruction of racial and religious minorities (when this could have been without the least risk of war) helped to make the war inevitable and was, therefore, a direct cause of the more than ten million casualties to date among the fighting men and of the death of millions of European civilians including three or four million Jews and of the displacement of other tens of millions of civilians of which one to two million are Jews.

2. The League of Nations traditional approach was inadequate primarily because the States Members of the League never made the solution of refugee problem a major objective.

3. For precisely the same reason the Intergovernmental Committee for Refugees and its plans (so far as these are known) are of necessity inadequate; the leading governments represented on the Intergovernmental Committee have yet to demonstrate that they are seriously determined to use the Committee to carry out a comprehensive program.

4. On the record Palestine offers uncontestedly the primary hope for the solution of the problem of Jewish refugees. The conclusion which emerges inescapably from a realistic resume of twenty-five years of intergovernmental

(Please Turn to Page 46)

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HOME OFFICE

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THE DEVELOPING LATIN AMERICAN JEWISH COMMUNITIES

By MORRIS D. WALDMAN

Vice-Chairman, Executive Committee,
American Jewish Committee

Mr. Waldman, for many years Executive Director of the American Jewish Committee, and now Vice-Chairman of its Executive Committee, has just returned from a three-months tour of Latin America, during which time he explored the Jewish situation in Latin America, and conferred with the leaders of the Jewish communities and important government officials of the various countries. As an experienced and prominent social worker, Mr. Waldman's views are of great significance in view of the expanding importance of Latin America.—THE EDITOR.

AFTER spending three months visiting Mexico, Peru, Chile, Argentina, Uruguay, Brazil and Cuba, I am convinced that despite the profound differences between Latin-American and Anglo-Saxon temperament and culture, and vestiges of the traditional fears and misgivings about a possible revival of Yankee imperialism, there is an eager desire among the peoples of the Latin-American countries to be united for their common interests. From the Rio Grande to the River Plata there is rapidly developing a Western Hemisphere consciousness, a concept of an all-inclusive America of which the United States and Canada are only the northern parts.

With the exception of the present government of Argentina and big commercial interests for whom a policy of neutrality has proved very profitable, there appears to be whole-hearted support of the United Nations war effort. I also have the strong conviction that the Good Neighbor Policy, to the extent that it has been successful, is due much less to the material help given by the United States of America in the form of lend-lease and to the various good will activities of the Coordinator for Latin America, than to the tremendous personal popularity of Franklin Roosevelt.

The people of Latin America trust President Roosevelt implicitly. They have fullest confidence in the integrity of his purposes with respect to Pan-America. And despite the studied attempt of the present governing powers in Argentina to brand the critical attitude of the United States of America toward that country as merely the policy of a "petulant old man," Cordell Hull, our former Secretary of State, enjoys universal respect and confidence.

This has been recently enhanced by Mr. Roosevelt's unequivocal announcement that the State Department's policy has his support and must be regarded as the policy of the United States as a whole. That statement, issued while I was in Buenos Aires, had a dramatic effect upon both the people and the government of Argentina. While on the one hand it gave tremendous encouragement to the liberal elements it threw the regime into a veritable panic, and I believe it served to weaken the hold of the government.

And our envoys in the South American countries seem to be doing a good job. Virtually all of them are career men who have had many years of service in Latin American countries, thoroughly familiar with their respective areas of activity. Whatever skepticism

prevails is due to the fear that should Roosevelt leave the White House, the policy of our country will revert to the days of yore.

Everywhere in Latin America there is an eager expectancy for the future. All Latin Americans are certain that they will share in the development of the post-war new world order. They believe that their countries, emerged from the semi-feudal civilizations of the past, should be given a place with the more materially advanced countries of North America and Western Europe. An intensified feeling of nationalism with slogans like "Argentina for Argentinians" and "Cuba for Cubans" are reflections of this new spirit, which, if it does not assume the odious hyper-nationalistic and racist characteristics of the nationalisms in Central and Eastern Europe, is likely to stimulate the economic and cultural development of these countries.

Notwithstanding the increasing nationalism, or perhaps because of it, there is a growing realization of the importance and necessity of large immigration. Intelligent Latin Americans see immigration as essential to the effective development of the economy of their respective countries and the improvement of their standards of living. I anticipate a post-war policy of selected immigration for the majority of Latin American countries, geared to the natural resources of each country. Some countries — particularly Brazil, Cuba and Mexico — have already seen gratifying evidence of the value of immigration in the new industries developed by European refugees, many of whom have immigrated since Hitler came to power in 1933. There is a growing awareness that just as mass immigration to the United States of America during the past century was largely responsible for its colossal industrial, agricultural and commercial development, so a similar policy will be beneficial to their countries.

The post-Hitler immigrants in Latin America have brought in new skills, new merchandising ideas, new trades. Product upon product, from furniture to clothes, which previously had to be imported, are now being manufactured by them. More and more Latin Americans are thus being afforded greater job opportunities and, generally, the standard of living is becoming higher.

To us in this country as well, this creation of a higher standard of living has a significant and practical meaning. With Latin Americans approaching our own mode of living more and more, they will want more and more of our



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products, and there is no doubt that there will be increased markets in Latin America for United States exports. The end of the war will see an era of trade expansion for us in Latin America, an expansion which these immigrants will have helped make possible.

A visitor to Latin America cannot but be painfully struck by the tremendous disparity in the economic conditions between the great mass of people everywhere and the comparatively few very rich. There is an indescribably wretched poverty among the agricultural populations, and even the urban working population is very impoverished. The contrast between the wealth and luxury of the new elaborate palatial homes and business edifices on the beautiful wide prados and avenidas in the large cities and the unsanitary overcrowded dwellings behind them is one that has become more painful and serious as a result of the virtually uncontrolled increase in the cost of living since the war began. There is grave danger that the reactionary elements in all these countries (and there are such elements; for example, the Sinarquists in Mexico and Falangists in other places, ultra-conservative land owners and large mercantile interests) will at the psychological moment attempt to capitalize on the dissatisfaction and resentment of the submerged masses in order to regain political power. The Alameda incident at the opening of the Mexican Congress a few months ago was an ominous sign of the threatening dangers. Should this happen, the Good Neighbor spirit will receive a severe jolt, if not its death blow.

In the Jewish communities in the countries which I visited, I found that the recent immigrants, totaling 125,000, who constitute a large proportion of

the Jewish population, are rapidly adapting themselves to the new conditions in spite of the painful psychological effects of the terrible experiences they suffered under the savage treatment of the Nazis. These communities are very young; only a small minority of the settlers have been there more than 25 or 30 years. Made up of people from different Continental and Mediterranean countries, the Jewish communities in Latin America have not yet become cohesive, though progress is being made in that direction. Many of the new arrivals have become naturalized citizens in their respective countries of settlement. The children are being educated as nationals and already there are obvious indications that the Jewish youth are developing as Latin Americans, happy in their new surroundings and eager to take their part in the economic and cultural life of the country. Even the older age groups, who are naturally governed to some extent by their European backgrounds, are quickly acquiring the language and manners of their new country and are becoming integrated in the common life.

For the most part the Jews of Latin America have prospered and have already begun to manifest a warm and generous civic spirit. For example: recently in Mexico City the small Jewish community, not over 20,000, made a gift to the municipality of a modern public school building costing several hundred thousand dollars and it is now earnestly considering the erection of a 200-bed ultra-modern hospital on a non-sectarian basis. Jews have established many philanthropic institutions in all the capitals and other large cities, notably in Buenos Aires. During the

(Please Turn to Page 46)

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Rhodesian Farming

(Concluded from Page 42)

shareholder in the syndicate that developed the Lydenburg fields in the Transvaal. The Lydenburg Platinum Areas helped to make South Africa one of the world's chief producers of this metal.

Another of his enterprises was the Dandazi Gold Mining Company formed some ten years ago in company with Mr. Ruel C. Warriner, American engineer who organized the Crown Mines, South Africa's largest gold producer. The Dandazi Mine itself is in Rhodesia, but in more recent times the Company has gone as far afield as the oilfields of Canada and New Guinea.

For many years Mr. Kapnek has envisioned Southern Africa as an oil producer. He fathered the well-known prospecting venture at Inyaminga in the North of Mozambique and although success has not yet come its way, he believes that it may still be "around the corner." Like most of us he has had his disappointments, but all things considered, Rhodesia and its neighboring territories would have been less interested places if the young Jew from Philadelphia had not come there at the beginning of our century.

Palestine—Pillar of Hope

(Concluded from Page 43)

dealings with refugees and from a realistic appraisal of the world situation is that in Palestine and only there can the mass of Jewish refugees hope to be welcome and to be assisted to integrate themselves in the life of the community. Only in Palestine will most of them feel that they have returned home.

Suggested Program

1. The Great Powers, particularly the United States, Great Britain and Soviet Russia, must be made to understand that the tragedy of refugees constitutes a major problem, the solution of which is urgent in the interests of common humanity and vital in the making of a durable peace.

2. The Intergovernmental Committee for Refugees must be radically strengthened and provided with the funds essential to enable it to carry on its vast task of aiding the resettlement overseas of many hundreds of thousands of refugees who cannot return home.

3. Palestine, including Trans-jordan, should be opened to Jewish immigration limited only by the absorptive capacity of the area. The 1939 White Paper closing the door to Jewish immigrants was a surrender to Arab pressure sharpened by years of Arab terrorism. It was but the latest of Britain's interpretations of its obligation under the Mandate; it is not sacrosanct. Neither in law nor in equity is Britain the sole judge of the future of Palestine.

4. Specifically, President Roosevelt, Prime Minister Churchill, Marshall Stalin and General de Gaulle (if he should also be present), should be urged to place the future of Palestine on the agenda of their projected forthcoming meeting. Nothing less than an agreement among the four Great Pow-

ers interested in the Middle East can lay the basis for a real Palestine settlement.

5. Enlightened governmental cooperation is vital, but Jewish self-help on a scale not yet achieved is also vital. Much larger sums than previously must be raised if the minimum necessities of the refugees are to be answered. The greater the generosity of the Jewish people in the rescue of their own, the better the prospects that governments can be persuaded to advance the major funds necessary for large-scale migration and settlement.

Latin American Jewish Communities

(Concluded from Page 45)

past five years, they have also raised substantial sums for the relief of suffering Jews in Europe and for the development of the Jewish settlement in Palestine.

Except for some reactionary elements, there is general recognition among the people, especially the intelligent liberal groups, that these victims of Nazi tyranny are proving desirable and constructive elements. This is, in part, a recognition of the value to the Latin American countries of new capital and manpower. There is, of course, considerable prejudice against Jews and other foreigners, much of which has been fanned by Nazi propaganda that until 1941 was allowed to go unchecked everywhere south of the Rio Grande. Because of the very mixed nature of the populations of the Latin American countries, it is not likely that the developing nationalisms are in any country assuming a serious racist character such as developed in Nazi Germany. If so, it would be an absurdity to the nth degree. There have been sporadic anti-Jewish manifestations here and there in Latin America, but these were largely the result of Nazi propaganda and did not come from the inherent nature of the people themselves.

A very serious problem which exists in most Latin American countries is that naturalized immigrants are not given full citizenship rights, that being reserved for only native born. This legal regulation, completely at variance with the American concept of complete citizenship to all naturalized citizens, tends to retard the assimilation of the new settlers. Perhaps these countries will before long realize the advantage of a full-hearted acceptance of its immigrants as is the case in the U. S. A.

The Horace Greeley advice of the 19th century, "Go West, young man," may find reincarnation in the 20th century slogan, "Go to Latin America for rich new opportunities."

ASHEVILLE, N. C.

Charles Roth is the newly-elected president of the Jewish Community Center, and serving with him are Joseph Sternberg, first vice-president; Sigbert Loeb, second vice-president; Sarah Sheptowitch, secretary; Max H. Cronin, executive secretary; and Julius Levitch, treasurer.

SAVANNAH, GA.

Rabbi George Solomon of the Congregation Mickve Israel died here. He was in his 50th year in the rabbinate.

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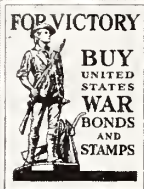
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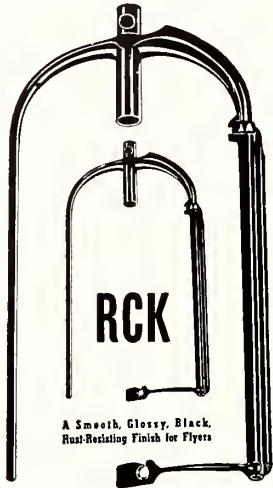


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The American
JEWISH TIMES

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The American Jewish Times

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EDITORIALS

CHESTER A. BROWN, Editor

Again the Quota Question

Once again the problem of quotas for educational institutions, based on religious beliefs, raises its ugly head. Coming at a time when we are on the threshold of the general problem of re-employment it is particularly sinister.

The issue this time has been joined in a report by Dr. Harlan H. Horner, Secretary of the Council on Dental Education, of the American Dental Association, submitted to Columbia and New York Universities. In his report Dr. Horner urged what required little reading between the lines to be interpreted as racial quotas. There can be little doubt that what the doctor fears is a flooding of the dental profession by Jews.

The report has produced reactions that range all the way from defense to demands that Dr. Horner be asked to resign his post. The principal defender is Dr. Harold B. Pinney, Chairman of the American Dental Association, who states that "any inference that the report condones or encourages regional, racial or religious intolerance is based on inaccurate interpretation of the facts involved." As against this is the affidavit signed by Dr. Harry M. Seldin, President of the Alumni Association of New York University Dental College, which avers that Dr. Horner advised Chancellor Harry Woodburn Chase of the New York University that both the student body and faculty "represent only one of the racial strains of greater New York," and that amounts to "auto-intoxication."

An encouraging phase in the situation is that there has been a quick repudiation of the quota idea by representative organizations. Chancellor Chase, for example, stated: "We have no quota system of admissions and we do not contemplate any for Jews or Christians in dentistry, medicine or any other school of New York University. It will continue to be the purpose of our admissions committee to recommend the most able and promising applicants who come to us, regardless of their creed, color or origin."

Dismissal of Dr. Horner and other members of the Council on Dental Education "who think the way he does" was demanded by the First District Dental Society of New York, a member of the American Dental Association. The society, embracing the dental profession in the metropolitan area, called for an investigation of the Council by the House Committee on Un-American Activities. The Union, Essex and Hudson County dental societies in New Jersey adopted similar resolutions.

Dr. Horner's report has raised the entire issue of educational quotas, which has been a sore spot in our higher educational system for some years. Leading educational groups have petitioned President Roosevelt to establish a National Fair Education Committee to help eliminate "quotas and other forms of racial and religious discriminations in the nation's colleges," according to Benjamin Fine, Education Editor of the *New York Times*. "Such committees, comprised of distinguished educators, would obtain the cooperation of most colleges and accrediting bodies, without need for legislative action, it is felt."

The memorandum to the President was signed by Dr. Alonzo F. Meyers, Chairman of the Department of Higher Education at New York University and Chairman of the Education Committee of the Independent Committee of Arts, Sciences and Professions; Dr. Ralph McDonald, Executive Secretary of the Department of Higher Education, National Education Association, and Dr. Donald DuShane,

Secretary of the Commission for the Defense of Democracy Through Education.

Jewish doctors and dentists are making their pro-rata contributions in all branches of our armed services. Many of the younger men and women, serving as aides, will undoubtedly come back to civil life with a desire to study medicine and dentistry. It would indeed be reprehensible if they found their way blocked by any such ideas as held by Dr. Horner.

The Way to Unity

The presidential address of Joseph M. Proskauer before the thirty-eighth annual meeting of the executive committee of the American Jewish Committee, which has been distributed in pamphlet form, is a splendid document that will find general agreement with a great many American Jews. It is moderate in tone, conciliatory, and voices the views of many who are whole-heartedly concerned with finding a means to unity in American Jewry.

Recent developments within the Zionist movement have justified the Judge's statement that the views of the American Jewish Committee coincide with those of many who believe in the ultimate aim of Zionism. For it is true as he says that not all who feel that they are entitled to be considered Zionists are in accord with the philosophy of "now or never."

Many of us have quarreled with the strategy of the Zionist leaders who, impatient at delay, have by their tactics actually prejudiced the case for Zionism. This misguided zeal, honest as it is in its motives, has actually made the achievement of its ends more difficult. Many who insist that they are good Zionists have shared our view that the coupling of the abrogation of the White Paper with the demand for the immediate establishment of a Jewish Commonwealth in Palestine, for example, has frustrated the urgent "Palestine-as-a-refuge" phase of rescue. There is no gainsaying that concentration on the issue of the White Paper as a humanitarian project would have resulted in an overwhelming approval by Congress, if the controversial matter of the Jewish Commonwealth had not beclouded the issue. It is but reasonable to assume that a presentation made to Great Britain based on a strongly supported recommendation from the United States might have moved His Majesty's Government to some action on the White Paper.

We have but one difference with the American Jewish Committee. We believe that the place to achieve the unity which they profess to desire so strongly, is within the American Jewish Conference. Many of us belong to organizations with whose policies we are not one hundred per cent in accord. We justify retaining our membership by the belief that we are in sympathy with most of the policies, plus holding the hope that we might help to change those things with which we are not in agreement. Certainly nothing is to be gained by the "I won't play" attitude. It is our firm conviction that the American Jewish Committee would have a much better opportunity to obtain support for their divergent views within the Conference than as an outside organization, with the implications to our non-Jewish friends that there is an unhealable breach in American Jewry.

It is therefore our earnest hope that before too long we may see a return of the Committee to the Conference, firm in the belief that in that way unity may be achieved that much sooner.

Interfaith Seder

WHEN CHRISTIANS READ THE HAGGADAH

By RABBI HENRY KAPLAN

Director of the B'nai B'rith Hillel Foundation at Ohio State University

IF one were to drop in to the Ohio State Hillel Auditorium on a certain evening during Passover week, he would be greeted by a scene which would both delight and perhaps confuse him. Familiar sounds and yet unfamiliar sights would rise before his eyes.

Recognizable is the familiar melody of Hlad Gadya, but the eager participants this time are most surely not all of the tribe of Israel. Singing lustily at one end of the table is the Y. M. C. A. secretary; next to him sits the Assistant Dean of Women and gathered all about are young people from the Methodist, Presbyterian, Episcopal and Lutheran Student Centers. "We were slaves in Egypt" is the refrain recited in firm and steady voice. But the reader this time is not the Rabbi and Hillel Director. The meaningful words come from the lips of a Professor of Philosophy, far removed by both heredity and lineage from the people which tasted the bondage of Egypt. "Who knows one," is a query boomed forth from another corner of the room, and the answer unhaltingly comes from a leading campus minister, "I know one, one is the God of the World." This fitting proclamation of unity may well be termed the keynote of this unusual gathering which has already become a tradition at Ohio State University. For what we are describing here in some detail is the Interfaith Seder, an annual observance sponsored by the B'nai B'rith Hillel Foundation for the Christian students at Ohio State University.

The genesis and development of this unusual project is an enheartening story in itself. In part it is an outgrowth of the regular Hillel Seder, to which from time to time leading University officials and campus religious leaders are invited as guests. Last year, for example, the Colonel of the campus army unit and his wife were enthusiastic participants. The previous year, the President of the University and the Dean of Men were at the head table. Almost every year, a campus minister and his wife are among the non-Jewish celebrants. So popular has the Hillel Seder become that an invitation to the ceremony is one of the cherished honors on the campus. In order to join in the observance one year, the students of the Methodist Wesley Foundation (located across the street from Hillel) most graciously offered and served as waiters during the Seder meal! Here was an eloquent demonstration of good-will in action.

Further encouragement for this unique project came from still another

Third Seders have come to be a rather widespread tradition in the United States, but the idea of an inter-faith Seder, attended largely by Christians, who are guests of Jews, has come to be a unique annual inter-faith event on the Ohio State University campus. Rabbi Kaplan, director of the B'nai B'rith Hillel Foundation at Ohio State University, who originated the inter-faith Seder, tells how it works and what it means in terms of inter-faith understanding.—THE EDITOR.

source. For a number of years, the Hillel Director has been a speaker at the Lenten Institute sponsored by the Y. W. C. A. on the campus. Invariably he has been asked to lecture on the relationship between Passover and Easter, and on the forms and ceremonies of the traditional Seder. One year, he arranged an exhibit and explanation for the girls of the typical Pesach ritual and ceremonials. It was but a natural transition from the demonstration of the ceremony to the actual enactment of a model Seder itself. The following year, the Hillel Interfaith Committee, invited the Y. M. C. A., Y. W. C. A. and the Christian Student Centers to join in a demonstration Seder, held a few days after the regular Haggadah service. The response was genuine and enthusiastic, and before long a new campus tradition had been established.

The Interfaith Seder in general follows the normal traditional pattern, although no regular meal is served. In its place a sweet table and refreshments are arranged. The conventional readings of the Haggadah are supple-

mented by modern selections dealing with the theme of liberty and freedom, with interfaith and inter-cultural co-operation and with the current struggle against fascism and dictatorship. Interspersed are the comments and descriptions of the service by the Hillel Director, who conducts the ceremony and leads the group in the ritual. At the appropriate moments in the service, there is a careful explanation of the relationship between Passover and Easter and the connection between the Seder ritual and early Christian practices and procedures. Special mention is made of the Catholic Mass and the Protestant Communion and their derivation from the wine and unleavened bread. The historical elements of the Passover are further interpreted in the framework of the eternal struggle for freedom: the stirring birth of the people of Israel is compared quite appropriately with the dramatic origins of our own democratic America.

It is with a reverent spirit that our Christian neighbors pronounce the blessings over the four cups (grape juice in this case), make the sandwich

of haroses and bitter herbs and dip the parsley in salt water. They are perfectly conscious of the fact that they are rehearsing a great historic experience in the life story of Israel.

But they are equally aware of the dynamic truth that they are also participating in a ceremony which has meant so much to the Christian story, and which is reflected in the words and imagery of their Scriptures. The terms Passover, Paschal lamb, and sacrifice are seen in a new frame of reference beyond the limited denominational connotation in traditional Christian theology.

What is perhaps most significant, however, is their understanding of Passover as the great festival of human freedom and individual liberty. No participant in the Seder service, whether Jew or Christian, can help but be impressed by the vibrant truth that "liberty is the inalienable right of every human being." Moses now appears not only as a leader of ancient Israel but as an emancipator of all humanity. His laws and commandments given originally to Israel, a tiny folk, have truly become the inheritance of all mankind.

The significance of the Hillel Interfaith Seder can perhaps best be epitomized in the remarks made at the close of the ceremony one year by a distinguished campus minister of religion. "Rabbi," he commented, turning to the Hillel Director, "tonight has given me not only an unusual insight into the teachings of Israel, but a broader and deeper understanding of my own faith as a Christian. Above all, I can now understand more clearly why you picture Judaism as a way of life and as the culture of a people. The blending of moods and themes in the Haggadah has been a revelation to me: the transitions from the serious to the light, from the historical to the contemporary and from the national to the universal are a source of endless wonder and sincere appreciation. We are indeed indebted to you at Hillel for a re-discovery of Judaism and for a deeper appreciation of the origins of Christian tradition."

The Interfaith Seder at Ohio State is a modest project on a large and teeming campus. But properly evaluated it is a symbol of the spirit of co-operation which young people can and are developing in a world of growing tensions. It is another evidence of the fortress of understanding which the B'nai B'rith Hillel Foundations are today erecting on over 120 campuses in America and Canada. The lights may have gone out in European academic life, but the torch of interfaith co-operation is still shining brightly on the American campus.

Interfaith Seder Builds Good Will on Campus



Students representing more than a dozen different religious denominations on the campus of Ohio State University annually participate in an inter-faith Seder on the third night of Passover, held under the auspices of the B'nai B'rith Hillel Foundation. Student religious leaders and directors of the student religious foundations join with Jewish students in this unique inter-faith program.

Simon Dubnow—He Wrote and Lived Jewish History

By SHLOMO NOBLE

THE death of Simon Dubnow in December, 1941, at the hands of the Nazis in Riga brought to an abrupt end a life-long activity in the field of Jewish historiography of the most valuable sort. In 1881, Dubnow set down his first observations of the philosophy of Jewish history in *A Few Moments in the History of the Evolution of Jewish Thought*. Sixty years later, in 1941, in the final minutes before his execution, he hastily penned the last lines in the chronicle of the martyrdom of European Jewry.

Born in 1860 in Mstislav, a small town in the province of Mogilev, Russia, where he received a traditional Jewish education and the foundations of a secular education, Dubnow subsequently found his way to St. Petersburg. He became a contributor, at an early age, to the outstanding Russo-Jewish periodicals, with his main interest in Jewish history. In this field he contributed a series of striking articles on the sectarian movements among Jews.

Sociological Approach

Dubnow parted company with the earlier Jewish historiography and set out on a path all his own. To the theological or spiritual conception of Jewish history of his predecessors he opposed his sociological conception. Jewish history, according to him, was not to be centered only about the life and the activities of an eminent Rabbi or spiritual leader, or the publica-

A dispatch from Riga recently told of the death three years ago of Simon Dubnow, famous Jewish historian, at the hands of the Nazi commandant of the Riga ghetto, a former pupil of Dubnow's. This appraisal was written by Shlomo Noble, Assistant to the Research Director of the Yiddish Scientific Institute (Yivo) with which Professor Dubnow was associated.—THE EDITOR.

tion of an important work, but was to derive equally from these and the economic, social, cultural and recrea-

tional activities of the rank and file of the people. Its function was not only to portray the critical or festive

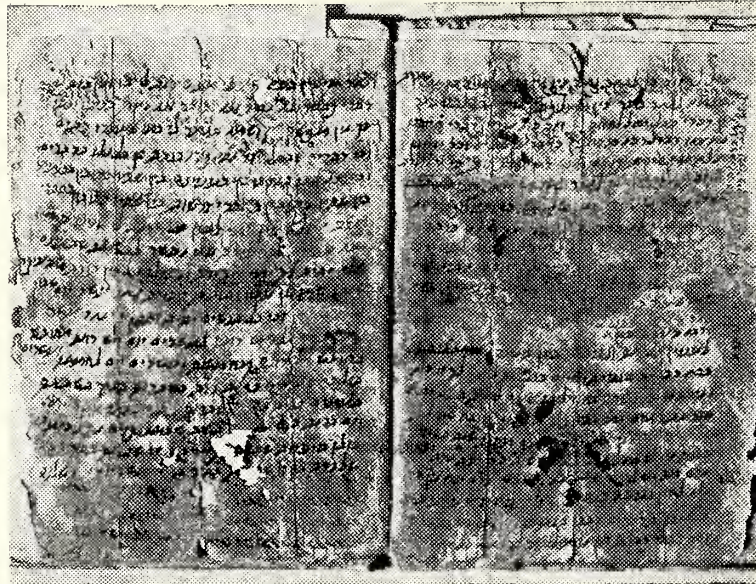
moods in Jewish life, but also its workaday aspects.

Dubnow also focused attention on a new theme of Jewish historiography. He made a thorough study of the history of the Jews in Poland and Russia, a field theretofore largely neglected. He brought to light the wealth of historical materials concealed between the covers of old *Pinkdsim*—community record books. He centered his particular attention upon that manifestation of Jewish organization—al life peculiar to the older Poland—that is, Great and Little Poland, Red Russia and Volhynia, and the history of Jewish autonomy. The result of these studies is embodied in the three-volume *History of the Jews in Russia and Poland*, also available in English.

Teacher, Writer

Dubnow did not restrict his activity to writing. To stimulate an interest in Jewish history, he advocated the founding of a Russian Jewish historical society and simultaneously issued an appeal for the systematic collection and preservation of Jewish historical materials. To this schedule he voluntarily added the duties of a teacher of Jewish history at the People's University in St. Petersburg, and later assumed charge of history courses in the school established by Baron Gunzburg, in addition to the editorship of the quarterly *Yevreyskaya Starina*. He strongly supported the Yiddish Scien-

(Please Turn to Page 50)



Two leaves from Maimonides' Holograph Responsa to Pinhas ben Meshulam, Dayyan of Alexandria, discovered by Mr. Morris Lutzki among the Genizah fragments of the E. N. Adler Collection in the Library of the Jewish Theological Seminary of America.

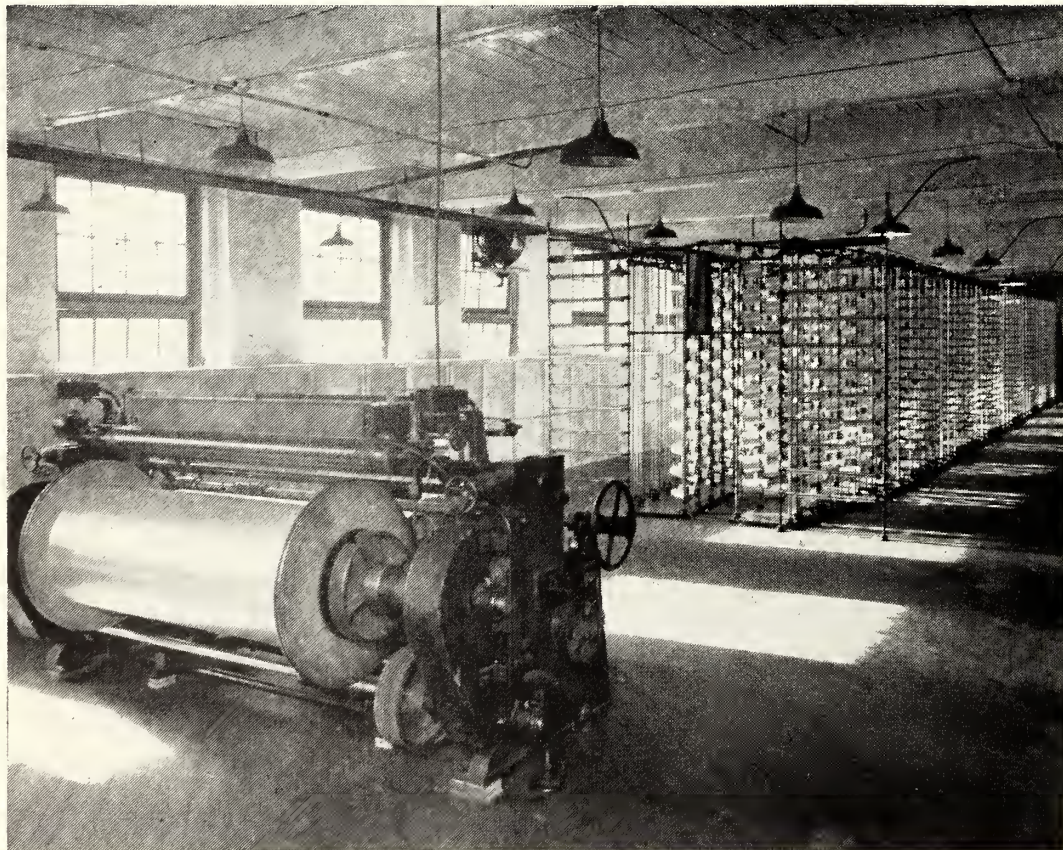


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But Jewish Life Went On

By MARTIN PANZER

Martin Panzer, editor and author, reviews a book which tells the story of the ghettos from the inside, Mary Berg's diary, "Warsaw Ghetto," edited by S. L. Shneiderman and published by L. B. Fischer, New York.—THE EDITOR.

THE AUTHOR who uses his imagination to create the images which make up his book provides the reviewer with an opportunity to expound upon these images and do a bit of creative writing on his own. Once in a great while, however, a work appears in which the images and the drama are simple, powerful and moving facts that will eventually become historical reference. Faced with a book of this sort, the reviewer becomes ineffectual and unimportant. The pages speak for themselves and only quotation is adequate. Such a book is "Warsaw Ghetto," written by Mary Berg, a teenage girl who lived it, and discovered and edited by S. L. Shneiderman, international journalist and author, who understood and felt it when he first saw that voluminous pages of Mary's faithful diary.

"Warsaw Ghetto" is the first description of Jewish life as it was lived in this unspeakable mass-prison, which has not passed through any government censorship bureau. To most of us, the Warsaw ghetto—and, indeed, each of the Nazi ghettos—has been a horrible, but vague and confused fact of our times. Mary Berg has made it a living, breathing, fighting social organism in

which, despite the worst efforts of the faceless Nazi hordes, Jewish life went on as Jewish life, until breath was gone. Perhaps the Nazis saw for the first time in the ghetto that though they could destroy Jews, they could not destroy THE Jews.

Mary Berg begins her diary on October 10, 1939—her fifteenth birthday. She writes graphically of the streaming masses of refugees who trod the roads, hungry, thirsty, footsore and despairing, to what was then their beacon of hope, Warsaw. We all know now how soon these slender hopes were to be dashed by the bombardment of Poland's capital city which, though heroically defended, was doomed when the first German shell struck. The Poles suffered with the Jews and yet, on March 10, 1940, Mary found it necessary to enter these words in her diary:

Heroic Poles

"Today I witnessed an attack on an elderly Jewish woman by Polish hoodlums who hacked her with knives. Such incidents are multiplying, and from all sides one can hear the cries of helpless Jews. It is unconceivable that these Poles, forgetting their own misfortunes, (Please Turn to Page 46)

First Oswego Refugee To Leave U. S. for Permanent Home Helped by N. C. J. W.



Service to foreign-born case workers of the National Council of Jewish Women facilitate 8,000-mile trip that will reunite 60-year-old refugee with four children in Capetown, South Africa. First to find a permanent home of the more than 900 refugees who are guests of Uncle Sam at the Oswego refugee camp, Mrs. Elsa Neumann (left) receives her newly validated passport—still stamped with the Nazi "J"—from Mrs. Irving M. Engle (right), National Chairman of the Service to Foreign Born Committee of the National Council of Jewish Women. Since fleeing from Austria to Italy eight years ago, Mrs. Neumann has lived in three concentration camps, in one of which her husband died; lived for over two weeks in an Italian cellar without food or water as battle raged on the streets between the Nazis and the forces of the United Nations; and made the long trip to America. During her stay at the Oswego refugee camp, she gained thirty pounds.

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Obstacles for Today's Refugees in Tomorrow's World

By DR. OSCAR KARBACH

JEWISH post-war planning, unfortunately, leaves decisions of tremendous importance, spontaneously to the free will of the individual Jews concerned. All the schemes for Jewish repatriation, resettlement and post-war immigration leave it to the individual to decide his own course, and implement his decision. But this individualistic approach would become senseless, should its basis, the existence of a "free will," the ability of each individual Jew to make his own decision, prove illusive.

Considering the present situation of uprooted Jewry everywhere, it might be maintained that in many cases the individual Jew will not be competent to make decisions. We ought not to judge exclusively by the American scene which is possessed of the world's most advanced machinery for the dissemination of information. Jews are today scattered throughout the world, almost all of them are without contacts with their former homelands, and too many are out of touch with the larger Jewish centers. This applies not alone to the unfortunate victims of Nazi war, but also to most of those serving with the armed forces of the United Nations, or interned in detention, or labor camps in Allied or neutral territories. These are supplementary to individuals or small groups living in complete isolation from Jewry at large.

Scattered in countries far and near, the refugees from Germanized Europe are now confronted by new problems, revolving around repatriation and resettlement. Great pressures will soon be used against him, to force his decision. Is he capable of making his own decisions? Dr. Oscar Karbach, researcher, member of the Institute of Jewish Affairs of the World Jewish Congress, is known to our readers for his incisive, new treatment of malignant problems.—THE EDITOR.

Even after the cessation of hostilities these people will suffer from a lack of information. They will have little or no knowledge as to the advisability of their repatriation, and only prejudiced information devoid of

the essential Jewish viewpoint will be available.

One may rightly assume that the only sources available to these uprooted Jews will be the local newspapers and broadcasting station, or diplomatic and consular representatives of their former homelands, little interested in the particular Jewish aspects, or, who may be prone to deliberately misrepresenting the facts.

Thus local informants will probably advise against repatriation, if they disapprove of the political regime set up in the homeland of the refugee. They may also encourage their repatriation in order to get rid of them. Spokesmen of the government of which they are nationals, acting on orders from their superiors, may paint the situation in a rosy light, or, on the other hand, frighten them away, depending on their government's policy. How then, will the individual Jew be able to make up his mind?

The man with sufficient means to finance his own repatriation, or who is convinced that he has found his own solution in some other way, will probably not be susceptible to the influence of Jewish experts or organizations. The post-war planning of these groups shows clearly that they neither claim nor seek to acquire anything resembling dictatorial power in this regard. However, only a minority (Please Turn to Page 28)

Three Refugee Brothers Fight on Distant Fronts



Richard

Martin

Gerhard

Three refugee brothers who fled from Hitlerism to find haven in the United States are now serving their new country in different branches of the armed forces and in different theatres of war. Richard Nelhaus, 22, is a paratrooper stationed in England; Martin, 19, is serving in the Pacific; Gerhard, 21, is a Flying Fortress gunner who was recently promoted to the rank of Lieutenant after completing 35 missions in Italy. The Nelhaus family, residing in Roxbury, Mass., adjusted themselves socially and economically to their new life with the aid of the National Refugee Service. When they first arrived here, the father, Rabbi Dagobert Nelhaus, could not immediately find a position as a rabbi. In order to sustain his family, he worked for a while as bench hand in a shoe factory. Before they joined the armed forces, the three brothers were, respectively, a truckman, a high school student, and a scholarship student at Harvard University.

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Washington Letter

Rosenman—Future Supreme Court Justice?

Two prominent American Jews, Judge Samuel I. Rosenman and Supreme Court Justice Felix Frankfurter, were recently the target of open and behind-the-scenes pressure. Both are ardent New Dealers, both retain high and responsible positions in Washington, and both enjoy the personal trust and confidence of President Roosevelt. Both, for these very reasons plus the fact that they are Jews, have aroused the enmity and jealousy of many in governmental and Congressional circles.

Rosenman, who is the President's personal counsel, has been regarded as a logical candidate for the post of Solicitor General in the Department of Justice, in place of Charles Fahy, who is slated for an appointment to the Court of Appeals. It seems that none other than Attorney General Biddle is holding up the Rosenman candidacy for the Number Two post in the Justice Department on the ground that his assistant, Hugh B. Cox, was promised the job.

Jealousy is rumored to be the real reason. Customarily, the Attorney General is the President's legal adviser, but Mr. Biddle has been side-stepped since President Roosevelt brought his long-time friend, Judge Rosenman, to Washington to be the presidential counsel.

Judge Rosenman left the New York Supreme Court bench to assume his present White House post in October, 1943, at \$12,000 a year—a considerable sacrifice in salary. During the last political campaign, Rosenman was one of the principal advisers on presidential speeches. Recently he has undertaken a special foreign mission for the President to study the flow of vital materials, principally civilian, in England, France, Belgium and the Netherlands.

Justice Department officials refuse to discuss the matter, which will probably be settled by President Roosevelt now that he has returned from abroad. During the Roosevelt administration the solicitor generalship proved to be a stepping-stone to a higher office. Thus, Supreme Court Justices Stanley F. Reed and Robert H. Jackson went to the bench from that office, and Attorney General Biddle too was a solicitor general. His opposition to Rosenman is personal, not on religious grounds.

Will Rosenman succeed in overcoming the opposition to his appointment? If so, we may some day again have two Jews on the Supreme Court bench, as in the days of Brandeis and Cardozo.

Frankfurter Jitters

The attack on Frankfurter is of a different character and emanates from a different quarter. On Monday, February 19, Congressman Dan R. McGehee, anti-Semitic and reactionary Southern Democrat from Mississippi and colleague of Mississippi's Jew-baiter John Rankin, lashed out in a vitriolic attack on Frankfurter in the House of Representatives.

Referring to Frankfurter as one of "the Rasputins of this administration," McGehee accused him of launching out "on a program of controlling this country and probably the world, by and through the henchmen who are endowed with the same philosophy that he has."

To leave no doubt in anyone's mind as to his feelings in the matter, McGehee charges Frankfurter with placing his men in key government position "and how he connived with others of his faith and belief . . . never recommending one except that he was of the same ideologies as he and his ilk and clan," so that now "our government is infested with those who see eye to eye with Frankfurter."

But such accusations are insufficient to satisfy Dan McGehee. He then suggests to the Dies Committee (actually, it is now presided over by Representative Hart of New Jersey, but McGehee prefers to call it the Dies Committee) that it "delve into the actions of Frankfurter, with a view of bringing impeachment proceedings against him and . . . send him back to the land from whence he came and let him teach his un-American doctrines there rather than try to contaminate patriotic American citizenship."

In a melodramatic tone, Dan McGehee ended his vituperation as follows:

(Please Turn to Page 27)

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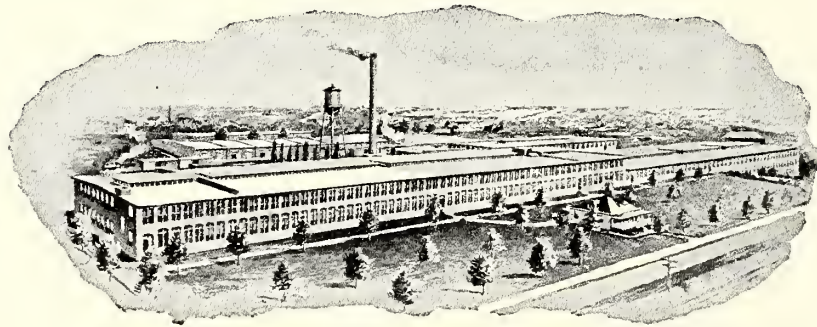
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Passover in Freedom

By ALFRED WERNER

The author of these memoirs is a Viennese who, until the Anschluss, was active in Jewish organizations and an editor of an anti-Nazi paper. Arrested by the Nazis and thrown into the Dachau Concentration Camp where he spent six months, he was released in the early spring of 1939. He went to England and then to this country, where he is a frequent contributor to periodicals.—THE EDITOR.

I SHALL never forget the Feast of Passover as I celebrated it six years ago. On Monday, April 3, 1939, our train made the last stop within Germany; there, at Aachen, all passengers, most of whom were Jews, were thoroughly examined by the frontier guards who kicked and insulted some of them and took away watches, fountain-pens, even wedding rings. The weather was stormy over the Channel and practically all of us became seasick on the brief voyage, on the small ship, from Ostende to Dover. But a few hours later every pain was forgotten. A few hundred of us, Jewish men between 18 and 45, who had been released from concentration camps on condition that we leave the Third Reich without any delay, arrived at the Kitchener Camp of Richborough, in the south-eastern tip of Kent, England. There the Israelitische Kultusgemeinde of Vienna and the Reichsvereinigung der deutschen Juden, with the aid of the Anglo-Jewish Refugee Committee, had obtained a deserted army camp of World War I for the temporary shelter of a few thousand refugees.

We were greeted with joy by those of our comrades who had left Pharaoh's land somewhat earlier and had now, under the supervision of the camp rabbi, Dr. van der Zyl from Berlin, prepared a gorgeous Passover table in the hurriedly restored dining-hall of the camp. We sat at white-clothed tables with hundreds of plates and glasses, feeling somewhat like Alice must have felt on arriving in Wonderland. There was plenty of unleavened bread on the Seder Table, meat and eggs, haroseth and maror—the gift of our co-religionists in London, sent us with good wishes by the Reverend Joseph Herman Hertz, Chief Rabbi of the British Empire. There was wine for us, too, and a special cup of wine waiting for the Prophet Elijah. The famous old Four Questions were recited in Hebrew, by the youngest of our boys, repeated in German and once more in English, by two other boys.

Need No Reminders Of Ancient Oppression

It was not necessary for our rabbi to emphasize the fact that what we were eating was a "bread of affliction," that the bitter horse radish was to remind us of the bitter lives of our ancestors in Egypt, while the appearance of the haroseth was to be a reminder of the clay which our forefathers used in making bricks in the Egyptian brickyards. For us, former inmates of Nazi prisons and concentration camps, "Egypt" was no strange legend of the past, but a grim reality of our own days.

We had seen the rise and expansion of this modern Egypt, and only a few weeks before our arrival in England the headlines of the Voelkischer Beobachter had read, triumphantly:

"Czechoslovakia in dissolution—German troops entering Prague—Hungarian army seizing Carpatho-Russia." About the same time Chancellor Hitler and his troops entered Memel which was annexed to the German Reich, and the last nine of the fifty-two provincial capitals in Spain surrendered to the insurgent troops of General Franco. Even more alarming, perhaps, was the news from Danzig, the danger-spot in the Baltic where the Senate, disregarding the Constitution and the angry protests of Poland, prolonged for another four years the Volkstag (Lower House) which expired in May. It looked as though a clash between the forces of fascism and those of democracy was unavoidable.

Rabbi's Challenge

Our rabbi knew all this very well and, foreseeing the crucial times that were ahead, he admonished us to stick to one another and not to abandon our faith in this era of persecution: "We Jews had been alienated from our faith," he said in his Passover

speech, "perhaps more than all the others, and had thereby lost, at the same time, the sense of community. We had different ideals which satisfied many of us to a higher degree. Now the great event has come to all of us. A catastrophe may make a human being more superficial or inherently more sensitive. What will happen to us? Are we driven into the world only by events, or is an intellectual religious echo roused in us? Are we a Jewish community?"

"Many among us," he went on, "may have changed their attitude towards Judaism in the course of the last few years, owing to the experience we have all suffered. Our Camp offers the opportunity of demonstrating how Jewish people can live together. That means that the whole life in the camp must be permeated by a Jewish atmosphere. Not only by attending the religious services, but in our work, in our behavior to one another and in every thing we do we must be a testimony to our having comprehended this new responsibility of ours."

His words—they were reprinted in the Kitchener Camp Review, written for and by refugees—did not fail to make a very strong impression upon us. Indeed, we turned the abandoned camp, with its delapidated huts, broken installations and impassable "roads" into a model camp, that was praised by the entire British press for its fine appearance and cleanliness.

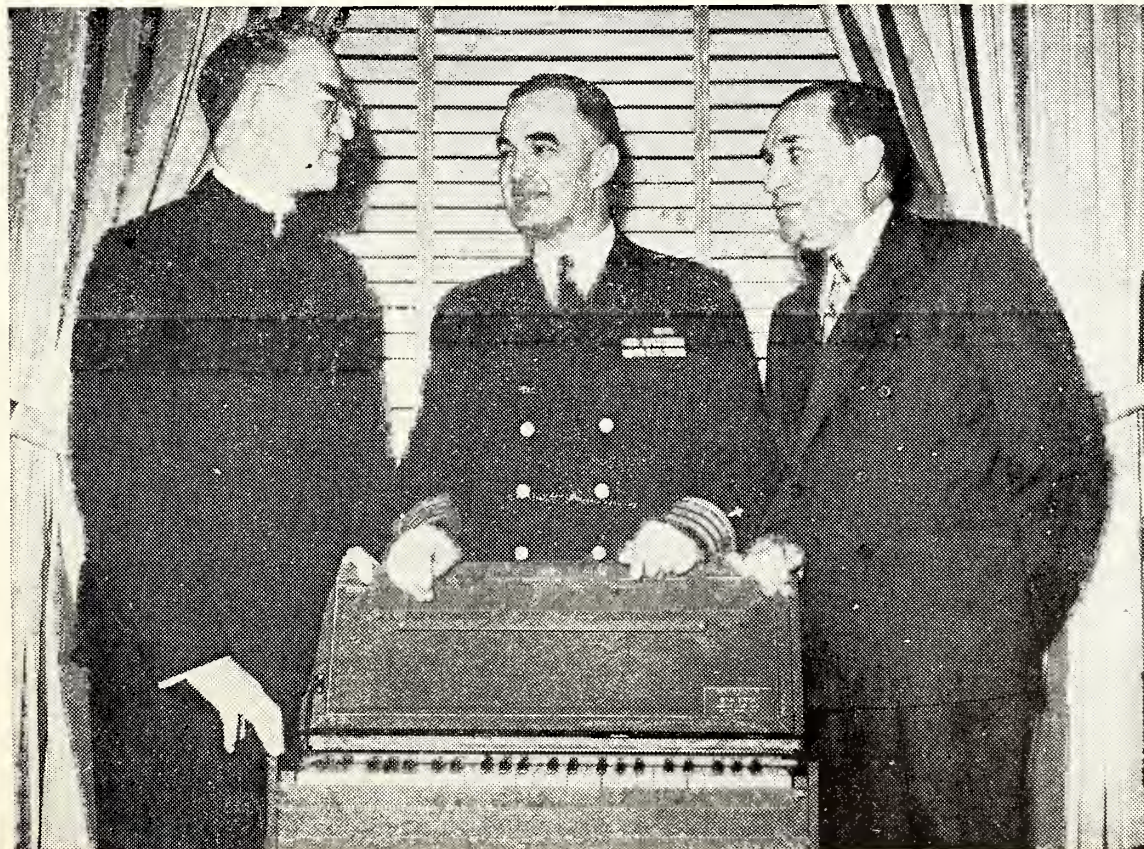
After the war had broken out, many camp men joined the British army, as a separate unit called the "Auxiliary Military Pioneer Corps (AMPC)" while others, including this writer, helped in the defense of England by filling sand in bags and stacking them near all important houses in the district. Our work also included removing snow, in cases of emergency, and such other inglorious, but highly necessary work.

Truly speaking, that Passover of 1939 was a "Passover in Freedom" for us only insofar as we were out of the reach of the murderous Gestapo. But legally we were not free—we had more or less the status now enjoyed by the refugees at the Shelter at Fort Ontario, in Oswego, N. Y. I felt entirely free only when I landed on American soil, in the spring of 1940.

I cannot tell from personal experience how Passover was celebrated at

(Please Turn to Page 30)

Interfaith Tribute Launches 1945 Joint Defense Appeal Campaign



Catholic, Protestant and Jew joined in tribute to Henry Monsky, President of B'nai B'rith, at a testimonial dinner at Hotel Commodore, New York City, sponsored by the Metropolitan Council of B'nai B'rith, in behalf of the Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. The Joint Defense Appeal announced its 1945 campaign goal to be \$4,000,000. Shown above with Henry Monsky (right) are Father Edward G. Flanagan (left), founder of Boys Town, and Capt. M. M. Witherspoon (center), District Chaplain of the Third Naval District, who spoke before the more than 1500 members of the Metropolitan Council attending the dinner.

Lincoln Knew B'nai B'rith

By BERNARD POSTAL

National Director of Information, B'nai B'rith

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

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

Lincoln and the Republican Party appeared on the national scene at the very time when B'nai B'rith was spreading into the Middle West, lodges having been organized in Ohio, Indiana, Illinois, Missouri and Kentucky in the 1850's. Among the early associates of Lincoln were members of these lodges. The most prominent of these were Abraham Jonas, of Quincy,

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

Illinois, who served with Lincoln in the Illinois legislature of 1842. The first man to suggest Lincoln for the presidency, Jonas campaigned for him when he ran for Congress in 1842 and was later appointed postmaster of Quincy by Lincoln. As early as 1856, Jonas tried to get the Republican nomination for Lincoln. Failing in that, he served as a Fremont Presidential elector with Lincoln. Whenever Lincoln came to Quincy, he did his work in Jonas' office. After Lincoln had been nominated in 1860, he wrote to Jonas asking him to deny a rumor linking Lincoln with the Know Nothing Party, a forerunner of the Ku Klux Klan. Three years later Jonas became a member of the Springfield Lodge of B'nai B'rith.

Members of Raham Lodge, organized in Chicago in 1857, were also among Lincoln's earliest supporters. One of these was George Schneider, editor of the Chicago Staats Zeitung, who helped organize the Republican Party in Illinois. Another was Abraham Kohn, city clerk of Chicago in 1860, who was assailed by the Democrats as "the

blackest of Republicans." On the eve of Lincoln's departure for Washington, after his election, Kohn presented him with a hand-made silk American



BERNARD POSTAL

flag on which was inscribed in Hebrew the first chapter of Joshua. Still another Chicago Ben B'rith who knew Lincoln well was Henry Greenbaum. Although a Democrat and an ardent friend and supporter of Stephen Douglas, Greenbaum was greatly impressed with Lincoln when he met him during the Lincoln-Douglas debates. So stirred was he that he called on Lincoln to express his admiration. Accompanying him was Simon Wolf, another Douglas adherent, who was later to be even more intimately identified with Lincoln. Lincoln knew of Greenbaum's high standing in Chicago and shortly after winning the 1860 Republican nomination sought him out to ask his support. Greenbaum gracefully declined but was nevertheless among the invited guests at a farewell reception Lincoln gave in Springfield in February, 1861.

In other sections of the country, too, B'nai B'rith leaders rallied to Lincoln's cause very early. Moritz Pinner, a St. Louis Ben B'rith, who played an important part in creating the Republican Party in his state through the German language weekly, the Kansas Post, which he edited, campaigned with Lincoln in Missouri and Illinois on behalf of Fremont. In the months preceding the 1860 convention, Pinner worked to win the Missouri delegation

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Palestine Is My Beat

By JULIAN L. MELTZER

Much of the peace-time news from Jewish Palestine is "home-town stuff" but it interests millions of people outside the land itself. A glimpse of his favorite "news beat" is here given by Julian Meltzer.—THE EDITOR.

A SHORT while ago a "visiting fireman," or, in the slang of the writing craft, a travelling war correspondent on his way from one place to another place through Palestine, asked me what I found to write about from this country during dull periods, such as when there were no terrorist activities, riots, earthquakes, political commotion, and other similar headline stories to retail.

"You'd be surprised at the great deal of material that can be written of here," I responded. "There are any amount of quiet things like construction, development, and expansion, to be reported. Karen Hayesod, the Palestine Foundation Fund, spends millions to finance new villages; and there is the constant sound of the hammer, the plane, the plough."

"But all that is home-town stuff," he objected. "You don't mean to tell me that people outside of Palestine want to hear about it?"

"On the contrary, people outside Palestine do want to hear of it," I retorted. "It is just the type of home-town stuff they like to read of, a new Chair at the Hebrew University, a loan to this or that Jewish municipal area for development works, a sponge-fishing monopoly which is a new pursuit in Palestine, industrial expansion." I was quoting at random from a budget of news prepared for the J.P.S.-Palestine voluminous news coverage.

"But why do people away from this place want to know all that?"

"Because it's Jewish home-town reporting. And to those people, what goes on in Palestine or in "Eretz Israel" as they prefer to call it, is part and parcel of their conception of what their national home ought to be doing. It's the only antidote we know—and a pretty effective antidote—to the type

of occurrence which you regard as headline news. True, these people are just as much interested in what goes on in their immediate circle and neighborhood, their own home-town. But Jewish Palestine is to them a kind of exalted, supreme, even sublime home town; and it is the product of the dynamic constant of nationalist effort."

I think that after a while, especially when he had seen development up and down this small land at first hand, my newspaperman friend began to realize what rebuilding by the Keren Hayesod and other institutions means to the millions of Jewish people, and the millions of readers of the Jewish press in the United States, Great Britain, South Africa, Canada, Australia, Latin America, and the other places which Jewish news reaches.

At least, that is the way that I feel about reporting on "small news" that does not reach the headlines. It gives one the feeling of being part and parcel of this greatest romantic venture of all times in Jewish history; and, but for the perpetually overwhelming sense of melancholy about the millions of fellow-Jews tortured, slaughtered, mass-gassed in Nazi Europe, it is the romance of the whole undertaking which is so fascinating. You pass along a street in Tel Aviv and see a new building going up; or, having seen a desolate spot only a few months earlier, suddenly pass by the same place to find that a new Keren Hayesod village has been started there. If that is not part of the romance of effective, planned living, the antithesis of chaotic destruction and ravage, then what is?

There is more of this type of news happening all the time in Jewish Palestine. (Please Turn to Page 50)

THE PROPHET ELIJAH

By JACOB FICHMAN

Translated from the Hebrew by Gabriel Preil

Seder-night, night telling of bliss,
The land is at rest in solemn peace.
The moon is white upon entrances,
Vagrant blow clean April winds.
Whose the shade moving there? So silently stirring,
'Tis he—the Prophet Elijah.

Were a man to throw open his door
To the wayfarer and the hungry,
And, friend-like, bid glad welcome
To the stranger, to the humble—
Elijah to him his steps would turn;
From his glass sip, him offer benediction.

None there is who knows, none is a listener.
Like a dream, Elijah is roving.
A hush. Stillness. Just waiting,
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Only the candle aquiver; he then approaches:
"Be thou blessed, Elijah!"

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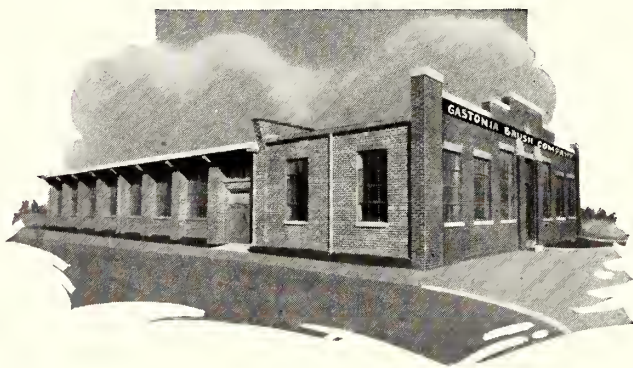
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NEWS SUMMARY OF THE MONTH

Washington Lawyers Reject Jew For Judgeship

New York, N. Y.—Washington lawyers, members of the District of Columbia Bar Association, have voted, by secret ballot, 804 to 200, against President Roosevelt's appointment of Judge Nathan Margold, former solicitor of the Department of Interior, as Municipal Court Judge, the only Jew on the twelve-men bench, according to Drew Pearson, Bell Syndicate Washington correspondent, reporting in the *Daily Mirror*. Senator Chandler of Kentucky is conducting a one-man campaign for Judge Margold in the Senate Judiciary Committee, urging them to stamp out the practice of "letting lawyers elect judges," Mr. Pearson reports.

B'nai B'rith Red Cross Contributions Since War Began \$200,000

Washington, D. C.—A contribution of \$5,000 to the National Red Cross War Fund was made by B'nai B'rith from its National War Service Fund, Henry Monsky, president of B'nai B'rith, announced here. The contribution brings to more than \$200,000 the total amount contributed to the Red Cross War Fund by B'nai B'rith nationally and locally, since the outbreak of the war.

Bulgar Jews Receive First Palestine Shoe Shipment

Sofia, Bulgaria—The first consignment of 1,000 pairs of shoes sent as a gift by Palestine Jewry to the Jews of Bulgaria has been received here. The shipment was arranged for by the Jewish Agency for Palestine, which is now handling requests for more clothes, shoes and food badly needed by Bulgarian Jewry.

Twenty-five State Legislatures Urge Jewish Commonwealth

New York—The state legislatures of North Carolina, North Dakota and Wyoming recently adopted resolutions demanding the re-establishment of Palestine as a free, democratic Jewish Commonwealth. This brings to 25 the total states which have passed such resolutions, the American Zionist Emergency Council announced here.

Jewish Commander Heads First Unit To Enter Cologne

New York—Major General Maurice Rose, commander of the Third Armored Division of the U. S. First Army, first U. S. unit to enter Cologne, is the son of Rev. and Mrs. Samuel Rose, members of Hae-drosh Hagodol Synagogue in Denver, it was learned here. General Rose was born in Middletown, Connecticut, in 1894 and ran away from home to join the Army as a private in 1916. In 1917 he was commissioned a second lieutenant and was wounded in action. During this war he took part in the battle for Metz as a colonel and was promoted to Brigadier and later to Major General. He holds the Purple Heart, three Silver Star medals and many citations. General Rose is married to a non-Jewish woman and has two children.

Judge Resigns To Join Army as Buck Private

Los Angeles, Calif.—Superior Court Judge Stanley Mosk of Los Angeles County, prominent in Jewish communal work in this city, and recently re-elected to that post, submitted his resignation recently to Governor Warren so that he might enter the army as a buck private.

Mosk, who, according to law, reserves the right to re-enter his post as Judge when he leaves the army, was appointed Superior Court Judge by former Governor Culbert Olson, to whom he was executive secretary.

Anti-Discrimination Bill Becomes Law

Albany, N. Y.—The first legislation of its kind in the nation, the New York state Ives-Quinn Anti-Discrimination Bill had the stamp of approval from both houses of the Albany legislature recently and was signed by Governor Thomas E. Dewey.

The Governor hailed its passage as "an historic step." The bill, passed by a senate vote of 49 to 6, makes it a crime to discriminate in the employment of a person because of race, color, creed or national origin.

Praising the Republican-controlled legislature for its action, Governor Dewey declared: "I am happy indeed that our state has led

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Jewish All-Day Schools Are Catching On

By DR. PINKHOS CHURGIN

The Dean of the Teachers' Institute of Yeshiva College, tells of the activities of a new organization, Vaad Hachinuch Hacharedi, Council for Orthodox Jewish Schools, whose program may strongly affect the American Jewish scene.—THE EDITOR.

SEVENTY-FIVE of every hundred Jewish children receive no religious education worthy of the name. If nothing is done to meet the problem soon, our young generation will be lost to us. Now for once Orthodox Jewry has determined to take concerted action, and the result has been the organization of the Vaad Hachinuch Hacharedi.

While practically all our educational institutions were founded and are maintained by them, orthodox Jews have never before felt the need—as now—for coordinated effort in the educational field. The Vaad Hachinuch Hacharedi has been functioning for five years now. Within limits, it has made a definite contribution towards solution of many an irritating problem. It organized the orthodox Talmud Torahs of New York in order to stop the downward trend. It prepared a program of study intended to raise the institution to an effective level. The Vaad also has provided supervision and guidance for the Talmud Torahs. Through its literature and public declarations it has succeeded in a very large degree in arousing both our leaders and educators to the dangers inherent in the prevailing standards.

It has also extended its activities to the yeshivot, and is fast becoming a central educational agency with all the significance and authority implied in the name.

The Vaad Hachinuch Hacharedi is set to deal with Jewish education in its totality, including both the yeshivot and Talmud Torahs, but placing the yeshivah at the center of its activities. It proposes the following plan of action:

To provide the necessary stimulation and the means for organizing new yeshivot by setting up machinery for the purpose and appointment of organizers qualified to deal with the difficult problems involved.

To enable the yeshivot to maintain the proper educational level, through guidance by competent educators in the Hebrew secular departments.

To introduce a uniform program, already formulated and prepared for submission to principals and leaders.

To encourage and assist establishment of Mesifita (Hebrew high schools) in the yeshivot, so that elementary pupils, a large percentage of whom terminate their Jewish education upon graduation, shall continue such education.

The Vaad Hachinuch Hacharedi proposes to minister to all other needs of the yeshivot: city aid, state requirements and relationship, curricula, and school management. It will at the same time undertake to rescue the Talmud Torahs from their present dormancy. It is convinced that this type of education, with all its limita-

tions, can be and must be made a real educational instrument for the tens of thousands of our children who receive their religious training there.

To accomplish this objective the Vaad Hachinuch Hacharedi proposes the following measures for the Talmud Torahs:

To introduce a program of study to cover a period of six years, including study of all the Chumash and portions of the other parts of the Bible, study of Jewish customs, Mishnah and Talmud, as well as Hebrew, and Jewish history.

To encourage and assist in the opening of kindergartens. The Vaad Hachinuch Hacharedi, as is known, has been the first to launch the movement for establishing kindergartens even in Talmud Torahs. Under its auspices the first kindergarten manual was prepared and published. We are glad to state that the lead taken has borne fruit, and many a Talmud Torah in New York and outside has opened kindergartens. But the movement must be sustained. It is believed that by maintaining a kindergarten the problem of lowering the average age of the pupils will be solved. Instead of the boy or girl beginning his study at the age of nine or ten, and consequently leaving after an attendance of only three or four years, the school will have a beginners' class consisting of children of the normal age of six who will subsequently remain in the institution for six to seven years.

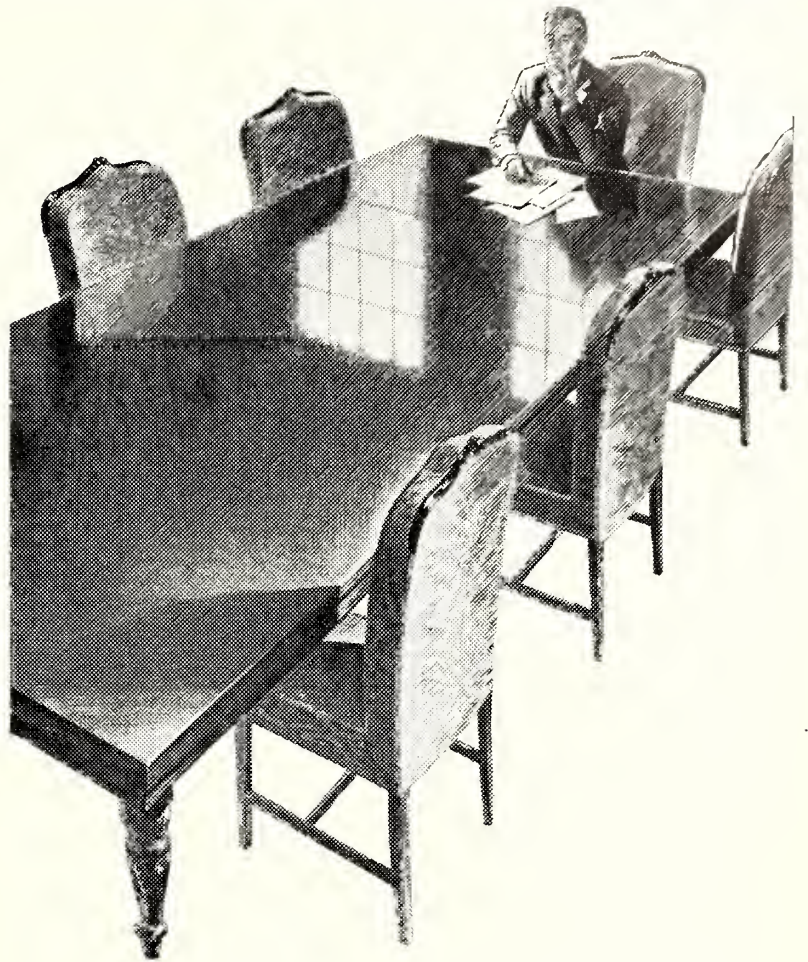
To encourage and assist the necessary increase in the hours of instruction in all grades.

To encourage and assist the opening of Hebrew high schools for the graduates of the Talmud Torah, so that

(Please Turn to Page 30)



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The Threat of Political Anti-Semitism

By ARCHIE H. GREENBERG
National Commander, Jewish War Veterans

WHEN the year 1944 is viewed in retrospect by historians, it may well be catalogued as a pivotal one in American Jewish history. For the historian of ten or twenty years from now may be able to say definitely that 1944 marked the real beginnings, or the beginning of the end of political anti-Semitism in the United States. Writing today, less than two months after a very bitter national election, we can only say definitely that 1944 marked the open emergence of political anti-Semitism in this country.

Political anti-Semitism, is of course, nothing new in the history of the world, although it is largely a development of the past hundred years. In Germany, Jews were used as the scapegoat for a financial crisis in 1873 by enemies of Bismarck. In the crazy-quilt of varying nationalisms in Austria, anti-Semitism has been used as a political weapon by clashing national interests since 1871, and in 1880 there was an anti-Semitic party headed by Karl Luger. In France, the Dreyfuss case, which dominated French politics in the years 1894 through 1906, was very definitely the political exploitation of anti-Semitism. In the latter part of the reign of Alexander II, who was assassinated in 1881, the Russian government

started using anti-Semitism as a political device and under Czar Alexander III it became an integral part of national propaganda. In England during the past 15 years Oswald Mosely unsuccessfully attempted to ride to power on anti-Semitism, although this would-be political opportunist originally sought Jewish members for his Fascist party.

But it was Hitler and the Nazis who made anti-Semitism the focal point of a drive for power and who, coming to power, established anti-Semitism as the basis of a national policy. As early as 1920, Hitler mass meetings were propagandized with pamphlets calling the Jews "international bankers" on one hand and "international communists" on the other hand.

In the United States, where anti-Semitism was not an unknown social phenomenon the use of political anti-Semitism may be said to have started 12 years ago at about the time of the advent of Hitlerism. Pelley, Christianson and other anti-Semites thought they had found a formula for power in the Nazi technique of the exploitation of anti-Semitism.

But political anti-Semitism, which for the past few years has been nurtured by attacks on Justice Frankfurter,

Jewish War Veterans Honor Arthur Szyk, Anti-Fascist Artist



Archie H. Greenberg, National Commander of the J.W.V. (left), is host at Jewish War Veteran Day at exhibit of Arthur Szyk (right) War Satires and Miniatures at New York Art Gallery. In the background is one of Mr. Szyk's most famous works, "Arsenal for Democracy." Described by the well known American art critic, Thomas Craven, as a man "turned by righteous indignation into anti-Fascist wrath," Szyk's works are characterized by Craven as "relentlessly depicting in line and color the evils and horrors of Fascism and Nazism, and the sinister operations of butchers and traitors everywhere." Before outbreak of the war, Szyk was famous for his illuminations of the Hagadah and the Book of Job.

Secretary of the Treasury Morgenthau and others, really came of age in 1944 as a part and parcel of the presidential

campaign. Efforts to attract votes on the Hillman issue were definitely an (Please Turn to Page 36)

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DR. FRANK NEUMARK --- PHILOSOPHER

By DR. JOSEPH L. FINK

This month marks the twentieth anniversary of the death of Dr. David Neumark, professor of philosophy at Hebrew Union College, one of the most daring Jewish thinkers of this century and regarded by many as the outstanding Jewish philosopher of his period. The author of the following article, Rabbi Joseph L. Fink of Temple Beth Zion, Buffalo, N. Y., was a pupil of Dr. Neumark.—THE EDITOR.

BIOGRAPHICALLY it is wise to look at great men from a distance in time as one looks at high mountains or fleecy clouds from a distance in space. For time obliterates the defects in the personalities of the great men of history.

But in the case of a man removed from the biographer by but twenty brief years, living memory preserves his weaknesses and faults more truly than do distant hearsay and written records. And when that living memory includes but few instances of human frailty and many instances of human nobility, then it is neither a trick of time nor intentional whitewash that causes the biographer to emphasize his subject's good qualities. This brief estimate of Dr. David Neumark, a man whom I knew intimately, written 20 short years after his death, falls into that category. My memory of him is still so fresh that I clearly recall the many facets of his personality. And the fact that his essential greatness outweighs his human frailty, even in fresh recollection, proves that his memory as well as his work deserves to live on.

Dr. David Neumark was my teacher. It is refreshing to find one's teacher respected by countless others who knew him only as an intellect focused in cold print on the pages of bound volumes. To the world of learning, Dr. Neumark was a scholar, historian, and philosopher. To us who met with him daily for many years, he was also a friend, a guide, and a teacher. College students in their early twenties in the years during and after World War I, were trapped in the Waste Land between pietistic faith and the slough of cynicism and disillusionment. They needed a teacher like Dr. Neumark to show them enduring values in the de-valued and chaotic world in which they lived. He was a perfect guide to his boys, and a great influence to their health of mind and soul.

Interpreter of Thoughts

Dr. Neumark was a clear and vivid interpreter of the thoughts of the great philosophers. He presented the thoughts of profound thinkers with an exciting clarity. His mind was a store-house of learning. The vast cultural treasury of Israel's past was open to him, as it is not to limited, though adroit, students. Some parts of it he knew intimately; other parts of it he knew casually. All of it was accessible to him. He had the intellectual equipment with which to approach Israel's rich culture, and the mind and will to master it. As we studied under him we were frequently amazed at the flashes of insight, clarity, and illumination with which he interpreted the obscure thoughts of others. There was a hungry ardor in the way he

read the books of other philosophers, and a high intolerance of falsehood. He was a sculptor in ideas. With skillful words, he would chisel away the mistiness and confusion in the thoughts of opaque writers and make their ideas stand out boldly and clearly. The most summary judgment to make of Dr. Neumark is that he was in direct intellectual descent from Saadia, Maimonides, Ibn Gabirol, Joseph Albo, Gersonides and Crescas. Following them chronologically, he illuminated their thinking not only as a commentator but also as an interpolator.

But Dr. Neumark was more than the bearer of other men's thought; he was also a bold and creative thinker himself. He made his own channel. As an artist will use existing material in order to create new forms, so Dr. Neumark used the material of old Jewish ideas in order to create solutions to the perplexing problems of our times. Dr. Neumark said, "It is the function of the modern Jewish philosopher to foster and keep alive the realization that the true principles of Judaism are not antiquated, but that they are in full accord with the most positive findings of modern science and philosophy."

He understood his task to consist of "constant clarification and enlargement of the doctrines of Judaism in the sense of our modern conception of the world." He had a spacious mental horizon that encompassed both Jewish and secular thought, and he achieved the task that he set for himself to a degree that places him in the front line of Jewish thinkers through the ages. The limits of his work were determined not by any intellectual weakness on his part, but by the fact that his 58 years were not long enough to complete finally the full task he hoped to accomplish. He had planned a ten-volume work of his "History of Jewish Philosophy." He finished only a part of it. But what there is of it is solidly written, closely wrought, with each sentence bearing the mark of careful thought, clear, accurate, sharp. His shortened life permitted him to fulfill only a portion of his life's intentions. His erudite minor studies, essays, and articles have an enduring quality. What writing he did accomplish reveals the mind of a great scholar, the fertility and originality of an authentic genius.

Walks With a Philosopher

Those of us who were his students and friends think of Dr. Neumark also in personal terms. To us he was no stuffy intellectual wizard. I took many long walks alone with him, and I loved to draw him out. Students are natural pirates; they steal ideas from their teachers. He had the kind of mind that takes hold of a problem,

(Please Turn to Page 42)

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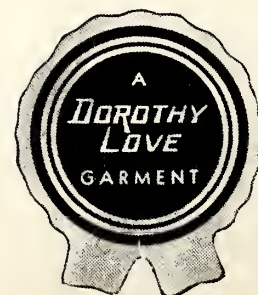
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Passover—A Festival of the Past and the Future

By RABBI ABRAHAM J. BICK

The author, a pupil of the late Chief Rabbi of Palestine, Abraham Kook, is a well-known religious writer, the author of several books.—THE EDITOR.

IN the first month, on the fourteenth day of the month at even, is Jehovah's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread."

Thus is it prescribed in Leviticus. God has bid the Jews to celebrate two holidays—the fourteenth day of the month, Passover, and the fifteenth—the celebration of matzoth, unleavened bread.

Bible critics, seeking to ascertain the origin of the holiday, are agreed that Passover and the feast of unleavened bread were two separate holidays, originating in separate periods. Passover, they contend, was celebrated long before the exodus from Egypt, in the days when the Jews were a shepherd people, nomads, and marked the spring by sacrificing a lamb.

Not Jews alone, but other nomad tribes as well, used to celebrate the arrival of spring with a similar ceremony. It was natural for them to choose this particular month for the celebration. It is the month of fruition among beasts, and the custom of slaughtering a lamb and spattering its blood on the door-posts is very ancient, and growing out of the superstition that the blood stains would keep out the evil spirit of disease.

The regulations concerning the celebration of Pesach, as stated in the Bible, contain many traces indicating their origin: "And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste . . ." That is the way shepherds and nomads would eat.

The exodus from Egypt gave this shepherds' holiday new significance. Like many other Jewish holidays,

Passover was transformed from an ancient seasonal rite into a holiday of national character.

The feast of unleavened bread belongs to another epoch, when the Jews penetrated into the land of Canaan and settled on the soil.

The Bible reveals that in the days of Moses, Joshua and the Judges, the Jews celebrated Passover within the family circle. After their return from the Babylonian diaspora, and prior to the Roman conquest of Palestine, the Jews began to celebrate the holiday collectively. The sacrifice of the lamb and the eating of the roasts had become great rituals.

After the destruction of the Second Temple, the Jews, under Roman rule, could no longer sacrifice the lamb, and the holiday took on a new form and character. Once again it reverted to a family celebration, but new symbols and meaning were attached to it, and it had become more definitely a celebration of freedom. At about that time, the Seder, the festive family meal, was introduced. The sacrificial lamb was replaced by Matzoth and by the retelling of the legends of the exodus from Egypt.

The four questions asked by the children at the Seder had their origin in the third century of the Christian era. The last portions of the Haggadah were introduced in the sixteenth century. It was customary to open wide the door at the commencement of the Seder to invite the poor to join in eating the sacrificial lamb and the Matzoth. When the sacrifice was discontinued, this custom was also discontinued.

In the Middle Ages, when the Jews were surrounded by enemies as they are today, they obviously preferred to celebrate Passover behind bolted doors. In the middle of the Seder, or towards the end, the door would be opened only to see if they were spied on. On Passover nights the murder libel was frequently given basis by the planting of a Christian corpse on Jewish doorsteps. It is from this period that a slight opening of the door at the recital of the prayer "Cast Thy Wrath" has its origin. Only a little over a quarter of a century ago, Mendel Beyliss was brought to trial in Czarist Russia on a ritual murder charge.

The celebration of freedom was too often a day of blackness in Jewish history. It was expressive of Jewish wrath, and of Jewish caution. The slight opening of the door was in order to ascertain that the Jews were not being spied on and that no corpse was deposited on the threshold.

Thus the great festival of freedom has a tradition of some two thousand years. New motives, new nuances, new symbolisms were introduced. Legends sprung up around the holiday,

expressive of the wisdom and the ethics of our people, and serving as a source of hope for them.

The Jew is admonished by the elders to be conscious of this symbolism. In each generation one should regard himself as though he had come forth from Egypt. Passover is a day of profound memory, but its symbols are equally indicative of past redemption and future salvation. The Messiah, as viewed by the Jews, is a Moses of the past.

Jews, unlike others, could not imagine the founder of their religion as unpossessive of extreme fatherly mercy. The Midrash tells a touching legend of Moses, to illustrate his virtue. Before God had chosen him for leadership, he made Moses undergo a test with a lamb. Moses was a shepherd in the desert and one of his lambs fled. He chased it over a long distance until the lamb stopped at a spring to drink. He then turned to

it and said: "I did not know that you ran because you were thirsty. Now you are probably tired." So Moses took the tired lamb on his back and carried it back to the flock. It is then that God spoke to Moses and said: "I swear that as you have shown mercy toward the lamb so shall you show mercy toward my lamb, the people of Israel."

Thus the Jewish people was not satisfied with having successful leaders; it required of its leaders kindness, sympathy and the virtue of mercy.

The Jews who left Egypt were provided by their leaders with cultural, ethical values which helped to consolidate them, and mature them for freedom. The Midrash says: "When the Israelites lived in Egypt, they assembled and lived in a single place and constituted one union . . . in order . . . not to forget the language of the house of their ancestors."

Freedom, as conceived by the Jews, and as symbolized by Passover, includes among all other rights, the right to remain culturally free. That is the clue to Jewish survival.

This Must Not Happen to the Jews of Europe



In the wake of the widespread destruction of World War II, the Jews who have survived must not be permitted to endure mass homelessness and want. Their restoration to normal life must be speeded through the UJA.

CHARLESTON, S. C.

Rabbi Kasle Given Leave To Become Naval Chaplain

Rabbi Leonard Kasle, who was installed Rabbi of K. K. Beth Elohim on October 18, has been granted a leave of absence by the congregation to enter naval service as a chaplain. After a brief vacation, he will enter the chaplain's school at William and Mary college, Williamsburg, Va.

Friday evening services at Beth Elohim will be conducted by rabbis from nearby communities and military establishments for the time being. Rabbi Kasle expects to return to Charleston after the war. His wife and their children will visit her parents in New York.

A graduate of the University of Michigan and the Jewish Institute of Religion in New York, he served as counsellor of the Lexington School for the Deaf and later was director of the Hillel Foundation of the University of Virginia. He was a fellow in philosophy there and also served as rabbi of Temple Beth Israel.

Dr. Jacob S. Raisin is rabbi-emeritus of Beth Elohim congregation.



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Hebrew Muses on Broadway

By J. WEINSTOCK

An interesting novel project, with great potentialities to influence American Jewish life, is described in the following article.—THE EDITOR.

THE Hebrew muses have found a new home just off Broadway, thanks to a group of persevering theatre artists, writers and musicians organized as the Hebrew Arts Committee of the Zionist Organization of America.

The Committee is comprised of four divisions, directed by devoted artists who hope to merge American and Jewish cultural idioms. The Committee's first and proudest project is "Pargod." Its theatre and studio is guided by R. Ben-Ari, formerly with the Hebrew theatre Habima, in association with Erwin Piscator, famed experimental stage director of pre-Nazi Germany.

Actors and Students

Applicants for membership in Pargod must have some knowledge of Hebrew, and are individually auditioned by Mr. Piscator. Pargod is both a producing unit and workshop. Its members receive instruction in the rudiments of acting technique and are schooled in the history of the theatre. Pargod's first production, now in rehearsal, "King Solomon and Shamaï the Cobbler," is a comedy in verse originally written in German by the Zionist veteran Dr. Sami Grunman, now residing in Palestine. The play was chosen from fourteen scripts submitted to the Play Reading Committee, and will be one of four productions planned for a repertory theatre.

The Rikkud Ami Dance Troupe is directed by Miss Corinne Chochem, noted dancer and author of the recently-published "Palestine Dances," with illustrations by Moses Soyer. She hopes to synthesize the ballet and modern techniques, with ancient Jewish dance forms that are our heritage from centuries back, into a contemporary Hebrew Dance Theatre. For a spring recital by Rikkud Ami, Miss Chochem has under preparation "Wedding in Damascus" and "Passover in Paris," portraying the colorful Jewish life of a nearlier era, and "Lamentation" and "Roots," drawn from today's trials and tribulations.

Another important Hebrew arts committee project is its choral group, the Galil Singers, directed by Chemjo Vinaver, who has come to this country with a well-established reputation as a choral conductor. Here, he assisted in the Theatre Guild's production of "Jeremiah."

Fourth, but not least in importance, is the Hebrew Arts Committee's Kinor Sinfonietta, a group of 30 instrumental artists. The conductor is Berlin-born, youthful Siegfried Landau, a former pupil of Pierre Monteux and Stanley Chapple, and a member of the faculty of the New York College of Music and the Metropolitan Music School.

From Every Corner of the Earth— Jewish Music

In January, the Kinor Sinfonietta appeared at Town Hall with Ruth Kisch-Arndt, in a recital devoted to Jewish music of the past five centuries.

A number of the works of Palestine composers have been given their first world performances by this orchestra. Contacts are also being made with the Jewish Musical Organization of Soviet Russia for presentation of their work here. In the past two seasons, thirty new compositions have been introduced by Kinor Sinfonietta.

The Committee also plans to institute an Artists' Bureau, through which its members and groups will be available for functions, gatherings or meetings at which talent is desired.

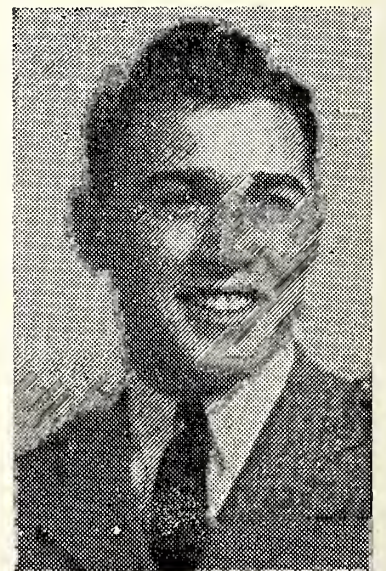
In addition, the Committee will, from time to time, sponsor exhibitions of the works of outstanding Jewish painters and sculptors.

Dr. Herbert L. Tepper, executive secretary of the Hebrew Arts Committee, explains that the committee operates through the Histadruth Ivrit, which has been active for a quarter of a century in promoting the Hebrew language, literature and culture among the Jews of America. The members of the Hebrew Arts Committee's activity groups are all volunteers.

PVT. ALBERT S. DEMBO KILLED IN ACTION

Word has been received in Fayetteville of the death in action of Pvt. Albert Stein Dembo, son of Benny Dembo. He was serving in Germany with the American First Army.

Pvt. Dembo was 19 years of age, and he entered the army in April 1943,



PVT. ALBERT S. DEMBO

going overseas a year later. He attended Fayetteville High School, and graduated from the Randolph-Macon Military Academy. He received the Purple Heart.

Pvt. Dembo was the grandson and adopted child of Mrs. J. Stein and the late Mr. Stein, of Fayetteville. He was a brother by adoption to Harry B. Stein of Fayetteville, Isadore Stein of Florence, S. C., and Mrs. Melvin Harris of Columbia, S. C.

Molly Picon Discusses 2nd Avenue, Broadway . . . And An Orphan

Fay Bick interviews a famous Yiddish star who has traveled across the globe to bring to G. I.'s the finest of Yiddish entertainment.—THE EDITOR.

MOLLY PICON, Yiddish musical comedy star, has helped spread the fame of the Yiddish theater through several continents and among many faiths and nations. Universally acknowledged before the war, she has reaped new laurels since America's entrance into the war. She was the first Yiddish actress to proceed on a USO tour and may soon embark on another. Molly Picon's world-wide fame is due to a talent which transcends lingual borders and places her in the first rank of musical-comedy stars in any language. She sings, wise-cracks, evokes laughter and tears in Yiddish, English (which is her native tongue), French, Spanish, Russian and a variety of several other languages. Molly Picon's wistfulness, her child-mother personality registers without language, by pantomime alone.

Your interviewer met Molly between acts recently, during her annual fortnight appearances at Loew's State. The cashier of the theater gave Molly her check and explained: "What a job I had. The bank sent us yellow checks, and knowing how superstitious you actors are about yellow, I had them sent back."

Molly, dynamite on stage, was relaxed and subdued, but her eyes would not rest—large, lively, compassionate. She told of her USO tours, of the sacrifice, the ecstasy and the pain she witnessed. She told of the reaction of the Jewish soldiers to her appearances.

"These boys were nervous," she said, "they felt uneasy, lest a Jewish actress shame them by putting on a hammy performance. The Yiddish theater is, to many of them, something strictly ghettoized and alien. I pride myself on having broken down their resistance. They perked up when they saw the response of their comrades—non-Jews. They came over to thank me after the performance, and confessed: 'We feared that your per-

formance would be something entirely different.'" Molly's performance was in English—but she rendered Yiddish melodies and Jewish humor.

Molly Picon, after twenty-five years of married life, is still profoundly in love with Jacob Kalich, her husband-director-and-script writer. "Yankele," she says, "has made me what I am. He has taught me acting. He has produced plays that suit my genre. Other Yiddish actors and actresses are less fortunate."

She believes that the Yiddish stage possesses relatively more talent than Broadway and Hollywood. But the Yiddish actors suffer from two disadvantages—they play down to their audiences and the Yiddish stage hasn't effective directors. Directors can make or break an actor. The average Yiddish actor is more gifted than his Broadway counter-part, but is handicapped by poor directors.

Molly has a compliment for each and every one of her Yiddish stage colleagues. Speaking of the habit of some actors to play down to their audiences, she says: "That is utterly wrong. You can't possibly succeed by playing down. You have to put your best know-how into a performance, and only then can you hope to register. There can certainly be no question of compromise. Once you play down, you drift in uncharted seas."

Began Career at Five

She began her stage career at the age of five. "But I was not a prodigy, it was quite an accident," Molly assured me. Her father was a tailor, eking out a meager living, and her mother was a seamstress making wardrobes for a Yiddish theater. She would frequently take little Molly backstage with her into the actresses' dressing rooms, while making their costumes. Once a distracted theater manager rushed in, tearing his hair

(Please Turn to Page 44)

AWARD



This award of merit was presented to the National Broadcasting Company by the National Conference of Christians and Jews, for the program, "They Call Me Joe," at a special luncheon. Left to right are Conference Board members James M. Rosenberg and Martin Quigley; Dr. James Rowland Angell, Public Service Counselor of NBC, who accepted the citation; and Dr. Everett Clinchy, President of the Conference.

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The Month in Palestine

Notes on Literature and the Arts

By DOV VARDI

Dov Vardi, young Palestinian essayist and member of the communal settlement Ein Hashofet, submits his monthly report on literature and the arts in Palestine, which no reader seeking to keep abreast of Jewish events and of culture in general, can afford to miss.—THE EDITOR.

THE 1944 prizes for literature made the headlines in Palestine last month and brought the agitation which is native to such occasions. First came the Bialik Prize, granted each year, since 1933, by the Municipality of Tel Aviv on the anniversary of the famous poet's death. Thus far, twenty-nine prizes have been awarded since the Prize was first established £200 (\$800) was divided between Yehuda Karni for his Songs of Jerusalem (Sifriath Poalim, labor publishing house), and Y. Lahover for his monumental biography of Bialik, "Life and Works of Ch. N. Bialik," (Dvir-Bialik Foundation), two of whose three volumes have already appeared.

No prize was given for the year's best translation. The book under consideration was a Hebrew translation of Faust. A majority of the judges held that our ban of Germany extends to her masterworks.

The Arthur Ruppin Prize

A sum of £150 (\$600) was given for the first time this year on the second anniversary since the death of Dr. Arthur Ruppin, father of Palestine's modern agricultural colonization. Haifa, the "City of the Emek," so bound with the efforts of Ruppin, and stronghold of Jewish labor, fittingly granted its prize for Science and Research to Shmuel Eisenstadt for his History of the Jewish Labor Movement (2 vols., Sifriath Poalim). This work is comprised of scattered and forgotten chapters on the origins and development of the Jewish working class throughout the world. The Judges expressed the hope that this public recognition of this study would encourage the author to continue his valuable research.

A Woman Novelist

The Ruppin Prize for Belles-Lettres went to Dvora Baron for her short novel, "For The Present" (Am Oved-Histadruth Ovdim). This is a warmly told tale of the life of Palestinian deportees in their Egyptian Exile during the last war. It is in descriptions of the late period of Turkish rule and the early period of British rule in Palestine that Dvora Baron excels. Her first stories began to appear in Hapoel Hatzair before the last war, and her first collection of stories was published in 1928 by Davar. In that year too, the poetess Rachel's tiny book, Aftermath, was published by the same source, both books being the first literary products of women in modern Hebrew literature since the publication of Rachel Morfugo's poems in Italy more than a hundred years ago.

Dvora Baron is our first woman writer to have been awarded a prize, and the significance of the occasion is therefore greater. Two generations ago there was hardly a woman who could read Hebrew, practically none who could write it. We are reminded of an interesting document to prove the "masculinity" of our literature. On the eve of the last war, more than one hundred contributors to Hashiloah with Bialik, Ahad HaAm and other literary "giants" of the day included, took a group photograph on the occasion of the one hundredth issue of that great journal. In the packed sea of faces, there is one lonely woman, Chava Shapiro. Yet since then, due to the development of modern spoken Hebrew in Palestine, the changes in Jewish education, and the Woman's Movement, hundreds of women have become articulate with the pen, and a woman novelist has now gained national recognition.

The "Songs of Jerusalem"

Yehuda Karni's prize-winning Songs of Jerusalem, deserves special mention. Originally written over twenty years ago, thanks to their re-publication last year in a slender volume by Sifriath Poalim, they gained the re-appreciation they deserved. Actually, they are a re-discovery, much as Gerard Manley Hopkins and Wilfred Owen. Drawing from liturgical, medieval Hebrew poetry, Karni created on original style of unusual clarity and terseness, as modern today as a generation ago.

The Songs of Jerusalem express his first love for the city. In his own words: "When I ascended Mt. Scopus of those days and saw the sun rise and set, I felt myself intoxicated, yet not with wine. The earth seemed to move beneath me." Indeed, Karni's passionate, elegaic lyrics of the city burn with its sunsets and sunrises, are inspired with a self-identification with its fate that borders on violence:

"Thy name, Jerusalem, burns on like hot ashes

Always on my lips that are cold . . ."

He asks to be a stone among Jerusalem's stones. If there be no holy water for sacrifice, then spill the blood of his shattered skull. Up from prayer, he will cast himself down Ben Hinnom's infernal gulf.

His violence, however, is not theatrical or posed. The emotion is honest, deeply religious. Karni does not sing his individual, personal pain. His songs are masterfully composed folk songs, of love and longing for Zion. One feels, here is an ancient poet singing. Few since Halevi's sublime elegies on Zion have sung so simply,

(Please Turn to Page 34)

Council of Jewish Women Helps 89-Year-Old Refugee Become Citizen



Mrs. Sophie Gruenfeld, once decorated by Emperor Franz Joseph for her pioneer work in social welfare for children in Austria, is sworn in as citizen by Judge John C. Knox at Federal Court, Southern District. With her is Mrs. Esther Beckwith Kaunitz, Director of Service to Foreign-Born of the National Council of Jewish Women, who tutored her for citizenship examination, and Pvt. Otto W. Kennedy, soon to leave for overseas, one of her three grandsons now in service.

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Jewish Publication Society Honors Two

The Jewish Publication Society of America announces the election of Rev. Dr. Solomon B. Freehof, Pittsburgh, and Rev. Dr. Joshua Loth Liebman, Boston, to the Publication Committee.

During the World War, Dr. Freehof was a Chaplain in the American Expeditionary Force. He taught at the Hebrew Union College for nine years and then became Rabbi of the Kehillath Anshe Maariv Temple in Chicago for ten years, coming to Rodef Shalom Temple in Pittsburgh in 1934. He is the President of the Central Conference of American Rabbis and is a member of the Board of the Union of American Hebrew Congregations. He is the author of a Commentary on the Book of Psalms, *The Small Sanctuary*, *Modern Jewish Preaching*, *Reform Jewish Practice*, and other works.

Dr. Liebman is Rabbi of Temple Israel, Boston, the largest congregation in New England. He lectures extensively on the radio. Dr. Liebman was recently elected Visiting Professor of Jewish Philosophy and Literature at Andover-Newton Theological Seminary. This is believed to be the first time in American history that a rabbi has been invited to become a regular faculty member of a Christian Theological Seminary to teach Judaism to Christian clergymen. He also has been appointed Visiting Professor in the Graduate School of Boston University. Dr. Liebman was recently appointed a member of the B'nai B'rith National Hillel Commission and was the Charles W. Elliott lecturer at the Jewish Institute of Religion.

The Publication Committee is headed by Judge Louis E. Levinthal and its members are:

Rev. Dr. Bernard J. Bamberger, New York.

Dr. Salo W. Baron, Columbia University.

Dr. Samuel Belkin, President, Yeshiva and Yeshiva College.



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Dr. Joshua Bloch, Chief, Jewish Division, New York Public Library.

Rev. Dr. Mortimer J. Cohen, Philadelphia.

J. Solis-Cohen, Jr., President of the Society.

Dr. Solomon Solis-Cohen, Philadelphia, one of the founders of the Society.

Rev. Dr. H. W. Ettelson, Memphis.

Rev. Dr. Julian B. Feibelman, New Orleans.

Rev. Dr. Wm. H. Fineshribner, Philadelphia.

Dr. Louis Finkelstein, President, Jewish Theological Seminary.

Bernard L. Frankel, Philadelphia.

Felix N. Gerson, former editor, *Philadelphia Jewish Exponent*.

Henry Hurwitz, editor, *The Menorah Journal*.

Dr. Louis L. Kaplan, Dean, Baltimore Hebrew College.

Rev. Dr. Max D. Klein, Philadelphia.

Rev. Dr. Nathan Krass, Rabbi Emeritus, Temple Emanu-El, New York.

Rev. Dr. Felix A. Levy, Chicago.

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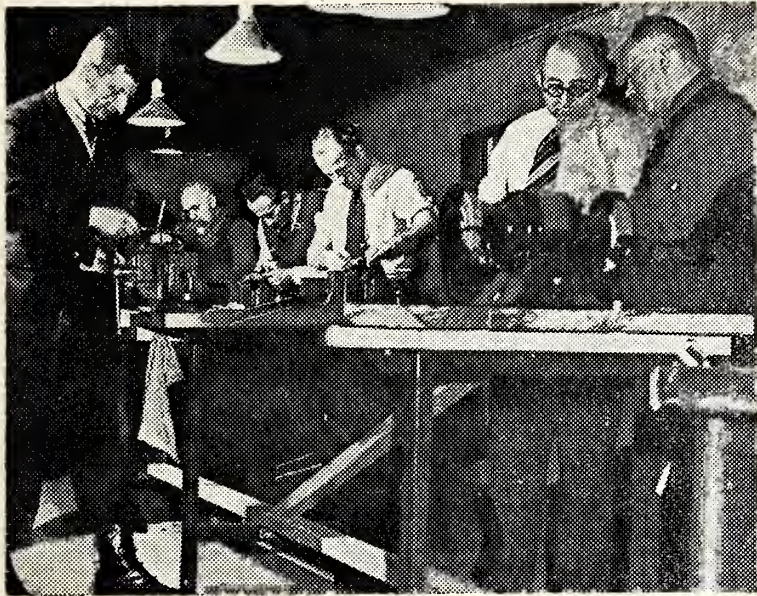
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New Skills for Fort Ontario Refugees



Many residents at the Emergency Refugee Shelter at Oswego, N. Y., have recently begun attending classes in vocational retraining offered within the camp. Jointly established and financed by the National Refugee Service and ORT, the project includes courses in machine shop practices, auto mechanics, woodworking, carpentry, cabinet making and beauty culture. The program is probably the most costly single undertaking for the Shelter sponsored by private agencies.

WASHINGTON LETTER

(Concluded from Page 11)

“When, oh when, except when the monk Rasputin handled the Czar in this manner, has any nation experienced such influence over the entire national set-up as it is alleged that this un-American is influencing the higher officials of our country? Members of Congress, let me admonish you, let me beg of you, let me plead with you, that as Representatives of the greatest citizenship in the world, wake up, take action and throw out of the key positions they are now holding and wielding an influence that is changing the very form of our Government, those of the ilk and clan of Frankfurter.”

The implication, of course, is clear. Frankfurter is Rasputin and Roosevelt is the Czar, get it? And does not that “wake up, take action” business remind you of the little man with the funny mustache from Berchtesgaden, or wherever he is these days?

It is a sad state of affairs in the proud state of Mississippi, with its Rankins and McGehees. Of all the vexing problems facing this troubled, war-torn world, these “gentlemen from Mississippi” find nothing more appropriate than to spread the doctrines of race-hatred and anti-Semitism, and to propagate the bankrupt breed of Ku Klux Klan Americanism.

NEWS SUMMARY OF THE MONTH

(Concluded from Page 16)

the entire nation in this great social advance which will assure equality of opportunity for all our people.”

Only Half of Sedition Defendants To Be Retried

Washington, D. C.—Less than half of the original 29 defendants at the mass sedition trial which was halted last December by the death of Federal Judge Edward Eicher, will be retried, the Department of Justice disclosed here. The Department spokesman said the Government will try only those of the defendants it believes it can positively convict on the charges of conspiring to undermine the morale of American armed forces and establish a Nazi form of government. Of the original defendants, one has died and two others have been granted separate trials.

ZOA Award Announced

Washington, D. C.—Pierre van Paassen, noted author and lecturer, has been awarded a citation by the Zionist Organization of America in recognition of his “magnificent championship of human justice and particularly his masterful and fearless advocacy of the establishment of Palestine as a free and democratic Jewish commonwealth,” it was announced here recently.

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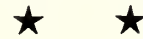
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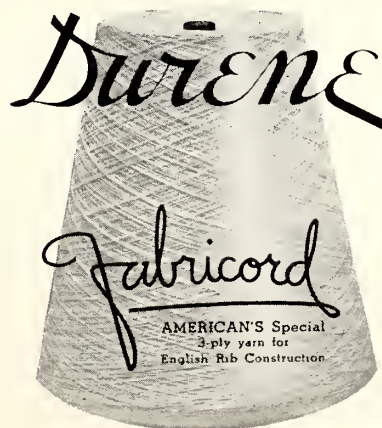


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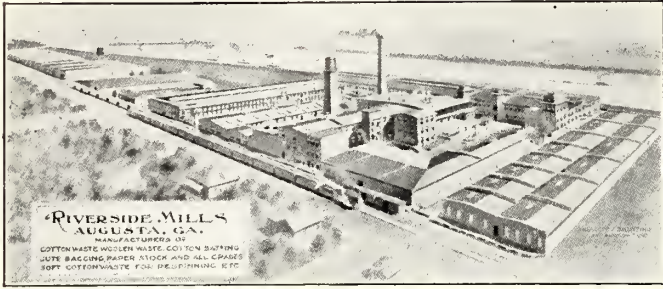
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OBSTACLES

(Concluded from Page 10)

of the uprooted Jewish masses will be in the moral and financial position to insist on independence of decision.

Certainly, the overwhelming majority will urgently need expert advice with regard to the advisability of their return. This will be especially true of two groups:

1 Those who will apply for such advice, simply because they will be unable to make up their minds owing to the lack of necessary information, and, because of understandable vacillation, feel compelled to decide what may constitute their own destiny.

(2) Those who will apply, for the purpose of their repatriation, to Jewish organizations for financial help. We ought not to forget that the expenses for transportation to Europe from far off corners of the world might easily equal or even exceed the cost of building a new life at their current places of residence, and which would include vocational training, credits for starting a business, acquisition of tools or merchandise, etc.

Obviously, unnecessary or unsuccessful repatriations, should their number exceed the normal percentage of failures to be expected in such a project, would constitute a fatal burden for the Jewish funds and is to be avoided at any price.

Under no conditions, however, should repatriations be undertaken against the expert knowledge of the Jewish organizations, and motivated by the mere whims of repatriates. Certainly the formula, that the Jews shall return "if they desire to do so," ought not to be interpreted literally, disregarding any planned system of mutual assistance and using funds which will be urgently needed for other important purposes.

No uprooted Jew, emerging from seclusion, released from a slave camp, or reporting from isolation somewhere in Kenya or India, can be expected to be confident, or dare to make decisions requiring a thorough knowledge of the actual political and economic post-war situation of his far-off former homeland. Surely, the broadminded formula respecting the free will of the individual Jew should not serve as a pretext for shunning a serious responsibility towards the Jewish people as well as for the post-war reconstruction of the world in general.

Expert Advice

Only Jewish organizations, endowed with the counsel of experts, led by men who are clear-headed enough to survey all aspects of the kaleidoscopic changes in Europe, will be able to supply reliable information and advice. They should also take into consideration the personality of the applicant; his general background, education, ability, occupation, health, age and political convictions.

Governmental agencies and other official bodies abroad as, for example, embassies, consulates and chambers of commerce, will, in most cases, refuse to commit themselves on other than purely technical matters, (legal conditions regarding restoration of citizenship, passports, means of transportation, etc.) and can hardly be expected to be familiar with the particular Jewish needs and fears. They will, therefore, welcome co-operation from Jewish organizations, enabling them to fulfill their tasks during the transitional period, without increasing their staffs.

The Task

News, pouring in after the liberation of Europe, must be collected at the central bodies and carefully sifted; trends must be spotted; and just, firm decisions aimed at; a network of information offices to serve uprooted Jews, even in the remotest places, must be created, ready to begin functioning as soon as individual repatriation becomes possible. This information should be passed on, unbiased and unprejudiced to every Jew who needs advice on matters of repatriation.

It may be taken for granted that the Jewish bodies concerned must be organized on an inter-territorial basis, since any sub-division connected exclusively with a particular liberated country could not be credited with that absolute impartiality which will be the essential prerequisite for commanding unqualified confidence on the part of uprooted Jews.

The rigidulously individualistic approach to the whole complex of Jewish post-war planning undoubtedly guarantees personal freedom of decision to any individual concerned; but no uprooted Jew should be left to the tortures of a responsibility which he cannot be expected to show.

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THE NEW HIGH COMMISSIONER

A Portrait by WILLIAM B. SAPHIRE

The Arab press is silent on the newly-appointed High Commissioner of Palestine, Field Marshal Viscount Gort. The Hebrew press, while non-committal, recalls that military men have made Palestine's best High Commissioners. William B. Saphire here presents some facts on the career and past achievements of this soldier-administrator who is moving into Government House in Jerusalem at a time of great stress and tension in the country.—THE EDITOR.

FIELD Marshal Viscount Gort, at present Governor and Commander-in-Chief of Malta, and appointed to succeed Sir Harold MacMichael as High Commissioner of Palestine, is, chiefly, a soldier.

The appointment of Lord Gort comes at a time of political tension in Palestine, which is a consequence of the anticipation of a new policy. Since the White Paper of 1939, nothing definite has come out of Great Britain to indicate a change in her Palestine policy. But now changes are imminent. Arab notables concede that the White Paper is on its way out. Appointments to high offices usually reflect the trend of British colonial policy. Retiring Sir Harold MacMichael was an appeaser. He administered Palestine during the years when British policy in Europe and the Near East was marked by appeasement. Viscount Gort's appointment may indicate a change from this in Palestine.

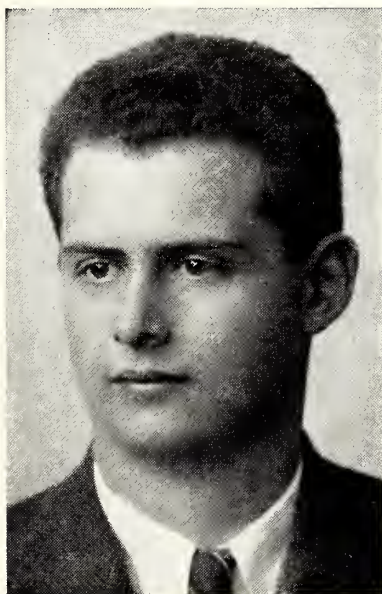
Little, however, is known of Field Marshal Gort on which to base predictions as to his future conduct as Palestine's High Commissioner. At 58 he has behind him a long distinguished military career. He has won more medals on the field than any other officer in the last 30 years, making him perhaps the complete practical soldier. To Jewish Palestine, however, he is still an unknown quantity.

An Officer-Aristocrat

Field Marshal Gort (John Standish Surtees Prendergast Vereker) succeeded to the Irish Viscounty of Gort in 1906. He is a son of aristocracy dating back on his father's side to John Vereker, a royalist leader in Cromwellian days. Brought up on the family estates in County Durham, he might be termed the typical British officer-aristocrat.

His youth, during the late Victorian period, was spent riding, hunting and yachting. He studied at Harrow and in 1904 entered the Royal Military

College at Sandhurst, the British counterpart of West Point. His career until the outbreak of the first World War was that of any other British junior officer. During the war, however, he found himself in the thick of action in France, winning the Military Cross, thrice winning the Distinguished Service Order and receiving the prized Victoria Cross for performing what



WILLIAM B. SAPHIRE

was considered a "suicide job." At the close of the war, Gort, then an acting Lieutenant Colonel, was appointed to the General Staff in London. He took the first post-war course given at the war college at Camberley, supplementing his field experience with theory in strategy and tactics.

Adventure in China

During the comparatively quiet years of the 1920's when many professional soldiers were rusting on routine garrison duty, Lord Gort was sent to (Please Turn to Page 52)

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Passover in Freedom

(Concluded from Page 13)

the Kitchener Camp in that crucial spring of the year 5701, for while my friends were eating the "bread of affliction." I was seasick in a tiny Norwegian freighter that had taken some of us across the U-boat-infested ocean to New York harbor. But from a friend of mine who came to the United States a few weeks later, right in the middle of the Blitzkrieg, I happened to learn a few details about the "Passover in the Blackout."

In order to avoid crowding in the dark camp streets, and to prevent any violation of the severe blackout regulations by the use of flashlights, the camp men, he told me, were requested by the camp authorities to hold holiday services not in the general synagogue hut but in each of the forty huts.

"The iron beds were pushed into the corners and two long tables, covered with white linen, were placed in the center of the hut. Candles gave the Passover table a dim but solemn illumination. Blankets covered the windows to prevent the rays of light from sparkling into the pitch dark rainy night. Ours was a 'civilian hut,' but our soldiers (AMPC) who were forbidden to mix with civilians, celebrated the feast in a similar way. All of us were painstakingly shaved and neatly dressed, though few of us had more than one suit in addition to our everyday working clothes. The meat was rationed, but the unleavened bread was still plentiful, and, on breaking the matzohs we realized even more than we had a year earlier, that it was a "bread of affliction." The Battle of Poland was lost. Almost two-thirds of Polish Jewry had come under the Nazi yoke and wholesale expulsions, depredations and massacres of Jews and Gentiles alike marked the establishment of the New Order in the western part of hapless Poland. In addition, the Nazis had invaded Denmark, and were pushing forward in the North, having occupied, by that time, more than half of Norway.

Faith Difficult

"We tried to be cheerful that night," my informant went on, "but we could not. Another large contingent of our friends in khaki was scheduled to be shipped to France on the following week, and there was a persistent rumor that the government of Mr. Chamberlain intended to intern all enemy aliens who had not joined the army, on the Isle of Man, to check the possibility of Fifth Column activities of our men.

Seven years have passed since the Nazi horde invaded my native country, Austria, six since I left the European continent for England, five since I arrived in the United States. Within a few months, I shall be a citizen of this country; my brother, a master-sergeant in the U. S. army, is now back again in Germany, somewhere near Aachen—the tables are turned. The present Passover is a "Passover of Freedom" for many who were liberated from the yoke of Nazism, saved from certain death by the advancing

armies. But many, many more have died in the vast range of land between Biarritz and Stalingrad, and their "maror" was the bitterness of the earth.

Jewish All-Day Schools

(Concluded from Page 17)

a portion of the graduates during their critical years at high school and college shall have an opportunity to continue their Jewish studies, and thus also maintain a link with Jewishness and Jewish interest.

The Vaad Hachinuch Hacharedi also proposes to survey the field of textbooks, in all subjects and grades. It intends to set up the proper agency for publishing text-books that will meet the needs of our educational institutions and that will be written in the spirit of orthodox Judaism. Some beginning has been made, but a great deal remains to be done. The problem of the text-book and reading material is one that requires immediate action. The Vaad also will seek to provide all other school material, as for extra curricular activities, which will be prepared by experts.

This may appear a very ambitious plan of activities, but we also know that it is wholly essential. Improvement will not be accomplished by slow remedial action. Drastic and far-reaching performance is imperative. We feel certain that this comprehensive plan will insure a properly functioning system of Jewish religious education and one to provide a secure existence for orthodox Judaism in this country.

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Somewhere in the Pacific

This poem, the author of which is unknown, was written by a member of the "Wildcat Division" overseas.—Editor.

We are somewhere in the Pacific, where the sun is like a curse,
And each long day is followed by another slightly worse.
Where the clouds hang above us in all their might,
And the rain falls upon us every other night.

Somewhere in the Pacific, where the nights were made for love,
Where the moon is like a light shining down from up above.
And the Southern Cross sparkles like a diamond cluster in the night,
It's a shameless waste of beauty and there's not a girl in sight.

Somewhere in the Pacific, where the mail is always late,
And the Christmas gift in April is considered up-to-date.
Where we never have a pay day and we never have a cent,
But we'll never miss the money 'cause we would never get it spent.

Somewhere in the Pacific, where landcrabs and lizards play,
And a hundred fresh mosquitoes replace each one you slay.
Then to mention the flies and the damned old bats,
And our blood is drained from us by those blasted little gnats.

Somewhere in the Pacific, where there is little fun
To see the beautiful sunsets when our daily work is done;
But we aren't here to see the beauty above this coral and sand—
We are here to raise Old Glory on this thing the Japs call land.

So I'll close this little poem about this damned old hole,
As my heart is way back East in the Metropole.
Yes, I would like to get away from this dead Jap smell,
To get away from this outpost that is a substitute for Hell.

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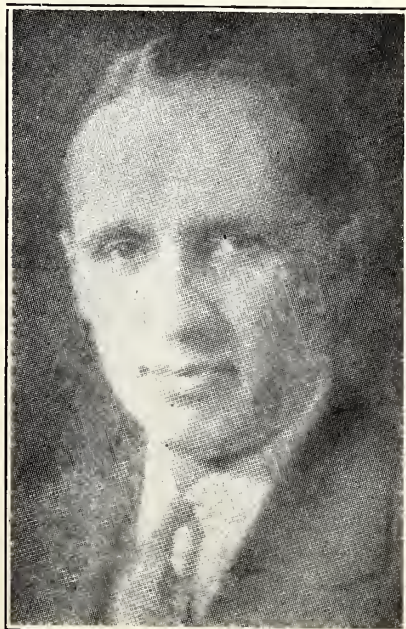
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DR. EVERETT CLINCHY SPEAKS AT GREENSBORO

Outlining current and post-war plans of the National Conference of Christians and Jews, Dr. Everett R. Clinchy, president, addressed a group at a breakfast held in the vestry rooms of the West Market Street Methodist Church in Greensboro, N. C., on March 10th.

The occasion marked the formal introduction to the community of Dr. Luther B. Grice, regional director for North and South Carolina of the Council.

Rabbi Fred I. Rypins presided.



DR. EVERETT CLINCHY

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RED OAK GEORGIA

LINCOLN KNEW B'NAI B'RITH

(Continued from Page 14)

for Lincoln. After the election, Lincoln offered Pinner the post of U. S. Consul in Honduras. Isador Bush, for many years a member of B'nai B'rith's Executive Committee from District 2, was another Missouri supporter of Lincoln, on whose behalf he organized the German-American citizens. Later he helped prevent Missouri from seceding. During the Civil War he again met Lincoln, this time in connection with Bush's plan for a government loan of \$100,000,000 to finance the war. It was Lincoln who appointed Bush a captain in the army, and he served as aide-de-camp to General Fremont.

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

Even more interesting were Lincoln's contacts with members of B'nai B'rith during the Civil War. Simon Wolf, for many years a member of B'nai B'rith's Executive Committee, and later president, lived in Washington for over 60 years. As a young Washington attorney, he first met Lincoln while interceding with the President in behalf of a young Jewish soldier from New England who had been condemned to death for desertion after he had left his post in order to visit his mother on her death bed. Wolf pleaded so eloquently at a midnight audience that Lincoln amnestied the soldier at the risk of incurring the further displeasure of the War Department, which was criticizing his leniency. It was also Wolf who called Lincoln's attention to a message from General Benjamin F. Butler, commanding Fortress Monroe, which contained a slur on Jews. Lincoln immediately gave Wolf a pass to go to Fortress Monroe where he succeeded in showing Butler the error of his action. When General Ulysses S. Grant ordered the expulsion of the Jews from Tennessee and Kentucky, Wolf again interceded with Lincoln. Joining him in this action were Rabbi Isaac Mayer Wise, who had been president of B'nai B'rith's District 2. In an address after Lincoln's death, Rabbi Wise said

the President had told him he believed himself to be of Hebrew parentage. Wolf again stepped in during the agitation for the appointment of the first Jewish army chaplain. Cooperating in the successful efforts that led to the appointment of Rabbi Arnold Fischl, a Ben B'rith from New York, were Joseph Abrahams of the Cincinnati Lodge, and Alfred T. Jones of Philadelphia, another Ben B'rith.

Benjamin Peixotto, an early president of B'nai B'rith, came into contact with Lincoln during the Lincoln-Douglas debates, when Peixotto, as editor of the Cleveland Plain Dealer, was an intimate friend of Douglas. Although Peixotto supported Douglas for the presidency in 1860, the future B'nai B'rith president offered his services to Lincoln in mobilizing patriotic sentiment in the Middle West. Joseph Seligman, the eminent New York banker, who was also a Ben B'rith, had close relations with Lincoln throughout the war days. Seligman was frequently called to the White House to discuss fiscal matters, for it was he who floated many of the government's bond issues in Frankfurt and Amsterdam. After Lincoln's death, Seligman was instrumental in getting a pension for Mrs. Lincoln. Adolphus S. Solomons, one of the earliest Jewish residents of Washington and long a member of B'nai B'rith, was often consulted by Lincoln, for Solomons' firm did a large part of the government's printing. He helped in arranging Lincoln's two inaugurations and is said to have gone over the proofs of the invitations with the President. It was in Solomons' printing establishment that the last photograph of Lincoln, taken on the day of his assassination, was made—the picture showing the President sharpening one of Solomons' pencils for Lincoln's son. Solomons later helped organize the American Red Cross.

Lincoln's death evoked widespread grief among the members of B'nai B'rith. District Grand Lodge No. 2 adopted a resolution calling the assassination "a futile attempt to overthrow the principles of freedom and to place in their stead anarchy, with its attendant misery." District Grand Lodge No. 1 held a special meeting to express its sorrow and ordered the chairs of all district officers and lodge presidents draped in mourning for 90 days. District Grand Lodge No. 4 voted a similar resolution, calling on its constituent lodges to drape their meeting halls and charters in black for 30 days. In many cities members of B'nai B'rith marched in the Lincoln funeral processions. In the great New York demonstration of mourning, over 500 members of B'nai B'rith participated. The entire membership of the Memphis Lodge was in the line of march in that city's mourning procession. Julius Hammerslough, an old Springfield friend of Lincoln's, who had helped start the Springfield Lodge, took an active part in the campaign for the erection of the Lincoln monument in Springfield. He was given the special assignment by the national monument

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Relief Is Not a Closed Corporation

By LOUIS SEGAL

Mr. Louis Segal, General Secretary of the Jewish National Workers Alliance, states views which have long been whispered, but have rarely been presented so bluntly and directly. The views expressed by Mr. Segal on this highly controversial subject will doubtlessly stimulate wide and wholesome discussion.—THE EDITOR.

IT IS with considerable trepidation (some may call it effrontery) that the writer undertakes to make some observations of a critical nature with regard to the Joint Distribution Committee, being of the opinion that a measure of frank criticism, honestly applied, may be helpful even to an institution so respected and creditable as the Joint Distribution Committee.

First, let us recall the history of the JDC. It was established during the last war as a co-ordinating committee charged with the distribution of funds gathered by three relief committees then in operation. These were the Central Relief Committee representing the orthodox Jewish elements; the People's Relief Committee representing the mass organizations of labor, Zionist and communal groupings, and the American Jewish Committee. Gradually, however, the JDC assumed the functions of fund-raising as well as distribution, and its constituent parts ceased to exist.

The People, Yes?

The representatives of the Central Relief Committee in the JDC had the possibilities to protect the religious and cultural needs of the orthodox Jews in Europe. The representatives of the People's Relief Committee safeguarded the popular and the democratic character of the relief work. They were particularly zealous to serve the cultural needs of the broad masses of the Jews in Europe. Both the People's Relief and the Central Relief always insisted that European Jews themselves shall have a measure of local control in the administering of relief funds sent from

America, so that the recipients of relief might not be reduced to the level of helpless beggars.

The two committees have been out of existence for the last 15 years. Only the Joint Distribution Committee—the original co-ordinating committee—remained, and with the disappearance of its constituent bodies, its democratic and truly representative character likewise disappeared. No longer does the JDC include duly authorized representatives of the constituent organizations for the purpose of safeguarding and furthering the particular orientation and interests of the bodies they represented. Instead, the directors of the JDC themselves decide the personnel of the Board; although, to give the appearance of democratic choice, the recommendations of the nominating committee are submitted to a general conference which is summoned for a short session to confirm the nominees. That this is a pure formality is clearly shown by the fact that such a general conference has never—during all these years—rejected the nominating committee's report or made substitute nominations.

The Board of Directors of the JDC numbers about 210 members. A careful study of its composition reveals that the orthodox Jewish element is completely unrepresented; the same is true of the Zionist labor movement, and to a considerable extent also of the general Zionists. A similar study of the composition of the Executive Committee by the JDC, consisting of 25 members,

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In Quest of His Parents



Pvt. Arthur Schmitt, a refugee soldier who was aided by the National Refugee Service upon his arrival here in 1938, shown as he filled in his request for location service at the offices of NRS. A Connecticut dairy farmer in civilian life, Schmitt is seeking his own and his wife's parents. He has had no word from or of them in more than two years. Thousands of requests for location service have already been received and acted upon by NRS.

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THE MONTH IN PALESTINE

(Continued from Page 25)

so wholly immersed in the vision of the homeland. The wild and tortured landscape, the desolation and wilderness in the city's environs, the inner, secret mystery of Jerusalem—all are captured in his verse:

"The adumbral Wall in its immensity Wears the pallor of pity."

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Palestine Publishes Book a Day

Discussing this column with one of our prominent newspaper editors, I record the following remark: "Tell them first of all that the Palestinian Hebrew presses turn out a book a day." Need we calculate what this means for a small country, even the land of the "People of the Book." Let us note too that we have a large population of recent origin that has no access to a Hebrew book. (A report of the National Council deplored the fact that 80,000 adults do not know Hebrew.) And then, there are paper restrictions, the necessity to import so much of the industry's needs, and finally the flooding of kiosks and bookshops with English periodicals and books. The great boom in our publishing trade—not restricted to wartime—is evidence of a great thirst for knowledge, and for "windows to the world"—through Hebrew windowpanes—on the part of Palestinian Jewry. More than any other, our youth needs books. And so within a few weeks after its appearance, an edition is completely sold out, and since there is little paper, few second editions follow. The presses seem to have one job—to keep turning out a "book a day."

We say all this to preface the registering of one of the most significant events in the history of the Hebrew Book. In honor of Prof. Chaim Weizman's Seventieth Birthday, a limited edition of three hundred signed copies of the President of the World Zionist Organization's speech before the Royal Commission in Jerusalem in 1937, was issued. The "Bialik Foundation" of the Jewish Agency which published the book noted that it is the first book

entirely "made in Palestine." Print, designs, blocks, ink, paper, binding—all are products of Jewish industry. This book is surely destined to become one of the incunabula of our times.

Two Critics on the Theater

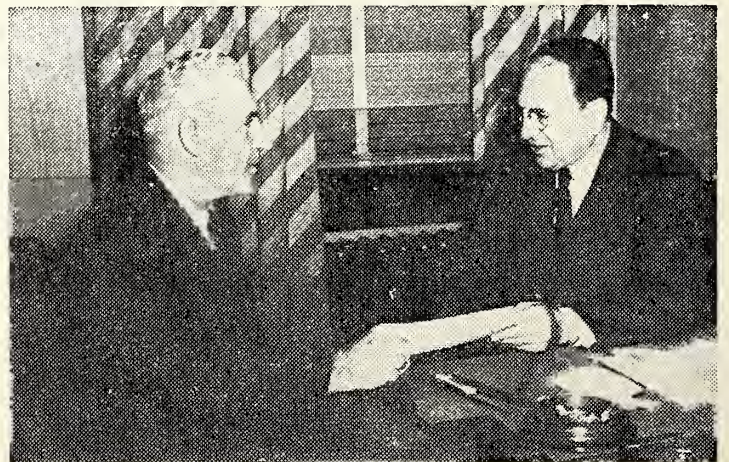
Somewhere, something is wrong with our Palestine Theatre. This seems to be a prevailing mood among critics as well as among the public at large. All this does not mean that theatres are empty, the repertoire insignificant and stale, the players fallen into provinciality. Neither should the gratifying fact be overlooked that the Palestinian Jewish Community supports three legitimate theatres, Habimah, Ohel and Matateh, whereas many a large city abroad cannot even boast one theatre company. Yet still there seems to be a lag. Perhaps our critics are too critical. We have heard artists complain about well-established theatres, while in truth, we have only the beginnings of a theatre tradition. Maybe the audience is at fault. What is the matter?

Within the past two weeks, two of our journalists have called our Theatre to account. A. Steinman of Davar complains: "Our Palestinian Theatre is not only off the upgrade, but gives the impression that it doesn't want to do any climbing at all. After having reached a certain maturity, it has turned calm and complacent. No more the 'bearer,' it is borne. It has become as settled and as domestic as if it were married. Domesticity in itself may have its good points if it leads to improvements and new additions to the family, but we must admit sadly that there are no signs of fermentation among our Thespians. During the past decade, if we are to judge the state of the Theatre by the faces of the players, not only do we see no progress, but age and retrogression is amply evident. How strange that the 'best' player remains the 'seasoned' player, and vice versa! Where is a new generation of actors? Where is our fresh talent?"

D. B. Malkin, our most popular lecturer, followed in Mishmar with a demand that the "Theatre educate a

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Presents \$100,000 Gift to Jewish National Home



Mr. Abraham Bloomenson (left), President of the Motor Finance Co., Duluth, Minn., presenting to Judge Morris Rothenberg, President of the J.N.F., his gift of \$100,000 for the establishment of a new colony in Palestine. Himself a veteran of World War I, the donor stipulated that war veterans, preferably members of the Palestine Jewish Brigade, be given priority in the settlement program.

Special Services Honor Dr. Cyrus Adler

"The five years since the death of Dr. Cyrus Adler have not produced a leader capable of serving as he did," said Dr. Louis Finkelstein, President of the Jewish Theological Seminary, at a special service on March 13 at the Seminary Synagogue, commemorating the fifth anniversary of the death of Cyrus Adler, third president of the Jewish Theological Seminary of America. "His insight, self-effacement, his

ever, his family brought him to New York and then to Philadelphia. His father, Samuel Adler, died shortly after bring his family to New York. In the 1870's, Cyrus Adler went with his brothers and sisters to the Hebrew Education Society School and supplemented their studies at the homes of Dr. Samuel Hirsch, Dr. Marcus Jastrow, and Dr. Sabato Morais, who became first president of the Jewish Theological Seminary. His entrance into high school at the age of eleven was not an occasion for special commendation by his family; it was taken for granted that the Adler children would excel in their studies and lead their classes.

Cyrus Adler took his B.A. and M.A. at the University of Pennsylvania and followed it with a fellowship at Johns Hopkins University. In 1887 he received his Doctorate in Semitics, the first American to receive this degree in an American university. Between 1890 and the turn of the century, Dr. Adler visited England four times. He was greatly influenced by these trips because in England he made the lasting friendship of Dr. Solomon Schechter, Herman Adler, then the Chief Rabbi of England, Claude G. Montefiore, Sir Joseph Sebag Montefiore, Lucian Wolf and Israel Zangwill. In those years, he led so many committees and schools that when his daughter Sally (now Mrs. Wolfe Wolfensohn), entered elementary school and was asked the occupation of her father by her teacher, she answered unhesitatingly, "President."

In the 50 years of his public life, Dr. Adler was president of the Jewish Theological Seminary, Dropsie College for Hebrew and Cognate Learning, the American Jewish Committee, which he helped to found, and the Congregation Mikveh Israel in Philadelphia. He was the founder and an executive of innumerable other organizations, such as the Jewish Agency for Palestine, the Hebrew University, the Boy Scouts of America, the American Philosophical Society, the American Oriental Society, the American Anthropological Society, the Jewish Publication Society, the American Jewish Historical Society, and the American Jewish Joint

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DR. CYRUS ADLER

combination of mystic piety and practical common sense, his will to serve, his iron nerve to carry on in the face of pain, discouragement and misunderstanding are not to be found in others."

"This anniversary of Cyrus Adler's death finds the Jewish people bereaved as never before. If in the midst of our deep sorrow at the loss of one-fourth of our people in the innumerable Lublins of Europe and the destruction of hundreds of our sanctuaries, we recall our loss in the death of one man, it must be because his death at its particular time made the general distress more difficult to bear and our problems more difficult to solve."

Dr. Cyrus Adler was born in Van Buren, Arkansas, on September 13, 1863. Shortly after his birth, how-

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The Threat of Political Anti-Semitism

(Continued from Page 18)

attempt to capitalize on anti-Semitic prejudices: a candidate for Congress in Chicago, Charles J. Anderson, ran an openly avowed anti-Semitic platform and numerous candidates for the Senate and Congress made subtle (more or less) use of anti-Semitism. Newspaper columnists like Westbrook Pegler, John O'Donnell, Bill Cunningham and others made studied references to Hillman's rabbinical training and his Russian birth in what was at best an anti-foreign appeal and what more likely—intentionally or not—was an appeal to anti-Semitic prejudices.

The use of existing anti-Semitism for political purposes—which is the definition of political anti-Semitism—made a sudden and dramatic appearance on the American scene in 1941 when Charles Lindbergh made his famous speech in Des Moines in which he said that "the three most important groups which have been pressing this country into the war were the British, the Jewish and the Roosevelt administration." This is a full-blown example of how existing prejudices could be used in an argument against American entrance into the war. It has since been used many times, particularly in debates between conservatives and liberals on projected governmental programs. At the time of the Lindbergh speech, it looked as though a full-blown campaign based on political anti-Semitism was imminent. But fortunately it was halted by a timidity among some American Firsters and the attack on Pearl Harbor the following December.

Political anti-Semitism then became largely quiescent in this country until this year, although the threatened investigation of Jewish control of the movie industry by Senator Nye and the effusions of some Congressmen and Senators in the halls of Congress cannot be considered anything else than an attempt to exploit such anti-Semitic prejudice as existed for political purposes. But it was in the 1944 political campaign that exploitation of anti-Semitism for political advantage became a major threat to the Jews of America.

Let us briefly review some of the aspects—subtle or otherwise—to win votes by an appeal to anti-Semitism.

1. Heading the list, of course, was the violent attack on PAC which centered about Sidney Hillman. Both PAC and Mr. Hillman were naturally legitimate objects of political attack, but the constantly reiterated appeal for votes on the basis of Hillman's Judaism, and the implied relationship between Jews and Communists, was an unquestioned appeal to anti-Semitic prejudices. The Republican Party itself was not above such appeals. The Republic Central Campaign Committee of Philadelphia issued a biography of Hillman which coupled his "rabbinical" training with his association with labor gangsters and murderers. In Pittsburgh, the Republicans sponsored billboards with the more subtle appeal, "It's your country, Why Let Sidney Hillman Run It." Congressman Fred Bradley of Illinois, whose past record is replete with this sort of thing, inserted into the Con-

gressional Record a biography of Hillman which stressed his foreign birth and his Jewish education. The New York Daily News, in its issue of September 3, wrote an insinuating editorial stressing Hillman's Russian birth and mentioning that he had "rabbinical education." Previously, on August 11, the News published the Hillman biography as it appears in Who's Who in America. One can surmise this was done to emphasize that, in the phraseology of Who's Who, Hillman was "S. Schmuel and Judith (Paikin) Gilman; came to the United States at the age of 20; received rabbinical education" etc. Columnist Bill Cunningham in the Boston Herald of July 11, after commenting on the propriety of "communistic refugees" interfering in our government went on to write: "The grandson of a rabbi, and the son of a well-to-do tradesman, he began an education for the rabbinate at the age of 13 at Yeshivah, the Jewish seminary in Kaunas, also called Kovno, but instead he spent eight months in Czarist jails for trying to change the government. He started early."

Many persons who know Captain Patterson, publisher of the Daily News, will swear that he is not an anti-Semite and some of my associates in Boston tell me that Cunningham has written some admirable columns on Jewish heroes that would belie any personal anti-Semitism. That, of course, is one of the tragedies and dangers of the exploitation of anti-Semitism for political advantage. Many persons doing so are not themselves anti-Semites. But I don't think there can be any doubt but that Hillman's Jewishness was used

as a weapon in the fight against him and PAC.

2. Anti-Semitism as the technique of a third party was used by Gerald K. Smith and his America First Party. At its convention in Detroit late in August, the following plank on Jews was adopted for the party's platform: "We must admit that there is a Jewish problem. It must be solved honestly, realistically and courageously. We shall oppose prejudice and encourage the research necessary to the solution of this, the world's most unsolved problem." Previously at the same convention, Homer Maertz of Chicago introduced a resolution urging that "all Jews should be deported to a later designated area, if they do not leave America voluntarily within five years." The former member of the German-American Bund, a Smith lieutenant, also added that those who remain in this country should be sterilized. Smith, himself, has made anti-Semitic references with regard the immigration of refugees and in his "Strictly Personal Message" of June said that the 29 people being tried for sedition in Washington were "framed up by certain Jewish organizations and New Deal bureaucrats."

3. Injudicious anti-Semites such as Charles J. Anderson in Chicago have run on openly anti-Semitic tickets. Anderson, regular Republican candidate who was disavowed by the Republican party after he won the nomination in the primary election, was defeated. Other Congressional candidates who have flirted with Nationalist-anti-Semitic organizations have also been de-

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At His Side

Jewish Pioneers in Red Cross Uniforms

By BERTRAM JONAS

THOUSANDS of American soldiers who have never heard of Zionism are taking away a favorable impression of Jewish pioneering efforts in Palestine as a result of the American Red Cross sightseeing tours in that country.

On one of these tours Assistant Field Director James E. Ravich, former Hartford, Connecticut lawyer, was sitting in the bus next to a private who was born in Oklahoma and had spent all his life on a farm. While extremely interested in everything he saw, the boy kept talking on one subject over and over again. "There's just one thing this tour needs to make it perfect—a glass of milk," he said. "Boy, I'd give anything for a glass of milk. I haven't had one for a year and a half."

The tour stopped at a cooperative agricultural colony settled by Rumanian and Czech Jews. When the Oklahoma boy saw the farm, his eyes lit up.

"This is right down my alley!" he exclaimed. He made the rounds of the farm, examined the farm machinery, rode on a tractor, and milked the cows. "Why, these people are doing the same thing my ancestors did. Out in Oklahoma they made farm land out of waste land too!"

When he saw the vineyards and the orange groves he was almost speechless with delight. But the best was yet to come. After the soldiers had gone all through the farm, they were ushered into the community dining hall, where they were given tall glasses of ice-cold milk—milk that had been pasteurized by modern methods.

When the boy saw that glass of milk he winked at Ravich and down went the

milk in one gulp. After drinking three more glasses he sat back in complete happiness.

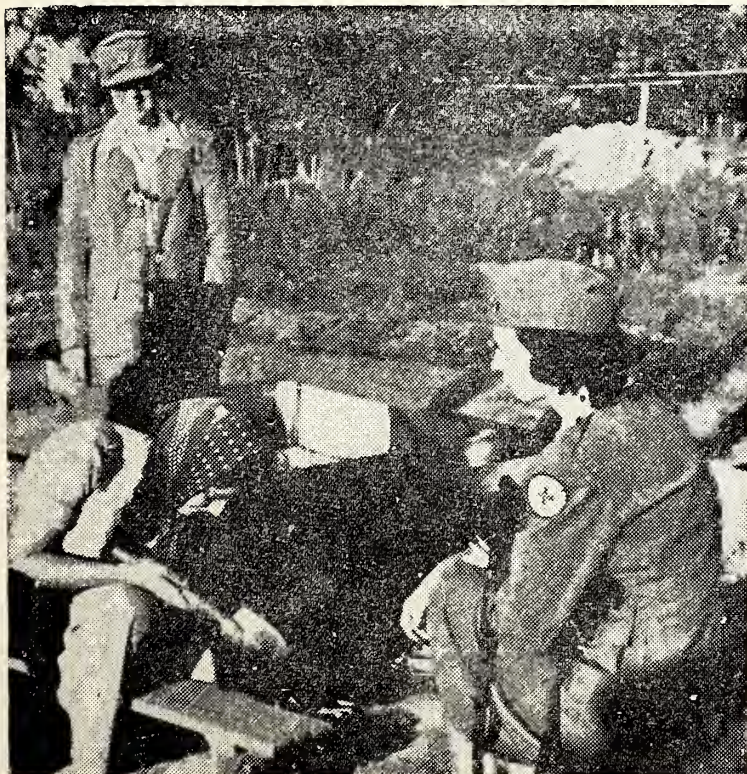
"This trip has been swell," he murmured, "but that first glass of milk in eighteen months is something I'll never forget!"

This story is one of many related in a new book, "At His Side: The Story of the American Red Cross Overseas in World War II" by George Korson, (published by Coward-McCann).

The book, a history of the world-wide operations of the American Red Cross in this war, is replete with incidents showing how some Jewish men and women found opportunities for pioneering in the Red Cross uniform.

It tells of Morris Gross, a Ben Brith from Oakland, California, starting a Red Cross club in Nome, Alaska, literally out of thin and cold air in June, 1942. No building was available for the club, no lumber of building materials could be purchased to build a new clubhouse, and no furniture was for sale. Through sheer grit and resourcefulness, he developed a flourishing Red Cross welfare and recreation program for American soldiers. When Gross left Nome in February, 1943, to be promoted to Red Cross training supervisor at Fort Lewis, Washington, he was replaced by a staff of six people—a club director, an assistant, two recreation workers, a hospital worker, and a secretary.

In far-off Assam, India, along the Ledo Road, there was another pioneer, Nathan H. Kaufman of Pittsburgh, the first director of the first and largest Red Cross club in the Ledo area at (Please Turn to Page 52)



Young Jewish girl student demonstrates proper seed culture to American Red Cross workers Ruth Lowe and Marjorie Fish at the WIZO farm school near Tel Aviv, Palestine. This is one of the Jewish agricultural colonies visited by American soldiers on Red Cross tours, as described in George Korson's new book, "At His Side: The Story of the American Red Cross Overseas in World War II."

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The Threat of Political Anti-Semitism

(Concluded from Page 36)

feated, but a number of known anti-Semites have been re-elected to Congress.

Now, what does all this mean? President Roosevelt was re-elected despite the frantic efforts of the Nationalists and the lunatic anti-Semitic fringe. Further, a number of Congressmen have been defeated by liberals, partially on the basis of their expressed anti-Semitism. Possibly this may be the political tip-off that political anti-Semitism doesn't pay; on the other hand, it may be decided that 1944 wasn't ripe for political anti-Semitism, and that this year was only a beginning.

There is no answer that can be made today with certainty. But it is a reasonable assumption that anti-Semitism will be dragged into the discussion of future political issues, if not political personalities. The question of future immigration will unquestionably be clouded by an appeal against overflooding the country with Jews—even Governor Bricker was guilty of this appeal as a vice-presidential candidate—and it is likely that an attempt will be made to confuse the issue of international cooperation by references to Jewish international bankers and communists.

Other issues may develop that will offer the opportunity to unscrupulous or unthinking persons to inject existing anti-Semitic prejudices into politics. The question, therefore, is what can be done to prevent anti-Semitism from becoming a potent political issue?

To my mind, there is only one thing that can be done. The threat must be met fairly and squarely. All right-thinking American—Protestants, Catholics, and Jews, conservatives and well as liberals—must be made aware of the threat to American democracy inherent in even the slightest appeal to racial or religious prejudice. Americans must be made so aware of the threat of political anti-Semitism to basic Americanism that there can't be any excuse for generally decent persons indulging in the least bit of campaigning directed to the exploitation of religious or racial prejudices.

We Americans are too disposed to excuse such lapses as typical campaign excesses. Perhaps this was the correct attitude twenty years ago; but today, with a world inflamed with hate propaganda, it is a chance we can ill afford to take. Now, when there is no political campaign, is the time to take steps designed to protect the United States from an insidious disease which must not be allowed knowingly to creep up on us.

By such a program, we will prove to the ambitious anti-Semite that anti-Semitism doesn't pay; we will prove to the cynical ward politician that even the slightest suspicion of an appeal to anti-Semitic prejudice is bad politics. The thing we have to fear most is not the avowed anti-Semite but rather the professional politician who isn't above using any and all means to win an election. Though anti-Semitic prejudice may be growing, there are enough decent Americans to reject unAmericanism—no matter what it may be—if they are fully aware of all its sinister implications. In taking our case to the people of the United States, we must have faith in their full-hearted acceptance of the basic tenets of democracy.

DURHAM, N. C.

Mr. and Mrs. Joe Rose announce the bar mitzvah of their son, Elliott Martin Rose, to be held May 19 at Beth El Synagogue. A reception will be held at the Rose residence on May 20, to which friends are cordially invited.

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WHEN THE GRAMOPHONE PLAYED

By MIKAIL PRISHVIN

Soviet Novelist and War Correspondent

Published by Special Permission of the Russian War Relief.

SKIFF, the historic country seat of Peter the First, lies on the bank of a lake near the ancient Russian city of Pereyaslav. On calm summer days, the lake's unruffled surface reflects the old churches, the high bank with ruins of a castle, and much that 18th Century Peter considered ancient in his own day. Beyond the lake large wild forests, where one may encounter deer and elk, stretch northward.

During the blockade of Leningrad, a children's home was established here for youngsters whose mothers perished from hunger in the besieged city. The children were emaciated, but fresh air, care and the natural beauty of the spot did their work. By the times the nightingales sang, children were restored to health. They ran and sang and played.

I stayed at this children's home for several days and became acquainted with the children and their tragic past. This is the story of one of them as told me by a teacher at the home.

Agrafena Ivanovna, a resident of the neighboring village, began coming to Skiff daily as a cook. She was good and kind and never came empty-handed. She was always neatly dressed. Children value that highly. She had no children of her own; she had lost her husband at the front.

This warm-hearted widow became enamored of one girl—Valya. Valya

was small, thin as a rail and always had a startled expression. Agrafena Ivanovna began taking walks with Valya, telling her stories, comforting her. Little by little she began toying with the idea of adopting Valya. The child, after a severe illness, had completely forgotten her home, her mother, her father. All the teachers declared that never once had Valya recalled any of her past.

"Just look at her," they would say. "She seems eternally wondering and surprised . . . eternally listening . . . eternally trying to remember. She's convinced you are her real mother. Adopt her and be happy."

"That's just what I fear," Agrafena Ivanovna would reply. "That eternal wonder and that look as if she's trying to hear or remember something. I will adopt her and one day she will remember her past—and what then?"

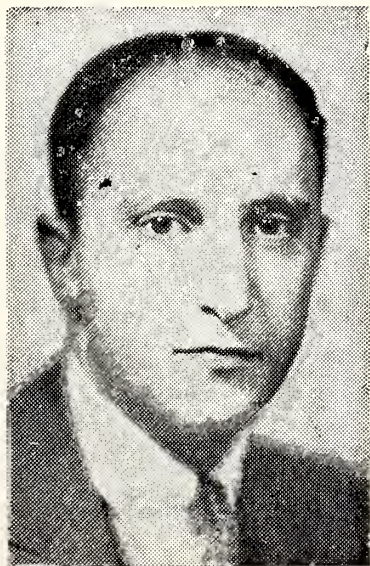
Agrafena thought it over carefully, considered it from all angles, and finally decided to take the step and adopt Valya. But when papers for adoption were being filled, a new bar arose. Although everybody at the children's home was sure Valya's father had died—soldiers from the front described how he'd fallen before their eyes—there was no official record of his death. Therefore, by law it was impossible to adopt the child.

"Adopt her conditionally," Agrafena was told, "and if the father is truly alive, you will return the child to him when he returns from the front."

"No, I can't do that," she replied. "I'd always be thinking the time would come when I'd have to give her up. I'd

(Please Turn to Page 57)

Heads JDA Campaign in New York



Alan M. Stroock, prominent New York attorney, has been named chairman of the 1945 New York campaign of the Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. The goal for this year has been set at \$4,000,000, to be used to support educational activities of the two organizations.

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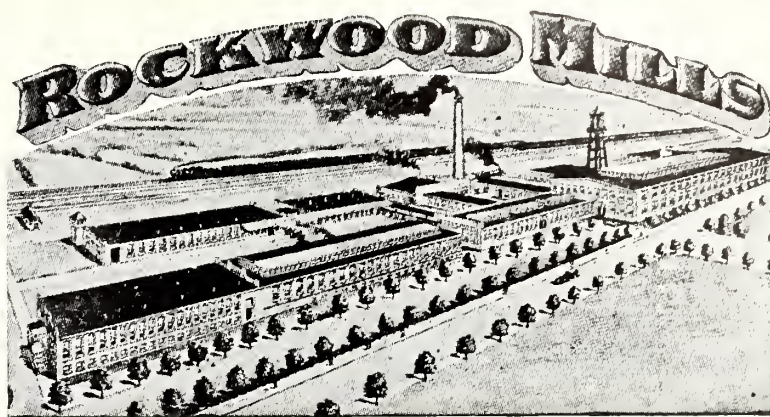


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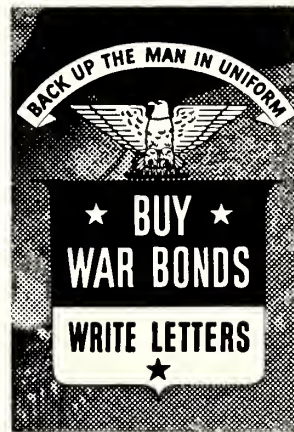
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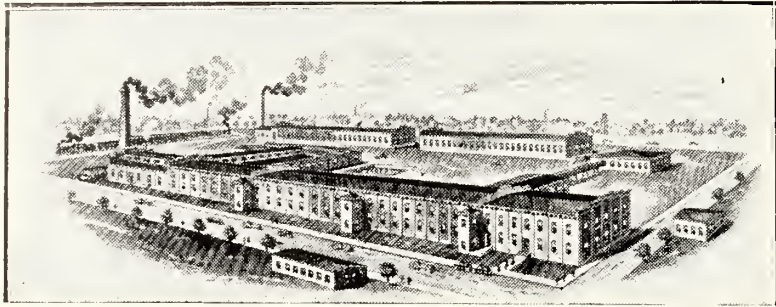
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Relief Is Not a Closed Corporation

(Concluded from Page 33)

reveals even more markedly its one-sided composition. This committee in reality conducts the day-by-day activities of the organization, since the Board of Directors meets only semi-annually. The Executive Committee does not include a single member representing orthodox or Zionism or anyone identified with Zionist activities.

Decisions of Life and Death

The JDC is frequently called upon to make decisions of life and death importance for the Jewish people.

For several years American Jewry discussed the question of sending food to the European ghettos. Food could have been purchased in Spain, Portugal, Switzerland and other neutral countries, and such shipments, together with financial contributions to the underground movements in the various Nazi-occupied countries, could certainly have resulted in saving many Jewish lives. This has been made clear by Jewish leaders who have recently visited the United States from the liberated countries. The fact is widely known that during these years of Jewry's greatest tragedy, the JDC held firm to its policy of refusing to "break the blockade" or of helping the underground. Who made the decision?

It is equally well known that in recent years the JDC has contributed hundreds of thousands of dollars to support a colony in Bolivia. About one hundred refugees, installed there by the JDC, have up to the present time cost a matter of half a million dollars, and the entire project has been a failure. Who made the decision?

For the last several years the JDC has been carrying on a struggle within the United Jewish Appeal to bring a halt to the independent and well established fund-raising activities of the Jewish National Fund. It is not only a struggle concerning funds; it is an attempt to weaken an institution which has existed for forty years and which is close to the hearts of hundreds of

thousands of Jews who see in it the key to the development of an independent Jewish life in Palestine.

The Press frequently carries reports of large sums of money given by JDC for various relief purposes. This money comes from the contributions of American Jews. How does the JDC distribute it? It has been reported that JDC has refused funds offered by governments-in-exile for the support of orphaned Jewish children in various countries. What were the reasons for the refusal? There is every reason to assume that such refusal resulted in discrimination against Jewish children on the part of governments-in-exile. And it can also be assumed that this policy has led to substantial additional expenses which could have been applied to other purposes.

There have been various reports that early in 1943 the JDC allocated several hundred thousand dollars for the rescue of Jews in Poland through the underground. The first hundred thousand—or most of it—was sent to the underground committee of the Bund; of the second hundred thousand, fifty thousand was given to the Bund and fifty thousand to the National Committee which included all national organizations and parties. On whose responsibility was the money divided in this way?

In the orthodox rabbinical circles the accusation is made that because of the attitude of the JDC it was necessary to organize a separate relief body, the Vaad Hatzalah. According to the report, a delegation of representative orthodox rabbis conferred with the officials of the JDC and presented convincing evidence of the possibilities for rescuing hundreds of rabbis by various means, if the necessary funds were forthcoming in time. When the JDC officials remained cold to the request, the orthodox group formed its own relief committee and as a matter of fact succeeded in rescuing a substantial number from certain death. Who bears the responsibility

for this decision of the JDC? Do the Board of Directors and the officials take the responsibility on themselves?

The representative of the JDC in Switzerland is a Mr. Saly Meyer. Without intending to raise any objection against this individual it is still pertinent to ask what agencies he works with in Geneva, and with what Jewish viewpoint is he associated? If, for example, funds are requested for the building of a Talmud Torah or any other educational institute for Jewish orphans, will this JDC representative make the decision as to whether Jewish children are to be given an education? The JDC representative's responsibility is not toward a democratically controlled organization. The consequence is that if, for example, a group of daring people ready to risk their lives in order to rescue Jews should seek financial help from a JDC representative, the representative on his own responsibility could decide whether to extend such help or not. Should activities of this nature be left to individual discretion.

Relief Without Statesmanship?

When the Rescue Committee of the American Jewish Conference invited the JDC to participate in its work, the JDC rejected the invitation on the grounds that it would not work with any "political" body. What group instructed the JDC to refuse the offer? When and where was a decision of such vital consequence adopted? The entire approach is a false one, because it is altogether impossible to carry on any relief activities without political considerations. Sending a representative to Europe is a political act; helping to secure boats that transport refugees is a political act; establishing contacts with governments, concerning relief activities is a political act; negotiations with the Red Cross and with the UNRRA is a political act. Every activity that has to do with helping Europe's Jews is integrated with political action. The JDC actually goes in for political acts, but it does it on its own terms without any appropriate community control.

Cultural undertakings are also bound up with the activities of the Joint schools, Talmud Torahs, synagogues, etc. To administer these functions the JDC has a Cultural Committee. And it is pertinent to inquire what the personnel of this committee is. Does the JDC take into consideration the various cultural needs of the differing tendencies and groups in Jewish life? Does it take these questions into account in naming the personnel of its Culture Committee?

Poland today is a vast Jewish cemetery. But it is still our fervent hope that a substantial part of Polish Jewry will remain and will be able to rebuild again its many-faceted, deeply national Jewish life in that unhappy country. The JDC as a matter of fact found it necessary to create a special committee for relief and rehabilitation for the Jews in Poland. Has it, however, taken into consideration the qualifications which the personnel of such a committee should possess?

Criticism Is Not Attack

The Jewish people is not confronted with the problem of restoring the physical and spiritual health of the tens of thousands of Jewish orphans who remain alive in the European countries. Plans must be made at once concerning the methods and techniques whereby this can be accomplished. The reasonable proposal has been made that these orphans should be transported to Palestine where the Yishuv will undertake their upbringing and care. The JDC may have a contrary opinion. It may desire to erect orphanages in other countries. Who will participate in the deliberations and decisions concerning such a vital Jewish matter? Again those individuals who compose the Board of Directors of the JDC; the Jewish community as such will be totally excluded from these deliberations.

These perplexities and problems are raised not in order to minimize the importance of the JDC as the central relief organization of the American Jewish community. We are ready to give the JDC the fullest recognition for everything it has accomplished during the thirty years of its existence. We are also ready to give fullest recognition to every individual, every official of the JDC and the members of its administrative bodies. Nevertheless we cannot ignore the fact that the JDC must change its structure and its methods of administration. It must become in fact the central body of the Jewish community in America in the field of relief work. It must become what it pretends to be—but is not.

ASHEVILLE, N. C.

Robert B. Zageir Dead

Robert B. Zageir, a pioneer in Asheville business circles, is dead, at the age of 50.

Survivors include one sister, Mrs. Sallie Z. Eisenberk, with whom he made his home; two brothers, Coleman and Philip Zageir, both of Asheville; one nephew, Lt. Benjamin Mintz, serving in Europe, and four nieces, the Misses Dorothy and Joan Zageir of Asheville, Mrs. Lawrence Mintz of Ithaca, N. Y., and Miss Jeannette Feinstein of New York City.

Ben B'rith Gives Original Copy of Bill of Rights to Library of Congress



Barney Balaban (third from left), president of Paramount Pictures, member of B'nai B'rith's Cinema Lodge in New York and a member of the National B'nai B'rith Anti-Defamation Commission, presents one of the original copies of the Bill of Rights to the Library of Congress, which had not previously owned a copy of this historic document. Left to right: Dr. Luther H. Evans, acting librarian; Supreme Court Justice William O. Douglas; Mr. Balaban; Supreme Court Justice Felix Frankfurter; Solon J. Buck, archivist of the U. S.; Supreme Court Justice Stanley Reed and Postmaster General Frank Walker. Mr. Balaban made the gift as "a token of gratitude" for the freedom which his parents, born in Russia, found in America.

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DR. DAVID NEUMARK

(Concluded from Page 19)

probes and cleans it down to the skeleton. Just as no problem was too complex for him to simplify and clarify to a student, with intellectual joy and gusto, so no problem was too simple for him to discuss in all its ramifications, with personal tenderness and concern. Once he spent an hour considering the simple question of whether I should study Spanish or French at the University. He was fatherly by temperament, and he welcomed his students to his heart. He had the candor which invites intimacy and which awakens an abiding love and respect. He was utterly naive in his relation with his students so that they had a sense of guilt about playing pranks in his class room. They felt about him as the students of Rugby used to say of their learned headmaster, "It's a shame to lie to Arnold. He always believes you."

The journey from the small, medieval Galician town in which he was born to the modern world of ideas and inventions made its mark upon his body. Perhaps that hard journey also explains something of the combative and defensive manner that he sometimes used in intellectual debate. He could flash lightning. He sometimes taunted with biting wit and persuasive sarcasm. He would, on occasion, be irascible, contemptuous of other scholars, subtly brutal in his judgment of some other philosophers of his day. There were riddles and contradictions in his personality. When stating his opinions he was no believer in "false modesty," a quality which he often denounced, sometimes uttering in this connection the Proverb (27:2), "Let another praise thee (but if not) use thine own mouth." And yet, at other times, he would be humble with a humility that was extremely touching. Once during a public lecture, he groped around for a word. Hero worshipping, I was sitting directly in front of him in the first row. I whispered the elusive word to him. He repeated the word aloud immediately, and after the lecture he called me aside to thank

me for my help to him. Here was the humility of greatness and the greatness of humility.

Warned Against Germans

Dr. Neumark did not live to see the present tragedy of Israel. I am glad he was spared that sight. For he loved Israel so much, and he loved Jews in all the camps of Israel. Years ago he warned us against the Germans. He said, "The Germans are butchers, even in their philosophy." His profound religious faith and intellectual power would have given him the stamina and courage to meet the trials of our day, but the world's reversion to barbarism would have deeply saddened him. For he could feel as deeply for suffering Jews as he could think profoundly on Jewish thoughts. It is quite idle to speculate as to what Dr. Neumark may become in Jewish history and philosophy, for his position is still in the process of becoming. But if his fame is enduring, it will rest upon his mastery of Jewish thought and particularly on its adjustment to the 20th century world around us.

Dr. Neumark was like a well of refreshing water. He could not carry his water to you; you had to go to him to be enriched. But once you started to draw him out, there seemed to be no end to all he could give. It is hard to believe that twenty years have passed since he worked and taught and lived among us. He still seems so alive and radiant. His ideas are our intellectual heritage. His life is our glory. His memory is a consecration to all Jews.

BERBERT-PARCEL

Miss Jean Berbert, Greensboro and Raleigh, daughter of Mr. and Mrs. Robert Berbert, and Capt. Martin Parcel, U.S.A., son of Mr. and Mrs. Morris Parcel, Toledo, Ohio, were married Thursday, March 29, at the Berbert home, 608 Magnolia street, Greensboro, N. C. Following the ceremony, the bride's parents entertained the wedding guests at a cake-cutting.

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A U. S. Reporter Looks At Palestine

By GEROLD FRANK

Gerold Frank, ace reporter, contributor to The Saturday Evening Post and Life, went to Palestine several months ago to report that country from a new angle—report its every-day life, as seen through the eyes of an alert American newspaperman. In this, one of his first articles since his arrival in Palestine, he captures some of the magic of every-day living in Palestine.—THE EDITOR.

WHAT is it about Palestine that first strikes the American visitor—and especially the visitor from America's metropolitan cities—New York, Chicago, San Francisco? Perhaps the outstanding impression is that Palestine isn't at all what one expected it to be. Perhaps because of the limited amount of Palestinian news appearing in American newspapers, or perhaps simply because the spectacular and sensational always takes precedence over the unspectacular, the picture we have in the United States is quite out of focus.

I shouldn't be surprised if many an American in the States thinks of the Holy Land in this fourth decade of the 20th century as a land where one had best carry a gun lest a terrorist snipe at you; where one walks about with an ear alert for the sound of a building being bombed; or to go to the other extreme wears hipboots and shorts so that he can march through endless fields with ecstatic pioneers, a rake across his shoulder and singing Hatikvah! at the top of his voice.

Actually, Palestine does have something of that, but what characterizes it more truly is precisely what characterizes New York, Chicago and San Francisco: that is, ordinary, every-day civilized living. Walk into an average apartment in Tel-Aviv, Haifa or Jerusalem, and you would be hard put to find precisely how it differs from an apartment in New York, Chicago or San Francisco. You would not have to change a thing. The etchings and pictures on the wall, the carpeting, the furniture, the silverware, the china—all are the same. Perhaps only the floor differs. Most American apartments have hardwood floors whereas most apartments here, due to the shortage of lumber, have floors of tile. But glance out the front window and the scene is familiar: there is a front lawn, and passing by, a white-uniformed nursemaid wheeling a baby-carriage. Here are playgrounds, and swimming pools, corner news-stands and bus-stops, the odor of gasoline in the city street, so characteristic of metropolitan United



**"Our Postwar Plans, Gentlemen—
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States, the vender of icecream and ices, the corner pharmacy and cigar-store . . .

Indeed, to take Tel-Aviv as a case in point, here is a city as bustling and modern as any the United States can

boast. In certain details it lags behind, but so too, do Paris, London and Vienna lag behind New York and Chicago in material conveniences, and in that pushbutton efficiency, that effort-

(Please Turn to Page 45)



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MOLLY PICON

(Concluded from Page 23)

ent, looked once at Molly and jumped up and down in glee, shouting, "Give me that child, I need that child." Molly's mother was scared. Finally, after a great deal of confusion, the manager explained that the child engaged for that evening's performance had failed to show up and Molly must take her place. "Fifty cents for the evening," he said. Molly's mother agreed. "I may or may not have had talent. Nearly every child is cute, the audience response is certain, and so I became an actress, and began supplementing my family's earnings. An extra fifty cents a night meant a great deal to my family in those days."

Molly's first Yiddish star appearances were in Romania, wherefrom "Yankele" cabled glowing—and truthful accounts—of her successes. Then she returned to New York to establish herself on Second Avenue. She has since shuttled many times across the oceans and seas, as well as between Second Avenue and Broadway. She has appeared in Yiddish movies, but not yet in one made in Hollywood. Molly writes her own lyrics in several languages, and her lyrics are part of her great success.

She is a person of great loyalty. Her successes in other languages, have not dimmed her loyalty to the Yiddish stage; her life with Kalich is comparable to that of Lynn Fontaine and Alfred Lunt; her sister is her manager and wardrobe mistress, and her deep compassion moved her seven years ago to adopt a Jewish orphan from Europe. The child lives in Palestine, and Molly proudly displays his photographs and letters.

What has been her experience with non-Jewish actors—any anti-Semitism there? "No, none," she asserts, "actors may be extraverts, flighty, but, by golly, they take you at your face value. They'll be jealous of you as an artist, but they'll not take it out against your race. Actors are the world's real universalists."

A direct question: "Have you any unfulfilled ambitions as an actress?" Molly shrugs her shoulders, her face lights up, and she holds the powder-puff half-way between nose and mirror, as she replies gaily: "Nope. I've had a full life. Between the stage and Yankele—no woman, no actress could wish for more."



DR. JOSHUA L. LIEBMAN

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(Concluded from Page 26)

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A U. S. REPORTER

(Continued from Page 43)

less elipsing of time and space which is the marvel of America.

What are one's impressin of Tel-Aviv? First, that it is a white city, a city of white buildings and white, flat roofs. It is an all-Jewish city, and the Jews love the sun—perhaps some sort of psychological recompense for the centuries spent in the shadows of the ghettos. Whatever the case, they get as much of the sun and the air as they can, and every apartment has its balcony, even if it be no wider than a French window, and just large enough to hold two chairs.

In contrast, the Arab villages deny the sun. These villages dot the country and their largest window is scarcely larger than a chair seat. You can understand this because the Arab villages are built out on the semi-desert or in the fields, where the full heat of the tropical sun beats down relentlessly. They dare not have large windows, for then the sun would enter and heat the interior to the temperature of a roasting oven. There is this interesting difference, too: the Arabs, from long experience, distrust the sun. They keep their body covered and protected from it. In contract, the Jews of Tel-Aviv particularly, wear shorts, are bare-armed and often bare-headed, and literally bask in the sun.

A second impression of Tel-Aviv is that it has a strange physical beauty, and this despite the fact that it may have grown too rapidly, and that it is overcrowded, and that from an aesthetic point of view its architecture leaves much to be desired. Nonetheless, both in the midday sun and in the darkness of night, the city has a sheer beauty of its own. It nestles in the curve of the Mediterranean, and the sound of surf, a soft, ceaseless roar, is always in one's ears, and more so at night, when the noises of street traffic are stilled and human voices subside: then you hear the surf, and the magic of this new-old city in an ancient land begins to steal over you. For some reason the stars seem larger, and the night sky darker, than in the Western Hemisphere; you feel the grandeur and loneliness of the Bible all about you as you look up at those stars, so large, so near, shining so brilliantly out of a blue-black velvet sky. When the moon emerges, the full moon, it turns the city's roofs silver, the moon is pale, the sky is dark, dark blue, and this blending of color, this strange radiance—white and silver and blue merging into rich ebony—strikes these white roofs, and the city is something out of an Arabian Nights illustration. To appreciate it you must see it yourself. You must stand upon a rooftop and look upon this scene: the white buildings seeming to float as far as your eye can reach, float and shimmer out into the Mediterranean itself in that pale, luminous light . . . Standing there, you understand why to so many men and women, coming from the horror and bestiality of Europe, from the drabness of Poland and the brooding steppes of Russia, why to them Palestine is the Promised Land in more ways than one.

Downtown Tel-Aviv seems to the visitor very much in appearance like

the downtown business and industrial section of the typical American city. There is perhaps a suggestion of more haste, more bustle, more intensity. But this impression can be broken down into its component parts. For example, the show windows seem literally plastered with signs, suggesting that perpetual sales and auctions are being held. Actually, all signs are in three languages. English, Hebrew and Arabic, and since every sign must thus be repeated three times, they are conspicuously large. In addition, as in most European cities—Paris, for example—motorists depend upon their horns rather than upon their skill, this constant mechanical and tinny bickering adds to the impression of haste and breathlessness. Bicycles thread their way insistently in and out and there are many of them. Automobiles and auto accessories are prohibitive in price. There are hand carts, and frequently Arabs bobbing up and down on their donkeys, and military trucks crowded with British and American soldiers on leave, and to complicate matters, the garden variety of Palestinian habitually dashes across the street with a magnificent disregard for traffic and his own safety.

Intellects' Tempo

Though life at first glance seems rapid and fretful in Tel-Aviv, it also shows a slower, more temperate pace. There are innumerable sidewalk cafes. The Vienna and Prague tradition holds sway here. Men and women sit during the early and late afternoon over their tea and cakes, their coffee and rolls. Many persons observe British hours: eight to one p.m., and four to seven-thirty p. m. The long three-hour lunch period permits a tropical siesta, particularly welcome during the summer months when Tel-Aviv, since it is at sea-level and frequently suffers from the hot winds off the desert, becomes almost unbearably sultry. And behind the rather showy facade of that portion which fronts the sea, with its bathing beaches and cafes and boardwalk parading, one easily enough finds a Tel-Aviv of intellectual vitality and progress. Here are headquarters of organizations devoted to bettering life sociologically, spiritually, physically. There are book shops everywhere; every street is named for a man distinguished in Palestinian arts and letters; and the life of the mind and the spirit is as rich and swift-flowing as that of commerce and industry.

Visit to Collectives

The final impression is that gained of Palestine outside the cities: these magnificent collective settlements in which, the visitor is told, one finds the real essence of the new Palestine that is being built hour by hour despite all the difficulties inherent in this corner of the world. One drives to a collective, along a road bordering newly planted forests, for the Jewish National Fund has planted literally millions of trees, seeking to make up for the centuries of wanton waste and neglect when Palestine's wooded hills of which the Bible speaks were per-

(Please Turn to Page 57)

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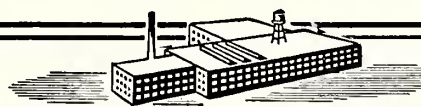
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SPARTANBURG, S. C.

BUT JEWISH LIFE WENT ON

(Continued from Page 9)

should persecute people even weaker than themselves."

The Jewish ghetto in Warsaw was officially established on November 15, 1940. Because Mary's mother was an American, the two were spared many of the hardships and indignities that were visited upon the other Jews. At that time, the Germans still feared to commit any act that might antagonize the great new-world democracy. But those other Jews—what of them? Mary saw and recorded their plight with tearful pen: "The question of obtaining food is becoming ever more pressing. The official ration cards entitle one to a quarter of a pound of bread a day, one egg a month . . . we have forgotten even the taste of fresh fruit." But the time was to come when these would be looked back upon as better days.

Helpless Aiding the More Helpless

Jewish life went on. The Germans inaugurated a Jewish police system to help them keep order in the ghetto: Jewish policemen who were compelled to wear the white armband with the Star of David! The young folks formed Jewish youth groups and behind walls of terror they gave amateur theatrical performances, musical recitals and lectures. A refugee committee was formed to conduct a program of sharing with the steady stream of new comers the meager resources of the "established" ghetto Jews. Little Jewish restaurants were opened. Businesses were established. Every available bit of earth in crevices, window-boxes and alleys was turned into a miniature vegetable garden to augment the scanty food supply.

But: "Other guards who are bored with their duty at the gates arrange entertainments for themselves. For instance, they choose a victim from among the people who chance to go by, order him to throw himself in the snow with his face down, and if he is a Jew who wears a beard, they tear it off together with the skin until the snow is red with blood."

The women were stripped, despoiled and tortured. The children were kicked

and starved. The men were herded and literally enslaved.

Plagues of the Ghetto

But Jewish life went on. "The community kitchens are still open and there one can get a dish of soup, consisting of hot water with a potato swimming in it, for thirty groszy." How could you get the thirty groszy? Well, you could beg. "One of the plagues of the ghetto is the beggars, who continue to multiply. They are refugees who have no friends or relatives here and for whom there is no place even in the terrible 'homes' established by the community. During the first few days they look for work. At night they sleep in doorways, that is to say, in the streets. When they become exhausted and their swollen feet refuse to carry further they sit down on the edge of the sidewalk or against a wall. They close their eyes and timidly stretch out a begging hand for the first time. After a few days they ask for charity with their eyes open. When hunger torments them even more fiercely, they begin to cry. . . thus the so-called 'rabid beggar' develops . . . Someone throws him twenty groszy. . ."

Miss Berg carries us through the period of the Nazi war against Russia, when Russian bombs fell frequently on Warsaw, generally sparing the ghetto: through the dread typhus epidemic when "setting sick people down in front of hospitals has become a daily occurrence. Mothers, unable to stand the sight of their children suffering without medical aid, hope that by this method they will succeed in getting the patients to a hospital." But there is no room in the hospitals.

Late in 1941: "In the streets, frozen human corpses are an increasingly frequent sight. . . Sometimes a mother cuddles a child frozen to death, and tries to warm its inanimate little body. Sometimes a child huddles against his mother, thinking that she is asleep and trying to awaken her, while, in fact she is dead."

But Jewish life went on. On December 28, 1941, Mary Berg wrote of her indomitable neighbors: "Today we had a party. . . there was entertainment. . . I took part in the program and sang a few songs in English. . . We danced to the tunes of an orchestra."

Battle of the Ghetto

There it is. The temptation to quote from "Warsaw Ghetto" is irresistible. But the reader must go to the book himself to get the true mood of life in the ghetto, the horror and misery of life in the Pawiak prison, the bloody Wednesday of July 22, 1942, and the bloody days that followed.

And then—the glorious, never-to-be-forgotten five weeks battle of the ghetto, when Jewish flesh stood up to Nazi steel and flame and bomb—a Jewish defeat that was an everlasting victory for Jewish courage and honor and integrity.

It is important that "Warsaw Ghetto" have the widest possible reading. Fortunately this is being recognized all over the world. It has already appeared in Yiddish in the Jewish Morning Journal and in German—ironical twist—in (Please Turn to Page 52)

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Bringing Zionism to Latin-American Youth

By SHLOMO PERLA

Shlomo Perla, Palestinian, was assigned by the Jewish National Fund to conduct educational work among the youth of the South and Central American countries. The following article, based on a letter to Mrs. Rachelle Yarden, Director of the Latin American Department of the Jewish Agency for Palestine, gives his impression of several of these countries. It is published here on the occasion of the first Latin American Zionist Conference which opened in Montevideo, March 10.—THE EDITOR.

MEXICO

WE spent nearly three months in Mexico and became fairly well acquainted with the local Jewish and Zionist scene. The work of Hashomer Hatzair (Labor Zionist Youth organization) with the Jewish youth here has revolutionized the life of the Jewish community as a whole. Our members have succeeded in attracting the Zionist Organization to the idea of Chalutzith (training of pioneers for Palestine) and the coming few months will see the first Hachscharah (train-

boosted the salaries. They tried everything, but we resisted all efforts and set out for our ultimate goal, Chile.

PERU

After spending a few days in Panama, we arrived in Lima, Peru. There we met Mr. Kirmayer, chairman of the Zionist Federation of Peru. He poured out his heart before us and told us how the Jewish youth there was neglected. The Zionists have appealed many times to various Zionist institutions, requesting that they send a per-

(Please Turn to Page 54)

The Line That Leads to Happiness



With an NRS interpreter-counsellor waiting to help each individual, these refugees at the Emergency Refugee Shelter at Fort Ontario line up to fill in forms for location of their relatives in the United States. The forms were provided by the National Refugee Service.

Three major programs of rescue and reconstruction are supported through the 1944 nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine.

ing) in Mexico, and the Hechalutz movement will become a reality.

I was very happy to see the fine cooperation between the younger and the older generations of Zionists. The ideal of Chalutzith found many friends among the Zionists here, a thing which is not a common phenomenon on this continent. Hebrew education is coming into its own. The Tarbut schools that have been established here, and which are still in their infancy, are very promising. They are bringing up a generation of conscious Jews and Chalutzim in a considerable number. The close cooperation between the work of the Hebrew schools and the Zionist youth movement will be a blessing to both of them.

We succeeded in getting away from Mexico only after great difficulties. The Zionists demanded that we remain and devote ourselves to the schools. They offered me the principalship of a school and the management of a kindergarten to my wife. They sent a number of cables to Palestine and

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AMONG OUR CONTEMPORARIES

Palestine Industry in Transition

According to a census recently completed among the Jewish industrial workers in Palestine, 45,850 Jews are employed in the largely expanded industrial economy of the country. This figure as of late 1943, represents an increase of over 100% over the 20,680 industrial workers listed in the previous census of 1937.

According to the latest census figures, the largest branch of industry is that devoted to foodstuffs, with 7,210 workers. Next in order of size come: the metal industries, with 6,060 workers; the textile industry, with 5,700 workers; machine production with 4,170 workers; the various branches of the diamond industry with 4,000; chemical production with 3,880.—*Histradut News*.

Recently in Savannah, Georgia, there was launched and christened the Liberty Ship, *S.S. Josiah Cohen*. The ship was named for the late Judge Josiah Cohen whose widow, known as the "grand young lady of American Liberal Judaism," resides in Pittsburgh. Participants in the impressive ceremony which was replete with music, speeches, and the traditional champagne bottle, were Messrs. Louis Caplan and Max Applebaum of Pittsburgh.—*Topics and Trends* (National Federation of Temple Sisterhoods).

The dean of women at one of our large universities told me the other day that Catholic girls were admitted to sororities there under a quota system which permitted only a limited number of Catholics to be pledged each year. This quota does not in any way compare with the percentage of Catholic girls at the university. The same system prevails, I know, whether it is admitted or not, at many other colleges and universities.

As for Jewish students, they are excluded generally by leading fraternities and sororities. A few weeks ago I heard of a group of liberal-minded youths in one fraternity at an eastern college who rebelled against this taboo. By threatening to resign all at once, the group forced this chapter to pledge a popular Jewish student. That was splendid, but I regret to say it is the only case of the kind I have ever heard of. In most houses, anti-Semitism is almost a part of the ritual.—*Mrs. Glenn Frank in Woman's Home Companion*.

Our task is to go forward. This should not be difficult, since no difference in Zionist ideology is involved in the reorganization of the Council. Nothing could be further from the truth than the assumption that the rift has occurred over the question of militancy versus appeasement. The Council was and is at one on the need of a militant approach to the Zionist solution of the Jewish question. All are at

(Please Turn to Page 54)

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Special Services Honor Cyrus Adler

(Concluded from Page 35)

Distribution Committee. He edited the American Translation of the Holy Scriptures and wrote articles on American Jewish subjects for the *Jewish Quarterly Review* and the *Jewish Encyclopedia*. Among the writings are: *I Am a Hebrew*, reprinted in Joseph H. Hertz's *A Book of Jewish Thought*; *Told in the Coffee House*, New York, 1898; a collection of *Turkish Folk Tales*, Constantinople, written in collaboration with Allan Ramsey; *A Descriptive Collection of Objects of Jewish Ceremonials Deposited in the United States National Museum* by Hadju Ephraim Benguiat, Washington, 1901, published in collaboration with I. M. Cassanovitch; *Jacob H. Schiff, His Life in Letters*; numerous articles in publications of the American Jewish Historical Society; sketches of Solomon Schechter, Oscar Strauss and Louis Marshall in the *American Jewish Year Book*, of which he was editor for seven years; *lectures, Collected Papers and Addresses*, with a bibliography by Edwin D. Colvin, published by admirers on his 70th birthday, 1933; and the Semi-Centennial Volume of the Seminary, a symposium which he edited in 1937.

Dr. Adler was one of the men instrumental in the reorganization of the Jewish Theological Seminary in 1902 and building it to the strength it had achieved at the time of his death in 1940. The eminent faculty, the beautiful buildings of the Seminary, the unequalled library and beautiful museum are, in great part, results of his foresight and perseverance. He was one of those who persuaded Dr. Solomon Schechter to come from England to be the Seminary's second president. He said, at one time, "I feel that in standing at the cradle, at is were, of the Seminary, I have been permitted to aid in making a lasting contribution to the maintenance of Jewish learning and of the infusion of Jewish knowledge in the United States."

One of Dr. Adler's main concerns was the heritage of peace and democracy in America. He made the point many times that the Jews have a

greater stake in democracy than any of the peoples in the world.

Late in his career, President Franklin D. Roosevelt recognized the high place which Dr. Adler held in the hearts of the Jewish people by selecting him as the Jewish representative



DR. LOUIS FINKELSTEIN

President of the Jewish Theological Seminary of America and Professor of Theology on its faculty.

in the religious negotiations for conditions affecting a lasting peace.

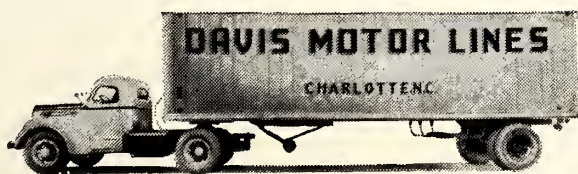
Dr. Cyrus Adler's approach to the difficult problems of life in the 20th century was the outgrowth of a close study of biblical teachings and the old philosophers. He always maintained that "knowledge makes men humble, makes them tolerant, and makes them understand each other."

AMERICAN ZIONISTS MOURN DEATH OF LLOYD GEORGE

Paying tribute to David Lloyd George as "among the first of the great British statesmen to recognize the significance of the Zionist movement," Dr. Stephen S. Wise, Chairman of the American Zionist Emergency Council, recently issued a statement eulogizing the former Premier.

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SIMON DUBNOW

(Concluded from Page 8)

tive Institute (Yivo) from its inception in 1920 and actively participated in the research and publication program of its history section. In 1929 he became a member of the Honorary Board of Yivo.

Gradually, he expanded his field of investigation to include the history of the Jews the world over. In 1901 the first edition of his *Universal History of the Jewish People* appeared in Russian. This monumental work in ten volumes was subsequently translated into German, Hebrew, Yiddish and Spanish. The Yiddish translation was issued by Yivo during the years before the outbreak of World War II and is now out of print. The Institute plans to republish the Yiddish version in addition to a translation in English.

Jews a National Entity

In his socio-political orientation, Dubnow evolved his theory of Jewish historical nationalism. The Jews, he believed, constitute a national entity although they certainly do not manifest all the external physical characteristics of a nation. These deficiencies are compensated for by inner spiritual characteristics: a deep consciousness of a historical unity and a uniform cultural evolution without regard for political boundaries. To maintain and further this cultural development, Dubnow called for cultural self-government for the Jews in the lands of the diaspora.

Man Without Peace

The last years of Dubnow were full of tribulations and sadness. The political upheavals in Russia at the end of the first World War forced him to leave St. Petersburg, and symbolizing the experience of the Jewish people, the historian took the wanderer's staff in his hand. For a while he settled in Kaunas, Lithuania, but the peace which the new home promised did not materialize. Shortly thereafter he migrated to Berlin, where the few years of comparative peace granted him were utilized to great advantage.

It was in this period that the three-volume *History of Hassidism*, the revised edition of *The Universal History of the Jewish People* and the Record Books of the *Jewish Community Councils in Lithuania* appeared. His three-volume autobiography *The Book of Life* was published along with countless articles in numerous periodicals in various languages. With the coming of the Nazis to power in 1933, Dubnow sought refuge in Riga, Latvia. There the savage hand of the German, lifted against Israel, cut down its most faithful chronicler, Simon Dubnow.

GEORGETOWN, S. C.

Bernard M. Baruch, financier and philanthropist of New York, has given the timber on 200 acres of his Georgetown Hibeaw plantation to Converse college "in consideration of my desire to show additional recognition and further approval of the work and record" of the institution, it was announced here recently.

The deed, recorded in the clerk of court's office, placed the value of the timber at more than \$16,000.



JULIAN L. MELTZER

Palestine Is My Beat

(Concluded from Page 15)

estine than reaches the record of print. For every item reported, at least two or three more have occurred: but they are unobtrusive, unglamorous and modest. Their sum total—the building of a house, the planting of a grove, the hoeing of a new truck-garden—is the Jewish national upbuilding effort. And it is up to us never to forget that constant, unabating work when the headlines of our favorite paper carries reports and blares out lurid accounts of untoward events in Jewish Palestine.

Lincoln Knew B'nai B'rith

(Concluded from Page 32)

committee of serving as agent to raise funds among Jews. Sir Amos Ezekiel, then a young soldier in the defeated Confederate army, fashioned one of the first busts of Lincoln after his death, drawing on the impression Lincoln made on him when the President entered Richmond in 1865. It was Ezekiel, long a member of B'nai B'rith, who later sculptured the Statue of Religious Liberty, which B'nai B'rith presented to the people of the United States in 1876 on the centennial of American independence.

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Do You Know Who?

By WAYNE MURRAY

Do you know who? His name is at the bottom of this article, but first test your wits and see if you know who.—THE EDITOR.

HE was born in New York City, July 12, 1907, and seven years later started making audiences laugh with an imitation of Charlie Chaplin at a local theater.

In early motion pictures he played child parts with Ruth Roland, John Bunny, and Mabel Normand at the old Biograph and Fort Lee Studios, and also appeared in the famous "Perils of Pauline" thrillers with Pearl White.

He studied at the Professional Children's School, graduating with Ruby Keeler, Helen Chandler, Gene Raymond, Marguerite Churchill and others well known in the entertainment world.

Teaming with Elizabeth Kennedy in a cross country vaudiville tour, he later branched out into a "single act," producing and touring with his own vaudiville units. During an engagement at the famous Palace Theater in New York, he set a house record by acting as master of ceremonies for two solid years, 1931-1932.

In 1936, this comedian's brand of fast thinking comedy landed him a role as headliner in "Ziegfeld Follies." This was followed by an appearance as featured comic in "Earl Carroll's Vanities." Among his other stage successes are "Life Begins at 8:40" and "See My Lawyer." Only recently, he starred in another edition of "Ziegfeld Follies." Needless to say, he has headlined the country's top night clubs.

Among the radio shows on which he has been featured are the "Valley Hour," "Shell Chateau," "Follies of the Air," "Community Sing," the quiz show "Stop Me If You've Heard This One" and his present show "Let Yourself Go."

Song writer in addition to his other talents, his credits include "You Took Me Out of This World," "I'm So Happy I Could Cry," "Lil Abner" (which was featured in the picture of the same name), and a recent tune which has become highly popular with servicemen overseas, "I'd Give a Million Tomorrows for Just One Yesterday." His newest tune is "I Wuv a Wabbit," which was recently intro-

duced on the air. The inspiration for the song is the invisible star of the Broadway show "Harvey."

In 1937 he returned to motion pictures and appeared in "New Faces of 1937" and "Radio City Revels." Recently he starred in "Tall, Dark and Handsome" and "Margin for Error."

In spite of his heavy schedule, for several years he found time to turn out a weekly column, "The Berle-ing Point," for Variety.

He is six feet tall, weighs 180 pounds, has brown hair and blue eyes and is married to actress Joyce Mathews.

He has changed the words of the song "Tea for Two," and when he gets to the part about raising a family, he sings, "A Goy for you, and a Berle for me . . ."

That's right! It's MILTON BERLE.

THE MONTH IN PALESTINE

(Concluded from Page 34)

public, and the public build a Theatre." Our Theatre was a miracle. It came from afar, from the studio of the great Stanislavsky in Moscow. From the moment of the "Habimah's" appearance upon Palestinian soil, it demanded respect and homage. But the public asked, "They say you are a miracle; where is this miracle?" No different from Habimah is the Ohel. If the latter was born in Palestine ostensibly as a Workers' Theatre, still its parent is a Muscovite, Habimah. Probably the Hatateh alone is truly Palestinian. Our Theatre is mistaken in its disregard of the audience and the critic. Their opinions matter; you can't pull the wool over their eyes. Our Theatre will not develop without an educated public and criticism. So runs Malkin's argument.

Yes, something seems to be wrong.



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Darlington, S. C.

New High Commissioner

(Concluded from Page 29)

China as general staff officer to the Shanghai and North China Defense Force, where he experienced some fiction-like adventures in campaigns organized against Chinese bandits. After years in the Orient he returned to England, only to be sent back in 1932 with the rank of Brigadier and to be made director of military training in India. March, 1936, found him commandant of the Staff College in England. In 1937 he became military secretary to Leslie Hore Belisha, then Secretary of State for War. That same year he was appointed, over the heads of 32 generals, chief of the Imperial General Staff.

Commanded at Dunkirk

In 1939, Viscount Gort was made commander-in-chief of the British Expeditionary Force to France. In spite of the disaster to his forces at Dunkirk, British confidence in him ran high. That Dunkirk didn't become the downfall of England is attributed in no small measure to his generalship. Since Dunkirk, Lord Gort was given the Grand Cross of the Legion of Honor and the Grand Cross of the Order of the Bath. He was Governor of Malta while that British Mediterranean base took its epic pounding.

Not a Conservative

General Gort was the first military commander in Europe to pilot his own plane, an indication that he is not of the stiff-necked conservative variety of general. He is tough, a stocky five-foot-nine, ruddy "in the best British tradition," bald-headed but for sandy wisps at the sides, has a closely-clipped mustache and pale blue eyes. He is described as "a frank and forthright talker" inclined to be stirred in an argument and to express his views forcibly, though he's quick to resume a friendly attitude once the heat of controversy is past. Andre Maurois, the French writer who met him in France in 1939, describes him as "gay, precise in his information and clear in mind, possessing much good sense, and an astonishing vitality."

Viscount Gort visited Palestine on a military survey of the Middle East in 1939. When Lord Gort enters Palestine again this August he will be taking over one of the most delicate posts in the British Empire. We know him to be a veteran soldier, a realist looking squarely at an issue. Jewish Palestine waits for the new High Commissioner with patience and hopes that its self-sacrifice in the war effort will reap future justice and deserving appreciation from a supreme military leader.

BUT JEWISH LIFE WENT ON

(Concluded from Page 46)

the Aufbau. A Swedish edition will shortly be published in Stockholm and a Spanish edition in Buenos Aires. Negotiations are under way for publication in other languages.

One wonders, in leaving "Warsaw Ghetto," what words are being written in Mary Berg's diary these days. Mary has seen Warsaw fall to the Nazis and now she has seen the Nazis fall in Warsaw. What is in your heart today, Mary?

AT HIS SIDE

(Concluded from Page 37)

Margherita. A two-story dak bungalow, a type of roadhouse common in provincial India, this club served 1,200 American soldiers a day. Canteen and officers were on the first floor, club rooms on the second. The installation included bashas (bamboo houses) housing Red Cross staff quarters, kitchen, bakery and tailor shop. There were three Dutch oven in the yard. A clearing provided space for outdoor games, such as volleyball, horseshoe pitching and basketball.

Another Red Cross pioneer in this war is Dr. Ferdinand M. Isserman, rabbi of Temple Israel, St. Louis, Missouri, and member of B'nai B'rith, who originated the Red Cross Town Hall program in the Mediterranean theater of war. Dr. Isserman, who had come to North Africa as a volunteer special American Red Cross representative, spent four weeks of the final phase of the Tunisian campaign at the front. There he noticed how eagerly the American soldiers awaited the daily seven o'clock broadcast of the British Broadcasting Company. This confirmed his belief that many fighting men, however much their talk and wishes were concerned with physical comforts, also were keenly interested in the world about them. Upon his return from the front he persuaded Red Cross club leaders to sponsor a Town Hall program as part of their recreational program in the North African theater. After Army clearance, the club leaders were willing to experiment.

Eager to make an auspicious start, the St. Louis rabbi scoured Algiers for a good speaker. At a rest camp he first approached Ernie Pyle. While entirely sympathetic, Ernie begged off with the statement that for him speaking in public was an unendurable ordeal. The first program was finally held on June 7, 1943, as Korson points out in "At His Side," which is based on official Red Cross archives.

With Dr. Isserman as moderator, Town Hall became a regular weekly feature at Red Cross officers' and enlisted men's clubs, as well as in theaters, lecture halls, airfields, rest camps, bivouac areas and hospitals, in North Africa. When the Fifth Army moved to Italy, the program went with it. It is still a popular Red Cross feature in that country with Professor A. Buel Trowbridge of Rollins College, Florida, as moderator.

BAUMGARTENS GIVE SECOND \$75,000 TO B'NAI B'RITH HILLEL HOUSE AT NORTHWESTERN

Announcement has just been made by Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, of the receipt of a gift of \$75,000 from Mr. and Mrs. Joseph Baumgarten of Hillsdale, Michigan, to be used for the erection of a Hillel Foundation Home at Northwestern University. In October of 1944 Mr. and Mrs. Baumgarten made a similar gift, and it is now possible to plan the Hillel structure on the Northwestern campus in terms of adequacy for the needs of the expanded student enrollment which is expected in the postwar period.

Presidents of the Greensboro Council-Sisterhood



Front row—Mrs. Charles L. Weill, Mrs. Bertram Bloch. Rear—Mrs. J. R. Oettinger, Mrs. S. J. Stern, Mrs. A. L. Klein, Mrs. M. H. Zauber, Mrs. H. S. Falk, Mrs. Ben Marks. Not shown—Mrs. A. Oettinger and Miss Etta Spier, deceased, Mrs. Fred Rypins, Mrs. Julius Cone and Mrs. A. M. Lindau.

Social and Personal

GREENSBORO, N. C.

Celebrating its silver anniversary, the Greensboro section of the National Council of Jewish Women, entertained at a banquet on Monday evening, March 5, in the dining room of the American Legion building. Members of the Council, with their husbands and friends were in attendance, and special guests were the presidents who had served during the past 25 years. Rabbi Rypins gave the invocation. Mrs. Bertram Bloch, current president, was in charge of the meeting. She introduced Mrs. Herbert Falk, who was general chairman of the anniversary program. Mrs. Falk expressed thanks to her assisting committees and to all who had helped to put the affair over successfully. Mrs. James Fine, assisted by a committee, was in charge of decorations. Mrs. Max Klein and Mrs. Dave Cooper were in charge of reservations. Greetings were brought by Mr. S. J. Stern, from the congregation; by Mrs. William Biener from the Hadassah; by Mrs. Raymond Farber from the National Council, and by Cyril Jacobs, from B'nai B'rith. Mrs. Falk then introduced the speaker of the evening, Dr. W. C. Jackson, Chancellor of Woman's College, who also brought greetings and expressed congratulations to the Council.

Following Dr. Jackson's talk, Mrs. Marc Friedlaender and Mrs. Millard Segal led the group in singing of songs which they had cleverly arranged for the occasion. After this lighter mood of entertainment, the group turned its attention to a review of the past 25 years of Council in Greensboro, as represented by a huge birthday cake with candles trimmed in silver, which were lit by each of the past presidents, a candle for each year of her service. Mrs. Charles Weil, as the first president of the group 25 years ago, lit the first

candle and gave a report of the first meeting. She was followed by the succeeding presidents, each bringing a short report of her term of office, bringing it up to date, with Mrs. Bloch the present incumbent. This part of the program was in charge of Mrs. Jake Oettinger. The following are the past presidents who took part in the candle lighting: Mrs. Charles Weil, Mrs. S. J. Stern, Mrs. Eustler, of Goldsboro, daughter of Mrs. A. Oettinger, deceased, who was also one of the early presidents, and in whose home the Council was first organized; Mrs. Hattie Weinberg, who represented her sister, Miss Etta Spier, deceased, who was one of the Council presidents and a guiding spirit in the organization; Miss Mabel Baach represented her sister, Mrs. A. M. Lindau, also a former president, but who was out of the city on this occasion; Mrs. Julius Cone, Mrs. Ben Marks, Mrs. Fred Rypins, Mrs. Jake Oettinger, Mrs. M. H. Zauber, Mrs. A. F. Klein, Mrs. Herbert S. Falk, and Mrs. Bertram Bloch. Norma Jane Bernstein, daughter of Mr. and Mrs. Walter J. Bernstein, lit the last "to-grow-on" candle. Mrs. Weil also recognized the attending members present, who were charter members of the organization, among them Mrs. Ike Reinheimer of Raleigh, former Greensboro resident; Mrs. Simon Schiffman, Mrs. S. J. Stern, Mrs. Ben Ginsburg, and Mrs. Eli M. Oettinger.

Mrs. Lewis Rosenberg announced that the Council was presenting a gift to Sternberger hospital in honor of the 25th anniversary. This gift consists of a laboratory machine and two cribs.

Now that the end seems to be almost in sight, let us all do our utmost to speed the victory. Buy more bonds now!

CHARLESTON, S. C.

An entertainment for patients at the local naval hospital in the Charleston navy yard was put on by the women of Dan Lodge, B'nai B'rith. The men of the lodge have been entertaining at Stark General Hospital for several months, and the women's group recently undertook to give parties at the naval hospital.

Arrangements were made by the war services committee of the lodge, of which Mrs. Jack Wright is chairman, with Mrs. Leo Livingstain and Mrs. Louis Karesh as co-chairmen, through the Red Cross representative at the hospital and Nathan Shulman, director of USO Jewish Welfare Board activities here.

The program, for which Max Levine was master of ceremonies, included a community sing, led by Mr. Shulman; piano numbers by Ronald Kramer, songs by Rosalie Goldstein, dances by Miss Kayline Karesh, and a bingo game. Prizes awarded to service men were long distance telephone calls to their homes.

Mrs. Sarah I. Ellison and her son, Haskell Ellison, of 197 Tradd street, and Mr. and Mrs. Jack Krawcheck, of 3 Colonial street, recently spent a few days in New York.

AMERICAN JEWISH COMMITTEE RECEIVES 'VARIETY' 1944 AWARD

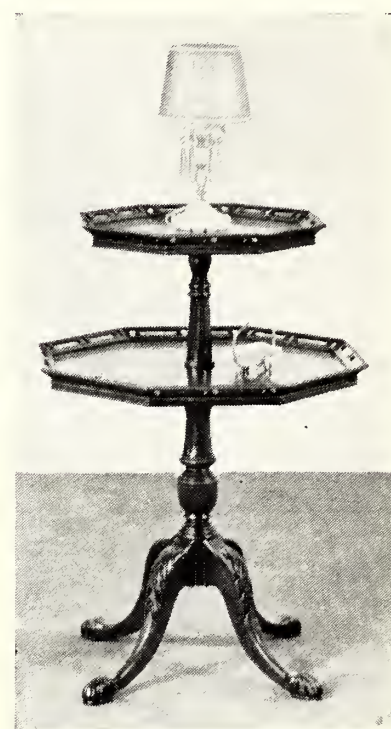
Because of its exceptionally distinguished series of broadcasts presented during the past year, the American Jewish Committee has received one of "Variety" magazine's coveted radio awards for 1944. A signal honor in the radio field, the "Variety" annual "show management review citations" are usually given only to radio programs or stations, and the American Jewish Committee is to be congratulated.

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Bringing Zionism to Latin-American Youth

(Continued from Page 47)

son who would dedicate himself to the education of their youth, but it was all in vain. He pleaded with us that we remain in Peru instead of going to Chile, and we regretted very much that we could not comply with his wish.

CHILE

Here, in Santiago, there is a Beth Chalutz (pioneer house) which the Shomrim (members of Hashomer Hatzair) and the Hechalutz share. And now we, too, made it our home. As it is summer here, we shall go up into the mountains with a large Machanah (camp) of 200 Shomrim. In the meanwhile we are getting acquainted with the general conditions and with Jewish and Zionist life. You most likely know that the Zionist Federation here controls all Zionist activities, including fund-raising, and hence competition between the various factions and projects is not very keen. Indeed, the

Zionist Federation controls all Jewish life here.

The Hashomer Hatzair in this country is not content with its past achievements; it has, to date, 400 members and wants to penetrate into those youth spheres where assimilation is still prevalent.

The independent youth organization Kidma developed here, spontaneously, in the direction of Chalutzuth and Hashomer Hatzair. It organized the young refugees from Germany, it penetrated into the circles of the local Jewish youth and exerts a powerful influence on the environment. This Zionist youth movement, which developed without outside help, has achieved a maturity of Zionist thought and a sentiment of Chalutzuth that are not at all common in Latin American countries. Today, the native element constitutes more than 70 per cent

(Please Turn to Page 56)

AMONG OUR CONTEMPORARIES

(Concluded from Page 48)

one in asking that Palestine, undiminished and undivided, be re-established as a free and democratic Jewish Commonwealth, as a matter of right and justice.—*Hadassah News Letter*.

Helping others is an important part of rehabilitation. The families of men who have returned to their homes can greatly help them by letting it be seen that they expect self-reliance and cooperation, and by not being pessimistic or over-solicitous.—*J. W. B. Sentinel*.

The Yiddish Press at 75

On March 4 the Yiddish Press in America through the "Peretz Writers' Association" celebrated its 75th anniversary. Its beginnings in the Horace Greeley period were modest and it was not until 1881 that a daily paper succeeded in establishing itself. But from then on the development was steady; the great waves of immigration broke on these shores and the whole intellectual and political and cultural life on an entire people may be said to have been mirrored in the Yiddish language press. In the course of time the great dailies, the *Morning Journal*, the *Forward*, the *Day*—we mention them in the order of their founding—as well as weeklies that came and went—performed and do now perform an immensely precious function in the life of American Jewry and so in the life of America itself.—*The New Palestine*.

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GREENSBORO, N. C.

Mrs. W. C. Lowdermilk Addresses Hadassah

At a meeting held in Temple Emanuel Tuesday evening, March 13, Mrs. Walter Clay Lowdermilk, wife of the eminent authority on soil conservation spoke before an interested Hadassah audience on her experiences in Palestine. Mrs. Lowdermilk was introduced by Chester



MRS. WALTER C. LOWDERMILK

Mrs. Lowdermilk came back to this country convinced that "The Jewish colonies have done the finest reclamation of old lands found in three continents," and that "they are the most successful of modern times."

The daughter of a Methodist minister, Mrs. Lowdermilk received her Bachelor and Master of Arts degrees at the University of Southern California. She has made numerous radio broadcasts, written magazine articles, and engaged in varied types of civic and church work from her earliest years. As a speaker on Palestine, Mrs. Lowdermilk brings to her audiences wide and sympathetic knowledge of her subject, great charm of personality, and an educational background which has been enriched by extensive travels.

DR. BERNARD HELLER SPEAKS

Rabbi Fred I. Rypins was host on Tuesday, March 6th, to members of the Greensboro Ministerial Association, which met at Temple Emanuel for morning and afternoon sessions and luncheon. Dr. Bernard Heller, prominent New York Rabbi, was the guest speaker. Fifty-five ministers were present for the meeting. Topics of the discussions were "Things We Have in Common" and "Things in Which We Differ."

The luncheon was prepared and served by Mrs. Fred Sands, chairman of the hospitality committee of the Temple, assisted by the following: Mrs. Ike Zuckerman, Mrs. Bertram Bloch, Mrs. David Cooper, Mrs. H. Dryzer, Mrs. Sam Lyon, Mrs. Sam Richmond, Mrs. Raymond Farber, Mrs. F. I. Rypins, and Mrs. A. F. Klein.

CHARLESTON, S. C.

B'rith Sholom Congregation Organizes Men's Club

"To foster and support spiritual, cultural and social activities among its members," the Men's Club of B'rith Sholom Congregation has been organized with the following officers: Hyman Rephan, president; Max Turteltaub, first vice-president; George Bogin, second vice-president; M. D. Steiner, secretary and Louis Toporek, treasurer.

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A. Brown, editor of the American Jewish Times, following the invocation by Rabbi Fred I. Rypins.

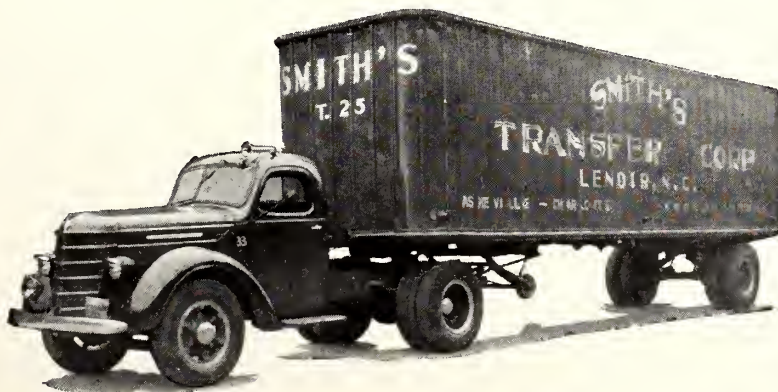
Mrs. Philip Michalove, the president of the local Hadassah Chapter, presided. She reported that more than \$1,700 had been raised for Youth Aliyah, by a committee consisting of Mrs. David Cooper, chairman, Mrs. David Bernstein, and Mrs. Philip Segal.

Inez M. Lowdermilk of Washington, D. C., wife of Prof. Walter C. Lowdermilk, Assistant Chief of the United States Department of Agriculture Soil Conservation Bureau has had eight months' residence in the Near East, including Palestine, where her husband was conducting his "Land Use Studies,"

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DREXEL, N. C.

Bringing Zionism to Latin-American Youth

(Concluded from Page 54)

of the 400 members, and the leadership itself is gradually being taken over by the native youth. An expression of the maturity of this Zionist youth movement is the Hachshara project which is about to be fully established. Here, as elsewhere, the Zionists were of the opinion that there was no need for Chalutzim on the American continent. Many Zionists looked, and continue to look unfavorably at this "strange" phenomenon, but youth, with its capacity for idealism and enthusiasm overcomes all the difficulties.

Chalutzim is becoming an integral part of Zionist work here. The indifference is gradually vanishing, and there is ample evidence that the Zionist Federation will participate in the Hachshara project. The first group of twenty Chalutzim expects to go up to the training farm this April.

It is in connection with this that I wish to raise the question of Aliyah (immigration). We must prepare for it now. The promise of Aliyah for the first Chalutzim from South America is of the greatest importance to us here. It will encourage the growth of a vast pioneering movement on this continent and will also have an extraordinary effect on our youth. The foundations for such a movement already exist in Argentine, Chile, Cuba and Mexico. It is our duty to foster their growth and development and to provide the facilities for Aliyah. Aliyah will expand their shut-in horizons and will strengthen the movement in these countries and carry its influence into the other countries where the ideal of Zionist pioneering has not yet penetrated.

Assimilation has been taking a heavy toll of the Jewish youth here (through intermarriage). Now there is a growing awareness of the need for Jewish education. Zionists will not be able to leave this matter in suspense any longer, for it is, indeed, a question of survival or extinction. Moreover, the example of Mexico, where the Zionist Federation has assumed the responsibility for Jewish education, is having a vitalizing effect on the Zionists here. Education and Zionist youth will give real content to the Zionist movement and to Jewish life in this country, where until now all Zionist work was limited to the endless circuit of campaign following campaign, and nothing

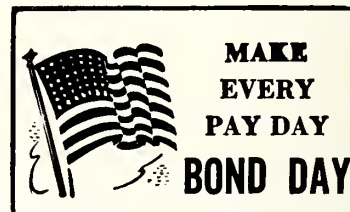
else. In brief, it will breathe the spirit of life into the Zionist movement here.

Also, there is a dire need here for story material about Jewish Palestine and Jewish holidays. There is hardly any available in the Spanish language. Within a few days we shall leave for a five weeks' stay at the Moshava (summer camp) in the beautiful mountains around Santiago. There we shall have the opportunity to become more closely acquainted with the native Jewish youth.

To Represent AJC in England



Mr. Max Gottschalk, Director of the Overseas Department of the American Jewish Committee, has arrived in London where he will set up a European office of the American Jewish Committee. Dr. Gottschalk, who will be abroad for an extended stay, has a dual mission—that of arranging for Committee representation in the major capitals of Europe, and of creating the machinery for the development of closer working arrangements between the principal European Jewish organizations and the American Jewish Committee.



WHEN THE GRAMOPHONE PLAYED

(Concluded from Page 39)

rather not take her than feel all the time that some day I must surrender her."

For a whole month after this, the cook didn't appear in Skiff. But home in her yellow cottage in the village of Berendeyevo, she longed for Valya and wept for her. Valya, too, couldn't be consoled: "Mama" hadn't taken her! When the cook couldn't stand it any longer and again appeared with arms full of gifts for the children, what a day it was! and again everybody began persuading Agrafena to adopt Valya conditionally.

"If I take her, I take her, but not conditionally."

Thus two months passed. In August came legal confirmation of the death of Valya's father at the front. Then Agrafena Ivanovna took Valya home to Berendeyevo.

Who would be allured by a yellow cottage with three windows facing the fogs of Berendeyevo swamp, made ugly by peatbog workings? No stranger would find it alluring. But it is dear to its own people. Here they were born, lived, died and left memories behind them. You take a puppy from its mother and bring him to a strange home, even a fat little puppy will stare about him with dull blue eyes, will want to explore and whimper. But orphan Valya felt right at home in the yellow cottage. She was gay and lively as if she'd returned to her own home and to her own mother. Agrafena Ivanovna was overjoyed and, to contribute to the child's gaiety, she wound up the gramophone.

The gramophone began playing and Valya's eyes opened wide.

"Nightingale, my nightingale," sang the gramophone. "Silver-voiced nightingale. . ."

A look of wonder spread on Valya's face. She seemed to be listening to something far off, seemed to be trying to remember . . .

"Where's the cage?" she asked suddenly.

"What cage?"

"With the small bird. It used to hang here."

Before Agrafena could answer, Valya went on:

"There was a table here and my dolls lay on it."

"Wait," Agrafena remembered something. "I will get the dolls."

She got a beautiful doll from the trunk. "That isn't the one, that isn't mine!" cried Valya.

Then suddenly a light came into her eyes: In that second Valya recalled her Leningrad past.

"Mama," she cried, "it's not you either."

And she burst into tears. The gramophone played on:

"Nightingale, my nightingale . . ."

When the record ended and the nightingale ceased to sing, Agrafena, too, burst into tears. She buried her head on the table. She'd raise her head, then in grief drop it, weeping bitterly.

Her grief overcame Valya's. The girl embraced her, stroked her hair and kept repeating:

"Mama, mama dear, it's nothing. I just remembered. I love you, too. Now you're my real mama."

And the two women, the small and the large, embraced.

They understood each other.

A U. S. Reporter

(Concluded from Page 45)

mitted to wither because of man's ignorance and indifference. Here in these collectives one sees the orphans of Europe, the rescued who are building new lives for themselves. Here in these collectives men and women live close to the land, the land their forefathers tilled and made fruitful, centuries ago. They have an overpowering sense of belonging—and who more than the wanderer for so long? The American, visiting these settlements, living for a little while in them, realizes that he is in the presence of an almost irresistible force. If he is city-bred, he feels the power behind this movement and yet is not swayed by it: if he is country-bred, or if he has an innate hunger for the earth and for the simplicity and genuineness of creative life on the land, he may be swept off his feet by it. For here is tremendous vitality, here tremendous enthusiasm, here sincerity translated in terms of love and tenderness toward the land, from which all things come. In this communion of men and women fired by the same flaming spirit, every one feels he is creative; he grows and basks and luxuriates in this awareness, which envelops him and gives him a sense of identification with the universe itself: this is the Land, and once it flowed with milk and honey. It will flow again, a hundred fold, if man's hands, and sinews, and heart, can fulfill themselves.



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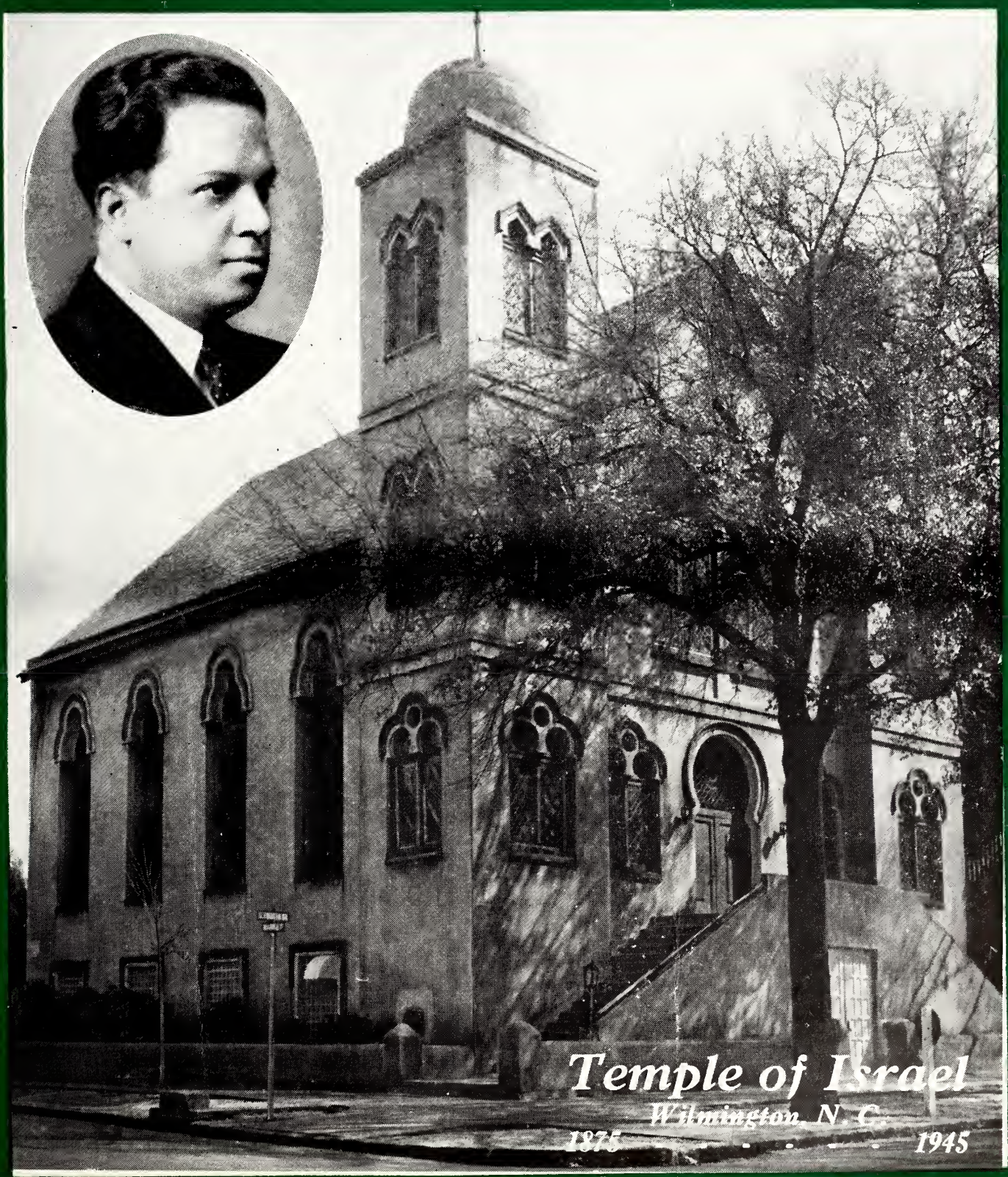
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The American Jewish Times

VOLUME 10

MAY, 1945

NUMBER 9

EDITORIALS

CHESTER A. BROWN, Editor

Faith Restored

Civilized people everywhere, in thrilling to the dramatic end to the war in the European theatre, see more than the destruction of Hitler and Nazism. Most significant of all is the restoration of our faith that right will ultimately triumph over evil.

As the European phase of the conflict is added to the pages of history, every American must gird himself anew to the completion of the task—the subjugation of the Axis partner in the Pacific. Half of the job has been well done. Let's finish it!

We Mourn Our Loss

To say that Jewry lost a good friend in the death of Franklin Delano Roosevelt is merely to emphasize the fact that our late beloved President was a friend of all oppressed peoples. That he included in his close advisers a greater number of Jews than most presidents is more a tribute to the individuals than to Jewry.

Not Jews, not Americans—but civilization everywhere will be immeasurably poorer for his untimely passing.

Felicitations

The Temple of Israel in Wilmington, N. C., this year celebrates the seventieth anniversary of its corner-stone laying. It is indeed unfortunate that the war economy has made it necessary to postpone the celebration that was originally planned, as an event of this importance merits celebration. It is to be hoped that conditions will warrant before too long, a return to the original program of commemoration.

Meanwhile we extend our most sincere felicitations to the officers of the congregation, to Rabbi Mordecai M. Thurman, its spiritual leader, and to its members. As a matter of fact, the entire city of Wilmington is to be congratulated. The Temple has reached its "three-score-and-ten" years in majesty. It can look back on a very definite contribution to its community and to Jewry. May it continue in its glorious career for many more years to come.

A Fitting Memorial

According to advices from Denver, Colo., a new hospital is being planned there to honor the memory of one of the city's martyred residents, Major General Maurice Rose, ruthlessly murdered in cold blood by Nazis as he was about to surrender.

It is only incidental that General Rose was one of the top-ranking Jewish officers in the American Armed Services. Primarily he was a capable front-line general who only recently had been awarded the Distinguished Service Medal and the French Legion of Honor. He had commanded the first U. S. unit to spearhead through northern France into Belgium, to breach the Siegfried Line and to enter Cologne. He was finally forced to surrender south of Paderborn on March 31, and it was actually after he had surrendered that he was mercilessly shot.

This is just another instance of utter violation by the Nazis, not only of Geneva Conventions, but of elementary common decency. Walter Winchell in a recent column tells of the reaction of Lt. General George Patton when he heard of the brutality. "When the Germans cold-bloodedly murdered General Maurice Rose, Patton was strangely silent for a long time. Then he reached slowly into his jacket pocket from which he removed a German-English dictionary . . . And crossed out the word 'mercy.'"

Not Even Clever

We frequently hear of instances where racial discrimination is disguised by some palliative which, while not able to bear the light of close scrutiny, at least leaves room for some doubt. The newest incident at Harvard University, however, did not even have that finesse.

In a contest for a scholarship in Chemistry held at the University the prize was won by a Jewish student. He never received the award, however, as announcement was subsequently made by the University that it had been a part of the understanding accompanying the giving of the scholarship by its donor, that the award should not be made to a Jew.

Of course the University is reprehensible, chiefly because it would accept a gift with those restrictions. But once having done so, why not in consideration of the stipulation, avoid the embarrassment of making it possible for the winner to be disqualified on religious grounds? Surely, Harvard, you can do better than that. The same philosophy that accepted the tainted scholarship should have had little trouble in conniving to bar Jews from the competition. Then a Jew couldn't have won.

That this is not an isolated instance at the University in Cambridge is evidenced by the testimony of Professor Albert Sprague Coolidge. Professor Coolidge was testifying at a hearing of a Massachusetts legislative committee that was considering legislation, similar to that adopted in New York State recently, to outlaw racial discrimination in employment. He stated "We know perfectly well that names ending in 'berg' and 'stein' have to be skipped by the board of selection of students for scholarships."

Boy—page Albert Einstein!

Prayer

By Rabbi Norman N. Shapiro, Congregation B'nai Emunah, Tulsa, Okla.

Chaplains and those in contact with the men in our armed forces have written innumerable accounts of the religious adjustment of our servicemen. Out of these almost endless stories one factor stands out, namely that the tempo of war time conditions has contributed materially to making our men and women prayer conscious. Although some people have questioned the genuineness of foxhole prayer, and have insisted war time religiosity is a product of negative forces, nonetheless it would seem that on the whole, servicemen everywhere have found fixed periods of prayer beneficial and soothing to their war torn souls. The soldier has realized in prayer a means of communion with God and a way of unburdening his troubled heart and mind. Prayer, be it formal in a chapel or private devotion on a battlefield has, in the final analysis given him a feeling of kinship with those who are praying for him and with him at home.

To pray is to be human and natural. There is nothing outmoded or old-fashioned about praying or joining in worship. Only the wouldbe disparagers of prayer and our present day iconoclasts of religious institutions are out of tune with the times. We as Jews are heirs to a rich body of liturgy. In this country the right to worship God is a cardinal principle of democracy. With all these compelling reasons, one is really being derelict in his duties to God, country and fellow man when he fails to join in religious worship regularly. The next time you fail to attend Synagogue services, ask yourselves were you being fair to your boy, relative, or friend in the service, were you honest with God, were you living up to the religious traditions of your people? For our own self-respect and fulfillment, let us go united with our young and our old to the House of the Lord, in worship.

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Correspondents With The Jewish Brigade

By NORMAN LOURIE

Norman Lourie, war correspondent assigned to the Jewish Brigade Group, tells, in his first dispatch, of the Jewish Brigade's evolution from the first days of training in Palestine to its arrival at a clearance camp "somewhere in the Middle East," from where it left for Italy.—THE EDITOR.

I HAVE arrived here with members of the Jewish Brigade who recently left Palestine for further intensive training at the recently established Jewish Brigade Group Depot and Training Center "somewhere in the Middle East." This Depot is to be the clearing house for all recruits prior to their joining the main body of the Brigade.

The process of adaptation to the new environment has been rapid. The quality of the recruits arriving week by week from Palestine is excellent. They are young and keen and the morale is high. Nothing could encourage them more, however, than to know that many hundreds more are on their way from

flag of the Brigade will soon be flying over the Depot H. Q. A mason is busy carving the Brigade emblem onto stone at the entrance of the main building. Apart from training in the strict military sense, the internal Jewish life of the Brigade is gradually taking shape. Hebrew lessons have been organized, for there are cases of men who know no language other than Hungarian or Romanian. Those whose normal home is Palestine realize their responsibility of bringing its atmosphere to their comrades in arms, who hardly know the land to which all hope one day to return.

My first day with the Jewish Brigade was spent at Sarafand, Palestine.



the Yishuv. There is a burning desire to complete the period of training as quickly as possible and to get into action with the main body of the Brigade.

To this end the atmosphere throughout the camp is one of serious purpose and determination to get on with the work in hand. Despite dissimilar backgrounds and great contrasts of past experiences ranging from the horrors of Europe to the free vigorous life of Palestine, a sense of comradeship and common destiny is being forged among the men who are getting together not only as soldiers but as Jews. Letters from home are an important item in the daily routine. But when the mail arrives there are some who get no letters. They have no family in Palestine or anywhere else. Nor did they have the time to make new friends during the short period they were in Palestine. These men are sustained above all by the desire of revenge—direct personal revenge against those who have destroyed all that is dear to them. They look forward to the day when as Jewish fighting men they may enter the town or village from where they once were driven.

Slowly the Jewish Brigade Depot is being given its Jewish character in an external sense. The Blue and White

For me it was the start of a new assignment—to cover the story of the Jewish Brigade Group. For the several hundred men drawn up "on the square" that morning it was the beginning of another day of intensive training.

It was a good sight to see them lined up in the early morning sun. The inspecting officer took me with him. Passing one squad of forty men, he remarked, "for some reason, one or two find it difficult to stand up straight." When I heard that the group included very recently-arrived refugees from concentration camps in Europe, the explanation seemed obvious. But this would change and most of them did stand straight—ex-members of the French Maquis, men who had fought with Tito, a Sephardi from Eritrea and a student of the Hebrew University, who was its outstanding athlete of 1944.

Learning "The Burma Bridge Walk"

After inspection, things began moving. In a series of first-rate exercises classified for mobility, strengthening, endurance and agility and carrying such descriptive titles as "The Tarzan Swing," or "The Burma Bridge Walk," the men were being given that physical foundation essential to the making of

(Please Turn to Page 22)

Our Covenant With America

By RABBI MORDECAI M. THURMAN, Temple of Israel, Wilmington, N. C.

OUR universe is in flames. Mankind is bleeding and in great agony. A foul miasma of wickedness and evil fills the earth, and the bewildered children of men are groping their way stumblingly through the stygian darkness of insensate hate, cynical cruelty, and implacable destruction.

Upon the collapsing stage of the theatre of life we behold the swift-moving and blood-congealing drama of connivance and debauchery, of plunder and treachery, of misery and terror. We see decency torpedoed and truth blacked-out; we see justice strafed and goodness machine-gunned. Religion is in retreat. Life has become for almost the entire world "a moan, a sigh, a sob, a storm, a strife." In the sombre night of our civilization we begin to understand what Tennyson meant when he wrote:

"What are we,
An infant, crying in the night,
An infant crying for the light,
With no language but a cry."

Perhaps never in mankind's recorded history was life so precarious. Only yesterday, it seems, we mortals boasted of our magnificent achievements. We were the "mighty lords of creation." We were convinced that man had finally and forever liberated himself from the taboos and superstitions, traditions and fears that had enslaved his ancestors and dwarfed their mental and spiritual growth. Today, our confidence is gone and we know not what to think. We are children again, afraid of the night, afraid of the impenetrable future.

Fear, humanity's most ancient disease, stalks through the earth and legion is the number of its victims. Elbert Hubbard said that "fear defeats more men than any other thing in the world," and we have learned, to our great sorrow, that he was correct. The fiendish enemies of civilization have employed the strategy of fear and terror to so bewilder, demoralize, disrupt and weaken unsuspecting nations and peoples as to render them wholly defenseless in the face of invasion and conquest. So successful has been the technique of the would-be rulers of the world that there is more real fear in the hearts of human beings today than there has been in the life-time of even the oldest among us.

How can we American Jews continue to live purposefully and intelligently and with dignity in this world? Can we maintain our sanity and morale? Does America have anything to say

This article first appeared in The American Jewish Times of April, 1941. It is being reprinted because many of the views expressed are as timely now as when Rabbi Thurman first expressed them, and it is an excellent tribute to his perspicacity.—THE EDITOR.

as we live through the collapse of conscience?

America has asked so little of its children and has given so much. This beloved nation for which "God sifted three continents" is waking from the coma of indifference and self-satisfaction and is girding itself mightily for whatever emergency may arise. Loyalty to America demands that all of us, irrespective of race, color, or creed, unite to promote and energize this program of national defense. Genuine Americans, conscious of their abundant blessings and high responsibilities, are doing just that in their various ways. And they are, thereby, helping all Americans to resist the poisonous germs of fear, compromise, and defeatism.

But it is not enough that these United States be ringed with steel and iron. Our Ship of State must be conveyed by Religion and the things of the spirit. Loyalty to America demands that Christians become more Christ-like and that Jews become more self-respecting and self-affirming in their faith. If I understand and interpret the spirit of America correctly, I hear it saying: "These are challenging days and I need heroic and daring men not only on the blood-soaked battlefields, but also in the churches and synagogues and cathedrals. I need monarchs of the mind, and nobles of the spirit, and aristocrats of character in the homes of this land. I need men, women, and

children who are dedicated to the preservation of the eternal verities."

America has a right to demand of every Jew in this critical hour that he be an "American of the Jewish persuasion," and not of the "Jewish aversion." An American Jew who hates himself because he is Jewish is capable of contributing very little that is enduring either to America or to the Jewish community. Self-hatred is the symptom of a diseased mind, and America can ill afford such minds at the present time. Even as America stands in need of healthy bodies, so it requires robust minds.

Too many American Jews are satisfied with the accident of Jewish birth and the prospect of Jewish burial without filling the interim with an expression of Jewish worship, study, activity, idealism. The brilliant Jewish philosopher and psychologist, Horace M. Kallen, wrote in the forward to his thought-provoking book, "Judaism At Bay": "For Judaism has been alienated from the Jewish people. Its upkeep is today the concern of a class above a certain income level rather than of the masses, and by and large this class is concerned only to the point of supplying the cost of the plant and of the 'spiritual leader' through whose professional expertness they may discharge their religious obligations. As I observed long ago, they practice their Judaism by proxy . . ."



Soldiers' Lounge, Temple of Israel, Wilmington, N. C.

The above was written in 1932. It is, nonetheless, applicable to the great majority of Jews in 1941. [And in 1945—Editor.] The average Jew is a minimum Jew upon whom Judaism has been bestowed. He is too preoccupied with the so-called necessities of life to think seriously of enriching Judaism by his own spiritual experience. A minimum of Jewishness at the expenditure of an almost irreducible minimum of effort suffices. For such an one Judaism is not a "way of life," but a way of convenience, or more correctly, perhaps, a way of inconvenience. Life has its price and it is not cheap. And America looks to its Jewish citizens to pay the price for the honor and privilege of being of the Jewish faith in a land of peace, security, liberty, and human decency, by steeping themselves in Jewish literature, philosophy, poetry, art, and music; by affiliating themselves with the majestic symbol of strength, dignity, and self-respect—the Synagogue; by possessing, and not simply, inheriting Judaism. The spirit of America knows that Jews with Judaism are more intelligent Americans.

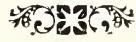
According to a Chassidic story a man expressed the wish in the presence of a rabbi to die like a good Jew. The rabbi, commenting upon the wish, said: "Such a wish is wrong. Desire rather that you may live like a good Jew, and it will follow as a consequence that you will die like a good Jew."

A "good" Jew is one to whom nothing Jewish is alien. He does not "talk Judaism"—he lives it. He is vitally and actively interested in the totality of Jewish life. He integrates historic Judaism with Americanism. He is a maximum Jew. And only as maximum Jews can we continue to live nobly and meaningfully in this blessed land. Only as maximum Jews can we successfully fortify our own inner worlds and unite with others to preserve America as the unconquerable palladium of democracy, righteousness, love, and brotherhood. It is becoming increasingly clear that this "land of the free" is expecting from its inhabitants the maximum in effort, in cooperation, in intelligence and in loyalty, and we dare not fail it.

This must be our covenant with America. Let us enthusiastically and joyously perform the tasks at hand so that whatever service we may be called upon to render may become a "labor of love." Indeed, let us Jews learn to love God, America, and Judaism with "all our hearts, with all our souls, and with all our might." And may our covenant with America become a "b'rith olom," an "everlasting covenant."

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First Interview With Survivors of Warsaw

The Red Army Captain, Efim Gekhman, author of the following dispatch written within the ruins of the Warsaw ghetto, will be remembered for his earlier report from Riga, which revealed the murder of historian Simon Dubnow by the Nazis in that city.—THE EDITOR.

QUEN Soviet officers and soldiers, accustomed to scenes of destruction left by the Nazis, were amazed by the ruins in this huge city, one of the handsomest capitals in the world. Great heaps of rubble and bricks blocked nearly all streets. Actually there are no streets left. Our men had to clear trails through the ruins, and we were able to walk where there had been tall houses and churches. The Germans here outdid themselves. The ruins of Warsaw may well be compared to those of Stalingrad.

Ghetto Wall Intact

Only a single structure had remained intact—the wall about the ghetto. This wasn't an accident. The Germans deliberately left this somber relic of their domination. For an entire year, a Berlin firm derived its building materials from Warsaw's ruins. Six thousand Jews herded to Warsaw from Hungary had dismantled the buildings and sorted and loaded bricks. The work in the former ghetto had been particularly intensive, and the ghetto wall was most inconvenient. Its narrow gate had scarcely permitted the passage of loaded trucks. But the Germans wouldn't remove the wall. Looking at the high brick barrier crested with broken glass and jagged scraps of metal, one catches a glimpse of the German visage, the visage of a hangman and a coward, and can almost hear his frightened and yet jeering voice: "Yes, you have beaten us, but we have razed Warsaw to the ground. You are driving us away, but we had a good time here. Behind this wall we tormented to death five hundred thousand people. Here we organized regular orgies of bloodshed. We are retreating, but we are leaving you this wall of terror."

Passing through the narrow gates of the ghetto wall, we emerged on a huge empty space.

"What is the name of this square," we asked a Polish soldier?

"It has no name, this isn't a square. Here there were fine houses and busy streets."

"We Were Preserved to Tell the World"

We passed on through the ruins. Not a soul could we find anywhere. We should have liked to ask where the heroes of the Warsaw ghetto fought behind their barricades. Amid the ruins only the building of the barracks was relatively whole. Coming closer we discovered four people. They had almost escaped our notice amid the rubble. We were astonished by the pallor of the youngest, a youth. He evidently had not been in the fresh air and sunlight for a long time. All four wore ragged coats.

"What sort of building is this?" we asked.

"Long ago this was a barracks and later the headquarters of administration of the Warsaw Ghetto. Perhaps you, Soviet officers, don't know what a ghetto is?"

"We do. Did you live in the ghetto? Can you tell us how it was destroyed?"

"We have been waiting to tell someone about it for a long time. Hundreds of thousands of Warsaw Jews were tormented and slaughtered here. Sometimes it seems to me that we were preserved especially to tell the world about it."

We introduced ourselves. The pale youth was Agon Menzhitsky, a worker of a stocking factory in Lodz; the man at his side was his brother, Yakov Menzhitsky; the third one, too, was from Lodz—Abram Klinger, a cobbler, in a torn, padded jacket, and the fourth man was a Warsaw native—Isai Rogozhis.

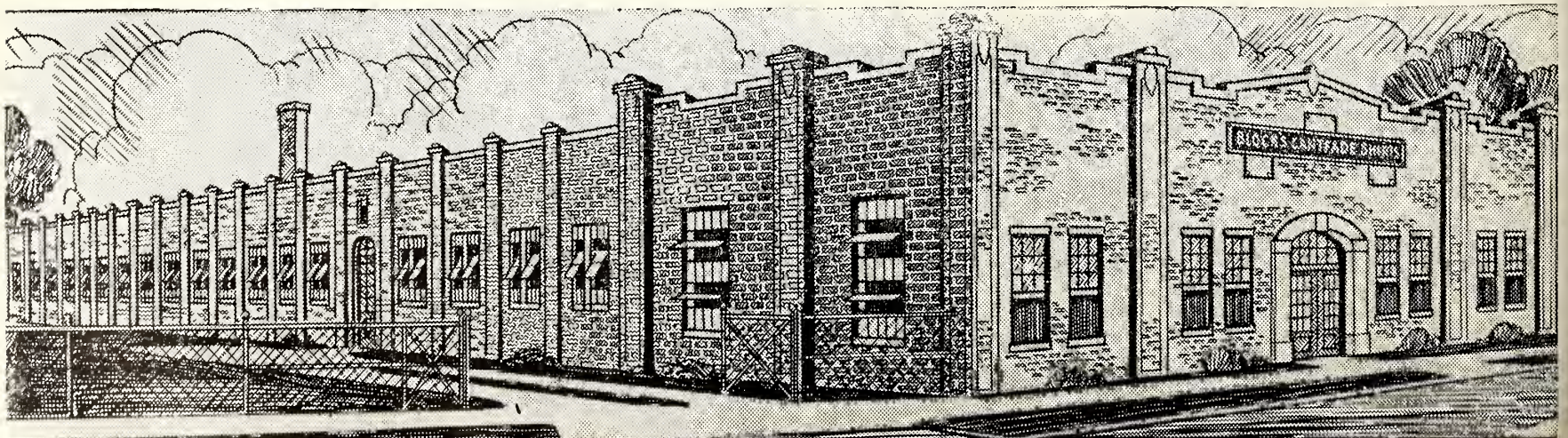
Fugitives From Hell to Hell

"What has brought you to Warsaw?" we asked the brothers. "Did you think that this hell was better than the one in Lodz?"

"Yes, we thought things would be a trifle better here because Lodz had become part of the 'Reich,' while Warsaw belonged to the General Governorship. We knew, of course, that the Germans were brutes everywhere, not only in their 'Reich,' but we tried to

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Wilmington May Well Be Proud of its Jewish Community

THE history of the Jewish community in Wilmington, N. C., like that of most Jewish communities, is largely the story of its religious groups and organizations.

The history of the Jews in Wilmington begins in the 1800's; before the Revolution there were few Jews who migrated to America and most of those who came went either to Rhode Island, New York or the New England States. Few of them came South. After 1800, however, the influx was rather large—and from the Revolution to the present they have—in Wilmington—an honorable record of loyal citizenship and patriotic service.

The month of November, 1872, witnessed the organization of the first

and under the inspiration of his address and the chairmanship of Mr. Solomon Baer, an organization was effected, and committees were named to solicit members and subscriptions and to select a suitable location for a synagogue. As membership in the Jewish Congregations was confined to men, the women, anxious to aid in the good work, organized an auxiliary association under the name of the Ladies Concordia Society. "To promote the cause of Judaism, and to aid by its funds the maintenance of a temple of worship in our midst." This they are still doing. The wording of this resolution probably suggested to the men the name of the congregation, Mishkan Yisrael—Temple of Israel.



An Enjoyable Evening at the Lounge

regular Jewish congregation in North Carolina, and at that time was inaugurated the movement which resulted in the erection in Wilmington of the first Jewish house of worship in the State of North Carolina.

That our Jewish citizens here in Wilmington held religious services in the city prior to that time we are assured by the oldest inhabitants; but this was done occasionally only, although late in the sixties there was a quasi-congregational organization under the spiritual leadership of Rev. E. M. Myers. He conducted services when a ritual quorum—ten adult males—attended, in an old building on South Front Street, formerly a Presbyterian Chapel. The earliest permanent organization, however, dates from November, 1872, and its birthplace was the hospitable home of the late Abraham Weill, at the northeast corner of Front and Mulberry (now Grace) Streets.

In November, 1872, Dr. Marcus Jastrow, of Philadelphia, addressed a general meeting of the Jewish people of Wilmington in the city court room,

Together the men and women worked zealously with the desired aim in view. Eventually they secured the lot on the southeast corner of Fourth and Market Streets, just across from St. James' Cemetery, which shelters the ashes of the builders of Wilmington and where also is the grave of Samuel Adams and Cornelius Harnett. The building of the \$20,000 edifice was awarded to the Abbottsburg Building Company. The plans were drawn in Philadelphia and altered and amended by our townsman, James Walker. Captain R. S. Radcliffe was engaged to superintend the work. Ground was broken in March, 1875, and on the 15th day of June the cornerstone was laid. The Rev. Dr. Jastrow whose exhortations had given the first impetus to the congregation was present to bless the work; Hon. Alfred Moore Waddell, in a very splendid oration, delivered the greetings of the City of Wilmington and of the Masonic Order under whose auspices the cornerstone was laid. With a beautiful benediction the rabbi closed the ceremonies which (Please Turn to Page 10)



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IN 1934, a group of Romanian and Bessarabian Chalutzim, mostly students, migrated to Palestine and founded the Kibbutz "Avuka" (Hebrew for torch). It was to be a torch for their comrades in Europe to follow.

Last December a group of thirty Romanian refugees, rescued from the Nazi cauldron, arrived ragged and footsore at "Avuka" in the Valley of Beisan, which will be their future home. Sewn in the lining of one of the refugee's pocket, was the Gordonia flag they had smuggled across frontiers, a symbol that the bonds between the Diaspora and the Homeland are indissoluble. We saw these new arrivals in working clothes, diligently making beds and mattresses for another group of refugees, from Bulgaria this time, who are scheduled to arrive in Avuka. So here, as elsewhere in the Palestinian countryside today, the word "Avuka" is fraught with new meaning as the torch of hope and of a new life is passed from hand to hand. Refugees who arrived in the country yesterday are working today to receive refugees who will come tomorrow.

Those coming to Avuka, as those coming to the other new settlements, find a home and a flourishing farm, although conditions are still primitive. The settlers have cattle which yield about 55,000 litres of milk a year; a chicken-run giving 112,000 eggs a year; 150 head of sheep; fields devoted to fodder, grain and vegetables (their grapes and vegetables as in other Beisan settlements ripen early owing to the hot climate, and are first in the market); the largest pomegranate grove in the country; groves of olive, date and fig trees; experimental groves of pears, apples, plums and sub-tropical fruits; 6,000 eucalyptus trees (which they hope soon to expand to 10,000).

In the children's house are 40 children, up to the age of 8 years. Anti-malarial work has reduced incidence of the disease by two-thirds in the past two years.

There is an arresting story of patience, courage and determination behind the beautiful pomegranate grove and the friendly lawns which cheer the eye of the soul-weary refugee coming to Avuka. The story begins in Pardess Hanna which was the first stopping place of the pioneers in 1934. Here, for almost seven years, they "camped" temporarily while awaiting their turn for a grant of land from the Jewish National Fund for permanent settlement. There were difficult times when they were obliged to do any kind of work that would yield a few piastres to the communal budget, such as digging tree roots for charcoal. They took part in cleaning up the treacherous Kabara swamps in the nearby Hedera district. They had been able to purchase heavy farm machines (a tractor and "combine"). With them they worked other people's land for pay, always dreaming of the day when this machinery would turn over the clods of their own settlement.

That day came on July 24, 1941. They were to migrate to their own tract of Keren Kayemeth land in Beisan. Located 240 metres below sea level in malarial swamps and surrounded by Arab villages and Bedouin encampments, this is one of the most difficult and dangerous spots for settlement. A few of their members lost heart and dropped out. Undaunted, the others continued, joining up with a group of Youth Aliya graduates who had come from Poland and Austria and been trained in Daganian, Geva and Ben Shemen. It was a stirring experience to pitch the first tents for a

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From New Caledonia



With the above photograph, Chaplain Samuel M. Chomsky, Chicago (center), acknowledges to the National Jewish Welfare Board receipt of the Torah he holds. The Torah was donated by Mr. and Mrs. William Gross, New York, whose son, Lou Gross, is shown at the right. Corporal David Kaplan, Springfield, Mass., stands at the left.

Marriage Is Their Business

By WILLIAM B. SAPHIRE

An amusing, and perhaps even instructive, article by William B. Saphire, who visited marriage brokers on a reportorial assignment, not on a personal quest.—THE EDITOR.

MARRIAGES are pre-arranged in Heaven, the Talmud says, but quite often prospective bride and groom must be brought together by earthly means before the Heavenly plan can be fulfilled. In New York City there are a dozen or more offices of professional shadchens (marriage brokers) busily paving the road to marital bliss for thousands of bachelors, old maids, widows, widowers, divorcees, shy young things, homely-Hercuels and plain-Jennies who are unable to procure a mate on their own initiative. Marriage brokerage is one business which enjoys a boom in war-time or peace.

New York's marriage mart is centered in the crowded Times Square district. Some agencies have branches in Brooklyn and the Bronx. The offices, mostly in the older mid-town buildings, are tiny cubicles, some with transoms opening on air-shafts, instead of windows. Rental is high and marriage brokers like to keep overhead expenses as low as possible. Moreover, a small dim office can help the business. When a shy couple come to meet for the first time in the shadchen's office "it's so small that no matter how bashful they are, they've got to sit close together," one master matchmaker said. The dimness is also good. "Even a homely

face can look exotic if the shadows are just right."

Some of the offices are decorated with cupid-like cherubs, which in this modern age draw a laugh from customers. One broker displays a framed composite photograph of all the smiling couples who have found "true love" through him. One office exhibits Varga "pin-up" girls on a large calendar. Another is hung with rotograveur portraits of President Roosevelt, General Eisenhower and General MacArthur. It also provides the latest war maps. "Sometimes a newly-met couple finds it easier to start their courtship with a discussion of current events," the proprietor explained.

One small office, off Times Square, was bare save for a few hard chairs. Here a lone process server kept an all-day, and probably all-night vigil. The boss was away indefinitely, the elevator man insisted.

Marriage brokers advertise chiefly in the Yiddish press. To entice hesitant clients, they call themselves "social services" or "friendship clubs." They put out circulars with such testimonials as: "Can you get me a man like you got for my daughter? They are so happy." Some marriage brokers employ slogans like, "Come to Bliker, get Married Quicker," or "Visit Fried, Wed With Speed." With a few exceptions, marriage bureaus are run by men, but many operate under feminine trade names such as Eva's, Molly's or Bertha's.

Initial Steps to a Marital Match

Marriage brokers combine shrewd business methods with sympathetic understanding. Their customers range from sixteen-year-old girls to sixty-year-old widowers. They must be able to size up, at a glance, a client's personality, background and financial status. Many an anxious client seeks to misrepresent his or her qualifications. The broker must be wary lest the customer's object is not really matrimony, but just a lark, or a possible swindle.

Patrons of marriage bureaus are usually sensitive people, non-aggressive, and unable for physical or psychological reasons, to impress the opposite sex. Most of them come from Greater New York and New Jersey, though some marriage bureaus have clients from as far off as Houston, Texas and San Francisco.

Very often a mother is fearful that her Malkele, now full-grown and still without a beau, is doomed to spinsterhood. She consults a marriage broker without the girl's knowledge. Arrangements are made in the office. The mother interviews potential son-in-laws recommended by the shadchen. When she finds a suitable match, mother, prospectee and agent go into a huddle to figure out how to bring daughter and mate together without letting the girl know it was a put up job. Usually

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(Continued from Page 7)

were participated in by representatives of several churches.

In February, 1876, the congregation, looking forward to the early completion of the building called Rabbi Samuel Mendelsohn to assume the rabbinate. Rabbi Mendelsohn came to Wilmington, February 29, 1876, and served until the time of his death in 1922. He organized Sabbath-School classes, inaugurated regular Sabbath (Saturday) services, both of which were housed in the basement of the building, and otherwise aided in arousing a spirit of congregational life among his parishioners.

Connected with the congregation is a Hebrew Relief Association whose object is to prevent a Jewish brother, resident or transient, from becoming a burden on the community; and we are assured that throughout the year of the existence of the Associated Charities—a Wilmington Organization—only one Jewish applicant has received aid from that beneficent source.

On the 21st day of February the beautiful and commodious edifice of the Front Street Methodist Episcopal Church went down in ashes in a conflagration that destroyed an appalling number of buildings and the congregation became homeless. The morning of February 23rd, however, brought relief to that congregation in the form of a cordial invitation from the rabbi and directors of the Temple, offering to their grieving friends the use of that sacred edifice for any and all occasions that require a church, and in general, to make the Temple their religious home. The invitation was gratefully accepted, and for a little over two years the Methodist Episcopal congregation worshipped there regularly, and the Young Men's Christian Association of that church met there. During that time there never was a conflict of hours of service between the owners of the building and their guests.

Officers in 1876: Solomon Baer, President; Abraham Weill, Vice-President; Nathaniel Jacobi, Treasurer; Jacob I. Macks, Secretary. Directors: M. M. Katz, N. Greenwalde, F. Rheinstejn, H. Marcus and H. Brunhied.

Following the demise in 1922 of Dr. Mendelsohn, beloved Rabbi of the Temple, Harvey Wessel accepted the call but stayed only a year. After that came Rabbi Fred Rypins who spent quite some time here and organized the congregation into a well knit unit. He mixed well with the other ministers and townfolk and was well-known and well-liked. He accepted a call to Greensboro and Rabbi Benjamin Kelson came to take his place. The present incumbent is a young man, full of vigor and energy, full of organizational ideas and a good mixer with the rest of the community, Mordecai M. Thurman.

Rabbi Thurman has done much to weld the Temple of Israel to the rest of the community following the line of Dr. Mendelsohn in making the Temple an outstanding organization in the community.

Ever since Wilmington became a defense area the members of the Concordia Society have served as hostesses

at luncheons provided for the servicemen and women attending the Sunday morning services in the temple designed primarily for army personnel. An integral part of these services, conducted by Rabbi Thurman, is an open forum discussion of moot Jewish and general questions of the day.

The following have served as president of the society: Mesdames Nathaniel Jacobi, A. Liebman, Marcus Jacobi, S. A. Schloss, S. Solomon, J. M. Solky, H. Bluethenthal, J. Solomon, A. Sternberger, N. Jacobi, Louis Goodman, Nathan Block, Louis Shrier, Max Warshauer, I. W. Solomon. The present incumbent is Mrs. William Goldberg.

Since its organization the Temple of Israel has had only nine presidents. They are as follows: Solomon Bear, Ben Solomon, Marcus Jacobi, Herbert Bluethenthal, Harry Solomon, Nathan Jacobi, David Jacobi, and Monroe Shrier. Mr. Herbert Bluethenthal is again serving the congregation as president.

In October, 1943, the Men's Club of the Temple of Israel was organized, the first men's club in the history of the temple. On March 8, 1944, it affiliated with the National Federation of Temple Brotherhoods. Its officers are: Harry Solomon, president; David Jacobi, vice-president; Henry Sternberger, secretary; and Joseph Freedland, treasurer.

Due to the efforts and enthusiasm of the members of the club, the vestry rooms of the temple have been renovated and the Temple can now boast of one of the finest assembly halls in this part of the country. For the duration it will serve as a meeting place for the servicemen and women stationed in and around Wilmington.

The club has undertaken two significant projects—the publication of a monthly Temple Bulletin, and the sponsorship of an annual Institute on Judaism to which the ministers, social workers, teachers and interested laymen and women of Wilmington will be invited and which will be conducted by a distinguished member of the American rabbinate.

In 1939 the children of the Temple Religious School organized a Junior Congregation with Albert David Warshauer as its first president. He was followed by Blanche Jacobi. The present incumbent is Evelyn Goldberg.

The Junior Congregation has sponsored a number of Sabbath eve services, peace and patriotic services with Christian boys and girls as special guests. Through its Sunshine Fund the Junior Congregation has contributed to many worthy local and national Jewish and non-seccarian philanthropic institutions and causes. At the closing exercises of the Religious School in 1943 the Junior Congregation presented a check to the Temple of Israel. It is the hope of the group to continue this practice every year.

The men and women of the Temple of Israel are prominently identified with the civic life of the community. The Army Air Base (Bluethenthal Field) was named in honor of Arthur Bluethenthal, the first Wilmington man to be killed in World War I. Every



Congregation B'nai Israel, Wilmington, N. C.

single boy of draft age participated in World War I. This is true also of the present conflict.

Wilmington has a B'nai B'rith lodge (Marcus W. Jacobi Lodge) with Ben-

jamin Kingoff, president; the Herzl Zionist Society, Ben May, president; and the Hadassah Organization, Mrs. Benjamin Kingoff, president.

Wilmington's Orthodox congregation, B'nai Israel, situated at 313 Walnut Street since 1914, was organized in the 1860's to accommodate the influx of Jews from the eastern European countries who came to this country in great numbers in those years. The congregation is cooperating extensively with the Jewish Welfare Board in its work with men and women in the armed services. A new kitchen has recently been installed in the vestry rooms of the congregation, where "gefilte fish" and other "haimishe" meals are served to those who prefer Kosher eating.

Present president of the Congregation is Ben May. Mrs. J. Abel is president of the Ladies' Benevolent Society.

The only history of any people that can truthfully be written and exemplified is through the church of that people. We have tried to show the place that the Temple of Israel and Congregation B'nai Israel have played in this stronghold and cradle of Americanism and Democracy.

Our acceptance here as Jews and as a people—Americans—marks a step forward in Jewish history. Today we find Wilmington populated with an active Jewish community—taking part in all civic ventures, working with their own church, working with organizations for the communal benefit of the entire city. That many of our people have settled here, made their homes here, and set up their businesses here is proof that Wilmington is really a true American city and actually the "garden spot of North Carolina."

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WARSAW SURVIVORS

(Continued from Page 6)

keep hoping that we would survive. You can see for yourself what happened. Of all Lodz people who came to Warsaw, we seem to be the only survivors."

We listened to the tragic story of the annihilation of 500,000 people in the Warsaw ghetto, about the hundreds of trains that left this place for the Tremblinka "death factory," about the bitter fight of the Jewish insurgents against the Germans on their tanks. Then each of the four told his own story, how he managed to survive throughout the five terrible years when tens of thousands were perishing daily.

Resurrection

"In 1942," related Isai Rogozhin, "I was shipped to Tremblinka and I was sure that it was all over with me. No one ever returned from that place. But in Tremblinka five hundred men were sorted out and sent to Majdanek. On the way I managed to break out of the box car and hid in the woods for a long time and finally returned to Warsaw.

"I participated in the Warsaw ghetto uprising, and when it was suppressed I managed to hide in a cellar. On the fifth day (after quelling the insurrection) the Germans began to dynamite and fire the houses in the ghetto. They set fire to the house under which I was hiding. The walls collapsed and buried me in the cellar. I was trapped in the place for eight days, but managed to dig myself free with my bare hands. Later I obtained a Polish passport and lived in the city for about a year, twice I was recognized by police and detectives, but escaped both times.

"In August, 1944, after the Warsaw uprising provoked by the London emigre Government, the mass shooting of the population began. The city was jammed with German soldiers, but I stayed under cover for several months. Today I walked the streets for the first time. The four of us have come here to honor those who perished, arms in hand, in 1943. They were burned in the yard of this building."

Pit Holds Ash Remains of 35,000

We entered the yard of the Judenrat. The place was littered with charred timbers and rails warped by high temperature. At one end there was a huge pit filled to the brim with grey-white ashes.

"That is all that has remained of the last 35,000 Warsaw Jews," said Abram Klinger. "Great pyres of the dead burned here for days. When the Germans lacked transport, they herded the Jews into this place, bringing them in here in parties of two hundred to three hundred, shooting them in that corner and then flinging them onto the fires. I, too, was brought here, and was compelled to help hurl into the fire the corpses of my comrades. Next day another man was to have burned my body. But I escaped."

Each of us took up a handful of ashes. In mine there were two charred bones. Around the burnt out building of the Judenrat, as far as the eye could see, there were hills of shattered brick. It seemed impossible that anyone could have survived in that wilderness. Isai

Rogozhin believed that in Warsaw only two hundred of 500,000 Jews survived.

Survivors Retain Dry Humor

"I'm thinking of those who were undercover from the start," he said. "Many didn't look particularly Jewish, knew the Polish language well and managed to acquire passports and live in the semi-legality of 'bunker folk.' Very few can have survived."

"What do you mean by 'bunker' folk?"

"One can see that you are a man from a different world. Jewish philologists will some day note that during the past five years our (Yiddish) language gained a new word. They'll enter it in dictionaries. (A bunker is a secret room, pit or hole in the wall—the editor.) Perhaps you never heard of bunkers?"

"I heard of them in Riga."

"Riga?" he said deprecatingly. "I'm not casting aspersions on the talents of my colleagues in Riga, but you must admit that we had more time to develop the technique. The Germans reached us far sooner, more than five years ago."

I couldn't help but wonder at the fact that these people who endured so much still retained their dry humor. What grand forces there must be in our people if its sons are still capable of jesting after such horrors. So insistent were they that we should inspect the bunker in which two of them had been living for two years, and the other two for several months, that we (Please Turn to Page 42)

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The Decamouflaged Airdrome

By **BORIS LASKIN**
Soviet Journalist

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IT WAS in the Crimea. I stood at the mountain crossroad and impatiently awaited the aviation regimental commander with whom I was to go to the airdrome.

Troops passed in an unending chain along the road. Trucks roared along and artillery rattled by and motorcycles and staff cars flew past. A moist-laden spring wind blew from the sea and everything was filled with the march movement and the lure of the clash: The Germans and Rumanians were hastily retreating to Sevastopol.

I followed the flow of machines with my eyes and suddenly my attention was attracted by a small green limousine covered by a camouflage net. The limousine came to a sharp halt and its tires screeched and stopped several feet away from me.

The officer with epaulets of a senior lieutenant stepped from the limousine. Glancing at the rear wheels the officer said crisply: "Tube puncture."

His figure seemed strangely familiar. I walked up to him. Yes, it was Misha Runyantsev, my comrade of University days. "The quiet one," we used to call him. He was born to be a theorist and bookish scholar. Even the rattling of newspapers in the academic library used to bother him. When he delivered reports in his delicate voice we all used to wonder whether he could hear himself speaking.

"Hello, Misha," I said.

He turned, peered attentively and, smiling, approached me without haste. "Oh," he said. "This is quite a surprise."

We shook hands and clapped each



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other on the back and sat down alongside a hayrick to talk.

"Well, quiet one," I said, "tell me all about yourself."

"Wait," he said. "How long since you left Moscow?"

"One month."

"Fine. Then you will tell me about everything first."

He asked about things in Moscow, about the University comrades, about friends, about all the things he had parted from almost three years ago. Then cautiously, as if it did not matter to him, and trying to be nonchalant, he asked about a girl.

"Yes, I saw her," I said. "I saw her in Moscow in the Bolshoi Theatre Square. She was hurrying to her theatre studio."

"Fine, that's fine," he said, thoughtfully.

"Seems to me she is in love with you," I said. "She said you often write."

(Please Turn to Page 33)

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The First Anti-Fascist

By **BERNARD POSTAL**

National Director of Information, B'nai B'rith

Some little known facts proving that George Washington is entitled to be called the first anti-Fascist because in his day he fought political tyranny and opposed the destruction of civil and religious liberties are disclosed in this article by Mr. Postal.—THE EDITOR.

THE term dictator as we use it in contemporary political parlance was unknown in the days of George Washington. Nor had anyone in the latter part of the 19th century yet described an authoritarian form of government as a Fascist state. Yet, the record shows that in his own time Washington was not only first in war and first in peace, but also the first American anti-Fascist, if by anti-Fascist we mean one who opposes political tyranny, resists the destruction of civil and religious liberties and protects the humane rights of all.

At the close of the Revolution and during the interim between peace and the adoption of the Constitution, the United States was slowly drifting toward political and economic chaos. The Articles of Confederation, under which the new republic had taken its first steps toward nationhood, had failed. The thirteen states were making their own laws and defying the national government. Taxes remained uncollected, trade stagnated, governmental authority was ignored and the people were beginning to grumble. The army, still not completely demobilized, was demanding its back pay and making ugly threats. While statesmen fumbled and hesitated to act, unprincipled careerists and clever opportunists were stirring up dissension and threatening the new-found liberties of the United States. The moment was ripe for a dictator. And an attempt was made to set up a dictatorship with Washington as the strong man on a horse, but it was Washington who frustrated this plot.

In May, 1782, a certain Colonel Lewis Nicola wrote to Washington suggesting that since past experience "must have shown to all, and to military men in particular, the weakness of republics" the time had come when the United States ought to adopt some form of "strong government" under the leadership of a "proper head." To this bid Colonel Nicola appended an invitation to Washington to accept what amounted to dictatorial powers, and even the title of king. Washington's reply to this offer to make him dictator was a blazing rebuke, full of scorn and anger, that left no room for doubt as to where he stood.

"No occasion in the course of the war has given me more painful sensations than your information of there being such ideas existing in the army as you have expressed and I must view (them) with abhorrence and reprehend with severity," Washington wrote to Nicola. "I am at a loss to conceive what part of my conduct could have given encouragement to an address which to me seems big with the greatest mischiefs that could befall any country . . . Let me conjure you . . . if you have any regard for your country, concern for yourself or posterity,

or respect for me, to banish these thoughts from mind and never communicate, as from yourself or anyone else, a sentiment of the like nature." Many of our modern would-be dictators would do well to read and ponder these words for they show how deeply stirred Washington was by a threat to constitutional republicanism and how vigorously he opposed any movement that would destroy American liberties.

Less than a year later Washington again scotched a scheme for a military coup d'etat in which the army would "turn their arms upon the country," "surprise the people into greater happiness, without giving them an opportunity to view it or reject it," and "turn Congress out of doors." In the winter of 1783, while the main part of the army was encamped at Newburgh, New York, awaiting the treaty of peace and expecting to be paid off and demobilized, army leaders had drafted an appeal to Congress for their money. When Congress delayed in answering, mutterings of dissension began to be heard among the troops. Many of the most prominent statesmen nursed this dissension and gave it encouragement. Finally, in March, 1783, the plot came into the open with the first anonymous address to the officers at Newburgh.

In brilliant language, the address, replete with trenchant phrases that have been mouthed by twentieth century dictators, said: "If this is your treatment while the swords you wear are necessary for the defense of America, what have you to expect from peace, when your voice shall sink and your strength dissipate by division; when those very swords, the instruments and companions of your glory,

(Please Turn to Page 18)

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A Voice from the Grave

By RABBI MILTON STEINBERG

HAYYIM RABINOWITZ, quondam textile jobber of Loz, Poland, now reposing in the cemetery of an interment camp in the south of Italy, speaks:

"I will not go back. I will not have my children go back. From the grave, I refuse to permit it.

"Is it not enough—that which we have endured since long before Hitler's time—the years of humiliation and persecution? Who shall assure me that the old anti-semitic is now a new man, especially in view of the expert instruction he has received at German hands? Besides, what is there to go back to? My synagogue is in ruins; the graves of my fathers have been obliterated; my friends are dead. And as for my business, a Pole purchased it from the Germans who took it from me. He acted in good faith, he paid hard money for it. He will not surrender it without a fight. And if palaces and treasures, and an Eden of ease awaited me, I would still not go back. The simple truth is: I cannot. What am I? Is my heart of flint, my flesh of bronze, that I should willingly walk again along the street where under the open heavens my daughter was first violated and then butchered?

"Those of my children who survive have the right to peace and dignity. They will not go back.

"Then where will they go? Just before I was taken ill, an American reporter went through our camp asking this question. Almost to the last person others answered him as did I.

"'We are going,' we said, 'to Palestine.'

"Why Palestine?" he asked.

"Why Palestine!"

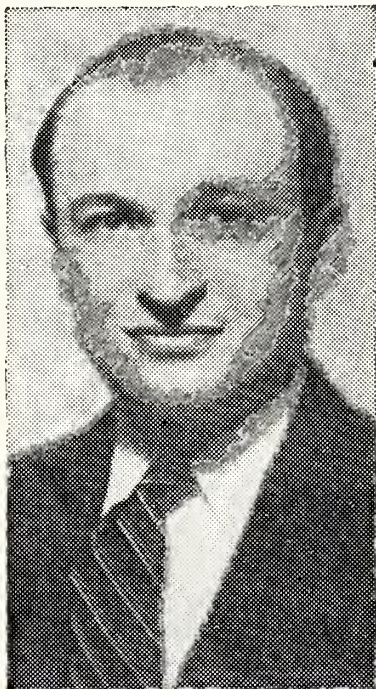
"When he put this question to me, I could have answered: And where else, pray? Will America take us, or Britain, or the Argentine, or Australia? In all the years since the Evian Conference has a place been found for us, the homeless Jews of the world? Were

we welcome anywhere, even in the hellholes of the earth?

"But I did not answer so. He would have thought that we are going to Palestine only because we can go nowhere else. The truth is there is nowhere else we wish to go.

"Palestine is in our Scripture, in our religions faith, in our ancestral rituals, in our souls.

"To Palestine we go of right, not by sufferance. It is the homeland established by international covenant, for



RABBI MILTON STEINBERG

the outcast of our people. There we belong. There, at long last, we cease to be a 'problem.'

"In Palestine our brothers plead, move heaven and earth, for our admission. They want us. To be wanted—what a novel experience that is for us.

"In Palestine they have had long experience with immigration and pioneering. They are ready to receive us now, at once, in the moment of our deepest need and in vast numbers. Can that be said of any other land?

"In Palestine my children will be remade. The evil spell of the Ghetto will be broken. They shall not become automatically merchants as I became one. They will be, if they so prefer, farmers, mechanics, fishermen, diggers of ditches, and hewers of wood.

"In Palestine the age-old dreams of social justice, seen by our prophets and sages, are being embodied in a new, clean society. My children, if they so elect, can join the collectives and co-operatives. So they will live more nobly themselves and contribute to human welfare everywhere.

"In Palestine, Judaism and Jewish culture are being reborn. There the Hebrew tongue is young once more, Jewish song fresh, the Jewish spirit regenerated. There my children will be saved not only in body but also in

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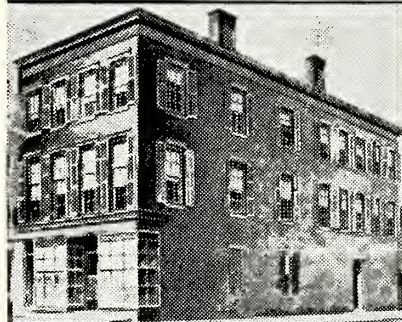
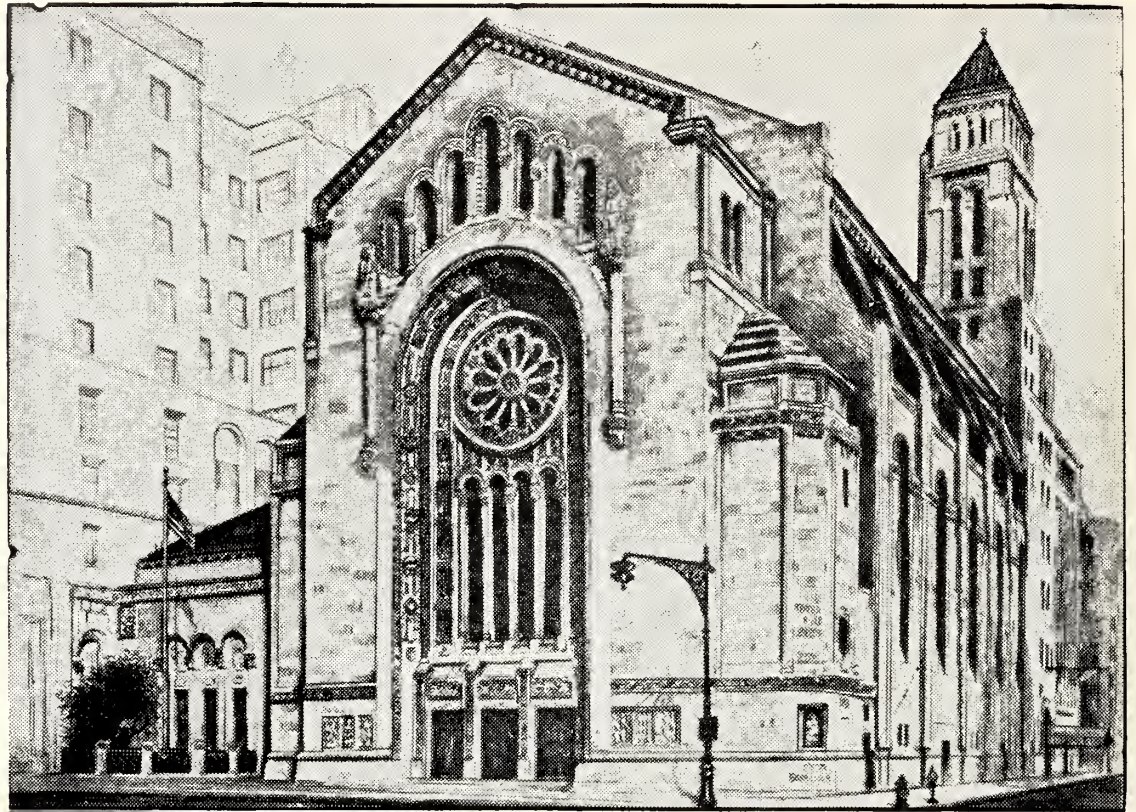
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DURING THE PASSOVER SEASON Congregation Emanu-El climaxed a year of activities celebrating the one hundredth anniversary since its founding. From humble beginnings in a dwelling place on the lower East Side of New York City, it now occupies its present position in the religious life of America, thanks to the devotion of its rabbis and lay-leaders.

Above: The present house of worship of Congregation Emanu-El on Fifth Avenue at East Sixty-fifth Street.

Left: First place of worship in a dwelling place at Grand and Clinton Streets.

Left to right: Rev. Dr. Samuel H. Goldenson, his associate, Rabbi Nathan A. Perilman, are the rabbis of Congregation Emanu-El. Captain Lewis L. Strauss, USNR, is president-on-leave, and Roger W. Straus is the acting president. The congregation is a member of the Union of American Hebrew Congregations.

A VOICE FROM THE GRAVE

(Concluded from Page 15)

their Jewish souls. There they will not only be redeemed, they will help to redeem to new life the faith and traditions of our fathers.

"I told all this to the American. Then he referred to the White Paper. What if they close Palestine to you? he asked. And I said, they will not do it. They are merciful men, who have looked on our suffering. They are, moreover, honorable men who have given their word.

"But, he persisted, what if they do . . . international complications . . . real politik . . . other more pressing problems.

"I answered: My brothers abroad, they know my heart, my ordeal. They will not permit it.

"And suppose they fail you, or prove too weak?

"Even then, I answered, even then—I shall not be stopped. No one will stop me. I have endured enough. Now I am going home!"

Hayyim Rabinowitz is going home. Now multiply him by the 600,000 Jews who have built in Palestine a new, free, creative community, an island of democracy in the feudalism of the Near East; who have furnished 35,000 men and women in uniform to the armies of the United Nations, the equivalent proportionately of a volunteer American army of 8 million; who have built a society advanced in the humanity and equity of its social forms; who have evoked a great revival of Hebraism

to their own joy and the enhancement of all civilization. Multiply Rabinowitz further by the hundreds of thousands, the millions of Jews, homeless as he is, and hopeless like him except for Palestine. This is the meaning of the United Palestine Appeal.

WINSTON-SALEM, N. C.

The Community Seder was held on March 28 at the Reynolds Cafeteria. Thirty-five servicemen and their families were honored at the traditional meal, and many local people attended.

A Young Judaea Club has been recently formed, and has been named the Szold Young Judaea Club in honor of the late Henrietta Szold. The club's advisers are Miss Kay Goldberg and Dr. M. Katkin. They hold their meetings twice a month in the Temple rooms.

100 Years of New York's Temple Emanu-El

In April, Congregation Emanu-El of New York City climaxed a year of activities and events which have earned it the joy of celebrating the 100th anniversary of that institution. For the past year the congregation has been soberly rehearsing its own history. And because the past 100 years have been so fruitful and fateful for Judaism, the classic story of the development and growth of a congregation whose house of worship is one of the most magnificent in America, and whose membership roster includes the names of some of the most distinguished Jews of America, should be a heartening one for all Jews to read. The version presented herewith is a condensation of an article by Dr. Simon Cohen, which appeared in the March issue of LIBERAL JUDAISM, published by the Union of American Hebrew Congregations.—THE EDITOR.

IT WAS on a spring day (April 6, 1845, Ador Sheni 38, 5605) that a group of thirty-eight men met to establish a new congregation in New York City, a congregation that was to grow from these small beginnings to a position of outstanding achievement and influence. The name that they chose for themselves was Emanu-El, "God is with us," a name drawn directly from the high inspiration of one of the great biblical prophets (Isaiah 7:14, 8:8-10).

The men who organized Congregation Emanu-El were not rich in worldly goods. Nor was their social standing high, for they did not aspire to vie with the aristocratic Spanish Jews of earlier generations. As they grew in wealth and station, Emanu-El grew with them, and within a quarter of a century its temple was to become a landmark in New York City.

The first rabbi of the congregation was Dr. Leo Merzbacher (1808-1856), who had been noteworthy earlier as a founder and leading spirit in the Independent Order of B'nai B'rith.

Emanu-El's first place of worship was a private dwelling at the corner of Grand and Clinton Streets in the heart of New York's East Side.

In 1847—with the aid of a loan from B'nai B'rith—it purchased a church building at 56 Chrystie Street, scarcely a dozen blocks away. An organ was introduced to assist the volunteer choir, and the annual Confirmation Service of boys and girls.

In 1853 the congregation moved "up-town" to a new home, a church building which they purchased on 12th

Street. The new prayer book was introduced here in 1855, and in the same year the use of the Talis (prayer-shawl) and the celebration of the second days of the holidays were discontinued. In 1858 the congregation advanced in its work of modernizing the services by voting to worship henceforth with uncovered heads.

Rabbi Merzbacher died in 1856 and was succeeded in the pulpit by Dr. Samuel Adler (1809-1891), a scholar and a leader of the Reform movement in Germany.

In 1865 it was decided to proceed with plans to build a temple at a cost of from \$300,000 to \$500,000, at the corner of Fifth Avenue and Forty-third Street—at that time, and for many years to come, the finest residential district in the city. The new temple, which for nearly sixty years was to be one of the show places of the city, was dedicated with imposing ceremonies on September 11, 1868, just before Rosh Ha-shono.

Another ambitious step was the establishment of the Emanu-El Theological Seminary Association for the purpose of training American rabbis on American soil. By 1872 this association had established a preparatory school which lasted until 1885 and produced some distinguished graduates.

In the meantime the establishment of the Hebrew Union College in Cincinnati by Isaac M. Wise (1875) made an additional rabbinical seminary unnecessary, but the Emanu-El association undertook the work of preparing candidates for the Cincinnati institution, and in 1879 placed the work under the direction of the Union of American Hebrew Congregations. In more recent years the funds of the Association have been devoted to the assistance of students for the rabbinate.

It was significant of the rise of the new generation that the next rabbi of the congregation was chosen on the basis of his ability to preach in English. This was Rev. Dr. Gustav Gottheil (1827-1903) who had served a Reform congregation in Germany, but since 1860 had been officiating in England. In 1873 he began to serve in Temple Emanu-El.

In 1888 Dr. Joseph Silverman (1860-1930), was elected assistant rabbi. An early graduate of the Hebrew Union College (1884), he was the first rabbi of the congregation of American birth and with an American training for the rabbinate. Dr. Silverman is also distinguished as the successor of Isaac Mayer Wise as president of the Central

(Please Turn to Page 30)



MISS JANE EVANS

Named a consultant to the United Nations Conference being held currently at San Francisco, Miss Evans is on leave from her position as Executive Director of the National Federation of Temple Sisterhoods.

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THE FIRST ANTI-FASCIST

(Continued from Page 14)

shall be taken from your sides, and no remaining mark of military distinction be left but your wants, infirmities and scars? Can you, then, consent to be the only sufferers by this revolution, and, retiring from the field, grow old in poverty, wretchedness and contempt? Can you consent to wade through the vile mire of dependency, and owe the miserable remnant of that life to charity, which has hitherto been spent in honor? . . . If you have sense enough to discover and spirit sufficient to op-

discord and separation between the civil and military powers," Washington pleaded with the army for one more act of "patriotism and patient virtue" which would enable posterity to say "had this day been wanting, the world had never seen the last stage of perfection to which human nature is capable of attaining."

Immediately thereafter the plot collapsed and the most threatening attempt to destroy the liberties of the American people had been defeated through the courage and nobility of Washington. Shortly after Washington retired from public life, hopeful that he could return to his estate in Virginia. But the man who had refused a crown at the hands of his officers and who had dissuaded them from employing the army to impose a dictatorship form of government was called back to become the chairman of the convention which drafted the Constitution of the United States, and later to be the first President under that Constitution.

As President, Washington's prestige and influence were immense. He still could have been king or dictator, had he so desired. But Washington hated oppression in every form and he fought "to establish the authority of the laws in the affection of all, rather than in the fears of any." He recognized that he was not infallible but he preferred to err on the side of liberty rather than imperil the freedom of the people. "Error," he said, "is the portion of (Please Turn to Page 34)



BERNARD POSTAL

pose tyranny, under whatever garb it may assume, whether it be the plain coat of republicanism or the splendid robe of royalty . . . awake and redress yourselves! If the present moment be lost, every future effort is in vain; and your threats then will be as empty as your entreaties now." In this vein the address called on the disgruntled officers to "carry your appeal from the justice to the fears of government . . ."

On March 15, 1783, Washington, as commander-in-chief, appeared before his officers at Newburgh to read an address replying to the anonymous call to set up an army dictatorship. At that moment the fate and future of the United States depended on Washington. If he failed to sway the sullen officers, civil war was certain. But Washington didn't fail, for as a convinced democrat and a believer in the democratic principles of government for which the Revolution had been fought, he recognized that he had to sway the officers. And he did, in one of the most notable of all speeches.

After conceding the justice of the army's claims on Congress, he said: "Let me conjure you in the name of our common country, as you value your own sacred honor, as you respect the right of humanity, and as you regard the military and national character of America, to express your utmost horror and detestation of the man who wishes, under any pretenses, to overturn the liberties of our country, and who wickedly attempts to open the flood-gates of civil discord and deluge our rising empire in blood." Warning the army that those responsible for the plot were "sowing the seeds of

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Washington Letter

By MURRAY FRANK

How To Stop Rankin, Capitol Hill's Jew-Baiter No. 1

Congressman Herman P. Koppleman of Connecticut has the right idea of what to do about that arch-anti-Semite, "the gentleman from Mississippi." John Rankin.

"... It is below my dignity, as a Jew," Mr. Koppleman recently said to this writer, "and it is below the dignity of any Jew to pay the least attention to Rankin and others like him. You see, the more we talk about him, the more we pay attention to him, the more it enhances his importance in his own eyes. He begins to believe he is a force to be reckoned with, and the next thing you know he struts out on the floor of the House and lets loose his vituperation against the Jews."

Mr. Koppleman was the target recently of an attack by Rankin. He ignored it. "Oh, I am just another member of that distinguished and growing society of individuals disliked and attacked by Rankin," he said.

During the height of the recent Wallace controversy in Congress, Rankin disregarded the fact that about a half dozen other Congressmen had spoken in behalf of Wallace that day, and singled out two Jewish Congressmen (Emanuel Celler, New York, and Mr. Koppleman) for sarcastic barbs. Koppleman came in for the lion's share of the "honors." One can just picture the sneer on Rankin's face as he said:

"... We have just had that great window-sill farmer from Connecticut (Mr. Koppleman) ... telling us what a wonderful thing he (Wallace) has done for the farmers—although the gentleman from Connecticut would not know a cotton stalk from a cocklebur. He would not know wheat from barley. Why, I dare say that he imagines Mr. Wallace taught all the farmers how to milk ducks."

Previously, when Representative Celler referred to the religious tests suggested by the American Dental Association as "un-American," Rankin jumped to his feet shouting: "I am getting tired of the gentleman from New York raising the Jewish question in the House ... Remember that the white Gentiles of this country also have some rights."

Who, really and constantly, is raising the Jewish question in Congress? No one is more guilty on that score than Rankin himself who, despite the fact that he is "too busy to waste his time and is tired of it," yet lets no opportunity pass by without some abusive remark about Jews.

Congressman Koppleman is right. Rankin seeks publicity, he seeks to attract attention. To attain it, he resorts to violent words. It is an old trick known to all demagogues.

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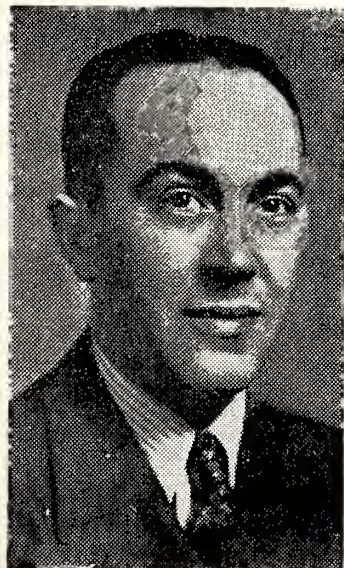
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Orientation for Peace

By RABBI J. GERSON TOLOCHKO

Temple Oheb Sholom, Goldsboro, N. C.

LET me start out with a definition of the word "Orientation": "Ability to find and hold the right mental attitude in a new situation toward a new subject."

I presume that the term "War Orientation" was designed to imply an approach to the problems and attitudes and concepts associated during a state of war. Yet, theoretically speaking, it might truly be said that the condition attending a state of war or, at least pre-war, has been the only condition we have known ever since the year 1914 when the first World War began.

Had Right to Believe in Permanent Peace

At the close of the last war, we had every right to believe that the sacrifices both in lives and money, would show some dividends through a world united in peace. We, in America, believed this sincerely—but, perhaps, too naively. Following the philosophy of goodwill based on trust, we believed when they told us that all warring nations wanted peace, and were glad of the peace of 1918. We believed when the Germans agreed to limit their navy, limit their armaments, limit their military personnel, and instead, rebuild their country along the principles of democracy.

But our firm belief in this hoped-for truce, did not last long. Early in the 1920's we foresaw that the so-called enduring peace would be short-lived. And it was not much long thereafter when all the world, all the peoples, prepared for another and greater and more furious war in one form or another. And since 1925, "War Orientation" became part and parcel of every living human being.

It was no longer a question—"Can war be averted?" the question was: "For how long can war be averted?" As might have been expected, the peoples and nations on the European continent felt the effects of an imminent war condition much sooner than did we on the North American continent; in fact, even after war broke out in Europe, and Poland was blitzed, and France fell, and England came near to losing

the war, and the Balkan Countries were invaded one after another, and Russia was attacked in spite of a non-aggression pact:—after all this, we still hoped to avert immediate contact with the war.

Still, everyone will admit that throughout all those years, we were going through an Orientation period from peace to war, from ease of mind to a disturbance of thought and tran-



RABBI J. GERSON TOLOCHKO

quility, and thereby, little by little acclimating ourselves to a condition of war rather than that of peace.

Everyone Not Always In Full Sympathy

Now, it would be erroneous to labor under the premise that everyone is at all times in full sympathy with his every contact or subscribes to the philosophy of all his associates or glories in the labors of his vocation, though self-chosen; and under the system of our democracy, diverse and opposite viewpoints are not only tolerated—but welcomed. But by like token, our people are imbued with fibres of reason and are open to conversion of view-

(Please Turn to Page 25)

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Greensboro Plays Passover Host to the Armed Services

By EDWARD KAPNICK, Greensboro USO-JWB

PASSOVER this year will long be remembered and cherished by the military personnel of the Greensboro Overseas Replacement Depot, their civilian guests and members of the Greensboro Jewry. The indefatigable efforts of the community were nobly rewarded when over four hundred servicemen, their wives and children were able to come together from all parts of the country and observe the first night of Passover in true traditional form.

The Seder was graced by the presence of Col. Paul R. Younts, Commanding Officer of the Post, all of the non-Jewish chaplains and by four Jewish chaplains, three of whom were passing through this post pending overseas assignment. It was a striking coincidence that the four chaplains were united not only by the bonds of their vocation, but by the fact that they were graduates of the same rabbinical school, the Jewish Theological Seminary of America.

Chaplain Leo Geiger, recently assigned to this camp, officiated at the Seder and began the service with significant introductory remarks. He then led the forty students from the Woman's College of the University of North Carolina as they kindled the festival lights at their respective tables and invoked the benediction with him, as he lit the candles at the head table. The Seder service was conducted by Chaplain Geiger in an impressive and traditional manner and was enriched by the interpretation of the other Jewish chaplains who had been designated to read various portions of the Haggadah. The asking of the four Kashes was divided amongst three of the

younger children of the military personnel, and was ably presented by them in both Hebrew and English. The appearance of these children brought everyone a bit closer to home, to other loved members of their family, and awakened a desire for peace and victory when we will again be able to resume a normal way of life. The reading of the Haggadah and the singing of traditional Passover melodies by the entire assemblage throughout the Seder was especially spirited and responsive. The Commanding Officer of the Post addressed the group with a few timely remarks on the theme of brotherhood, and paid tribute to the participation of American Jewry in this great struggle for freedom.

The Menu Follows Tradition

Brotherhood and real communal spirit prevailed throughout the entire period that plans were being made for the Passover observance. A salute is due to Mr. and Mrs. Abe Stern who, with a committee of local men and women, prepared and served the meal. Mr. Stern had recently given up his business and was planning a well-earned vacation. Upon being informed of the forthcoming plans for Passover and how much his assistance as an experienced restaurateur would help, he agreed to forego his vacation and undertake the preparation of the food. The menus consisted of gefilte fish, chicken soup with kneidlach, roast chicken, potatoes, string beans, celery hearts, fresh garden salad, fruit, tea and cake, and, of course, all the matzoth and wine that could be consumed. The bitter herbs, hard-cooked eggs with salt water and other traditional foods were also served.



Chaplains Leo Geiger, Jacob Kraft, Morris Gordon and Abraham Simon

Cooperation Splendid

Philip Segal again this year assumed over-all chairmanship for the Passover arrangements with Cyril Jacobs and the local JWB director assisting him. The college girls and a group of B'nai B'rith men who assisted by carrying the heavily laden trays to the tables were organized by Sam Prago, and all did a truly splendid job.

With the decision to have the Seder at the Masonic Temple, Walter J. Bernstein was requested to make necessary arrangements for the use of the dining hall. The problem then arose of making the place Kosher for Passover and as the dining room and kitchen were in constant use they would be available only the night before Passover at 10 p. m. Sam Goldman volunteered to

do the job and worked the entire night and part of the following morning cleaning stoves, cooking utensils, tables and other articles needed for the Seder.

Mrs. Philip Michaelove, Mrs. David Cooper, Mrs. Max Klein, Mrs. Fred Sands and Mrs. William Biener were among the women who gave so freely of their time in the decoration and setting of the tables, as well as helping in the preparation of the food. The white linen tablecloths and napkins and the flowers, consisting of lilacs, tulips and jonquils at each table, added much to the festive atmosphere.

Adolph Guyes with his committee was responsible for the seating arrangements and the efficiency of his work was apparent when the entire assemblage was seated with ease and decorum.

At the conclusion of the Seder service, the military personnel were advised that Passover boxes and a package of matzos were available to each of them. These boxes, five hundred in number, were prepared by a committee of women from the local Council-Sisterhood. Besides all the Passover goodies, the package also contained a bottle of wine with best wishes for the season from the Jewish Community of Greensboro. In addition to his other multiple chores, David Cooper was in charge of the preparation and distribution of these boxes, while M. E. Sands obtained the individual bottles of wine and cartons for the packages.

A feature that added to the enjoyment of the occasion was the rendition of a musical program by ORD personnel which included Sgt. Felix Galimir, Sgt. Murray Katz, Sgt. Arthur Lief, Pfc. Elliot Magaziner and Pfc. Charles Arnold.

I believe that on this Passover season we owe a special tribute to the Jewish Community of Greensboro, which not only financed the Seder but also, through its individual members, contributed so effectively towards making this holiday a joyous and happy one of the men and women in the armed forces.



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JEWISH BRIGADE

(Concluded from Page 4)

a good soldier. This was hard, clean fun. But it was doing more than building strong bodies—it was giving these men a sense of the joy of living, a sense of belonging. Here they were among friends, in their own land, learning the meaning of team work and the value of freely accepted discipline dedicated to a purpose. Nine men in a row standing sideways lifting a heavy iron bar—every man pulling his weight—pulling together and enjoying it—this seemed to be something new and not only for these who might have had memories of doing similar things under different circumstances behind the barbed wires of a concentration camp.

Then there were the instructors themselves—an example of natural collaboration between British and Jewish personnel. They included the middle-weight boxing and the hundred meters athletic champions of Palestine. All were agreed that they had "a fine type of recruit, well built, well disciplined and dead keen." The Brigade had made all the difference.

Officers' Training

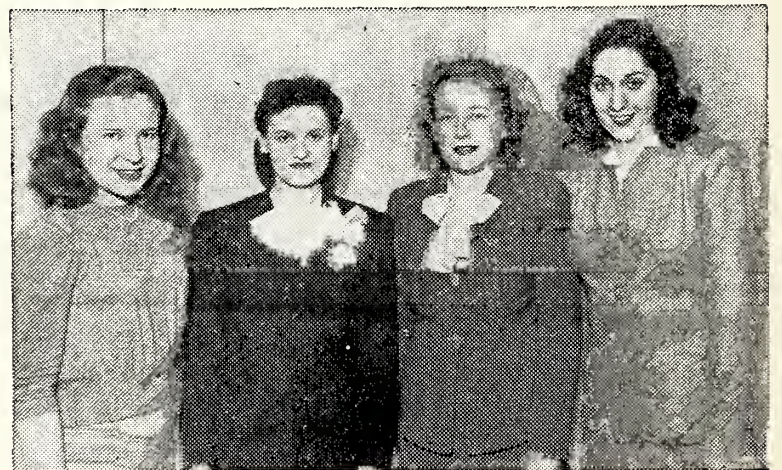
We moved over from the main camp to where the officer cadets were receiving instruction in mortar firing as part of an intensive four-months course. Twenty-eight selected men, average age twenty-four, most of whom had seen several years service, were sitting perched on the crest of a hill. In front were the sand dunes stretching to the blue Mediterranean beyond—an ideal spot for battle-training; behind, the green Sharan plain fading into the Judean Hills. All the contrast of Palestine within the sweep of the eye. "We are going to plaster the area between those two wadis," shouted the mortarman instructor. Three cadets took their position, and in a quick succession of firing, the area was duly

plastered to the satisfaction of the onlookers.

Perhaps each was thinking the target might one day be the Nazi enemy in person and not the rolling dunes of Palestine. This officers' training course, in its eighth week, was an impressive preparation for things to come. Above all, these men were being trained for the responsibility of leadership.

But this group had a further significance. It was a body of men drawn from all sources and trends of life and political outlook—men from the cooperative, communal settlements and small holder's settlements, men born in Palestine and outside. These were men who would now go forward as a united group and as the living representatives of a people in search of freedom. Theirs would not only be a military task but a healing one of giving strength to such scattered remnants of Jewry as might still be found in war-torn Europe. They would come to their broken brothers and sisters and say, "What we are, you can still be." Their very existence would give new hope, new courage. That is the significance of the Brigade which should be understood throughout the world and particularly by every Jew who has the possibility of being identified personally with this far too long delayed opportunity granted the Jewish people for self-expression. This Jewish Brigade Group will be a complete fighting instrument, with all supporting units, able to go into action on its own. These last words imply a profound responsibility, present and future. For the present, it is the responsibility of carrying on the fight against the Nazi enemy until the end; for the future, of helping shape a world in which the Jewish people, no less than any other, will have a place in the sun.

First National Officers of B'nai B'rith Girls



The B'nai B'rith Girls, meeting in national conference for the first time elected as its first national president Miss Frieda Tischler of Pittsburgh. Shown here are the officers elected by the high school girls' organization of the B'nai B'rith Youth Organization. Left to right, Regina Steier, Los Angeles, member of the B'nai B'rith Youth Commission; Miss Tischler; Judith Elson, New York City, vice-president; and Thelma Weiss, Chicago, secretary.

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Do You Know Who?

By WAYNE MURRAY

Do you know who this famous entertainer is? His name is at the end of this article, but first test your wits and see if you know who.

ANY people have been heard to say that he is an "overnight sensation." Such is not the case. No one seems to realize, that for twelve years he played every whistle stop in America and beat his brains out all over the world.

Born on January 18, 1913, in the East New York section of Brooklyn, he did his first bit of acting in an elementary school performance as a piccaninny representing a seed in a big slice of watermelon. He was a sensation—a piccaninny with red hair and white ears was very funny. He attended Thomas Jefferson High School, and later went to work for an insurance company. His career in the world of indemnities was violently terminated when he made a mistake that cost the company \$40,000.

For a time he was a soda-jerker, then came a series of summer-camp and resort engagements, doubling as waiter, juvenile lead, character actor and comic. In the latter capacity he amused the paying guests by falling into the swimming pool—fully clothed, straw hat and all.

Five summers of this brought enough money to see him through lean winters of trying to get past producers' secretaries. Then he teamed up with a struggling vaudeville act which fi-

nally became part of an A. B. Marcus group headed for the Orient.

Forty-one one-night stands brought them to San Francisco, and by that time he was in 16 of the 18 acts—singing, dancing and playing straight man for the comics.

From San Francisco they sailed for the Philippines, China, Singapore and Japan, in 1934. They had a great deal of trouble with Japanese musicians who couldn't speak a word of English, but swung out just like Harry James.

Their cameras were confiscated before they entered any harbor or industrial section and they discovered, when they applied for visa extensions, that a very careful dossier had been kept on every member of the party. Their very first show in Tokyo was interrupted by a violent demonstration protesting the fact that Americans were earning money in Japan.

In 1935 he returned to the United States and once again tried to crack Broadway, with little success. A year later he toured with Sally Rand, then with Abe Lyman. He stooled for Nick Long, Jr., at the Casa Manana in New York and played the Dorchester Hotel in London, but he still couldn't get a real break.

At a rehearsal for a little theater revue in 1939, he met Sylvia Fine, a young writer of lyrics and music and his luck turned. They discovered they had grown up across the street from one another, and that he had often run errands for her father, the neighborhood dentist, but somehow they had never met until that time. Sylvia brought him to Max Liebman, with whom she had written "Straw Hat Revue." The show was tried out at a summer theater whence it came to Broadway, and he got his first good notices from the New York critics.

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Brotherhood

By RT. REV. J. KENNETH PFOHL, D.D.
Winston-Salem, N. C., Bishop of the Moravian Church

ON the wall of Chaplain Headquarters in our national capital is a very large painting, recently placed, which commemorates the thrilling event of a few months ago, when, in a fierce naval engagement in the far-Pacific, four Chaplains, standing arm-in-arm in prayer, on the blazing deck of the *Dorchester*, went down with their gallant destroyer and many of its brave men to a watery grave.

They had done all they could for those whom they had been assigned to serve. They had even handed them their last material hope of escape, their own life preservers. There was nothing left for them to do, but to surrender their lives for the cause of a greater freedom, the Glory of God, and a better world-to-be. This they did without flinching. They did it together in the love of God and of one another and with a prayer on their lips.

Who were they, these men of heroic brotherhood spirit. Let names and their religious alignment never be forgotten. Alexander D. Goode, Jewish Rabbi; John P. Washington, Roman Catholic; George L. Fox (Methodist) and Clark N. Polish (Reformed) Protestants.

Says a well-known news-digest writer of this picture memorializing that heroic sacrifice, "Not too many Americans will find it possible to see that picture; but millions who hear the story will carry another picture of heroic moment in their hearts—a picture not of human painting but divine, and etching on our national memory forever the truth that even in the midst of war, the *Fatherhood of God and the Brotherhood of Man* laugh at creedal boundaries and make men one."

We go farther still. In this thrilling and imperishable demonstration of Brotherhood in the midst of the fury and heat of battle, we believe there is omen and promise of one of the wide blessings which, in the inscrutable wisdom and power of God, is to come out of these terrible years of trial, suffering and death, as an abiding gain for mankind and the developing Kingdom of our God. He, who in other periods of the race's life, when the wrath of man was unloosed and his inhumanity made countless thousands mourn, overruled events for the progress of the cause of righteousness and truth, may be expected to do so again and to knit more closely together

than ever before the ties of brotherhood and cooperative service between Jew, Catholic and Protestant. Yes, not only dare we hope for it, but even confidently expect it, if we, who represent the three dominant religions of Europe and America will but have it so and ourselves pray and strive towards that end.

In our hoping and planning for the post-war world, we must not, for even a moment, forget that *The Spirit of Brotherhood Is Basic*. Nothing else can take its place. It is the "sine qua non," without which a better world cannot come to us. It is the fundamental attitude which must unite us and shape our acts towards each other



BISHOP J. KENNETH PFOHL

and towards all men everywhere. It must be the real bond of our unity. Nothing else will do. It has been abundantly proved that "United we stand; divided we fall."

If this terrible war has taught us anything of value, surely it is that the spirit of nationalism is not a binding power, neither pride of race nor type and degree of culture nor yet the signing of peace pacts and trade agreements. That which makes for unity must be spiritual, must come from within and must accord with the law of our very nature received from the Creator. It must be in harmony and accord with the purpose of Him of Whom it is said, "God hath made of one blood all nations to dwell on the face of the whole earth."

(Please Turn to Page 40)

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ORIENTATION FOR PEACE

(Concluded from Page 20)

point, if, of course, the opposite viewpoint is based on logic more convincing than precluded their own points of view.

If this approach is reasonable, then the idea behind "War Orientation" is logical. Certainly in an organization made up of as many millions of men and women as are the Armed forces of the United States, there are persons who either are not quite sure as to what we are fighting for, or sincerely feel that we should never have been in this struggle in spite of the attack at Pearl Harbor. Hence, the lectures and pantomimes and motion pictures and plays presented through War Orientation are designed to prove to all concerned, the purpose and reason of both our struggle as well as YOUR part in it.

Why Are We In This War?

The answer to the question: "Why are we involved in this war?" must, of necessity, be divided into two points: 1) our war with Japan; 2) our war with Germany. The answer to the why's of our war with Japan can be dismissed with the very curt and brief reply: "Because we were attacked at Pearl Harbor." The second question: "Why the war with Germany" must be justified by an answer less curt and more lengthy than the former, although we would be within every reasonable right when we would answer that: "Japan having been coached in aggression and deceit by the 'master race,' we declared war not only on the physical aggressor but also on the power behind the throne." Yet, there is far more to it, although this in itself would carry ample justification in the tribunal of world opinion.

Germany defied civilization and this defiance commenced with its attempt at a total religious black-out. The Jewish Religion was not the only religion they destined for eradication. This was proven by the "Official Guide for the Education of Hitler Youth" which, among its 50 points contains the following:

1. Christianity is a religion for slaves and fools.
2. Christianity and Communism are identical.
3. Christianity does not differentiate between white people and negroes.
4. The New Testament is a Jewish lie by four evangelists.
10. There is no Christian Culture.
24. How did Christ die? whining on the Cross. How did Planetta die? shouting "Heil Hitler." (Planetta was the murderer of Chancellor Dollfus.)
26. The Ten Commandments are a manifestation of the lowest instinct of humanity.
45. The eternal city is Nuremberg. Rome is doomed.

That takes care of Catholics, Protestants and Jews. In November of 1941, a new book was issued in Germany entitled: "God and People" in which the German concept of Christianity was adequately expressed: "We Germans have been called by fate to be the first to break with Christianity; it is to be an honor." And speaking about the Catholics, Storm Troop Leader Ammerlahn made the following

statement: "Roman Catholics are the black vultures of German Nationalism and the drummers of discord in the German Nation. We will not stop until we have scratched them out of the lives of the German people." And here we have a full picture of the religious total black-out in Germany.

To orientate ourselves to a world of peace, we must make sure that the causes which brought about a global war, are eliminated forever. In the drama called: "Untitled" we are told about a GI named Hank Peters who was killed in action. His Buddy, Charlie Ferriter who saw Hank get killed tells us that he knows why he is fighting the war, but he asks: "But what I'd like to know is, why do you have to fight for it every 25 years? Can't somebody figure a way around it?" And then we hear the voice of Hank Peters coming from the grave: "But let me tell you, from my acre of now undisputed ground, I will be listening. It will be tuned to clauses in the contract where the word democracy appears; and how the freedoms are inflected in a Negro's ears. I shall listen for a phrase obliging little peoples of the earth. For Partisans and Jews and Puerto Ricans, Chinese farmers, miners of tin ores beneath Bolivia. I shall wait and I shall wait in long and long suspense for the password that the peace is setting solidly."

Washington gave the answer to an Orientation for Peace: "Let us raise a standard to which the wise and the honest can repair." Eliminate the causes which orientated us to war: hate, greed, dislike, disrespect. You men and women who are today wearing the uniform the the United States armed forces have the greatest bargaining wedge in the world. When you get back to your respective communities when this war is over and you find hate mongers and trouble makers and "anties" of any type, tell them. Tell them you fought and were ready to die for the principles of democracy and you are not going to permit them to throw a monkey-wrench into the machinery of good-will and brotherhood.

Protestants may disagree with Catholics and Jews in Principle. Catholics may disagree with Protestants and Jews in Principle. Jews may disagree with Protestants and Catholic in Principle, but there is no reason for all to hate each other. The negro can no more be held responsible for his color than we can for our respective religions. In a world of peace all must be recognized as equals. In an America of Peace there can be no room for hate and distinction.

What makes peoples foreigners to us is that we know so little about their customs and ceremonies and literature. In our course of War Orientation we have taken time out to learn all we would about our enemies so that we could destroy them. In our Orientation for Peace let us take at least a little time to learn more about our neighbors—this and this alone will bring about the peace and serenity and concord for which this war is fought and upon which the peace may be kept.

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The Hebrew University

In Retrospect and Prospect

ON the day of its dedication April 1, 1925, the Hebrew University consisted of only three small research institutes. None the less, the whole was already present "in vision and essence," so that it was not difficult for the eye of faith to discern *what the future would bring*. At the dedication of the University the then High Commissioner for Palestine, Sir Herbert (Now Lord) Samuel predicted that in this "House of wisdom there will be studied and taught the most ancient literature and the most modern science side by side. It cannot fail to be of value to all sections of the population; and it is hoped that it may prove to mankind in general; no doubt it will be of most direct and immediate value to the Jewish people."

To much greater extent than could reasonably have been expected in so

In the brief span of fourteen years between the opening of the University and the outbreak of war, Faculties of Humanities and Science were established, a Pre-Faculty of Medicine inaugurated jointly with the Hadassah Women's Zionist Organization of America, and an Education Department built up. In the first year of the war a School of Agriculture was opened in Rehoboth in cooperation with the Agricultural Research Station of the Jewish Agency.

The Faculty of Humanities comprises an Institute of Jewish Studies, which has been described as "the heart of the Hebrew University"; a Department of Education; a School of Oriental Studies, whose significance in and for Palestine need not be stressed; and departments of Philosophy, History, Classics, Archaeology, English, French Civilization, and Romance Philology. All these latter are grouped under the head of General Humanities, thus making available at the Hebrew University the choicest fruits of ancient and modern civilizations. The Department of Education collaborates with the educational authorities of the Yishuv in supervising the Hebrew secondary schools and trains secondary school teachers.

The Faculty of Science has departments of Mathematics, Chemistry, Physics, Botany, Zoology, Geology, and Meteorology. In that Faculty much research is devoted to the natural features and resources of Palestine in particular and the Middle East in general, as well as to numerous practical problems of agriculture, industry and public health.

short a period of time, those *hopes have blossomed into fruition* and fulfillment. All sections of the population of Palestine benefit by the scientific and medical researches conducted in the University's laboratories. The remarkable services rendered by the University in the war effort have been of no small value to freedom-loving mankind in general. What the Jewish people have gained through the founding of the University can hardly be told within a brief compass.

Suffice it here to single out the functions it performs as the central seat of higher learning for world Jewry and as a haven for refugee scientists, scholars, and students; its adaptation of the Hebrew language to the requirements of modern thought and modern science; its leadership in cultural affairs as the crowning institution of the Hebrew educational system of Palestine; its day-by-day help to agricultural and industrial pioneers through scientific research and experiment; its contribution to preventive and curative medicine in a sub-tropical country where endemic diseases at one time menaced the European settler almost at every step.

The Pre-Faculty of Medicine is integrated in the great Hadassah-University Medical Centre on Mount Scopus. The School of Agriculture trains expert agriculturists for the specific needs of Palestine.

This not inconsiderable progress has been achieved despite the *numerous difficulties* that beset the founders and administrators of the University all through the years. First of all, there was in Palestine no University tradition, as distinct from the specifically Jewish tradition of learning. The program of research and instruction had to be wholly different from anything ever before attempted because it was proposed to achieve if not a synthesis, at least coordination, between Jewish and general learning. The choice of Hebrew as the medium of instruction, while logical and inevitable, raised complicated linguistic and technical problems. The appointment of academic staff bristled with difficulties, what with the demand that Hebrew must be the medium of instruction and the hesitation of many suitable candidates to brave the hardships of adjustment to life in Palestine.

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NEWS SUMMARY OF THE MONTH

Jewish Photographer's Photo Chosen Bond Drive Symbol

Washington, D. C.—The Associated Press photograph of marines raising the United States flag on top of Mount Surabachi on Iwo Jima, taken by Joe Rosenthal, AP photographer who followed the marines up the side of the 560-foot volcano, has been chosen the official symbol of the Seventh War Loan drive, the Treasury Department announced here. Rosenthal, rejected for military duty for medical reasons, participated as correspondent in the invasions of Tinian and Guam.

Editorial Awards

Indianapolis, Ind.—Gabriel Cohen, editor of the Jewish Post of Indianapolis, announces that the Post's award for the best editorial in the English-Jewish press for the Jewish calendar year 5704 was given jointly to the B'nai B'rith Messenger of Los Angeles and the Jewish Exponent of Philadelphia, because the judges, Dr. Abraham Cronbach of the Hebrew Union College, and Bernard Postal, National Information Director for B'nai B'rith, could not agree. Honorable mention went to the *American Jewish Times*, of Greensboro, N. C., and the Jewish Review and Observer of Cleveland, Ohio. Of the first five editorials considered for final judgment, *The American Jewish Times* placed three, four and five.

Ten States Consider Outlawing Employment Bias

Albany, N. Y.—Following passage of the Ives-Quinn anti-discrimination bill in New York State, the first legislation by any state against bias in employment, similar bills outlawing racial and religious discrimination in employment are now on the calendar in ten other state legislatures. The states in which anti-discrimination measures are now pending are: Massachusetts, Connecticut, Michigan, New Jersey, Washington, New Mexico, Pennsylvania, Indiana, Colorado and Kansas.

Isador Lubin Gets Key Post

Washington, D. C.—Isador Lubin, government economist on the White House staff, has been appointed the American representative on the Moscow Reparations Committee which will determine the price Germany must pay for the destruction caused by her, Secretary of
(Please Turn to Page 37)

CHARLOTTE, N. C.

To Address Joint Meeting

Rabbi Sidney E. Nathanson of Temple Agudath Achim will be the principal speaker at Morganton, N. C., on May 2, at the closing dinner meeting of Hickory Chapter of Hadassah, which is being held in conjunction with Hickory B'nai B'rith lodge.

Servicemen's Sabbath

Friday night, April 13, was observed as Servicemen's Sabbath at Temple Agudath Achim, when the guest speaker was Chaplain James E. Scott, Jr. A reception tendered by the Army and Navy Committee, J. L. Pressman, chairman, followed.

Mr. and Mrs. Arthur Goodman announce the engagement of their daughter, Elizabeth, to Sgt. Walter J. Klein of South Orange, N. J.

GOLDSBORO, N. C.

Speaks on Children In the Post-War Era

As part of the celebration of National Sunday School Week, April 9-16, C. W. Twiford, principal of the Goldsboro High School, addressed the members of Temple Oheb Sholom at the services April 13. Mr. Twiford used as his subject "Children in the Post-War Era."

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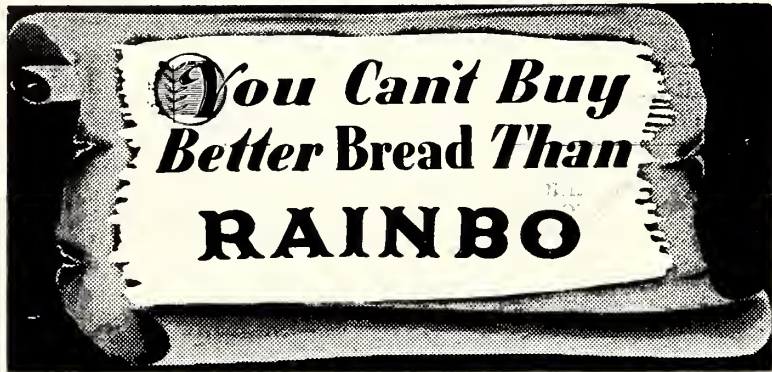


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DO YOU KNOW WHO?

(Concluded from Page 23)

After the show closed, Sylvia and he were married—with a questionable capital of \$70 between them. Sylvia had \$30, but he isn't sure whether he had or owed forty. This depression did not last long, for he was offered a spot at La Martinique, New York night club. From then on it was smooth sailing.

Moss Hart wrote a part for him in "Lady In the Dark," and when the young actor stopped the show on opening night, Moss gleefully accepted apologies from all the wise-ones of Broadway who called him insane for featuring "a night club entertainer" in so difficult a role. Then followed a record-breaking run as the star of "Let's Face It."

He and Sylvia are temperamental and think that's what makes them so happy. She's even-tempered, he's volatile. She's analytic, he goes by instinct. But they laugh at the same things, and like the same people.

He loves to play practical jokes on people and gets a great thrill putting on strange make-up, such as long beards. He has been known to don a disguise of this type, run around ringing friends' doorbells and give them a bad fifteen minutes while he claims to be a long lost uncle, a Russian refugee, an ancient plumber, or an escaped

lunatic. Once, his cook, refusing him admittance to his own house, dashed in and told Sylvia there was a "teched old man" trying to break down the door. However, there's another side to this comedian. He has always wanted to be a doctor, and he will drop everything to watch a difficult surgical operation.

Being an operatic shower-singer, he gets a special delight out of singing, note for note, coloratura cadenzas. He has an almost infallible ear and can deliberately sing a quarter note sharp or flat. He has driven musicians to distraction, and then to cheers, with this uncanny tone sense.

He puts almost all of his earnings into government bonds, although he loves to splurge a bit on suits, neckties and toilet water. He likes to give presents on odd, rather than customary occasions and for the last three years Sylvia and he have turned over their Christmas gift money to war relief agencies. He recently sold over eleven million dollars of War Bonds in six months and climaxed the drive by auctioning off Jack Benny's fiddle in Gimbel's basement for a cool million.

Now you've got it! Why the only person it could be, is that dynamic and hilarious comedian, DANNY KAYE.

THE HEBREW UNIVERSITY

(Continued from Page 26)

Finally, even young and small universities require relatively large sums for their minimal needs. The Hebrew University had no source of income except voluntary offerings from communities "scattered abroad and dispersed among the peoples." For the means of subsistence it had to send its message—and its messengers—to the ends of the earth. Finally, when the young University's growing pains had, so to speak, more or less ceased and it had reached the threshold of maturity, the outbreak of war raised many doubts as to its ability to weather so severe a storm. The tragic collapse of one Jewish community after another on the Continent cut off large sources of support from the University, which had always been obliged, at best, to live from hand to mouth.

Fortunately (as has so often happened in Jewish history)—responsibilities which one section of Jewry was forced to lay down were soon taken up by others. When the communities of Germany, Poland, Rumania, Czechoslovakia, Holland, Belgium, France and other continental countries—a long and heartrending list—could no longer be counted upon to support the University, the rest of Jewry, with the Anglo-American communities in the forefront, took over their obligations in this as in other respects. And so the University has fortunately been enabled not only to maintain all its activities intact, but to erect new buildings and inaugurate new departments.

The results are plain to be seen on Mount Scopus in the sixth year of the war. A number of handsome new buildings are set in the midst of lovely gardens, all built and laid out since 1939. The scientists of the University

have given vital service to the military and civil authorities under the guidance of a Scientific Advisory Committee which has its headquarters in the Hebrew University. Many Palestinian industries, which produce essential war supplies, have enlisted the University's help in their search for local raw materials to replace those that cannot be imported in wartime and in devising methods of utilizing these materials on a commercial scale. The laboratories of the University are doing much to stimulate greater agricultural production; its medical de-

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Jewish Books in a Time Of Crisis

By DR. SOLOMON GRAYZEL

The editor of the Jewish Publication Society of America discusses the importance of Jewish books at all times, and particularly at the present time.—THE EDITOR.

THE proclamation of an annual Jewish Book Month by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board, carries implications for American culture in general of which the wider community ought to take cognizance. For here is an event in the cultural calendar of American Israel which not only defies the destructive forces in other parts of the world, but also expresses faith in the breadth and the promise of the American environment.

The term Cultural Pluralism used to be heard more frequently than it is heard now. Disciples of John Dewey and social analysts like Louis Adamic proclaimed the right and the duty of Americans of every background to develop the cultural heritage of their ancestors. Since everything else is blamed on the war, one may as well also blame the war for the current eclipse of this liberal attitude. One may draw comfort from the fact that the war against the totalitarian philosophy of life is, in a broader sense, a struggle for the right of minority cultures to survive—a right implicit in the Four Freedoms.

Cultural Pluralism

The survival of the concept of Cultural Pluralism, its permanent acceptance as part of the civilized point of view, is of importance to the Jewish group above all others. To the Jews it is a matter of cultural life or death. Jewish history for twenty-two centuries, from the days of the Maccabees to the present, is a record of struggle for the survival of a minority culture. Had the Maccabees failed then, there would have been no Christianity. Had the Jews failed to maintain their cultural identity a thousand years after-

wards, there would have been no Golden Age in Spain, with its poets and philosophers, scientists and commentators who did so much for Moorish and indirectly for Christian civilization in the Middle Ages. It takes but a glance down the list of contributors to human knowledge and welfare since the French Revolution to see how much poorer our own day would have been had Jewish cultural identity lost its battle for



DR. SOLOMON GRAYZEL

survival. Only the crassest philistinism will want the Jewish current to vanish from the broad stream of American civilization.

Minority Groups

Every minority culture group faces the problem of finding a modus vivendi with the majority culture. This is not only natural, it is even desirable, since this very quest produces new ideas and new forms. But the adherents of the minority must possess the will to survive and this will can be created and fortified only by knowledge and appreciation of their cultural heritage. Hence the Jewish Book Council. Its object is to persuade adults and children to read books on Jewish subjects or with the Jewish point of view. Book reading has been a Jewish trait from time immemorial. It may well have been among the most profound causes for Jewish survival. Jews, generally speaking, are still voracious readers. The Council seeks, not to divert their reading habit, but to extend it into the realm of the Jewish book.

Cultural Uniformity

Jewish culture in America faces a number of problems in addition to the inevitable external pressure for cultural uniformity. None of these is more interesting than the fact that Jewish life contains within itself a problem of cultural pluralism. Jewish thought and literature in the United

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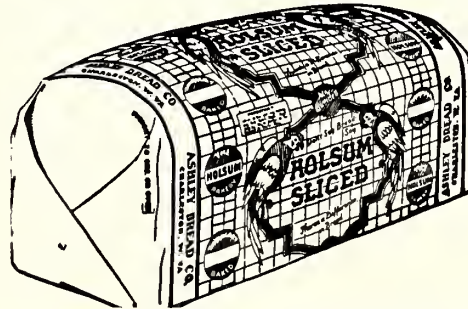
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NEW YORK'S TEMPLE EMANU-EL

(Concluded from Page 17)

Conference of American Rabbis when the president and founder of that organization died in 1900.

In 1895 the Union Prayerbook was adopted for the sake of a uniform liturgy for American Judaism and in 1897 the Union Hymnal was adopted.

By the time the congregation celebrated its Golden Jubilee in 1895, it had become the outstanding tower of Reform Judaism in a community that was the largest of any in the United States and was destined to be the largest in the world.

With the beginning of the new century new names begin to appear among the leaders of the congregation. Men such as Louis Marshall, Irving Lehman, William Spiegelberg, Daniel Guggenheim and Adolph S. Ochs, to name but a few, were chosen to take the places made vacant by the passing of the founders and builders.

In 1908, five years after the death of Dr. Gottheil, it called to the pulpit Dr. Judah Leon Magnes (HUC 1900), at present Chancellor of the Hebrew University in Jerusalem. In 1912, Emanu-El called to its pulpit Dr. Hyman G. Enelow, a scholar of note, who served there until his death in 1934.

In 1920, the congregation observed its 75th anniversary, and was again hailed for its work and achievements.

In 1923, the congregation elected Dr. Nathan Krass (HUC '03), as associate in the rabbinate with Dr. Enelow.

The Temple during this period played a further part in the life of the community through its daily services at noon which were attended by hundreds of Jewish individuals from the nearby business district who desired to worship, and by furnishing a home for the Hebrew Union College School for Teachers (1923-32), which not only trained teachers for the religious schools of the community but also furnished adult education on Jewish subjects to hundreds of interested young men and women.

A new period now began. New York was moving uptown and the congregation found that it had to do likewise. The old temple was no longer adequate for the needs of the congregation; the building was old and could not furnish sufficient space for the growing religious school. Most important, the neighborhood had altered, and the change from a quiet residential section to a busy and bustling business district was not conducive to meditation and worship. Accordingly, after careful consideration, the congregation, in 1927, resolved to move to a new location at Fifth Avenue and 65th Street, and to build there a new and more stately edifice.

Simultaneously with this plan for a move to a new location, Emanu-El further expanded its rank through a merger with Temple Beth-El, its nearest neighbor, which had been formed in 1874 as the merger of two smaller New York congregations, Anshe Chesed and Adas Jeshurun. Anshe Chesed had been founded in 1828. At first strictly Orthodox, it gradually adopted reforms in its ritual, though always remaining somewhat conservative in

tendency. Adas Jeshurun, on the other hand, was founded in 1866 under the direct influence of the Reform movement, and called to its pulpit one of the pioneer American Reformers, Dr. David Einhorn (1809-1873).

During its career, Beth-El was served by three outstanding rabbis—Einhorn, Dr. Kaufmann Kohler (1843-1926), who left its pulpit to become president of the Hebrew Union College; and Dr. Samuel Schulman (b. 1864), noteworthy as orator, theologian and leader in many nation-wide Jewish endeavors. Dr. Schulman had been one of the early graduates of the Emanu-El Theological Seminary's Association School, and thus his new position as rabbi in the congregation was in a sense a coming home.

The enlarged congregation worshipped at Temple Beth-El from 1927 until 1930, when the new temple was dedicated on January 10.

Early in 1932 the Temple elected Rabbi Nathan A. Perilman (HUC '32) to assist the other rabbis in their task.

In 1933, the three older rabbis were made emeriti, and the congregation called to its pulpit a noted leader in American Jewry, Rev. Dr. Samuel H. Goldenson (HUC '04). He was joined in his work by Dr. B. Benedict Glazer (HUC '26), who had been his associate in Pittsburgh, and who remained until 1941, when he became rabbi of Congregation Beth-El in Detroit, while Rabbi Perilman remained the associate rabbi of the congregation.

Emanu-El is observing its centenary in a striking and unique manner. It is distributing 100 free scholarships in the religious school. The centenary is being utilized to create a special fund to clear the Temple of its indebtedness.

As in the ancient jubilee of Israel, when the land was returned to its original owners to preserve the stability of the national economy, so in this double jubilee, a return is sought to those ancient and vital principles of faith and living with God which prevailed at the Temple's beginning and which have unfortunately been bartered away in the breakdown of our civilization. The centenary celebration held in April comes, therefore, as the crown and climax of this year of spiritual rebirth.

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MARRIAGE IS THEIR BUSINESS

(Concluded from Page 9)

the bride is told that "mother met the young man through a good friend" while vacationing in the mountains or Florida. She may never find out that her husband and she were brought together as a result of lengthy negotiations in a small-mid-town office.

Matchmaking on the Cuff

The rabbi of a "shul" in the heart of the garment center, arranges matches free of charge, provided that he performs the wedding ceremony. His credo is: "money makes romance." Most professional shadchens disagree and insist that their clients want only

go about getting friendly and how to overcome fear of the opposite sex. "Some men are terribly bashful. When we give them the telephone number of a girl and tell them to call and make an appointment, they break into a cold sweat. When they have to meet they want to come to the office where a third party is present. Sometimes they correspond before meeting and then both parties come to us to help them write their letters." In most cases, however, the couples go on their own after the first meeting. Weddings usually take place from four to seven weeks after the first date. Weddings result in 95 per cent of the cases, the shadchens claim.

Headache a la Shadchen

Marriage brokers have their headaches. Some customers fail to live up to their part of the bargain. One broker recently matched a young doctor, a girl and a ten thousand dollar bankroll. When he came for his commission he was tossed out by the doctor's in-laws who denied they ever needed a shadchen to get a man for their daughter. While the couple was honeymooning the broker went to court and swore out a warrant for the doctor.

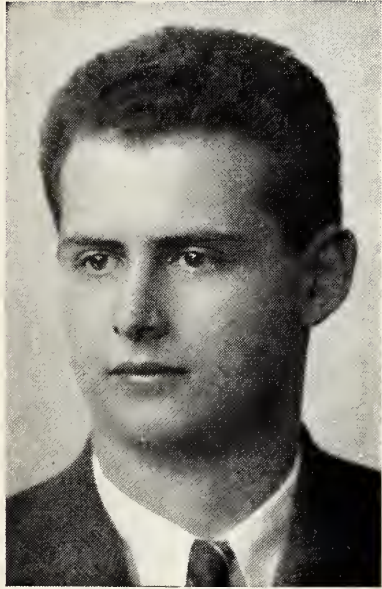
Another broker finds his commission held up by the war-time housing shortage. The couple, very much in love, will not get married until they can find an apartment of their own. They will gladly pay the commission but not until the wedding. The broker, in need of cash, is apartment hunting, in all five boroughs, for the pair. It's knocking him out, he declares.

The marriage broker might sell wedding rings and trousseaus on the side, but will call matchmaking his "career." The business has a long history dating back to the "old days" in the ghettos when the sexes were strictly segregated. In those days travellers would arrange matches between families in different towns. The business came to America with the immigration and is today largely run by sons and grandsons of old world shadchens. One of the few women in the business, who had no shadchen tradition in her family, established herself as a matchmaker because in her youth she had visited numerous marriage bureaus without results, and was convinced that not she, but the methods, were faulty. Today she operates a flourishing business and has a husband, too.

Shadchens say there are plenty who "realize that finding a mate is a business like investing in a house or a fur coat, and is best done through an agent."

RELIGIOUS BOOK WEEK May 6-13

The third annual observance of Religious Book Week, sponsored by the National Conference of Christians and Jews, will take place from May 6 to 13, according to the announcement of Ellen O'Gorman Duffy, Director of Religious Book Week. The cooperation of libraries and book shops throughout the country has been obtained in featuring for this event the list of books selected by a Protestant-Catholic-Jewish committee.



WILLIAM B. SAPHIRE

beauty, personality, sterling character and devotion. Still they carefully investigate a client's bank account, and where a promised dowry turns out to be fiction, they quickly drop the case. Young men starting out in business or a profession want wealthy in-laws who will finance a store, a law or dental office. Widows, many with children to bring up, will marry a man much older if he provides financial security. The richer the clients the happier the broker, for, beyond his minimum charge of \$25 per person, if a wedding results the matchmaker receives a handsome percentage of the dowry or whatever financial benefit accrued to the clients as a result of the match.

Competition Is No Joke

Marriage brokers must keep on their toes, for competition in that business is of the "I'm out for your blood" variety. A marriage broker has to be a good mixer. He needs a host of friends and acquaintances to furnish him with names of the matrimonially inclined. If it gets around that a particular broker doesn't have good prospects, that they're poor or too homely, his business quickly falls off.

"Competitors are always ready to razz you," marriage brokers sigh. Often customers complain. The person he or she met "isn't my type." Even in these days of man shortage, many girls are painfully discriminating and meet a dozen prospects before they choose one. When a client is sold on a mate, the shadchen often mush coach him or her on what to say, how to say it, how to

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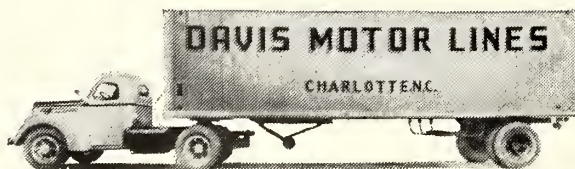
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Greensboro Organizes Its War Service Activities

The formation of a Co-ordinating Committee, with Nat Markowitz and Cyril Jacobs as Co-chairmen, to supervise the activities of the Greensboro, N. C., Jewish Community's relationship with service men and women has been announced. The committee will co-operate with Edward Kapnick, Jewish Welfare Board representative at ORD.

The committee, which will meet monthly, consists of Rabbi Fred I. Rypins, Mr. and Mrs. A. F. Klein,

who may have rooms available in case of special necessity.

Home Hospitality Committee—Chairman, Mrs. A. F. Klein. To encourage to the greatest possible extent, the issuance by members of this community of invitations to soldiers and their wives to partake of the hospitality of Jewish homes.

Hospital Committee—Co-chairmen, Walter Bernstein, Al. Klein. To organize and expand community visits to the men at ORD hospital.

GREENSBORO, N. C.

Marks-Karesh

Mr. and Mrs. Harry Marks announce the engagement of their daughter, Charlot Elaine, and Lt. (jg) Stanley Herbert Karesh, USNR, son of Mr. and Mrs. Alex Karesh, of Charleston, S. C. The wedding is planned for Sunday, June 3, in Greensboro.

Miss Marks is a graduate of Greensboro college and attend Woman's college before entering Marjorie Webster college, Washington, where she will be graduated the first of June.

Lieutenant Karesh, who is in the navy dental corps, is a graduate of the University of Maryland and was graduated from the dental school of the university's Baltimore College of Dental Surgery. Lieutenant Karesh is now stationed at the Sampson, N. Y., naval training center.



EDWARD KAPNICK, USO-JWB

THE CHARLESTON COHENS: DEEP ROOTS

Nathan Shulman, National Jewish Welfare Board director in Charleston, S. C., tells us that he has discovered a family of Maryland Cohens down there who, since 1776, have been fighting in America's wars.

Two members of the family, in the dim past, came to Charleston in wartime and married Charleston belles.

Today, Major Alan M. Cohen and his son, Sgt. Alan M. Cohen, Jr., are carrying on the family tradition.

Sgt. Cohen, a U. S. Marine, is now at the Charleston naval hospital, recuperating from wounds received in action on Guam. His father, Major Cohen, first served in the Marine Corps as a recruit, back in 1915. Last year, after a lapse of thirty years, he went to Charleston for duty as post exchange officer, enabling him to be reunited with his son.

The first member of the Cohen family to migrate to Charleston was Sgt. Cohen's great-great-great uncle, Jacob. Jacob arrived during 1775 and enlisted at once in Captain Lushington's company as a member of the Charles Town infantry regiment. After the war, he married a Charleston damsel.

Another ancestor of the sergeant, one Edward Cohen, fought in the Civil War, but, to the embarrassment of a great many of his relatives up north, chose the wrong team. But he came back in peacetime to wed the fair Ellen Mordecai of Charleston, continuing the family custom. Mr. Shulman declined to speculate about the future of this custom, however, and so do we.

Philip M. Segal, Nettie Friedman, David Cooper, Chester A. Brown, Sam Goldman, Walter Bernstein and Mrs. Cyril Jacobs.

The sub-committees, with the names of the respective chairmen, and their duties, are as follows:

Camp Religious Services Committee—Chairman, Philip Segal. To co-operate with the Jewish Chaplain and to assist him with Friday night services on the post.

Religious Holidays Committee—Co-chairmen, Philip Segal and Nat Markowitz. To concern itself with special religious holidays, to arrange cultural programs in connection with these holidays and to provide special foods usually associated with them.

War Records Committee—Chairman, Chester A. Brown. To maintain all records concerning members of our community in the armed forces. To recognize them for their achievements and to maintain contact with them through bulletins, etc.

Army Wives' Committee—Chairman, Mrs. Cyril Jacobs. To co-operate with the USO and JWB to bring Army Wives closer to the community and to make them feel as much at home as possible.

Soldiers' Lounge Committee—Chairman, David Cooper. To supervise the operation of the Soldiers' Lounge.

Housing and Lodging Committee—Chairman, Mrs. Fred I. Rypins. To establish a clearing house for the listing of those members of the community

JEWISH BOOKS

(Concluded from Page 29)

States are expressed not in one but in three languages: English, Hebrew and Yiddish. Nor is the difference among the linguistic groups merely a matter of vocabulary; each of the languages is a vehicle for a somewhat different approach toward every problem of Jewish life. Generalization is difficult, since the differences are matters of emphasis only. The Jewish novel in English, for example, cannot avoid the subject of interfaith and intercultural conflict and compromise, while the Hebrew and Yiddish novels stick more closely to internal Jewish affairs. Jewish publications in English stress the informational; Hebrew publications are suffused with the spirit of Jewish idealism; Yiddish publications are characterized by folk-consciousness. These are dangerous generalizations for anyone to make and no doubt members of each "sub-minority" group will take exception to them. They are used here as illustrations of differences which exist, but for which there is here neither time nor space for adequate analysis.

Jewish Book Annual

The basic oneness of Jewish culture as well as the highly interesting differences which its divisions represent

are nowhere better exemplified than in the Jewish Book Annual 1944-45, just published by the Jewish Book Council. It is a handsomely produced volume of 280 pages, almost evenly divided among the three languages. It contains articles on Jewish books, book-writing and book-reading. It contains also a number of bibliographies in each language. For example, Doctor Joshua Bloch, chief of the Jewish Division of the New York Public Library, offers an annotated bibliography of the latest Jewish books in English; Daniel Per-sky, columnist of the Hebrew weekly Hadoar, does the same for Hebrew publications in the United States; and M. Kligberg, of the Yiddish Scientific Institute, for Yiddish publications. The Annual also contains brief but highly informative articles on many men and events of importance in the field of Jewish culture. The appearance of the Annual and the widespread observance of Jewish Book Month offer reason for the hope that, given conditions of peace and a fair amount of economic security, the Jews of the United States can initiate in this generation a golden age of Jewish culture which will rival those of the Jewish past and contribute much to the general culture of America.

THE DECAMOUFLAGED AIRDROME

(Concluded from Page 13)

"Yes, we correspond. She seems anxious about me and I keep reassuring her everything is fine and my work is almost as quiet as in the rear."

"Almost as quiet as in the rear?" I raised my eyebrows. "What do you do?"

Misha was embarrassed and replied, "I? I deflect military efforts of the Reich to myself."

Seeing my surprised and startled expression Misha smiled and explained.

"I have quite a task. I am chief of a fictitious airdrome. Besides the real airdromes there are also sham airdromes. Imagine an airdrome where everything—planes, gasoline, tanks, runways and everything else—is made of plywood and beans. It is done so skillfully that from a height of 2,000 yards it has quite an impressive appearance. Now, imagine this beautiful situation: a German escadrille sets out to bomb one of our real bombers and suddenly my drome awkwardly—and awkwardness must be very skillful—is 'accidentally' decamouflaged. Perhaps accidentally, and for a second only, the projector is turned out or the running lights of grounded planes show—how we decamouflage doesn't matter. What is important is merely that we are noticed from the air. And that is when the most interesting part begins.

"The Germans drop flare bombs and light up this target. Then the men at my 'airdrome' begin the prearranged simulation of the airdrome activity. In strict accordance with the plan the 'fliers' rush to the planes. After the first German bomb falls we explode one gas tank and burn one 'plane.' Then a pair of ventilators raise a cloud

of dust brought to the drome in advance . . ."

"Why dust?"

"Why? They probably noticed the airplane engines being warmed up; there is always a cloud of dust . . . to make a long story short we do everything necessary to convince the Germans that each one of them has a chance to receive the Iron Cross from the 'Fuehrer' for destroying our airdrome."

"Must be frightening enough," I said. "Lying there and knowing . . ."

"Lying there?" said Misha. "You don't always lie down. Sometimes for the best effect you must simulate panic in the airdrome. Between explosions of falling bombs one must take brief walks. In such cases we run pretty fast. In fact, I think during the existence of our airdrome we have broken more than one record for a hundred-yard dash."

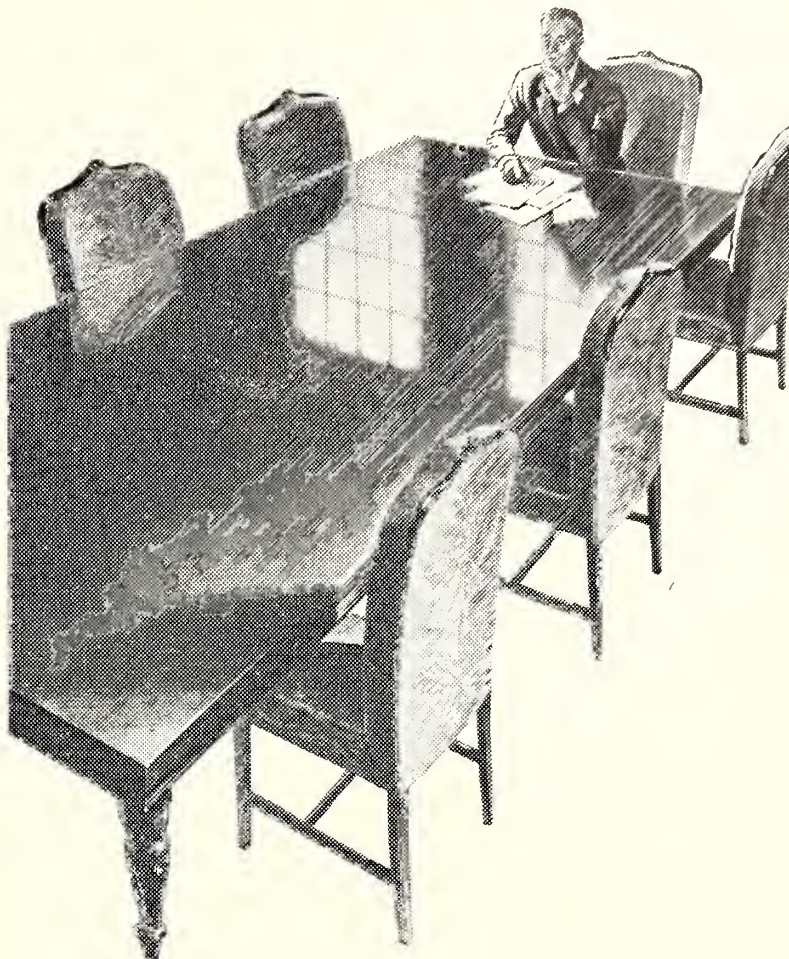
Misha smiled and rose to leave. "So," he said, "if you see her in Moscow . . ."

" . . . tell her everything is fine and you are leading a nice quiet life," I completed the sentence for him. "Well, good luck, quiet one."

"Goodbye," he said.

A minute later I saw Misha's face through the window of the limousine as it roared past me.

He was in a hurry. I wondered if he was on his way to decamouflage his airdrome again, and how many more mass attacks he would have to deflect before he could return to his quiet life in Moscow with the girl he dreamed of and the books that meant so much to him back in his university days.



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THE FIRST ANTI-FASCIST

(Concluded from Page 18)

humanity, and to censure it, whether committed by this or that public character, is the prerogative of free men." Of criticism he had plenty but even when he was being cruelly maligned and even accused of dictatorial ambitions, he refused to be swerved from his deep-seated allegiance to democracy. Once when accused of harboring a desire to be king, he said: "I with truth declare that I have no lust after power, but I wish with as much fervency as any man upon this wide-extended continent for an opportunity of turning the sword into the ploughshare."

Washington's claim to the title of the first anti-Fascist also rests on the fact that he was in great measure responsible for setting the course of America on the road toward religious equality. A country that is not safe for religious differences is ripe for Fascism, and throughout Washington's career, both as a soldier and a nation-builder, he fought valiantly for religious and spiritual freedom.

In September, 1775, before the Declaration of Independence and more than a year before Virginia became the first state to establish religious freedom by constitutional guarantee, Washington had struck a blow for religious liberty. In a letter to Benedict Arnold, then preparing to invade Canada, Washington warned him not to permit any discrimination against the Catholics of Quebec "as the contempt of the religion of a country by ridiculing any of its ceremonies, or affronting its ministers of votaries has ever been deeply resented. You are to be particularly careful to restrain every officer and soldier from such imprudence and folly and to punish every instance of it . . . You are to protect and support the free exercise of the religion of the country and the undisturbed enjoyment of the rights of conscience in religious matters with your utmost influence and authority." Several months later he took steps to put an end to the custom of "hanging the Pope" in effigy.

When he became President Washington continued to manifest the same concern for religious equality. We can read with particular appositeness to conditions today his remark that "restraints on conscience are cruel, in regard to those on whom they are imposed, and injuries to the country imposing them." That he expected the United States to lead the world toward universal religious freedom is clear from a letter in which he said that "if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure . . . no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution."

No believer in mere tolerance, he insisted that "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 rights." He hoped "ever to see America among the foremost

nations in examples of justice and liberality," and said bluntly, "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." Washington firmly believed that "government being among other purposes instituted to protect the persons and consciences of men from oppression, it is certainly the duty of rulers, not only to abstain themselves but, according to their stations, to prevent it in others."

Then, as now, in many parts of the world, such thoughts would have cost Washington his head for only a believer in the dignity of man and a foe of Fascism could have given them voice.

National JDA Chairman



Natham M. Ohrbach, prominent New York merchant, has been named national campaign chairman of the Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. The Joint Defense Appeal's 1945 campaign goal is \$4,000,000, to be used to support the educational activities of the two parent organizations.

CHARLESTON, S. C.

Mr. and Mrs. Joseph Schwartz announce the birth of Elaine Barbara, at St. Francis Infirmary. Mrs. Schwartz was Rachel Theresa Zucker.

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THE TORCH BURNS BRIGHT

(Concluded from Page 8)

new settlement at that particular time, for spirits everywhere were at a low ebb; the Nazis were advancing in Egypt, threatening also Palestine; the Russians were losing territory; Nazi persecution of Jews was growing like wildfire from country to country in Europe. With most people occupied by the cares of the present, the Avuka members set up stakes in Beisan and looked to the future.

How did their new home look? It was a beautiful, if treacherous and primitive spot. It is less than a mile from the Moslem town of Beisan (where the Philistines are said to have hung the body of King Saul). In the vicinity are a few other pioneer Jewish settlements—Mo'az, Kfar Ruppim, Hamadiyah, Beth Joseph, Neveh Eiton and the orthodox settlements of Sdeh Elyahu and Tirath Zvi. The ancient Hebrew sages had good cause to say, "If the garden of Eden is in Palestine, then its gate is at Beisan." Mount Gilboa is in full view; snow-capped Mount Hermon to the north and the Moab Range to the east. The Jordan River (where the children swim almost all the year round) is close at hand.

But the snake in this garden of Eden was the fact that water, instead of being a blessing had become a malarial menace. Their first work was to drain the swamps; clean and repair neglected canals, and plant eucalyptus trees. Dead trees had to be uprooted before they could plough their lands. There was an old dilapidated Arab khan on the site to which they added a second story for their Children's House. They converted an abandoned stable into a communal dining hall. In those days they resembled somewhat the ancient Hebrews working in Egypt, for they made their first bricks by stamping on the mud with their bare feet (except in this case, they had the straw). They built booths of papyrus reeds from the Jordan, for dwellings. A picture of those pioneering days in 1941 has been given by Mosho Smilansky who wrote, "When I visited Avuka, I was taken back in memory 52 years to the smell of the Hedera swamp. It was as though the 'Avuka' was burning today, only brighter."

Despite its striking development since 1941, life in Avuka is extremely demanding. There is one bus a day to the settlement, and after alighting we still had to tramp a half hour through heavy mud. On the way, we saw the 600-dunam carp ponds belonging to Mo'az and Neveh Eiton, and later were told that Avuka is planning to construct similar breeding ponds. Passing a Bedouin encampment where

the lands were being ploughed with camels, we came, within a few moments, upon the tractor of Avuka. The secretary of the settlement was in the police post (in the ground floor of the khan) which bears the sign, "Gilboa Legion, No. 10—Avuka Station."

They are beginning to get on their feet. This year they were able to repay part of their settlement loan of L. P. 20,000. They have built nine permanent dwellings, surrounded by lawns and flowering shrubs (labelled "Quarter of the lords"). A meteorological station was recently installed by the Hebrew University which will help their agriculture. Although most of their buildings are still makeshift, with the old khan predominating, the secretary proudly shows us a plaster model of the Avuka of the future, similar to the attractive neighboring settlement of Nir David, and including an amphitheatre and sports field. Already they have a library of 1,200 Hebrew books and 300 in other languages, housed temporarily in the dining hall, and as rich a cultural life as their isolation permits. They have a trained choir; Sabbath "get-togethers;" and the itinerant art exhibitions of Ain Harod occasionally come their way.

Relations with their Arab neighbors are good. They frequently come to discuss seeds, manure and cognate questions. They even work an additional 800 dunams in partnership, the Arabs supplying the land and water, Avuka supplying the machinery, labor and seeds.

Our last impression of Avuka was happy. The children, barefoot and wearing only shorts on a warm late November day, were going off with lusty singing to a nearby settlement. Their errand? To bid shalom to a soldier leaving that day for the Jewish Brigade. They are very proud, these children, of Avuka's soldiers who number 22. One girl was in the A. T. S. but died in Egypt. One soldier was a parachutist, captured when descending in Rumania and since been released from the Prisoner-of-War camp and returned to Avuka.

Through a window in the Khan, we heard the afternoon news broadcast. Radio is only a week old in Avuka. On the same night as the "welcome home" party was given for the Rumanian refugees, the settlement received electric power. While Avuka is an inspiring symbol, the members have had their fill of torches for practical purposes since 1941, and, with full hearts, they told the refugees, "You have come to us under a good sign—light."

CHARLESTON, S. C.

Maj. Thomas J. Tobias Commended

Major Thomas J. Tobias, formerly of Charleston, now with headquarters, Army Air Forces, western technical training command, at Denver, has been commended for the "noteworthy manner" in which he accomplished a mission in the European theater. The commendation was by Brigadier General A. L. Sneed, commanding the Denver base.

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Now that the hurrahs have died down following the liberation of France, it is becoming clear that Shakespeare was right when he said that the evil men do lives after them. The Germans are gone, but their malady lingers on. That malady is Jew-hatred.

The economic prospects for Jews in Paris are so slim that 27,000 of them have moved to the smaller towns, and only about 35,000 remain in the capital, of whom 80 per cent are at present unemployed and on relief. And even in the provincial city of Lyons, the majority of the 16,000 Jews there are out of work.

Of course, this is the transition period, and conditions may be reversed if and when the liberal de Gaulle government finds it possible to initiate a progressive program—but that government is reported turning reactionary.—*National Jewish Monthly*.

Chaplain Represents Men

The Jewish Chaplain represents the Jewish service men. Our boys are particularly grateful for the presence of a Jewish Chaplain. It bolsters up their ego to discover that their Chaplain is a factor in the religious program, in the training program. They appreciate the fact that in the Chaplain they have a friend and counselor. There are problems, personal crises, situations which require the trained and helpful touch of the Rabbi. The men go to their Chaplain and express themselves as pleased to have a Jewish representative on the Post.—Chaplain Norman M. Goldberg in *The Jewish Layman*.

The private Jewish school is not un-American. It is in the tradition of the bill of rights and its guarantee of freedom of religion. It is in the Jewish tradition, for all thru our history we have had private schools. It alone is the guarantor of Jewish survival in America. It is ill-advised to quibble on academic objectives. It would be well indeed if Jewish communities could unite to solve the many financial, psychological, and other difficulties involved in their establishment. Our future survival is involved.—Rabbi Uri Miller in *The Jewish Ledger, New Orleans, La.*

The just punishment that will be meted out to Nazi Germany and her accomplices in international crime was presaged in the biblical prophecy to Abraham. The extent and nature of the terrible curse that will yet torment these Axis nations will be more fully disclosed by the progressive revelation of contemporary and future events. Let no nation think that it can controvert the lesson of history and the dictates of God without ultimate retribution. The persecution of the Jew is usually the first symptom of the malignant forces that will seek to negate every positive affirmation of democracy and abrogate every law of moral decency, thereby setting the biblical curse in motion.—Rabbi William B. Silverman, Gastonia, N. C., in *Liberal Judaism*.

It is deplorable that large sections of the Jewish public judge their rabbis not on the strength of what they accomplish *within* the Jewish community but on the basis of how often they occupy Church pulpits and speak on interfaith and good will programs.

Here is not the place to probe the psychology of Jews who measure the success of all Jewish efforts by their effect upon the Christian community. All I can do is state the regrettable fact that most of us are so sorely beset by Jewish inferiority complexes—or call it what you want—that our eyes are forever riveted upon our Christian neighbors to discern how they will react to what we are doing. Of course, we can't be indifferent to Christian public opinion—but isn't it carrying matters a bit too far when we are almost oblivious to all other considerations except the anxious query: *mak yomroo hagoyim?*—what will the Gentiles' opinion be?—Allan G. Field in "*Rabbi For The Gentiles.*"—*Jewish Spectator*.

Revenge, retaliation and multiple retribution must not color our post-war ideals. Experience has taught that hate can never destroy hate. We must refuse to behave as the Nazis and go back to the jungle with them. We have a responsibility to discharge.—Chaplain Abraham Nowak (Captain), in *Jewish Ledger*.

Dr. Chaim Weizmann

Synthesis of East and West

By FELIX FRANKFURTER

Associate Justice, United States Supreme Court

The following article by Mr. Justice Frankfurter prefaces the special volume, "Chaim Weizmann, Scientist, Statesman, and Nation Builder," published by the Dial Press on the occasion of the 70th birthday of Dr. Chaim Weizmann, President of the Jewish Agency for Palestine and of the World Zionist Organization.—THE EDITOR.

NEINE used to speak of God as the Great Aristophanes. It surely is a manifestation of providential irony that the civilized world should find a fitting occasion to express its esteem for Chaim Weizmann at the precise moment when Adolf Hitler awaits his doom. I do not mean the obvious juxtaposition of Weizmann as the symbol of Jewry and Hitler as the spearhead of fiendish anti-Semitism, the antithesis between the two men goes far deeper. Hitler's anti-Semitism is not an isolated prejudice or even a vein of bigotry which in less virulent form has possessed men, often unwittingly, whose purposes and feelings otherwise could not be called uncivilized. Hitler's anti-Semitism is the most obvious and immediate expression not merely of anti-rationalism but of a challenge to the whole blend of forces that constitute the process of modern civilization. In short, Hitler's challenge is against that vast stream of history of which the Greek and Hebrew influences have been the greatest tributaries.

Dr. Weizmann strikingly represents the confluence of these ethical and intellectual forces because he is at once an East European Jew and a Western scientist. This is not the place to embark upon an analysis of the range of issues so conveniently over-simplified and too often distorted by being called "the Jewish problem." Their explosive implications even for societies most deeply attached to the democratic faith are today too tragically patent. Several contributors to this volume have sought to bring understanding of conflicts that can leave no sensitive nature without a troubled heart. But in addition to these concerns of government and peoples a personal problem is presented to every Jew outside of Palestine—and we now know that by a hostile world a person will be treated as a Jew even though his family has belonged to a Christian communion unto the third or fourth generation. Dr. Weizmann has shown once more and for the world to see that neither full devotion to the country of one's allegiance nor the esteem of the Gentile world call for truculence or timidity from a Jew. If only he be secure in the citadel of self-respect a Jew will walk erect, with humility as becomes every human and with fortifying but quiet pride as becomes every inheritor of a great past.

Possesses Many Talents

Dr. Weizmann was endowed by nature with charm and gift of tongue and wisdom that is wrapped in humor. But it is not by these endowments alone that he has secured hold over masses of men as well as of such cool and skeptical minds as Lord Balfour and

General Smuts. "If you will it, it is no mere dream," said Herzl, the founder of modern Zionism, about the re-establishment of Palestine as the Jewish homeland. In that faith Dr. Weizmann has lived. It is his unrelenting effort to realize that faith that has had such a contagious influence for thirty years.

But the purpose of this faith was not at all "to turn back the clock of history." A Jewish Palestine for Dr. Weizmann means creation not restoration. Weizmann the scientist has outstripped the imagination of Kipling the poet. For Weizmann, rooted as he is in Eastern religion and Western scientific culture, proves that not only may East and West meet; they may become fused in a single person. And Dr. Weizmann would be the first to insist that there is nothing unique about such fusion.

It is characteristic of the movement which he is leading that hardly before the guns had been silenced in Palestine during the last war and before an influx of immigration was possible, Dr. Weizmann laid the cornerstone of the now flourishing Hebrew University on Mt. Scopus. Thus, by assuring systematic and unfettered inquiry, an in-



DR. CHAIM WEIZMANN

dispensable condition for a civilized society was attained.

The fire of youth in Dr. Weizmann's spirit is still overwhelmingly in the service of the great cause of achieving harmonious relations between the Jew and the world—for the world's sake and to assure inner serenity for the Jew. The forces which he is seeking to bend to good-will and reason do not easily yield to imaginative statesmanship. But he is not balked by intrinsic difficulties nor by the timidities of short-sighted prudence. It is as true now as it was in the days of Euripides that the worldly wise are not wise. Dr. Weizmann is a dreamer—the dreamer of one of those dreams which become reality when men have the good sense and vision to make them so.

NEWS SUMMARY

(Concluded from Page 27)

State Stettinius announced here. Mr. Lubin, 48, served more than eight years as U. S. Commissioner of labor statistics. Before his appointment to the reparations committee he was an alternate member of the War Production Board and chief of the statistical division of the Munitions Assignment Board.

Maine Votes Equal Distribution of Funds Between UPA and JDC

New York, N. Y.—The Maine Jewish Committee, representing Jewish communities throughout the state, voted this week to distribute on a basis of parity all funds raised in behalf of the United Palestine Appeal and the Joint Distribution Committee.

Some 35 leaders representing fourteen cities in the State of Maine adopted this decision at a meeting in Augusta. The funds raised by Maine communities in 1945 in behalf of the agencies which formerly constituted the national United Jewish Appeal will be divided as follows: Two per cent to the NRS, 49 per cent to the UPA and 49 per cent to the JDC.

All funds raised in Portland, Lewistown and other cities in Maine will this year, as in the past, be turned over to the Maine Jewish Committee, which will distribute them to the UPA and the other agencies on the basis of the above formula.

Connecticut Bill For Permanent FEPC

Hartford, Conn.—A hearing on Senate Bill No. 237, establishing a State Board of Fair Employment Practices to investigate and combat racial or religious discrimination in employment, was scheduled in the Connecticut Legislature this week. The bill was introduced into the Senate by Senator Kiernan, and into the House by Representative McManus. The Jewish Ledger of Hartford, edited and published by Samuel Neusner, is conducting a campaign for passage of the bill.

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ASHEVILLE, N. C.

Receives the Bronze Star

Capt. Joseph Lichtenfels, son of Mr. and Mrs. Gustav Lichtenfels and husband of Josephine Palais Lichtenfels,



CAPT. JOSEPH LICHTENFELS

has been awarded the Bronze Star by the War Department. The citation states "For meritorious service in direct support of combat operations, April 19, 1944, to February 6, 1945."

Receives Purple Heart

Pvt. Stanley Lipinsky has received the Purple Heart for wounds received in action. His parents have been advised that he has recovered sufficiently to leave the hospital and resume duty.

Hadassah Has Annual Linen Shower

With Mrs. Joe R. Sternberg in charge as chairman of arrangements, the Hadassah annual linen shower was held during the luncheon meeting at the Biltmore Plaza April 16. Cards followed the meeting.

CHARLESTON, S. C.

New Officers Elected by K. K. Beth Elohim

Milton A. Pearlstine was elected president of the congregation at the 95th annual meeting of K. K. Beth Elohim at the tabernacle in Hasell street. He succeeds Maier Triest.

Major Thomas J. Tobias of Charleston, now on active duty with the United States army, was elected vice-president, and one new trustee, Mrs. Sidney Rittenberg, was elected to succeed Simon Sorentrou.

Rabbi Sylvan D. Schwartzman, of Congregation Children of Israel, of Augusta, conducted services at K. K. Beth Elohim Friday night, April 6, and Saturday, April 7. His subject was "The American Jew—Successful Failure."

Rabbi Schwartzman was graduated from the University of Cincinnati and in 1941 from the Hebrew Union college. He is a member of the Augusta Rotary club and active in religious, civic and welfare work.

Nationally, Rabbi Schwartzman is a member of the speakers bureau of Hadassah and Zionist organizations, and of the commission on synagogue activities of the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

Jewish Groups Give

Fashion Show and Supper

Sponsored by the Charleston section of the National Councils of Jewish

Women and Jewish Juniors, a fashion show and supper was given Wednesday evening, April 11, at the Hebrew Institute.

Miss Faye Rabinowitz, of the junior section, wrote the script for the fashion show, which is in the form of a skit. Miss Claire Jane Brown is chairman for the junior group, and Mrs. Matthew Steinberg and Mrs. Spanier, co-chairmen for the seniors.

Berlins Meet in Britain

Capt. Alvin Berlin, United States Army, and Henry Berlin, seaman, first class, United States Navy, met recently in England, according to word received by their parents, Mr. and Mrs. Sam Berlin, of 3 Wesson avenue.

Henry, who serves on the LST 372, was in port at Plymouth, and got word through the American Red Cross to his brother, stationed at a quartermaster depot "somewhere in England." Alvin joined Henry and they had a day together in Plymouth February 11. They later managed to get six days together.

Captain Berlin has been overseas about two and a half years and Henry left the United States ten months ago.

GASTONIA, N. C.

The following Congregational Officers of Temple Ohel Shalom were elected at the annual meeting: Mr. Emil Rosenthal, President; Secretary, Mr. M. N. Epstein; Treasurer, Mr. Lionel Weil; Trustees: Messrs. Abram Weil, J. M. Meyers, Chas. Korschun, and Henry Weil.

GREENSBORO, N. C.

Rabbi Fred I. Rypins will represent the Jewish Chautauqua Society on Wednesday, May 2, on the campus of Elon College. Rabbi Rypins will give a chapel address to the students and faculty on the subject, "What We Jews Believe." The Jewish Chautauqua Society is pleased to announce that Rabbi Rypins has been its representative on numerous occasions.

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THE HEBREW UNIVERSITY

(Concluded from Page 28)

partments give close study to wartime problems of health and sanitation. Medical officers attached to United Nations forces come from all parts of Palestine to attend courses given especially for them in the Hadassah-University Medical Centre. In brief, the Hebrew University today ranks as one of the principal agencies in the Middle East for mobilizing the resources of science for the war effort.

But now that the end of the war appears to be in sight, the University has begun to plan for the future, and to prepare for expansion immediately the war is over. Its *postwar plans* have been drawn up on a scale commensurate with the anticipated demands of the new time.

Since there has been such widespread destruction of Jewish academies, museums, and libraries on the Continent, the University's functions as the central seat of higher learning for world Jewry must be increased and amplified. What it has hitherto done for the advancement of Jewish learning—enrichment of the Hebrew language, intensive research in many fields of Jewish scholarship, publication of the works of members of its staff—must be doubled and trebled to compensate, as far as may be, for enormous cultural losses sustained by the Diaspora. Furthermore, plans are being made for *training young men and women from the Diaspora* for eventual service in their own communities as teachers and leaders. Many of these young people, it is anticipated, will come from the countries of the British Empire and the United States of America. Efforts will also be made after the war to comply with requests already received from Diaspora communities to guide and supervise their Hebrew school system.

When peace comes the *Yishuv* will look to the University for ever-expanding research in the fields of agriculture, industry, and medicine as the scope of Jewish undertakings broadens out with the continued development of Palestine. Increased facilities will be required for the students, whose number had reached well over 1,000 in 1939. Since the 500 young men and women graduates of the University have already made their mark in the life of Palestine in general and of the Yishuv in particular, there is every reason to believe that the services of many more will be in demand after the war as civil servants, teachers, educators, scientists, agronomists, executives and administrators.

The most significant new project in the University's postwar scheme are a full *Medical Faculty* and a *School of Economics and Social Sciences*.

The Pre-Faculty of Medicine is to be converted into a full Faculty; in other words, the present Medical School for Postgraduate Study and Research is to be expanded into a fully equipped school for undergraduate instruction. In that school it is proposed to *train physicians* for Palestine, and perhaps other Middle Eastern countries and certain overseas communities. The University authorities point out that the contemplated undergraduate school is very urgently needed in view of the

anticipated shortage of young Jewish physicians ten or twelve years hence owing to war losses and the exclusion of Jewish medical students from most European universities during the past decade.

The aim of the School of Economics and Social Sciences will be to *train civil servants* for executive and administrative posts in the Palestine Government, the national Jewish institutions, municipal and village councils, communal organizations and the like. The graduates of such a school will probably also be welcomed by large Jewish institutions and organizations abroad. Hand in hand with instruction will go research in Jewish sociology and the social sciences by the staff. It is noted that Palestine offers unusual opportunities for economic and sociological research, thanks to the unique social and economic developments in the Yishuv and the functioning of modern and primitive economies side by side.

Closely linked up with the expansion of the University is a scheme for the development of a *Jewish garden city on Mount Scopus* in the form of a University Quarter. The Quarter will comprise the University grounds proper, the Hadassah-University Medical Centre, a number of public buildings planned in connection with the development scheme, and a residential area for Hadassah and University personnel. In this area there will also be one or more hostels with extensive recreational facilities, for University students living away from their families.

Looking back over these 20 years, the record of the Hebrew University is seen to be one of very considerable achievement. Looking forward to the decade after the war, there is every reason to believe that, if the friends of the University in all countries, and in the Anglo-American communities in particular, who have cooperated so wholeheartedly in its support, will now intensify their efforts, there will be a *still prouder record* to show. Now, more than ever, the University should command the active support of all who care for the advancement of higher education, or learning and research, for the advancement of the Jewish people, of Palestine in general and, within the measure of its powers, of the cause of freedom and progress in the world at large.

GREENSBORO, N. C.

New Council-Sisterhood Officers

Officers for the coming year are: President, Mrs. Raymond Farber; vice-president, Mrs. Louis Rosenberg; secretary, Mrs. James Fine; treasurer, Mrs. Charles Pearl; corresponding secretary, Mrs. William Biener; auditor, Mrs. Harry Abrams.

Hadassah Elects

Officers for the coming year are: President, Mrs. Cyril Jacobs; first vice-president, Mrs. Max Zager; second vice-president, Mrs. James Fine; recording secretary, Mrs. Herman Davidson; corresponding secretary, Mrs. Alvin Hamburger; treasurer, Mrs. Hymen Dryzer.

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BROTHERHOOD

(Concluded from Page 24)

But how shall such Brotherhood maintain itself? How shall it continue? How may it grow stronger and more active and extend its influence, preventing such disaster as has in these recent years wrought such havoc with our race and with the nations of the world?

Evidently we need to

**Cultivate and Foster
Religious Worship**

If the source and spring of Brotherhood is of God, then must we keep near to Him and with faith and heart-yearning cry with the Psalmist, "As the heart panteth after the water brooks, so panteth my soul after Thee, O God." We must follow the example of Him of Whom it is written, "As His custom was He went into the synagogue on the Sabbath day," and Who taught us to pray and say, "Our Father, who art in heaven, hallowed be Thy Name."

How shall the spirit of Brotherhood be maintained if the ordinances of religion are neglected or if God's holy day is profaned and devoted to pleasure and business and God Himself be forgotten and left out? The new world that is before us, if it is to be a "new" world in very truth, dare not neglect or sacrifice its religious life for any cause. The altar fires must be kept burning. God must be worshipped and revered and obeyed. His purposes and ideals must be sought after and carried through.

In this, Jew, Catholic, and Protestant must come together and encourage each other, for "it is in our belief in God and our common recognition of God as our Heavenly Father, that we are one."

There must be a constant effort, too, to

**Extend the Recognition and
Worship of God**

and the sway of religion over other lives and communities. "People need someone to believe in, someone to love supremely, something to sacrifice for." Could we unite our efforts and persuade men to heed the commandment which was given through Moses, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might," and, as Jesus taught, "thy neighbor as thyself," what a boon it would be to our country and to the world!

There remain large blocks of our population, large areas of our country, which have no active relationship with any church or religious group. Sixty million Americans, we are told, out of our one hundred and thirty million, are altogether unchurched and do nothing to satisfy the spiritual hunger and craving that lies within them. How can our national ideals be maintained or our level of morals be raised, while such condition remains? And, let it be recognized that in a "reli-

gious vacuum" such as that it would be easy for the seeds of false and dangerous ideas to fall and take root and endanger the foundations of our national life. There is much room in which to extend religious faith in the God and Father of us all.

Nor dare we be forgetful of the future and those who come after us and take our place. That centers thought upon

The Necessity of Religious Education

We have never believed it possible to introduce Judaism or Christianity into our public school system. Our principle of the separation of church and state seems to forbid it. But neither have we believed that we dared neglect it on that account.

Where there is a will there can be found a way. And something must be done. Our youth must be taught the truth that sets men free. They must be instructed in the principles of godly living. They must be led to know God, to heed the prophet's counsel, "Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years when thou shalt say, 'I have no pleasure in them.'" They must come to know the lives of God's great leaders from the "Father of the Faithful" till the present time. Their inspiring example must be before them. Many communities are solving the problem of how to do this in a highly successful manner. Our school authorities are showing themselves sympathetic and cooperative. So it can and must be done.

Finally, there must be

A Concerted Effort for Good Citizenship

There has always been need for it. The need now exceeds all others; for we can never build a better world without better citizens and many, many more of them. Democracy is dependent on the character of the individual who exercises his franchise and claims his rights and privileges.

Every community has need for its School of Good Citizenship, for its Round Table for the discussion of its local problems, for its community enterprises in which Jew, Catholic, and Protestant find a challenge to their patriotic purpose and an opportunity to evidence their spirit of good will for one another and their fellowmen and their love and devotion to God.

WINSTON-SALEM, N. C.

Sgt. and Mrs. Sigmund E. Davidson announce the birth of their daughter, Bonnie Lynne, on March 26. Mrs. Davidson is the former Miss Harriet Cohen. Sgt. Davidson is now serving overseas with the 78th Infantry Division.

Deepest sympathy goes to Mrs. I. Sosnik and members of her family in the recent death of her husband, Mr. Isaac Sosnik.

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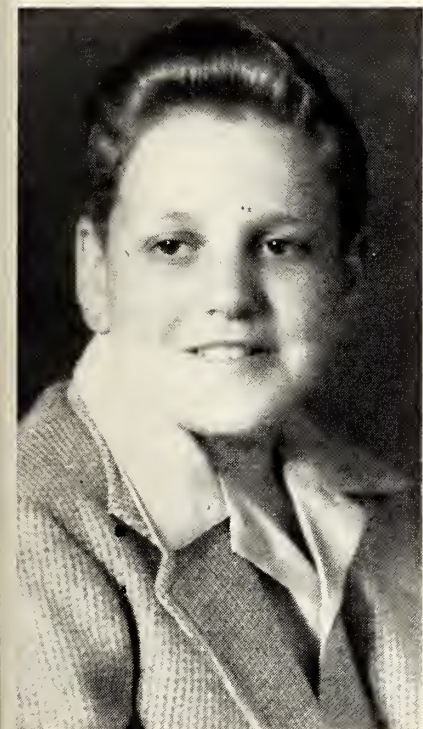
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Social and Personal

GREENSBORO, N. C.

William E. Zuckerman Bar Mitzvah

William Ellis Zuckerman, son of Dr. and Mrs. Isaac L. Zuckerman, was Bar Mitzvah at Temple Emanuel, Greens-



WILLIAM E. ZUCKERMAN

boro, on March 30. Following the services Dr. and Mrs. Zuckerman were hosts at a reception held in the Soldiers' Lounge of the Temple.

Sisterhood Sabbath was observed on Friday evening, April 6, at Temple Emanuel, with the following members of Council-Sisterhood taking part: Mrs. Raymond Farber, Mrs. Bertram Bloch, Mrs. Max Zager, and Mrs. Sol Weinstein, who read the well-known poem by Ada Jackson, "Behold the Jew." The Sabbath lights were lit by Mrs.

Millard Segal. Mrs. Bert Bloch and Mrs. Rypins were hostesses.

The regular monthly meeting of the Council-Sisterhood was held on Monday, April 2. The new slate of officers, to be elected at the May meeting, was announced as follows: president, Mrs. Raymond Farber, succeeding Mrs. Bertram Bloch; vice-president, Mrs. L. Rosenberg, succeeding Mrs. Farber; corresponding secretary, Mrs. William Biener, succeeding Mrs. J. Strauss; recording secretary, Mrs. James Fine, succeeding Mrs. Max Klein; treasurer, Mrs. Charles Pearl, succeeding Mrs. Milton Weinstein; and auditor, Mrs. Harry Abrams.

It Is Now Sergeant Friedman

Mr. and Mrs. Louis Friedman have been advised that their son, Albert P. Friedman, has been promoted to sergeant. He is an aerial engineer stationed at Westover Field, Mass.

Joshua S. Epstein Talks

Mr. Joshua S. Epstein, news analyst and radio commentator, appeared before a large audience of military personnel and civilian guests on Saturday evening, April 14, at the Temple Emanuel Soldiers Lounge, Greensboro, N. C. This was the second in a series of guest artists sponsored by the National Jewish Welfare Board, a member agency of the USO.

Mr. Epstein's subject was the "Current Jewish Scene," and in view of the recent death of our beloved President, he took this occasion to pay tribute to him by recalling the President's active interest in Jewish affairs. Mr. Epstein was on the opinion that the entire world has begun to realize that when any nation begins to persecute a minority group it thereby begins to undermine the very foundations of democracy.

At the conclusion of his lecture, refreshments were served by the hosts and hostesses of the evening.

NEWS ABOUT PACKAGES TO SOVIET RUSSIA

The Union of Russian Jews, Inc., a non-profit organization, has now undertaken a special package service to Soviet Russia, in order to facilitate the sending of packages to relatives in Russia, at moderate cost.

Up to now only special organizations, collecting duty here, were permitted to send packages to Soviet Russia. These packages very expensive.

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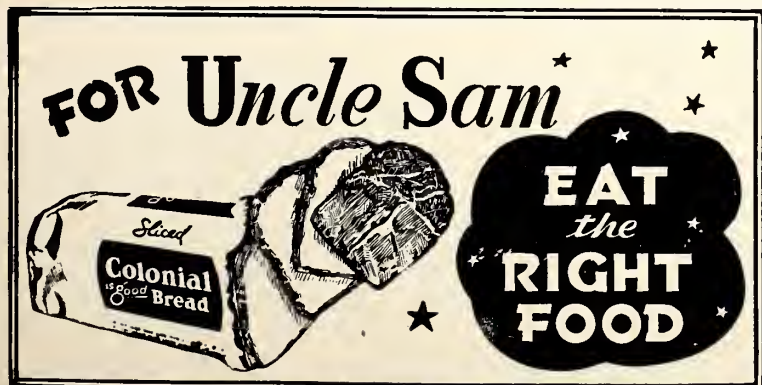
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WARSAW SURVIVORS

(Concluded from Page 12)

couldn't refuse to accompany them to it. A column of smoke was rolling skywards at the fringe of the ghetto. The police station was still burning. Nearby stood the black building of the Gestapo.

"We lived right here among them," said Yakov Menzhistky. "Not very pleasant neighbors. The backyard of our house was used by the Germans as an artillery park."

When the Germans destroyed the ghetto, one section of the six-story school somehow "survived." The bunker was arranged in one of the rooms on the fourth floor with the assistance of the Polish patriot, Sophit Grikorn, janitress of the school, who during the first 18 months lived in one of the neighboring houses and fed the people in the bunker. But in August, 1944, when the Germans began to drive the population from Warsaw, she and her friend went to live in shelters with the others.

Passing over the iron girders of the neighboring structure we reached a break in the wall, jumped down and found ourselves on a railway platform. Then we were led to what was formerly a lavatory. Here our friends removed a stack of rags next to the toilet bowl and we saw a small hole in the wall. We squeezed through with difficulty and found ourselves in a windowless chamber. From here we were led to the bunker itself, a small room which accommodated them. We asked many questions: what had they done about water, food? How did they cook their meals?

Jews Share Nazi Water Supply Without Their Knowledge

After the Germans destroyed Warsaw's watermains, our new acquaintances discovered a supply of water in the boiler below. The Germans also discovered this water supply—subsequently tapped by the Nazis and Jews—the former tapping it by daylight, the latter at night.

The "bunker folk" obtained their food among the ruins. The people of Warsaw who had put away supplies, were killed by the Germans or driven westward. The houses were blown up. In one of the cellars the "bunker folk" found two sacks of potatoes and a little flour. This fed them.

On dark nights two of them descended to the boiler for water, or to the cellar for potatoes. For this purpose they availed themselves of a neighboring exit. Here the stairway had collapsed in the fire and only the railing remained. One of the correspondents tried to climb to the next floor by the railing, but recanted after two steps. A chasm of several floors is no joking matter and the wire railing swayed precariously.

Agon Menzhitsky then showed us how it was done. Agile as a cat, he straddled the rail and slid down to a bend on the lower floor. Here he descended onto an iron bar projecting from a wall. He mounted the rail again and descended to the next bend. His movements were equally certain as he began to scramble upwards. Within a minute

he was at our side on the stairway of the platform.

"There is nothing to it," he said, shaking dust from his coat.

I looked these men over again and suddenly realized the full horror of their experiences. Special moral qualities and age-old traditions were required to sustain persons under such conditions. How have they preserved their human aspect, their belief in mankind, habits of civilized human beings?

We emerged from the ghetto when darkness was falling. The bridge across the Vistula, under construction when we came across ice floes into Warsaw, had evidently been finished. Trucks, troops and supply wagons were streaming along the Berlin highway. Marching on, our men took stock of the scene, made mental notes for a fresh bill to be presented to the enemy in the hour of retribution. They had only to travel another few hundred kilometers to Berlin, a far shorter stretch than they had already wrested from the enemy in battle.

WINSTON-SALEM, N. C.

Hadassah Donor Banquet

"Palestine is not merely a refuge, but a nation in the making, a land of promise for the Jewish people, comparable to America in the pioneer days and endowed with the pioneering spirit that characterized this country in its pioneering days," Mrs. Irma Lindheim, former president of Hadassah succeeding the late Henrietta Szold, told members and guests of the Winston-Salem Chapter of Hadassah at the first donor banquet.

Miss Alice Goldberg, as toastmistress, presided over the dinner which was held at the Terrace Room, Smith Reynolds Airport, April 10 at 7 p.m., and was attended by practically the entire local membership, together with many invited guests, including a large delegation from the Greensboro Chapter.

Mrs. William Fishman, local president, reported briefly upon the chapter's activities for the year. She also introduced the speaker, a distinguished world figure as a leader in the Hadassah program, a writer of distinction and "resident of Palestine by choice."

Mrs. Hannah Siff reviewed the fund-raising campaign, for which the banquet was a celebration, and presented the Scroll of Honor, bearing the names of the patrons and donors—several score in number. The campaign was held to raise funds for Youth Aliyah and the Hadassah Medical Organization. It was also announced by Mrs. Siff that over \$1,000 had been realized for these two life-saving projects.

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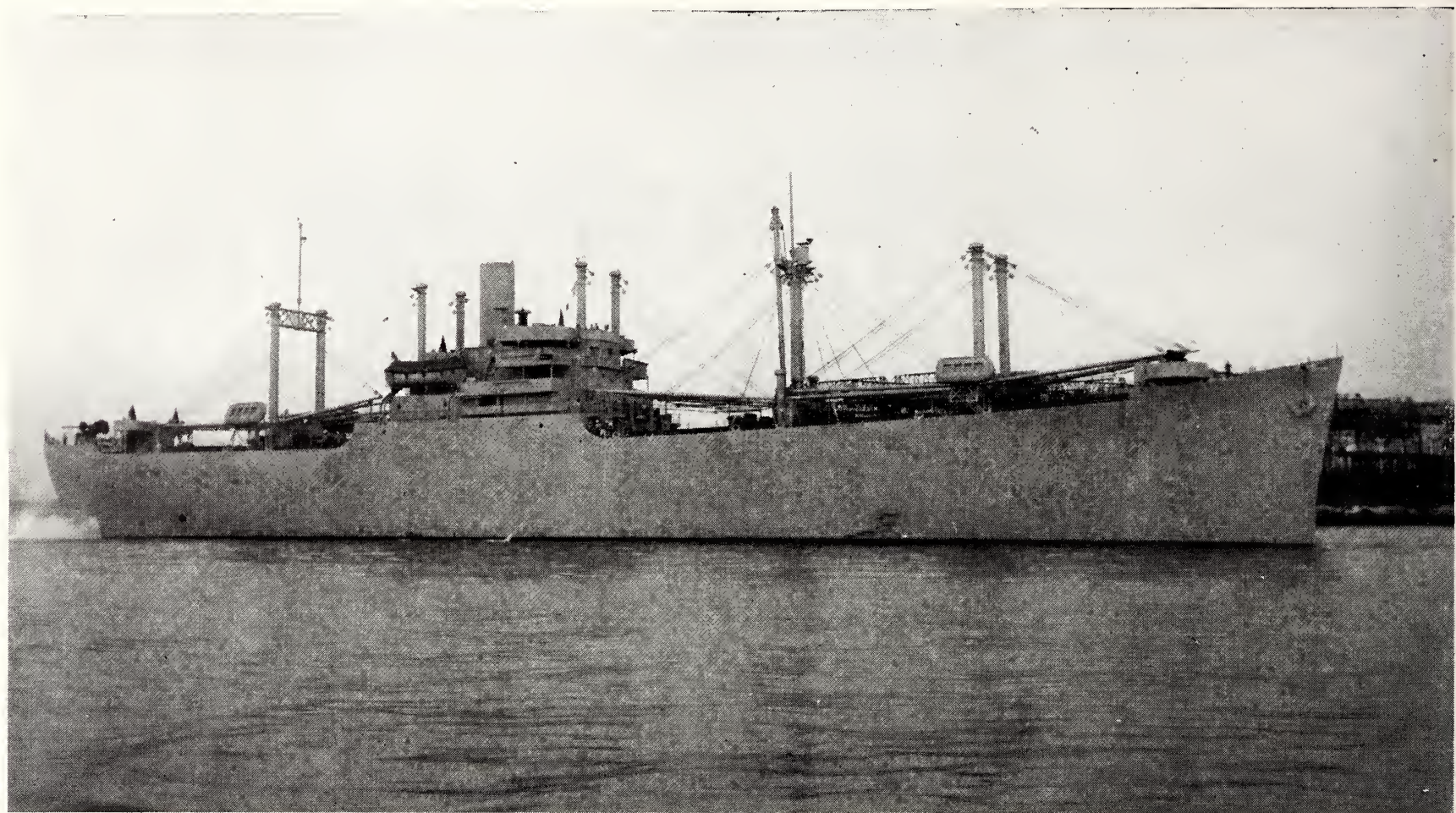
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JEWISH TIMES



**JUNE
 1945**



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GREENSBORO, N. C.

The American Jewish Times

VOLUME 10

JUNE, 1945

NUMBER 10

EDITORIALS

CHESTER A. BROWN, Editor

Of Special Interest

There are in this issue of the American Jewish Times two articles of especial interest, because of their message, and their authorship. Both are written by non-Jews.

Philip Wylie, noted writer and publicist has given us inspiration in his "Memorandum on Anti-Semitism." While we all will thrill at the reading, it is especially recommended for those who have recently shown a tendency to be a bit weak-kneed in their Jewishness. Mr. Wylie's article first appeared in the January 1945 issue of the American Mercury, and we are appreciative of the opportunity of extending its influence.

"The Number One Post-War Problem" is a message by the dynamic Presbyterian minister, Rev. Richard E. Evans, a national figure in the battle against bigotry and intolerance. His views will warm the hearts particularly of those of us with Zionist leanings.

We quite naturally take the views of our own people on our problems more or less as a matter of course. We get more encouragement, however, when we find, through the expressions of others outside the fold, that our views are held tenable by unbiased minds.

The Destruction of Nazism

Perhaps the most significant and satisfying phase of war's end in Europe for world Jewry is the quietus that has been placed on Hitler's Nazism. Most of the notes of gratitude that hailed V-E Day made that point.

But in our self-congratulation, let us not be carried away by any untoward enthusiasm that is not justified by the full facts. It is of course true that German Nazism has been destroyed. But that does not mean by any stretch of the imagination that Nazism itself has been totally destroyed. The far-flung tentacles of the Hitler octopus have dropped seeds in other parts of the world—indeed, in our own United States. The soil has been fertile, and the seeds have taken root. We will have to reserve our full gratitude for the day, if, as, and when, Nazism is up-rooted wherever it shows its ugly head.

There is much work yet to be done to accomplish this much-to-be-desired end. Just as in the broader phase, the job of the United Nations, half done with the conquest of Germany and Italy, still awaits victory over Japan, so too, the battle over race bigotry will not be won until the scourge of Nazism is removed from the entire civilized globe.

Danger Ahead

There has been much ado about the fact that one Israel Zolli, self-styled chief Rabbi of Rome, has embraced Catholicism. We find considerable difficulty in getting excited about his conversion. In the first place, Zolli only exercised the right which belongs to every individual to decide for himself what faith he wishes to follow. Furthermore, our understanding is that this is not his first change of loyalty, he originally having been an Austrian, and that he is described as a "frustrated, neurotic, over-ambitious old man." His loss to Jewry can hardly be considered important.

We are more concerned with other reports that are coming out of Italy. We are told that a large number of Jewish children, sheltered as refugees in homes and monasteries, have been converted to Catholicism.

The report states there have likewise been a great many Jewish adults who have embraced Catholicism. Our concern is not for them. If they feel that their gratitude at rescue justifies their conversion,

or if they have any other motive, they presumably have the reasoning power that should guide their decision. However, for the children not old enough to reason for themselves, we are strongly concerned. It would seem nothing short of dastardly for those who have given these children shelter, to exact as payment the right to influence their religious lives.

There would be only one justification for the Catholic Church in sanctioning such a policy. That would be the belief that these Jewish children were not wanted by their own people. It should be an important function of all of the Jewish rescue agencies that are operating in the European theatre to give immediate and positive evidence that this is not true. With the sharp shrinkage in surviving Jewry in the old world, we can ill afford to have it depleted further by the wholesale conversion of the up-and-coming generation.

What the Jew Expects From the World

By Rabbi Norman N. Shapiro, Congregation B'nai Emonah, Tulsa, Okla.

What destroys a man? Evil deeds, conscience and just retribution from those who have been wronged.

The biggest single menace to mankind has been conquered and destroyed. It was at a bitter price, the payment being the lives of 5,000,000 Jewish martyrs, thousands of American men, the destruction of culture, education and cities. Faith has been abandoned by the oppressed, minds are shattered, and no one remains untouched by this great war.

Yet the Jew is forever grateful. The Jew is forever forgiving. The Jew is forever hopeful and because of these things, the Jew will be everlasting.

We thank God for the cessation of hostilities in Europe. We forgive those who did not benefit by the repeated warnings and storm clouds of war, and we believe that everyone has learned an eternal lesson. There must never be another war.

Yet the war has not been completely concluded. We pray for a speedy victory over Japan. The slate must be clean and in readiness for the plans of a new and better life to come.

Where does the hope lie for the Jews? In the understanding of our leadership. In the San Francisco conference, and the peace parleys that will eventually be held. And in the unity of purpose in our own people.

The Jew is no longer a problem, or a question—he is a great responsibility to himself and his people, and to the rest of the world.

The question is not what shall we do about the Jewish situation—but—how can we quickly and efficiently restore the Jew to his dignified place in society and the world? Moments are passing and progress has been almost at a standstill. The genius of human creativity must function once more.

The war will be won. Thank God for today. The war in Europe is over. Already we plan for the place of every man in the post war era.

The representatives of all peoples are gathering together and the God back of history waits to see that no mistakes will be made, that wars are forever abandoned.

The voice of the prophet Amos can be dimly heard through the cries and pleas of the Jew for recognition:

"Let justice well up as waters
And righteousness as a mighty stream."

Take heed, world—treat Israel with care. Do not suppress its contributions, or your lifeline to peace will be forever severed.

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CHARLESTON, S. C.

"Jude" Meets the Super-man

By SGT. JACK FOISIE

The following article, reprinted from the Sunday edition of Stars and Stripes, Mediterranean Magazine Supplement, deals with a single—the latest—phase of Jewish Palestine's war activity which commenced on the day the war broke out. It was on that day that Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, informed Britain of the Jewish people's readiness to assist in every way possible in the war against the Axis. Despite rebuffs, despite lack of appreciation by Britain and other Allies, the Jewish people kept its pledge.—THE EDITOR.

With the Jewish Brigade on the 8th Army Front—Revenge is neither sweet nor simple, the modern warriors of Israel have discovered. It was not simple because it took almost five years of waiting before they were allowed to meet the enemy in the battle. And they found it unsweet, for killing is never a pleasure, even though the anticipation of killing a hated foe may well be.

Yet for Jews throughout the world, a small-scale action which took place a few weeks ago on the 8th Army front was thrilling in its significance. Jewish soldiers, operating under their own commander, were successful in their first test against Nazi-indoctrinated opposition. And just to make it complete, a Jewish squadron leader headed the Desert Air Force support. (That bit was not arranged; it just happened.)

Jewish press reaction naturally was jubilant: "The vanguard of the Jewish people have attacked . . . We have taken a measure of revenge for the spilt blood of our people . . . The Star of David flies again . . ." (The Star of David is one of the oldest military insignia, having been painted on the shields of David and his followers so they could identify one another in battle.)

The reaction of German troops who faced the Jewish Brigade in this first limited offensive can only be gauged by the frightened faces of the prisoners who constituted the live bag. When they learned their captors were "Juden," a new type of fear broke out on the faces of the so-called superman, according to Maj. Elfrain Benarzi, sec-

ond in command of one of the Jewish infantry battalions. If there was any intimidation of the Germans by their captors, it was psychological, not physical.

While the Jewish world glistened with pride, the fighting men remained quietly satisfied. Their men who have been closed to or a part of so much suffering took their own casualties with stolid sadness. As Jewish war correspondent Norman Lourie wrote:

"We too have lost our first men, but they did not die as millions of their brothers and sisters in war-torn Europe—defenseless. They died in battle, fighting for a cause, for their people, for the future."

No prisoners were lost in this attack and so the question of how the Germans will treat Jewish captives remains unanswered. Men of the Jewish Brigade prefer not to guess.

Hitler Hatred is Dominate

No matter where one goes, there is but one dominating expression to be found among the Jewish Brigade—a stubborn, unemotional hatred for Hitler and what he represents. Perhaps the men of the Jewish Brigade can best be described by the following conversation:

"What is my name? My name is Abraham Cohen.

"Where is my home? I have no home.

"Where did I live? I lived in Lodz.

"Where are my parents? They were killed. . . .

"Where is my wife and family? They were taken away.

"Where are my brothers and sisters? I think one brother still lives. . . ."

(Please Turn to Page 14)

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The Number One Post-War Problem

By REV. RICHARD E. EVANS

This is a radio address made over station W.G.B.G., Greensboro (the Blue Network) on May 9th. Rev. Evans, a Presbyterian minister, had spoken earlier in the day at the weekly luncheon meeting of the Sidney J. Stern Lodge, B'nai B'rith in Greensboro, under the auspices of the Zionist organization of America. Rev. Evans is a member of the Executive Committee of the Christian Council on Palestine.

I BELIEVE profoundly that my being here this evening represents a shining illustration of true American Democracy. When a Presbyterian minister like myself can speak on behalf of the splendid Zionist Movement for liberation of oppressed Jewry in other parts of the world—that is the way it should be—that is the real spirit of America—where men of all faiths and creeds can come together on the common ground of good will and understanding and support each other in causes which are for the welfare of all mankind.

I said this noon to the men at the B'nai B'rith luncheon that we were living in certainly the most critical and challenging period in all human history. I reminded them of the fact that we had seen more things happen in this generation than we are a part of, than any other since the dawn of time. I called to their minds the great developments in the fields of science and invention and discovery. The fact that every day we turn little buttons on boxes and hear voices coming to us from Europe, Asia, Africa, and Australia, almost as if they were in the very next room. Now we frequently step into great silver birds—as I did just the other day—and in a few short hours, are whisked from one end of the country to the other. The very thing that we are doing at this moment portrays the magic of this age. Here I am speaking into a little metal disc in front of me and out from that little metal disc my voice comes into your homes scattered over a radius of many miles. Truly this is an age of great miracles.

But I reminded them also of the other side of the picture. A very bitter tragic side. For in spite of all this progress in the fields of science, invention and discovery, in spite of all these great developments, we are living in the most brutal, the most cruel and the most blood-thirsty age that the world has ever known. We have seen in this generation more bigotry, more hatred, more intolerance than ever before in civilized history. Twenty-eight years ago we went through one epoch that bathed the world in blood. I can recall that epoch very vividly because it was my privilege to wear a uniform at that time, and many of my comrades gave their lives during that first World War, as did doubtless many of the friends and loved ones of those to whom I am speaking today.

But we came to realize that though the war itself had been won, the peace was destined to be lost. And now just 28 short years afterwards the men who are our successors in wearing that uniform, some of them the sons and brothers, nephews and sweethearts of you who are listening in at this moment—are ready to give their lives and doubtless many have already given them—as our comrades gave theirs—on the far-flung battlefronts of the world in fighting for those ideals and purposes that America stands for and that all humanity must live by.

In that kind of a world picture there is one thing that must bind all of us together into a mighty united purpose—the thing that some of us said for a good many years before the war broke out and too often when we said it then it fell upon deaf ears, but now forty nations have been saying it with their blood, with their toil and with their treasure. And that one word is this—that there can come no peace either to this land or to the world until the menace of this evil foul thing called Hitlerism, and now—its ugly counterpart in the Orient—is utterly crushed and destroyed for all times to come!

But there must be more to winning the war than simply the military victory. This time we must see to it that the peace is won also and that 25 years hence there will not be another blood bath to engulf mankind. This time we must make sure that the things men are fighting for and dying for are preserved for all future generations. That is why the success of this cause of the Zionist Movement is of such paramount importance. It has not only been a powerful weapon in the winning of the war. It is an indispensable instrument in the solution of one of the most critical post-war problems, and thus in the building of a just and enduring peace.

There are three principal reasons why I believe profoundly in this Zionist movement. Those reasons are represented by three simple fundamental American words.

First, I believe in Zionism because I believe in Justice. I said some time ago speaking in the City of New York on a program with that fine friend of Zionism, Senator Alvin Barkley—and I have said in over two hundred American cities since—that if this war as we claim it to be—is a war for moral justice—then there will be no complete and total victory for Justice unless that Victory is shared by those who have suffered the worst cruelties and the most savage brutalities of this war, and who have been by all odds the number one war victims! There will be no triumph for Justice until the helpless, homeless stricken victims of Nazi tyranny—the surviving members of European Jewry—are rescued from the slaughter pens and charnel houses of what has been Hitler's Europe and are at long last set free to live lives of decency and dignity in the Jewish Commonwealth to be established on the soil of their ancient and historic Homeland of Palestine.

Twenty-eight years ago the Balfour Declaration was passed. Twenty-three years ago the League of Nations Mandate was ratified by fifty-two nations and endorsed unanimously by our own

Houses of Congress. More than that, the ancient promise of the Book of Books written thousands of years ago, declared in all solemn and majestic truth the divine approbation of this historic concept. So, by all the laws of divine and human justice the time has come when at long last this ancient wrong must be righted—this age old evil must be corrected, and the hosts of Israel who have escaped the dreadful fate of their brethren must be enabled to make their way and settle their lives and build their future in the land of their Father.

Not only do I believe in Zionism because I believe in Justice, but also



REV. RICHARD E. EVANS

because I believe in another great American word—the word Freedom. That is the word over which this whole War is being fought. It is a struggle between Freedom and Slavery, between Liberty and Tyranny. Men have died and are dying tonight across the world in order that mankind—all mankind—might be liberated from the chains of despotism. It would be tragic mockery indeed if their deaths shall have been in vain, and we fail to liberate the people and the land from whom the whole concept of Freedom came. That is why I have little patience with a man who says, "Well, I am an American. I don't much care what happens to Palestine." To me he represents a pretty poor type of American. Because the America that I believe in and love, the America that I cherish and admire is concerned with the fate of suffering needy humanity the world over. I believe in the America that stretches out its arms and

opens up its heart for the salvation and rescue of dying despairing mankind in every part of the world. We are fighting tonight for the right of every man to think his thoughts, to speak his mind, to live his life and to worship his God according to the dictates of his conscience. Those are the things contained in our own great Bill of Rights. We cherish our Bill of Rights deeply and gratefully, but the time has come in the life of the world when we must all bear our share of responsibility in seeing to it that a Bill of Rights is established for all mankind. And the ideal of freedom will never be established in this world until in the ancient land of Palestine under the banner of the Star of David the stricken enslaved Jewish people of former Nazi-ridden lands are finally enabled to rebuild their torn and shattered lives into an order of decency and righteousness through the establishment of a free and democratic Jewish commonwealth. We have in America—both Christian and Jewish alike—already have a homeland of our own which we love and cherish. Let us then—freely and unselfishly—be willing to help those tonight who have no home, and no hope, and no chance, save as we fight for them until this cause is won!

And third, I believe in Zionism because I believe in Democracy. There again is what the world is fighting for tonight, and it shall only be through the force and power of Democracy that this great hope and dream of the centuries can be translated into a living reality. It is only as public opinion all over America and Britain, and throughout the civilized world, is molded and mobilized that the voice of Democracy will be able to speak, and that the will of the people shall make its impact upon the forces of government both here and in Britain, and in all the United Nations to see that this thing shall come to pass.

No more gallant story is told in all the long history of a people than that magnificent story of what has taken place in this last generation in the land of Palestine. In a quarter of a century since the Balfour Declaration and the Mandate opened the gates of Palestine, the record has been one of magnificent progress and development. The economic, agricultural and industrial achievements have been nothing short of miraculous. From an arid desert wasteland of twenty-five years ago there have come accomplishments in agriculture, manufacturing and other areas that stand as a living monument to the heroic efforts of the more than six hundred thousand colonists who have come to make this their home. I wish that all of you would read the splendid book by our friend, Pierre Van Paasen, entitled, "The Forgotten Ally." In it is the story of the role that Palestine played in the stopping of Rommel at El-Alamein. For had it not been for the manpower, the supplies, the agriculture, the industry and

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MEMORANDUM ON ANTI-SEMITISM

By PHILIP WYLIE

Reprinted by Special Permission from the American Mercury for January 4, 1945

"ITLER," said the man beside me on the train, "was right about one thing: the Jews. After the war, we'll have to take care of them." I asked how. "Build furnaces and burn them?"

He was shocked. "Deport 'em. Segregate 'em. Maybe, later, sterilize 'em. Painlessly," he added. "I'm no murderer. We've got to do it in a decent, democratic way."

Up a couple of seats, Sam Morris rose and went to the smoking car. I know Sam. He has served in the war. He has stars on his ribbons. He is an athlete. He wasn't afraid of the man beside me; indeed, he could have licked him with one hand tied behind his back. But Sam is a Jew. Sam cannot argue with a man who has already condemned him: Sam's persecutors are out to get Sam—not to hear him.

So it was up to me to answer. To me, because I'm a Gentile. To me, because anti-Semitism is a sick mess of Gentiles' minds that has nothing whatever to do with Jews.

"What business are you in?" I enquired.

His name was Johnson—though he wasn't one. ("Johnsons" are the honest, generous, bright people of this world.) He was an engineer—built skyscrapers—a graduate of a leading technical institute.

"What's the matter with Jews," I asked, "that isn't, equally, the matter with other human beings?"

Mr. Johnson made the standard accusations. Launched them like clay pigeons, which they are, and I shot at them with the truth any Gentile can discover in a day, if he respects himself enough to want to be guided by truth instead of prejudice. It's an easy list of facts. Everybody ought to learn it.

The Jews, said Mr. Johnson, own everything—the banks, Wall Street, the newspapers, the movies, the theatre, radio, and so on.

They don't, of course. Less than five per cent of the population of America is Jewish. Jews do not own five per cent of the national wealth. A mere half-dozen of Wall Street's myriad Gentile bankers could buy out the banking interests of all the Jews.

He thinks he can distinguish Jews. That, too, is part of his easily-demonstrated illusion. He cannot point out the Jews in the car where we are sitting—with accuracy. He tries. He skips a tall pug-nosed blond who is the son of a rabbi. He indicates a dark hook-nosed gentleman who presently begins to converse in Italian—with a red-headed Italian woman.

Here, Mr. Johnson is partly the victim of poor American education: he has not had the energy or will to remedy its oversights, after growing up. In spite of the fact that America understood its biologically superb and idealistically wonderful function as a "melting pot" America's little red school house never taught the similarities of people. It concentrated on their differentness. The fact that people are

alike fundamentally—with the same feelings, the same power for good, the same capacities for harm—is always lost through classroom attention to dissimilarities.

That blunder is a terrible one. Mr. Johnson—and you and I—were told to think of Eskimos not as uneducated people but as strange primeval creatures. Frenchmen were presented to us as total foreigners. Germans were a quaint folk who dressed in their native costumes. The fact that the Chinese used chopsticks instead of knives and forks set them apart from us in our young minds; we did not learn that they were philosophers, scientists, inventors and city-builders thousands of years before there was a London. Fiji Islanders were described to us as cannibals—as remote in space as Mars and, in heredity, as monkeys.

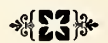
Mr. Johnson still thinks of people in those terms. An accent or a different trouser-cut is to him non-Johnson and therefore sub-Johnson. Since he has held pieces of this attitude from the first grade on, he seems to sense a reality in anti-Semitism. Mr. Johnson nowadays is distressed. The years of his life have been lived amid wars, plagues, holocaust, depression and global madness. He is a "practical" man; if he could find persons responsible for his travail, he would destroy those people or, at least, their power. He yearns to locate the responsible ones because he yearns for peace, progress and prosperity. He wants of life only an assurance that he will be able to go on putting up skyscrapers at a reasonable profit. In all of that, he is sincere and he is justified.

To be told that the Jews have been man's nemesis suggests a name for the wanted culprit: it satisfies his tribal feelings; it falls in line with the prejudices he was casually given in the name of education; and Johnson (Please Turn to Page 12)

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Land and Culture

By **NORMAN BENTWICH**
Former Attorney General For Palestine

SIONISM expresses above all the spiritual and intellectual connection of the Jewish people everywhere with Palestine. Eretz Israel is already the spiritual center of the children of Israel. It is not "a city laid up in heaven," but attached to the earth, as is necessary if the center is to be a living influence. One of the large functions of the Jewish National Fund is to provide that basis on the land for the cultural institutions of the renaissance in all their aspects. It has provided noble sites for many of them, and through its plantation activity the sense of physical beauty is developed in the cultural life. For the forests and gardens which are planted around the buildings make the desert places indeed blossom as the rose.

First among the sites and the insti-

tutions is the Hebrew University of Jerusalem, high above the city in a place that surely has no parallel among the academies of the world for majesty and stored wealth of history. The National Fund has acquired on the hill of Scopus an area that extends already to some 70 acres; and if the plans for the expansion of the University after the war are realized, will cover three times that area. The site commands, on one side, all Judaea and the Holy City, and on the other side the Wilderness, the Dead Sea, the Jordan Valley and the mystic mountains of Moab. Of that view Disraeli wrote a hundred years ago: "It is more than the history of the world—it is the history of heaven and earth."

On what was a bare hill twenty years ago, when the University was



First Chapter of B'nai B'rith Young Men Chartered

Omaha Chapter No. 1 of the B'nai B'rith Young Men, the first unit of this new B'nai B'rith youth organization for young men out of high school and under 21, is shown receiving its charter from Henry Monsky, president of B'nai B'rith and chairman of the B'nai B'rith Youth Commission.

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opened, there are now shady and fragrant academic groves, a woodland and the Botanical Garden which the University staff lovingly tend. And the plans for expansion include a University quarter or city, girdling the highest point on the ridge. There will be placed the residential colleges for the students, the houses of the academic staff and of the doctors and staff of the Hadassah Hospital, and some of the principal schools of Jerusalem. There, too, it is designed, will be a Sports Center and a stadium for all the youth of Palestine.

Much older than the University of Jerusalem is the Bezalel School for Arts and Crafts with the National Museum at Jerusalem. Significantly they were amongst the earliest cultural institutions built ten years before the first world war; and the land for their purpose was acquired by the Keren Kayemeth. So was the land on which the Teachers' Seminaries, three of them in Jerusalem, and the

(Please Turn to Page 18)

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'Judenrein' Complex of Jersey Town Is Typical

By WILLIAM B. SAPHIRE

Ridgewood, New Jersey, doesn't want an influx of any more Jews and those living there now are socially segregated, reveals William B. Saphire in this story of Jewry's problems in a rural community. Mr. Saphire was sent to Ridgewood on a special assignment when a New Jersey paper revealed a "gentleman's agreement" against the sale of real estate to Jews in Ridgewood.—THE EDITOR.

Ridgewood, N. J. — Anti-Semitism here is of the brand felt rather than seen. In keeping with the character of the town, it is quiet, coolly polite anti-Semitism which confines Ridgewood's 27 Jewish families to a social ghetto, constantly on guard lest they offend their non-Jewish neighbors. The hundred or so Jews of Ridgewood have accepted this situation with resignation. It is typical, they say, not only of Ridgewood, but of scores of small commuter towns in New Jersey, New York State and Connecticut.

Early this spring, the "typical situation" was irritated in Ridgewood when a wealthy German refugee, a Jew only by the strictest interpretation of the Nurnberg Laws (he had one Jewish grandfather), bought a house in the elite "Hill" section of the town. The real estate firm of Walstrum, Forman and Gordon, which sold to the quarter Jew, was immediately charged by its fellow members of the local Board of Realtors, with violation of an unwritten "gentleman's agreement" of forty years standing, barring homes in Ridgewood to "undesirable elements." The culprit firm barely escaped paying a stiff fine. The Bergen Evening Record, a newspaper published in near-by Hackensack, ran the story. It was picked up by the New York City press. The Anti-Defamation League of B'nai B'rith was called in to investigate. Ridgewood suddenly found itself in the unwelcome glare of accusations of open anti-Semitism.

Many Work For Jews

Ridgewood is a town of quiet, tree-shaded streets, formal little front-yard gardens and closely clipped grass. Of its population of 16,000, most are commuters who take the 8:00 Erie train to New York each morning and return on the 5:15. They are chiefly Wall Street stockbrokers, bank clerks and white collar office workers. It is significant that many work for Jewish firms in New York City. Some even have Jewish partners. A leading non-Jewish citizen of Ridgewood, who is looked upon as "friendly" toward the Jews, told me "off the record" that if a secret ballot were taken, 95% of the town would vote to exclude any and all Jews from moving in.

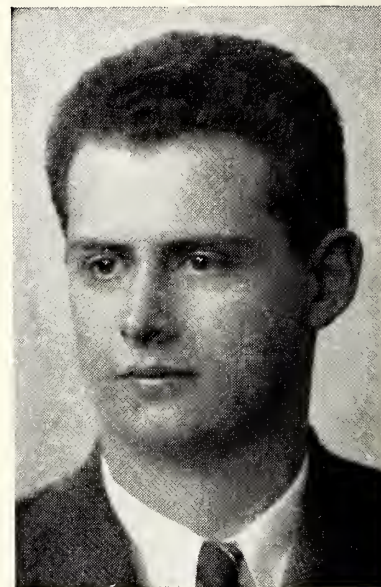
In order to "get Anti-Defamation League to call off its dogs (and) to get rid of all the kike lawyers trying to make something out of it," the same citizen told me, the Board of Realtors abolished their "gentleman's agreement" for a written code. The newly adopted code subscribes to article 34 of the Code of Ethics of the National Association of Real Estate Boards of America, which declares that:

"A realtor should never be instrumental in introducing to a neighborhood a character of property or occupancy, members of any race or nationality, or any individuals whose

presence will clearly be detrimental to property values in that neighborhood."

Backed by "National Code"

To Ridgewood Jews, the new code brazenly justifies the original unwritten "gentleman's agreement." It indicates also that racial discrimination in the sale of real estate is not exclusive



WILLIAM B. SAPHIRE

to Ridgewood, but stems from a national code.

The previously mentioned "leading citizen" of Ridgewood told me that the Board was, in his opinion, "absolutely unjustified in its attitude." "Of course," he went on to explain, "we don't want our town spoiled by misfits who got rich quick; who'll dirty up the town; who'll yell at their kids in the streets

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and won't keep their lawns trim." Speaking to me, he defined "misfits" as "wops or shanty Irish. We don't want kikes either, any more than you'd want a kike living next to you. I know thousands of fine Jews but millions of kikes too," he said.

I spoke to Mr. S. S. Walstrum, Sr., founder and President of the Ridgewood Board of Realtors and head of the firm which sold to the quarter Jew. He is a smiling, gray-mustached Virginian.

"We investigate all of our clients and as long as they're respectable and financially responsible we do business with them," Mr. Walstrum said. He denied charges made in the New York City press that his firm tried to buy back the deed when they discovered that their client had Jewish blood.

"Of course, we knew Mr. Eichold was a Jew (by virtue of one grand-father) before we sold to him," Mr. Walstrum said. The whole affair was a "personal squabble" between his firm and a certain member of the Board who brought ungrounded charges, he declared. "But naturally," Mr. Walstrum added, "we don't want any misfits moving in." He defined "misfits" as people not homogeneous to the Ridgewood scene, socially or economically, and who would reduce property values. Mr. Walstrum asserted that the "gentleman's agreement," which he is said to have originated in 1905, is not aimed against Jews. "Why, we've just sold a fine house on Mountain Avenue to a Hebrew . . ." he said.

American Born Jews

Ridgewood's Jews are all in business. Most own small, modernly furnished shoe shops, haberdasheries or hardware stores on the Main Street. One or two are furriers. One operates a gasoline station on the outskirts of town. Most of them are American born and have come to Ridgewood in the last eight to fifteen years, from Passaic, Newark and Greater New York. They bought or rented their homes directly from the former owners or from banks. Some of the Jews were born in Eastern Europe and settled in Ridgewood over forty years ago. Few of the non-Jewish families have lived there over forty years. Though Ridgewood boasts churches of nearly every denomination, there is no synagogue. Until three years ago there was no Jewish community life. Then, as a result of United Jewish Appeal drives in Northern New Jersey, the Jews of Ridgewood organized a Brandeis Club.

Ridgewood Jews were stirred by what they call the "Ridgewood Incident." They don't talk about it publicly. Those to whom I spoke in their stores, motioned me into the back room

or to the cellar. They general attitude is:

"We've got to do business here and most of our customers are Christian. We are the minority and they are the majority. If there is bad feeling, why stir it to the surface with protests and publicity?"

Hush-Hushers Disgust Youth.

One young lady declared that she was disgusted by the hush-hush attitude taken by some of the other Jews. She has been writing letters to newspapers all over New York and New Jersey. New York City papers printed her letters while the local Ridgewood News-Herald ignored them.

A Jewish furrier who came to Ridgewood from Newark four years ago, took me into his storage room and said that no matter how bad the situation, the Jews must act with caution because there is "always the danger of boycott . . ." Mr. Richter, a young man, President of the Brandeis Club, declared that Ridgewood should not be pounced upon as the "horrible example." It's the same way in every small town where there are only a few Jews, he said.

There is an Honor Roll of Ridgewood's servicemen in the park in the center of town. In proportion to the Jews in the total population, there are many Jewish names on the roll. A few have gold stars pasted alongside. But Ridgewood Jews travel for entertainment and friendship to Passaic or to Greater New York. There's no race trouble in the schools, some Ridgewood Jews say, but "when the children grow older . . . we wouldn't want them to stay here."

ASHEVILLE, N. C.

Dr. Willis Parker Addresses B'nai B'rith

Dr. Willis Parker, noted local educator and student of international affairs, spoke on "The Promise of Peace" at the May meeting of B'nai B'rith on Monday, May 14th, at the Jewish Community Center.

Council Meeting

The May meeting of the Council of Jewish Women was held on May 14th, at the Jewish Community Center. Mrs. L. H. Feldman presided.

Confirmation Services

Six young people were consecrated at the Shevnos Confirmation service held Friday, May 18, at the Temple. They are Marilyn Blomberg, Naomi Cooley, Roberta Cooper, Mortimer I. Kahn Jr., Joan Katz and Judith Katz. Following the divine services, a reception was held at the Jewish Community Center.

GOLDSBORO, N. C.

Confirmation Exercises

Confirmation exercises were held at Temple Oheb Sholom on Sunday May 20th, with Rabbi J. Gerson Toloehko officiating. Confirmands are Mannie Bernstein, Max Epstein and Harold Kadis, of Goldsboro, and Roger William Ackerman of Wallace.

SUMMERVILLE, S. C.

Mr. and Mrs. Isadore Kramer announce the birth of a daughter, Roselyn.

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NUMBER ONE POST-WAR PROBLEM

(Concluded from Page 5)

the food that Palestine Jewry supplied. Rommel would have broken through, the Suez would have been captured, Egypt would have been lost, the middle East would have been taken, and the Allied forces, instead of rejoicing in a mighty victory, might well have had their backs thrust against the wall of defeat. Such gallant efforts for the sake of democracy must find their just and true reward in the rallying of all the forces of democracy back of this righteous cause. All of us together, Christian and Jewish alike, must strike a vigorous blow against the insidious kind of bigotry that has so far prevented this hope and dream and promise from coming true.

I know that I speak in agreement with all those who are listening to me tonight when I say that as a Christian minister I have fought all my life against this evil vicious thing called Anti-Semitism. I loathe it and despise it as I would despise Anti-Catholicism or Anti-Protestantism for they are all three Anti-American, Anti-Human and Anti-Religious, and have no place in our land or in the world of decent men. Some months ago I was privileged to serve as the Chairman of the Inter-Faith Committee of a great memorial pageant dedicated to the memory of the victims of Nazi slaughter and tyranny. I stood there that night in Madison Square Garden in New York City and watched forty thousand people—the greatest crowd in the history of the Garden, jam their way into that great auditorium. And I turned to my Co-Chairman that night and said "this is a tragic indictment against our civilization that forty thousand people must come together to memorialize over five million murders." Five million who had lost their lives not in the field of combat as part of the War itself, but who had been buried alive, put to death in lethal gas chambers, with air bubbles pumped in their veins, mowed down by machine gun fire, and subjected to the most barbarous cruelties that the minds of the Nazi fiends can devise. This ghastly story will stand forever as the blackest mark upon all history. The very least that we can do in partial restitution for this horrible crime upon humanity is to bring about the liberation and restoration of those who have known the agony and horror of the concentration camps and open for them and for their children the future of rescue and hope which Palestine means to them. That means that with a single powerful united voice—the voice of Democracy—the conscience of humanity must speak out so clearly and so courageously that the evil, infamous White Paper shall be abrogated, the gates of Palestine shall be opened, the barriers shall be broken down, and the foundations shall be laid for the establishment of a Jewish Commonwealth. And when the final day of total Triumph comes and peace and justice completely return to all the world, then down the Avenue of Victory alongside the flags of the other united nations there shall fly in full splendor and glory not as a badge of shame that the Nazis tried to make of it, but as an emblem of honor and freedom and

hope, the banner of the Star of David—symbolic of a great tradition, a mighty heritage and a radiant future for its people.

This is no longer a discussion of academic theories. This is not a matter of argument or debate. Human lives are at stake, helpless stricken homeless victims who look to us for their rescue and their restoration. We must not, we cannot, and by the grace of God, we will not fail them!

Some years ago on Bill of Rights day in the city of Philadelphia I stood before a great shrine of American life—the shrine of the Liberty Bell, and in that program, over which I was privileged to preside, which was broadcast across the Nation, I pointed out the words around the top of that Bell, the words which are in a sense the motto of America. The words are these—"Proclaim Liberty throughout the land and unto all the inhabitants thereof." And I said to the school children of the Nation who were listening in that day, "where did those words come from? Did they come from 'Mein Kampf,' did they come from Neitzsche, did they come from some Nordic, some Aryan work" and I said, "Oh no, they came from one source, the Book of Leviticus, the great sacred writing of the Hebrew people." And I went on to say that as long as we retained our faith in that Book and in the flag that flies over our heads, we would have that liberty here in America, but then I went on to say, "What land did these words originate in? What part of the world did they come from? Why bless you, those words came from Palestine. It was in Palestine that they were born—the motto of America began in Palestine, as did all the concepts of justice and freedom and democracy that we cherish. And if we as Americans have the sense of gratitude and obligation that we should, then we will not rest until we help give back to that land of Palestine the liberty and the freedom that they gave to us and to all mankind."

I close with this one last picture. On Bill of Rights day in the city of Richmond, Va. I stood before another great shrine of American life where a mighty patriot stood over a century and a half ago and uttered these immortal words, "I care not what other men may do, but as for me, give me liberty or give me death."

Patrick Henry that day spoke as a Protestant, as I happen to be. He spoke with Scotch-Irish blood flowing through his veins, as flows through mine, but he spoke for every American—for Catholic, for Jew and for Protestant, when he spoke those words. Tonight on the far-flung battle lines of the world, men are still choosing death that we might have liberty—and in the vile holes of Nazi-poisoned Europe there has gone up through all the black night of agony one despairing cry from thousands and thousands of suffering, stricken souls—"Give us Palestine—give us Palestine or we must take death."

In the spirit of those great words I want to say to you as I close tonight the thing that I have said for many, many long years now in this fight

against intolerance and bigotry and injustice all over the land. I care not what other men may do, I care not for the Nazi, the Bund, the Fascist, I have fought them all—and I care not for the compromiser, the evader, the appeaser. I despise him—but as long as God gives me a voice to speak and blood in my veins and a heart that beats—I shall fight for that kind of liberty for your children and for your children's children. Yes, and for the sons and daughters of Palestine and all mankind, so help me God!

CHARLOTTE, N. C.

Temple Changes Name

At a congregational meeting held recently, the Temple membership voted to change the name of the Hebrew United Brotherhood to Temple Israel.

Mr. and Mrs. Herschel Friedman celebrated the Bar Mitzvah of their son, Noam, Friday evening, May 11th at Temple Israel. The Bar Mitzvah delivered a sermonette and chanted the Berochos and Haftorah.



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in the light of light
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Social and Personal

WINSTON-SALEM, N. C.

Mrs. Harry Jacobs, president of the North Carolina Association of Jewish Women, was speaker for the district luncheon which was held in Winston-Salem at the Robert E. Lee Hotel on May 9. She expressed the hope that new understanding would be brought to the war torn world by victory and that this understanding would be a cornerstone in the foundation of lasting peace.

Mrs. I. I. Cohen presided at the meeting, attended by approximately 79 members and representatives of various towns in N. C. The invocation was given by Rabbi Frank Rosenthal and the address of welcome by Mrs. Ben Klein. Herman Helpert sang "The Moonlight Sonata," and "That Night in May," accompanied by Mrs. Halpern at the piano.

A dramatic skit "Behold the Jew" was presented by Mrs. S. Tobias, Mrs. H. Jacobs, Mrs. Al Rabhan, Mrs. Sam Hyman, all of High Point. Interesting reports were given by district chairmen of High Point, Mt. Airy, and Winston-Salem.

The Council of Jewish Women made the arrangements for the luncheon.

The Palestine Supplies Committee of Hadassah sponsored a Mock Wedding Wednesday, May 16, at the Temple Rooms. Admittance was a piece of linen which was sent to the hospitals in Palestine. Approximately 15 local men participated in the womanless wedding, and a reception was held afterward. Mrs. Morris Brenner and Mrs. Sol Senigsohn were chairman and co-chairman for the affair, and many other members of Hadassah assisted with the refreshments and arrangements for the wedding.

SAVANNAH, GA.

Capt. Rabban, former aerie physician of Savannah Aerie No. 330 of Fraternal Order of Eagles has just been advanced to his present rank while serving with the medical corps in China according to information just received by C. F. Schaupp, secretary of the fraternity. The former Savannah physician entered the service on September 23, 1943.

Two Savannahians expected to graduate June 11 from the University of Georgia's School of Medicine at Augusta are Frank Hoffman, the son of Mr. and Mrs. Hyman Hoffman, 336 East Fifty-first Street, and Irving Victor, son of Mr. and Mrs. Jules Victor, 1240 East Victory Drive.

Mr. Hoffman, a native-born Savannahian, also attended Savannah High School and Armstrong Junior College prior to enrolling at the University of Georgia.

Mrs. Hyman Levy was elected as president of the Senior Hadassah at a recent meeting. Other officers elected were: first vice president, Mrs. I. Movsovit; third vice president, Mrs. Ringman Rose; secretary-treasurer, Mrs. Allen Kooden; financial secretary, Mrs. Henry Shonfield; auditor, Mrs. A. L. Karp.

Pfc. Samuel Sutker Killed in Action

Pfc. Samuel Sutker of this city, a member of the medical staff of the U. S. Comfort, was among those killed when that ship was sunk in battle. He is survived by his wife and child, and his mother, Mrs. Louis Sutker.

Pfc. Sutker was a brother of Mrs. Adolph Guyes of Greensboro, N. C.

New President of Women's Supreme Council of B'nai B'rith



Mrs. Arthur G. Laufman of Chicago, who is the newly-elected president of the Women's Supreme Council of B'nai B'rith, representing 60,000 women members of B'nai B'rith throughout the United States and Canada.

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MEMORANDUM ON ANTI-SEMITISM

(Continued from Page 6)

doesn't really know anything about Jews. He is acquainted with a dozen, likes two or three, and knows the rest only through crowd-competition on streets and subways and in the offices of a big city. He never studied the history of Jews—or of Johnsons, for that matter. He knows nothing of Jewish religion and cares to know less. Since many people say that the ruinous estate of man is the fault of Jews, he is willing to listen.

And people have been saying it everywhere in America at the top of their lungs. Nazis, for instance, Nazis, bigots, and the deathless mass of mere ignorant haters. But many of these people have a shrewd reason for saying so. If they can make enough Johnsons believe that the Jews are enemies of mankind, they can keep American eyes turned from man's real enemies—their own conniving organizations. Hitler accomplished that. He consumed the minds of the Germans and of millions of Europeans and even of many Americans by lighting in them the fire of anti-Semitism. Then, while they were blazing with irrelevant fury, he closed his iron fingers upon Europe. That is today the hidden policy—and the hope—of various organized and articulate minorities in America. It has always been and will always be. If enough of us can be convinced of the baseless notion that our troubles stem from Jews we will go blind, politically and socially and intellectually. Then we'll be easy pickings for the plotters. Because the mind that believes in "anti-Semitism" has ceased thinking, it is perfectly prepared to accept the next lie, and the next. Catastrophe comes that way. Look across the Atlantic and see.

Curdle the common sense of the common people and you can capture them. Anti-Semitism curdles every cranium in which it reposes for just one simple reason: it's not based on truth—any truth. And it is not based on religious principle, either. Mr. Johnson professes Christianity. I mentioned the fact to him. He has that "all figured out." The Jews, he says slew Jesus.

Now according to the Bible, the Romans put Jesus to death to satisfy the indignation of certain dogmatic Jews who resented Him. Even then, as we can see, the Jews were divided among themselves. Mr. Johnson is still

holding today's Jews responsible for that two-thousand-year-old tragedy. If you told Mr. Johnson that he was to blame for the comparatively recent, Gentile assassination of Lincoln, he would think you crazy. But that is what he is saying about the Jews. You see, Mr. Johnson's sense of justice isn't doing business any more.

That makes Mr. Johnson a pretty dangerous person—no matter how earnest he is, or how good to his children, or how honest about his taxes, or how ingenious with steel, concrete and a drawing board. Part of his brain is already on the sucker-list of various groups of people who are out to sabotage the rest of it.

All the failings of mankind, failings of which he secretly knows we are equally guilty, have been loaded by Mr. Johnson upon the Jews, as if only they could sin. That lack of heart and wisdom is man's snidest weakness—a weakness born out of blind fear and its answering rage. Numberless times in history we have punished one group in spiteful vengeance for calamities caused by the greed and stupidity of all groups together. That is the real source of every calamity. But Mr. Johnson is eyeing Jews with the old, lop-sided malignance; if he can, he will hide from himself his portion of responsibility for today's disasters by this outrageous claim that one small fraction of humanity is to blame.

That will undo his senses, for Mr. Johnson has thereby made himself be-

(Please Turn to Page 14)



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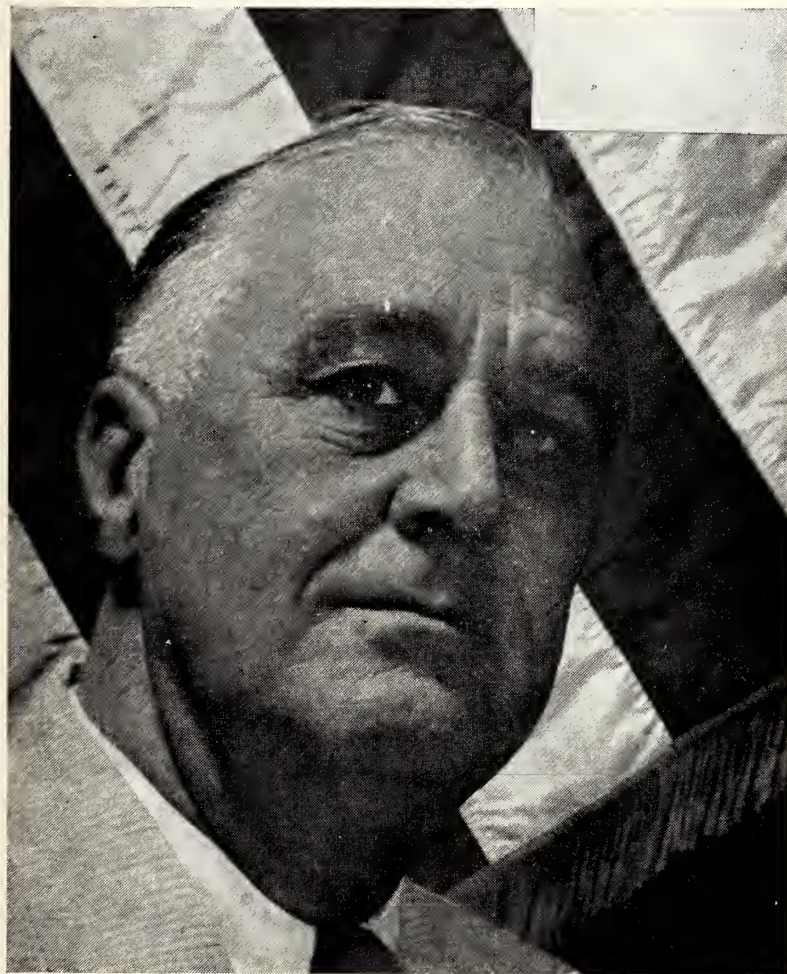
By BERNARD G. RICHARDS

With the world still acutely aware of the loss of America's great statesman, Franklin Delano Roosevelt, we offer an article on what that loss means to the Jews. Bernard G. Richards, the author of this article, is an outstanding journalist and Jewish communal leader who, as one of the organizers of the American Jewish Congress, served as Secretary of the American Jewish Delegation to the Peace Conference of Versailles. He is now Chairman of the Jewish Information Bureau.—THE EDITOR.

AN aristocrat of the spirit by birth and tradition, a democrat by choice and conviction, a humanitarian by every instinct stemming from ancestry and enlightenment, Franklin Delano Roosevelt, our great peace-time and war-time President, whose sudden death has cast the whole civilized world into grief and mourning, through his life and work exemplified the finest traditions of Americanism. In the sense of true tolerance, love of fair play, complete devotion to the principle of the equality of all men and the recog-

are the basis of all true friendship and co-operation. Antecedence, prestige, influence had little weight in the choice of his collaborators.

Franklin Roosevelt's association with outstanding citizens of Jewish identity goes back to the early days prior to World War I, when he served as Assistant Secretary of the Navy under Secretary Josephus Daniels, one of the first of the non-Jewish American Zionists, under whose administration a United States war vessel was sent to render relief to the Jewish settlers in



Franklin Delano Roosevelt

nition of merit and character regardless of any other considerations, this means that he was the staunch friend not only of the Jewish people but of all the races and nationalities of mankind, especially of those who suffered from tyranny, oppression, or injustices of any kind.

A lover of man and a natural born mixer, he mingled freely with all groups of society and if he was attracted to any particular persons or circles he was drawn to them by the admiration of traits of character, talent, ability and animating ideals which

Palestine stranded by the outbreak of the war. Mr. Roosevelt undoubtedly then came into contact with the Hon. Louis D. Brandeis, Dr. Stephen S. Wise, who had such close association with President Woodrow Wilson, with the then Professor Felix Frankfurter, with the Hon. Julian W. Mack, and others of equal standing. It is clear that the Assistant Secretary of the Navy and future President, who was in Paris during the time of the Peace Conference, gained a comprehensive knowledge of the representations which were then

(Please Turn to Page 32)

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"JUDE" MEETS THE SUPER-MAN

(Concluded from Page 4)

For practical purposes, the Jewish Brigade Group is a self-contained "small division." Actually it is not all Jewish. The Brigade Commander, Brigadier E. Frank Benjamin of the Royal Engineer Corps, is of that race, but some of the officers are not; they were assigned to give the unit experienced combat leaders. However, most of the orders in line companies are still given in Hebrew. The supporting units are Jewish, except for the ambulance and workshop groups.

That the British Government, on Sept. 20, 1944, finally agreed to the formation of a Jewish combat group is regarded as quite a concession by those who know the history of British-Jewish-Arab relations in Palestine.

Upon the outbreak of war, more than 125,000 Jewish people, the majority from Palestine, volunteered for service with the British forces, and it is the contention of Zionist leaders that they could have immediately raised two full divisions. Britain, however, shied away from large-scale acceptance of this manpower pool. Into the recruiting in Palestine, the British injected for a time the parity rule whereby a Jew could be accepted only if an Arab also volunteered.

It is estimated that today some 35,000 Palestine Jews are fighting with British forces, 5,000 of whom have served with the British 8th Army all through its long campaign, but always anonymously and never in combat. A "Palestine Regiment" was formed in 1941, being used only for guard duty and other rear area assignments.

But when the British Government—in its own words—"decided to accede to the request of the Jewish Agency for Palestine that a Jewish brigade group should be formed," it wasted no time. Assembly and training of Jewish units scattered throughout the Middle East and Italy began last October, and the brigade entered the line early in March. For the first time since anti-Semitic terrorism began in 1933, the homeless race is able to fight back, thanks to good stout British weapons. (It is not the first "national army" since David's time, however. A Palestine unit was attached to Field Marshal Edmund Allenby's forces opposing the Turks in the last war.)

A Zionist Army

Above all, the formation of the Jewish Brigade represents a decided improvement in the Zionist position. It is, in fact, a Zionist Army, since the majority of its members are either Palestine born or settled, and the remainder appear ready to settle there. This does not mean that the myriad differences of opinion over Palestine policy have been overcome. But they are temporarily dormant among the fighting men. Unity of purpose—a good combat record—has certainly been achieved.

In its overall political awareness and intelligence, the brigade probably stands as high as any unit in any Allied army. In addition, members of the brigade have become effective campaigners for the Zionist movement. For example, some 6,000 Jewish refugees from central Europe have been liberated in Italy. Of these, more than half have

come into combat with Jewish army units, either as replacements or as "civilian help." It has been arranged for more than 500 others to go and settle in Palestine.

Little wonder, then, that on this Passover, Judaism the world over was thinking of this small band, "the vanguard of the Jewish nation," fighting on the 8th Army front.

Memorandum on Anti-Semitism

(Continued from Page 12)

I believe he is afraid of Jews. Afraid! In the last ten years, they have been cut a quarter or a third. Hitler's ashpits contain the murdered millions. Here in America, their number is so small that even if they were armed and organized, we Gentiles would be feeble indeed to fear them. And they are without organization. And they have no arms at all. Through the centuries they never armed themselves. They fought bravely in hundreds of wars for the lands they hopefully adopted. But they were always the few. They loved peace. For this they have been bullied. So, Mr. Johnson is actually growing afraid of himself—or of man-

kind in general. Scared by the suspected intellectual consequences of a creeping hypnosis—anti-Semitism. It is a very self-frightening state of mind. I know, some of my best friends are anti-Semites.

To be anti-Semite is to repudiate our Constitution and to deny every syllable of meaning in the story of America. People don't think of that, but every law we have made is based upon the principle of the individual and his rights. Talk does not often lead to chaos. But there has never been chaos that was not preceded by talk, much talk, all prejudiced, ignorant, underground, dishonest and evil. Unlike Mr. Johnson, most of my mean-talking friends are not planning action. The very thought would make them shudder. But the tone their muttering takes is the sort that can stampede idiots—and has done so a thousand times. They are people who should not stand as poor examples to the less intelligent, the less decent, the vicious and the morally deficient.

They just don't reason. They tell me—all of them—that some of their best friends are Jews. Five minutes later, they belittle and demean Jews—thus thrusting knives in the backs of those very friends. They are too empty-headed to perceive that, by everybody (Please Turn to Page 15)

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No Anti-Semitism in the Fox Holes

By ARCHIE H. GREENBERG, National Commander Jewish War Veterans

JUST when I begin to feel that the outlook for democracy is rather bleak, something happens on the constructive side of the scale to offset that empty, unhappy feeling. For instance, we've all been reading about the outbreak in the Washington Heights section of New York. There, hoodlums followed the same pattern we saw used in Boston—threats and beatings of Jewish youngsters, desecration of synagogues and some Protestant churches, filthy words to match their equally "below-the-belt" actions. Then, strangely and happily enough, there comes a neutralizer. This time it came in the form of some very welcome words from Ray Bolger who just returned from a tour of the Southwest Pacific where he entertained thousands of our fighting sons.

"Discrimination? There's no such thing in the islands of the Southwest Pacific," said Ray with great emphasis. "You're too busy fighting off the Japs to be poisoned by such talk. It doesn't matter if a guy's a Jew, a Catholic or a Negro—he's your pal—and that's all that counts out there. The men seem to realize we're all soldiers of God and they believe in God. There's more religion in the Army than you can imagine. One air raid and everyone—yes, everyone—is praying—in his own way, of course. And there's more respect for religious differences than I've seen in a long time—and I've been around quite a lot, too. I guess when those boys get back, they'll show us what real understanding is—and you can bet your bottom dollar they won't stand for any of this race hatred talk either."

Then, from Boston—the same Boston that only a few months ago was the scene of anti-Semitic street fights—comes the statement of Captain Roy L. Lewis, Chief Chaplain of the First Naval District, who declared that the American fighting man is angered by news that there isn't as high a degree of tolerance on the home front as there is among the fighting men.

"The morale of the men on the battle front and on the high seas," said Chaplain Lewis, "is dependent on the news he receives from the home front. When he knows that his family is surrounded by friendly neighbors, his faith strengthens. Whatever disturbs them disturbs him. The men cannot understand why religious bigotry and intolerance sometimes exist on the home front when men of all sorts of religious convictions are able to live aboard ship in perfect harmony."

Then, there's the story told by Joseph Parker, Private First Class, U. S. Marine Corps, who was with the first landing party of Marines at the Solomon Islands on August 7, 1942. Back in this country, recuperating from wounds, Private Parker believes in religious miracles. He also believes that a man's religion isn't the measure of a man. Private Parker says that there were no atheists in the foxholes at Guadalcanal. "This phrase," he said,

"was first used on Bataan. But I know it was true on Guadalcanal, because I was there and I am sure it's just as true in Italy, or in the Marshalls, or in New Guinea, or anywhere else where there are Americans in foxholes. When a man is moving up under fire, and sees an enemy mortar shell land in a spot he himself occupied less than a minute before—he knows there's some divine power watching over him. Miracles don't happen by accident.

"When you are sharing a foxhole with another man—a man or whom your life may depend—you don't care much what his religion is. All you care is that he's fighting on your side. You don't ask him what church he goes to back home. In America nobody tries to say you can't go to any particular kind of church; you're free to worship as you please. Maybe it takes a foxhole to show a man how precious freedom of worship it.

"After all, isn't tolerance what we're fighting for? Isn't it tolerance that gives us our freedom of speech as well as freedom of worship? It's worth fighting for, I know; I only hope that not all Americans will have to learn the lesson from a foxhole."

All this is good to hear, and it takes a bit of the sour edge off those anti-Semitic stories that emerged from Bos-

ton, New York and elsewhere on the home front. We hope with Private Parker that Americans won't have to learn the lesson of tolerance from a foxhole. We are happy to hear that the boys overseas are more conscious of the true essence of Americanism than many of us on the home front. But, of course, we don't intend to wait until the boys get back to tell those professional hate-mongers off. The boys out in the South Pacific—and all over the world—are doing their job. Let's do ours, too, right here at home.

When Rankin started sneering at the Jewish names of wives and mothers who had written to him asking that their soldiers be permitted to exercise their right to vote, I started to get that old sinking feeling again. A Congressman—doing Hitler's business in America! Then a fresh spark came—and a second—and a third—in the form of letters from other Congressmen and Senators of dignity who read "Jews in American Wars," the Jewish War Veteran publication by George Fredman and Louis Falk. One Rankin sneers at us—and at least thirty other Congressmen write their gratitude for a book which has given them the true story of Jewish participation in the defense of our beloved country. Seems as if the scales are tipped in our favor.

I liked what Congressman Maurice J. Sullivan of Nevada had to say. "This book is a very valuable contribution to the history of the United States and it should serve to remind some people in this country that patriotism is not a matter of race or creed or color, but is the product of our Democratic institution and no particular body in the United States has a monopoly in this respect."

And leave it to Senator Claude Pepper of Florida to hit the nail on the head. "This book is a factual attestation of the way the Jewish people have met the challenge of their country's danger in every one of its wars. They have been builders, patriots. I commend you for the record you have prepared of their dutiful service."

Will Rogers, Jr., that militant, young Congressman from California, writes simply but effectively, "I hope to put it to some good use" while the Hon. William A. Rowan of Illinois names the book "one of the most unusual volumes I have read in recent months."

"It is factual and therefore carries far more weight than any expression of opinion might do," is really a truism from the lips of Congressman William B. Barry of New York. From Senator Murray of Montana comes the message, "It is all the more a pleasure for me to have the information contained in your book at this critical period when sinister forces are trying to divide us . . . The fact which you have marshalled between its covers should go a long way to dispel any doubts that some of our citizens might have about the contributions of the American Jews to the victories of the past and to the victory which we are now fighting to achieve."

Emphasizing the contribution our boys are making in the current struggle, Congressman Baldwin of Maryland concludes his statement with the "hope that when the present war is over, the oppressed Jews throughout the world will have a just share in the Democracy for which their sons are fighting today."

Memorandum on Anti-Semitism

(Continued from Page 14)

else, their Jewish friends are automatically included in their debasing generality. That is one measure of their stupidity. They ought to know, if they are over ten years old, that the proportion of "fine" people among Jews and Gentiles runs just the same, to the last decimal point. And they should remember that whenever a group is disenfranchised or destroyed, mankind then has the tyrant or executioner to deal with. In such a case it would be themselves. Finally, they should have been taught this truth: Those who persecute one group inevitably turn upon others. I daresay 50 per cent of the anti-Semitic talkers known to me are also anti-Catholic. Suppose their words, which have the same darkling

(Please Turn to Page 38)

Jewish War Vets Honor Justice Steinbrink



Justice Meier Steinbrink, judge of the New York State Supreme Court, receives honorary membership in the Jewish War Veterans of the U. S. from Archie H. Greenberg, National Commander, at dinner given in honor of Judge Steinbrink's "distinguished service" to the J. W. V. \$25,000 was raised for the National Rehabilitation and Expansion Fund of the Jewish War Veterans at the dinner.

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Epilogue on the Moyne Trial

By GEROLD FRANK

The following article by Gerold Frank, who attended the Cairo trial of the Moyne assassins, is published by special permission of THE NATION, liberal weekly, in whose issue of March 29 it appeared.—THE EDITOR.

ELIAHU HAKIM and Eliahu Ben Tzuri are dead. They paid with their lives on the hangman's scaffold in Cairo for the murder, the deliberate and premediated murder, of Lord Moyne, British minister resident in the Middle East. There is no question that they died firm in the belief that they were martyrs, and there is no question that a small segment of Palestine Jewry will agree with them. But the tragedy is one that goes beyond mere sympathy for two misguided youths and the family of the man they murdered.

I attended their trial in Cairo, and like the other correspondents in the courtroom day after day, I was deeply affected by the dignity with which they stated their case, by the courage with which they faced their judges, and by the closely reasoned argument they presented. They killed Lord Moyne. There was never any question of that. "We came to Egypt to kill the Lord," Ben Tzuri said. He said it without histrionics. "He was a symbol of British rule in Palestine, and as a symbol we killed him." They had nothing against him as a man. This was not a murder of passion. He was a symbol. Perhaps you saw photographs of Hakim and Ben Tzuri which showed them as dark-jowled shifty-eyed guttersnipes. They were not that. Hakim, no more than eighteen, was a thin, sallow boy, and when he spoke, it was in a strained, hesitant voice, and he quoted the Bible. Ben Tzuri was fair-haired and blue-eyed, with a close-clipped blond mustache above a firm mouth and strong chin—a steady youth who stood with folded arms between his impassive guards and now and then leveled a forefinger at the presiding justice and said, calmly, "I disagree with you," or "That is not the fact." He was only twenty-three, but he spoke with the measured precision and maturity of a man twice his age. He carried the trial.

His premise was an astonishing one—we correspondents agreed on that—and yet so persuasive was his sincerity and so carefully reasoned his argument that if you accepted his premise you found yourself driven almost to his conclusion—that he and Hakim should be acquitted. What was this premise? It was based on the charge that Great Britain was given the Mandate precisely because it promised to facilitate immigration into Palestine, that immigration was deliberately halted by the White Paper in contravention of the Mandate at a time when thousands of Jews, now dead in Europe, could have been brought into Palestine, and that he and other "Sons of Palestine" had pleaded, and protested, and appealed—without avail.

"If we have given up propaganda and speeches as a method and have turned to the gun," said Ben Tzuri, "it is because that is how the situation is in Palestine." Lord Moyne was a symbol, and he was killed. What was

their premise? Ben Tzuri stated it in what was undoubtedly the most electrifying moment of the trial. The Presiding Justice, thin-faced, gray-haired, exact, wearing the inevitable red tarboosh and seated on a throne-like chair, had abruptly halted Ben Tzuri in his speech and snapped impatiently, "Here, stop this! You are giving us political propaganda. Get down to facts. What has all this to do with the killing of Lord Moyne?" And Ben Tzuri, suddenly losing his calmness as he stood in the prisoners' dock behind the spike-tipped iron staves fencing him off from us, took one step forward toward the Presiding Justice, leveled that accusing finger at him, and in a voice so impassioned and carrying the accents of such righteousness that it almost brought us out of our seats, cried, "Our deed stemmed from our motives, and our motives stemmed from our ideals, and

(Please Turn to Page 30)

RICHMOND, VA.

Dr. Bear Honored

Dr. Harry Bear, dean of the School of Dentistry of the Medical College of Virginia received the honorary degree of Doctor of Science at commencement exercises for the dental school graduates of Temple University on April 14th.

Council of Jewish Women

The annual meeting of the Richmond Section National Council of Jewish Women was held on May 9th in the Social Center. Luncheon preceded the business meeting, followed by the installation of officers. Helen G. Metzler was guest speaker and her subject was "Broadway Parade."

Rabbi Calish to Be Honored

In recognition of all that Rabbi Edward N. Calish of Beth Ababah Temple, Richmond, Va., has done for the community, the Board of Deacons of the First Baptist Church, Richmond, has voted to hold a public service, honoring Rabbi Calish. This service will be held at the Church on Sunday, June 10th. Rabbi Calish is retiring from active service, after a number of years in which he has served the community in a manner which has endeared him not only to the Jewish community but to Richmond and to the state as a whole.

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I Was at Arnhem

By DR. LOUIS RABINOWITZ

Dr. Louis Rabinowitz, formerly senior Jewish Chaplain in the Eighth Army, and of the British Liberation Army, tells in a broadcast for Jerusalem radio of the epic advance into Holland.—THE EDITOR.

ON the sixth day after D-day I went to the Continent as the senior Jewish chaplain of the British invasion forces, and I experienced all the trials as well as the great victories of this historic army. I was locked in the bridgehead and later on I was with the troops who were chasing the beaten enemy through France and Belgium, until I arrived for the Jewish New Year in the town of Dist, which is between Brussels and the Dutch

saw a terrible sight. The whole space of the synagogue, and even the Ark, was full of furniture and other household utensils—the property of the local Jews who had been deported to the concentration camps and extermination camps of Poland. The Germans had made preparations to take all this property to Germany, and we found the articles even labelled: "A loving gift from kind Holland to the destroyed areas of the Reich." My driver—a non-



WOULD YOU SHELTER THEM?

frontier. There I arranged a service for the troops and also worked out my plans for the High Festivals. Those of the Palestinian Jewish soldiers who were with me in the desert know what such plans are. It usually means going up right to the front line, seeing the Jewish soldiers there who will not be able to celebrate the festivals because of their war duties, talking to them and encouraging them. And so it happened that I followed the troops who made the wonderful advance from Tindhoven to Niemegen and who tried—unsuccessfully, to our great regret—to penetrate to Arnhem and save the paratroopers who had landed there. I reached Niemegen on Thursday and started immediately with preparations for a service next Saturday. I found a splendid synagogue in the town. The building was all right, but inside it I

Jew—worked hard with me to clear a way between the pieces of furniture and to make some room for the service. We used the chairs of the unfortunate Jews of Niemegen, and put up an ordinary cupboard to serve us as an Ark. Everything was ready for the service.

The units which took part in the remarkable advance to Niemegen were the cream of the British army—Guardsmen, Lancers, Dragons and Hussars. The Jewish soldiers who took part in the service were of the same units, and there were also paratroopers who landed on this side of the Rhine and some Americans and Canadians. I was surprised at the large number of Jews among these elite troops, although I knew something from previous experience of their composition. The greatest

(Please Turn to Page 27)

To those who wonder why we need still bigger War Loans

IN THE 7th War Loan, you're being asked to lend 7 billion dollars—4 billion in E Bonds alone.

That's the biggest quota for individuals to date.

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It is actually cheaper—and much quicker—to give our Pacific ground forces new equipment than to try to repair, ship, and use equipment from

Europe. In addition, much of the stuff needed for the Japanese war differs from that used against Germany.

At the time this is written, our casualties are nearing the million mark in dead, missing, and wounded. Wounded men are arriving in this country at the rate of over 30,000 a month. The cost of caring for these men at the battle fronts, transporting them home, and rehabilitating them when they get here, is mounting daily.

No—this war isn't getting any cheaper. And won't for some time.

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We need as much War Bond money this year as we did last. But there will be only 2 War Loans this year—instead of the 3 we had in 1944.

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Land and Culture

(Concluded from Page 7)

Hebrew secondary schools in Jerusalem, Tel Aviv and Haifa are built. The oldest of them is, indeed not at Jerusalem, but in Tel Aviv. The Herzliah 'Gymnasium' was the very first building in those waste sand-dunes, that in thirty-five years have become the site of the largest town of Palestine. Among the public buildings of Jerusalem of which the National Fund owns the site as the permanent possession of the people of Israel, are the Headquarters of the Jewish Agency, of the Keren Kayemeth itself, and the residence of the Ashkenazi Chief Rabbi. Those buildings are worthy of their purpose, and symbolize in their solidity the permanent revival of Judaism in the land of Israel.

Outside Jerusalem, perhaps the most striking cultural building is the Haifa Technical College, still known by its old German name, "the Technicum." The National Fund acquired that site halfway up the Carmel, in what is now the teeming suburb of Hadar Hacarmel, some years before the first world war. Happily, they gave it a spacious area: for around the original college a secondary school, a maritime school, and a crafts school have been built. The central building is the work of a fine Jewish architect from Germany, the late Mr. Alexander Baerwald, and it forms the central piece in the ever-spreading Jewish residential quarter above the port city. Near Haifa are other notable cultural institutions: the school for crafts and engineering by the side of the largest Kibbutz, Yagur, and the institute for children "Ahava." Both of them were designed particularly for the Youth Aliyah, and both serve a most valuable function in fitting the youth from Europe for life on the land and industrial production.

It is unnecessary to mention by name all the agricultural schools and training farms, some for boys and some for girls, which the Jewish National Fund has enabled the Women's International Zionist Organization, the Youth Aliyah, the Hehalutz and other bodies, to plant in all parts of the Yishub. But outstanding among them are the Junior and Children's Village of Ben Shemen, planted amidst one of the first pieces of afforestation which the National Fund undertook as a tribute to Herzl—before the first world war: the Girls' Agricultural School at Nahalal, which 25 years ago was a portent of modernity in a land where women had not yet taken their part in scientific agriculture; and other Girls' Training Farm, built more recently, near Rehovoth and bearing the name of "Ayanoth"—Spring; and the Boys' Agricultural Training Settlement, which is conducted according to the teachings of traditional Judaism, Kfar Han-oar Hadati.

The Jewish National Fund, too, it was who gave the site for two principal institutes of research at Rehovoth, the Agricultural Experimental Station of the Jewish Agency and the Daniel Sieff Institute. Both of them owe their inspiration to Dr. Weizmann, whose house rises above them; both in their beautiful setting are fitting to their purpose and are a pride to our people.

Among cultural institutions we may

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Dr. Judah Goldin, noted educator and scholar, who has been appointed assistant national director of the B'nai B'rith Hillel Foundations which serve 50,000 Jewish students on 120 college campuses throughout the United States and Canada. Dr. Goldin for the past two years has been a member of the graduate faculty at Duke University.

count the hospitals and the rest homes which are a part of the enterprise of collective help and social security in the Yishub. Besides the Rothschild-Hadassah-University Hospital in Jerusalem, which is included in the University area, the J. N. F. has given the site for the Municipal Hospital in Tel Aviv, for the Hospital of Tiberias, for clinics of the Kupat Holim in the principal towns, and the central hospital of the Emek at Affule; and has given, too, the sites of the convalescent homes at Motza—close to the spot where Herzl planted his tree on his only visit to Palestine, and on one of the loveliest ridges of the Carmel in the quarter named after Lord Samuel.

Turning to the religious aspects of the spiritual revival, the National Fund plays a not less important role. On its land nearly 80 synagogues have been built, in rural as well as urban centers, and six Yeshivoth, and the headquarters of the Mizrahi. And, lastly, we may mention the large hall in Tel Aviv known as Ohel Shem, where among other public assemblies, every Sabbath a large public gathers for the Oneg Shabbath which Bialik inaugurated and which has become a religious institution of the people not only in Tel Aviv.

The Jewish National Fund is a national trust on a great scale. It fosters in its dedication of land to national purposes every aspect of Jewish life. It is a happy augury that this year it has made a fresh departure in acquiring from a private donor, Mrs. Lillian Friedlaender (nee Bentwich) a beautiful site at Zichro Jacob, where groups of musicians, artists and architects will have their holiday home and where, it may be, in the future an artistic center will be established.

WINSTON-SALEM, N. C.

B'nai B'rith's officers for the ensuing year are: President, Dr. Matthew M. Miller; vice-president, Mac Herman; secretary, Milton Goldberg; treasurer, Jack Manton.

Palestine Teaches Faith To Europe's Orphans

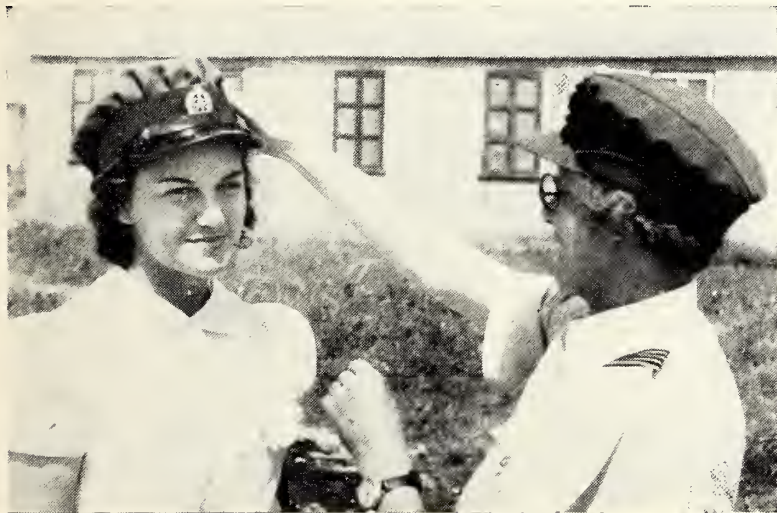
Some interesting facts are here related about the rehabilitation of Europe's Jewish orphans as told by Beba Idelson, Secretary of the Working Women's Council of Palestine.—THE EDITOR.

HERE is a psychological chasm which educators in Palestine must bridge to win the confidence and effectively begin the rehabilitation of each orphan child brought there from Hitler-ravaged Europe. Each child is a problem all its own. The demagogic controversy raised in this country over the alleged "irreligious" education of the refugee children in Palestine has nothing at all to do with the taxing task faced by educators. This is the view of Beba Idelson, Secretary of the Working Women's Council of Jewish Palestine, an affiliate of the His-

Palestine has few institutions for infants, Beba Idelson states. "We took them into co-operative and small holders settlements and into the institutions for working mothers. We placed them with families. We have not, to date, opened new institutions because of the housing shortage in Palestine."

"It is rather difficult to imagine what the children arriving in the country were before they became refugees," she says. "We have nothing to fall back on. We are handicapped and frustrated in all efforts to obtain a

A Proud Moment



A Jewish girl in Palestine joins the WAAF—to serve the British Air Forces.

tadruth and an organization with a fine record in the sphere of refugee child rehabilitation.

From the very start, she says, we understood that it would be unwise to separate brothers and sisters. We now understand that it is equally unwise to separate all children who have become friends in their strange odyssey over the face of Europe. Some children, fearing separation, claim kinship although they are not relatives. They are closer than relatives. They have adopted each other and have assumed the same name, and it sometimes takes weeks and even months of living in Palestine before they confess that they are not really brothers and sisters, and that their names were borrowed.

There was a case of a fourteen-year-old girl, who "adopted" two younger children and claimed them as her brother and sister, and it was only after many weeks in Palestine, when she was definitely convinced that no effort would be made to separate them, that she revealed her real name and the names of her "sister" and "brother." "We take their attachments for granted. We classify them according to attachments and not according to sex or age."

The Working Women's Council has taken in many infants, for Jewish

true picture of their early environment. The children themselves can hardly remember their home or their parents, and to understand what they endured in their wanderings one must have shared these wanderings. Take a child of seven for instance. For four years the child has had to make its own way in the world. How did it manage to survive? Older children who "adopted" the child tried to explain, and yet—the mystery remains. How have such children, alone in the world, managed to withstand the many dangers that have lurked for them in Europe—persecution, secret hidings, life in forests, starvation, diseases? We know how difficult it is to raise a child to adulthood. But these children have raised themselves. How?"

Beba Idelson illustrates what she means. These children are mature, emotionally, far beyond their physical age. In one of the communes, a native child, admonished for refusing to play with a refugee child, said: "I can't play with him. He talks like my grandfather." The teachers feel helpless, they know so much less of life and living, of human endurance and human brutality than do their charges.

The major task is to win the confidence of these children. They trust (Please Turn to Page 27)



LET'S GET THE ADMIRAL HIS HORSE!

Admiral Halsey has his eye on a fine white horse called Shirayuki.



Official U. S. Navy Photo

shown by such barbarous atrocities as the March of Death.

Some time ago, at a press conference, he expressed the hope that one day soon he could ride it.

The chap now in Shirayuki's saddle is Japan's Emperor—Hirohito.

He is the ruler of as arrogant, treacherous, and vicious a bunch of would-be despots as this earth has ever seen.

The kind of arrogance shown by Tojo—who was going to dictate peace from the White House . . . remember?

The kind of treachery that gave us the most humiliating set-backs in our history, Pearl Harbor and Bataan.

The kind of viciousness that's

Well, it's high time we finished this whole business. High time we got the Emperor off his high horse, and gave Admiral Halsey his ride.

The best way for us at home to have a hand in this clean-up is to support the 7th War Loan.

It's the biggest loan yet. It's two loans in one. Last year, by this time, you had been asked to buy extra bonds twice.

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The Jewish Refugee

A Great Book on a Vital Subject

Reviewed by HENRY LEWIS

"The Jewish Refugee," by Dr. Arieh Tartakower and Kurt R. Grossmann. Published by the Institute of Jewish Affairs, 1834 Broadway, New York 23, New York. Price \$5. 676 pages. Edited by Maximilian Hurwitz.

SOME years ago, in one of the libraries of New York, two men might be seen at the same table. They were strangers to each other, one of them being a war refugee from Poland and the other a refugee from Nazi Germany. As both were using virtually the same books, it was not long before they became acquainted. To their surprise, they discovered that each was writing a book on the same subject, namely, the Jewish refugee movement since 1933. They submitted their manuscripts together to Dr. Jacob

Robinson, director of the then newly-founded Institute of Jewish Affairs, himself a distinguished refugee jurist and scholar from Lithuania. Dr. Robinson integrated the manuscripts and engaged Maximilian Hurwitz to prepare an English version. It was a herculean labor, consuming one and one-half years, during which many sections had to be repeatedly rewritten to meet the changing situation in the world scene.

Such is the story of one of the greatest books in the annals of the Jews to

Bedtime Story at Oswego



At the Emergency Refugee Shelter, Oswego, N. Y., a mother adopts the American custom of reading a bedtime story to her boy. In cooperation with other agencies, the National Refugee Service is providing the 200-odd children attending the public schools at Oswego with supplementary school services such as milk, bus fare, and school supplies. In addition, an orientation teacher has been provided to assist the refugee youngsters in catching up with their American classmates.

come out of this critical period.

"The Jewish Refugee" is an objective study of the present-day refugee problem. Although dealing with one of the great tragedies of our time, it does not indulge in flights of rhetoric or emotional outbursts. Rather it lets the facts speak for themselves. Such purple passages it contains occur in quotations from letters, reports, and diaries written by the refugees themselves.

The introductory chapter, after stating that ours is "the era of refugees," proceeds to define the term "refugee" as distinguished from an ordinary emigrant. Chapter II describes the refugee movement during and after World War I, including the refugees from Russia after the Bolshevik Revolution. Chapter III takes up the main theme of the book: the present Jewish refugee problem, which arose in Germany following the Nazis' accession to power in 1933 and spread to Austria, Czechoslovakia, and other European countries gobbled up or dominated by Hitler.

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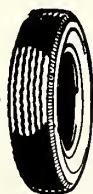
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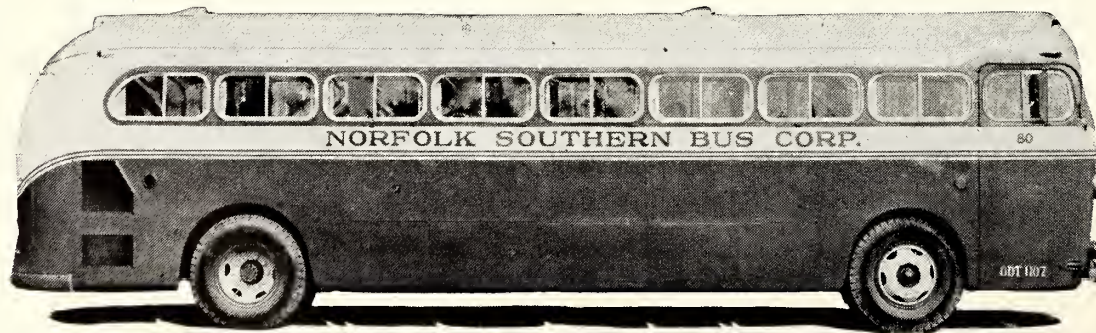


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Sol Bloom—Delegate To San Francisco

By MURRAY FRANK

In this interesting study of the Chairman of the House Foreign Affairs Committee, Sol Bloom, Murray Frank, presents a vivid picture of the Jewish congressman who is one of the eight American delegates to the San Francisco Conference. Here is a personalized account of the representative who has been likened to actor George Arliss' characterization of another great Jewish statesman, Benjamin Disraeli.—THE EDITOR.

SOL BLOOM'S selection as one of the eight American delegates to the United Nations Conference at San Francisco is no accidental twist of circumstances. It is a public tribute to his accomplishments and a recognition of his capabilities as a statesman which he has proved himself to be on many occasions during the past two decades.

Today, Sol Bloom, the only Jewish member of the American delegation, is looked upon by the State Department as one of the most esteemed and highly-regarded members of Congress who are of invaluable assistance in the conduct of this country's foreign relations. And that was frankly admitted by none other than Secretary of State Edward R. Stettinius at a testimonial dinner recently in honor of Sol Bloom.

In appearance, Bloom has a striking similarity to George Arliss, and immediately the thought flashes through one's mind of Arliss' characterization of Disraeli, the great British-Jewish statesman of the last century. Bloom is somewhat shorter than average height, has a lively, mobile face, and brown thinning hair. Always nattily dressed, clean-shaven and carefully groomed down to the broad black ribbon on his pince-nez eyeglasses, Bloom looks every bit the statesman that he is, as he makes his way through the maze of the Capitol corridors or receives his visitor in his private office in the Capitol building.

Interesting Characteristics

There are many other interesting features which characterize Sol Bloom. A native of Illinois, raised in San Francisco to which he is now returning as an official American delegate to the international parley, Bloom later settled in New York which to him became "home," but is actually a resident of Washington ever since he was first elected to Congress more than 22 years ago. Originally a Tammany Democrat, he has far outgrown that bailiwick and is today a national figure, known as an ardent liberal and a strong advocate of progressive legislation.

As chairman of the House Foreign Affairs Committee, he has proved himself to be a parliamentarian and diplomat of first rank, skillfully guiding important legislation on national and international affairs of great significance to the United States in times of war or peace. By faith an Orthodox Jew, Bloom is very much perturbed

by the lack of unity in Jewish ranks, particularly so when dealing with governments and world leaders and at international conferences, such as at San Francisco.

When the eight American delegates to the international conference first divided among themselves the respective spheres of responsibility, Bloom was delegated with authority to select and recommend the representative groups of the three religious faiths in the country. At once his cry went out for ONE united Jewish representation to be prepared to present the most pressing and most important problems of present-day Jewish life. On more than one occasion he literally cried his heart out to this correspondent complaining of the lack of co-operation on the part of American Jewish leadership, saying: "I am hitting my head up against a stone wall." The result, as we are all aware of it now, is that American Jewry is coming to San Francisco widely torn asunder and represented by two organizations possessed of conflicting views on major Jewish problems.

In the Midst of Planning at 75

Bloom celebrated his 75th birthday on March 9 last. He was born at Pekin, Illinois, the son of poor Polish Jewish immigrants. After the family moved to San Francisco, young Sol had to go to work at the age of eight, because of his father's ill health. In his later teens he was very successful in the theatrical and musical fields where his enterprising business career was most successful, particularly in real estate and construction of apartment houses and theaters in New York.

By the early 1920's he was ready to retire "to devote his life to public service." In January, 1923, he was elected to Congress in a special by-election, winning by a majority of 145 votes in a Republican stronghold. He has been a member of Congress ever since, having been re-elected eleven times. During his long incumbency of the legislative office, Bloom was a member of several important Congressional committees, but his statesmanship and diplomatic skill developed and reached full maturity in the Foreign Affairs Committee, whose chairman he is since 1939. As a result, he found himself in the thick of American war-planning throughout the war years, and at pres-

(Please Turn to Page 24)

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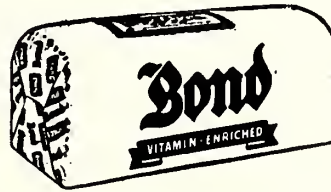
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THE JEWISH REFUGEE

(Concluded from Page 20)

Six chapters are devoted to the major countries of refuge and settlement—Palestine, the United States, France, Great Britain, the Soviet Union, and Switzerland—each of which is treated in a separate chapter, while the tenth chapter discusses minor refugee centers in Europe, Latin America, the Far East, the British Dominions and Possessions, etc. We thus get a truly global picture of the countries and territories where Jewish refugees have found a temporary asylum or a permanent home.

Chapter XI treats the subject statistically and shows that in the ten years 1933-1943 there were no fewer than 5,301,000 displaced Jews, deported from one country to another, or deported within the same country. It tabulates their age distribution, sex ratio, marital status, and occupational makeup, as well as the amount of capital brought by them into various countries. It shows that 4,000,000 of them have been annihilated by Hitler, leaving 1,000,000 Jewish refugees who today present a serious international humanitarian problem. Then follows a psychological and sociological analysis of the fundamental problems of adjustment confronting the refugee.

After recounting the origin and spread of the contemporary refugee movement, the authors relate how this challenge to statesmanship and humanity was met by governments and private organizations.

Chapter XIII deplores the ineffectual attempts at intergovernmental aid to the refugees and reviews the records of the League of Nations High Commissioner for Refugees from Germany, created in 1933, and those of the Intergovernmental Committee for Refugees set up in 1938 by the Evian Conference. It analyzes the Provisional Arrangement in Geneva in 1936 which preceded the Convention of 1938, both of which sought to legalize the status of "stateless" refugees from Germany, and the Bermuda Conference on Refugees in April, 1943, and gives the reasons for the failure of the intergovernmental measures to bring real aid to the refugees.

By way of contrast to these "pangs without birth and fruitless industry," we are told about the wonderful refugee-aid work of the Jewish private organizations the world over. Yet even this record is not without its flaws, in the opinion of the authors, who point out the inadequacy and undesirability of the philanthropic approach to the refugee problem. Instead it is urged that "a clear-cut separation . . . be effected between the activities of the charitable societies and those of the refugee-aid organizations . . . to keep in mind the fundamental aim of the refugee-aid work, namely, to integrate the refugees at the earliest possible time into the economic and social life of the country in which they now reside, or to which they may be directed upon the final solution of the problem."

In order to achieve this final solution, the concluding chapter advocates the creation, after the war, of a new intergovernmental agency, amply supplied with funds, and vested with full power to enforce its decisions, whose

function it shall be to solve the refugee problem by means of repatriation, absorption in the countries of temporary refuge, and emigration. To make sure that the proposed intergovernmental agency will not follow the path of least resistance in trying to solve the question of the Jewish refugees, it is urged that the Jewish people be given representation on the agency, although it is not overlooked that the problem of Jewish representation on an intergovernmental body presents great though not insuperable difficulties.

Here, then, is a book for the statesman and the student, the editor and the communal leader, as well as for intelligent and serious-minded persons generally. It is a "must" book for every Jewish library, public or private, as also for Jewish literary societies and study circles. To read it is to learn about one of the greatest problems of our age; to study it is to get a liberal education in contemporary Jewish and world history.

* * *

And now a few words about the authors.

Arieh Tartakower is the author of many important works in Hebrew, Polish, and Yiddish. He holds doctorates in jurisprudence and political science from the Universities of Cracow and Vienna. In his native Poland he was Professor of Sociology, Statistics, and Social Work at the Institute of Jewish Sciences in Warsaw. At one time he was an alderman in Lodz.

Dr. Tartakower is one of the founders of the World Jewish Congress and a member of its Administrative and Executive Committees. Since 1927 he has been on the Actions Committee of the World Zionist Organization.

Shortly after the German invasion of Poland in 1939, he came to the United States and became Head of the Department of Emigration and Colonization of the Institute of Jewish Affairs in New York. He will leave soon for Palestine to occupy the chair of Jewish Sociology at the Hebrew University in Jerusalem, succeeding the late Dr. Athur Ruppin.

Kurt R. Grossmann is a native of Germany, where for years he was Secretary-General of the League for Human Rights. When he left in February, 1933, he became one of the first German refugees to be deprived of German citizenship by the Nazi regime. He went to Czechoslovakia, where he became active in refugee relief work, and, following the annexation by Germany of the Czechoslovak province of Sudetenland in 1939, he came to the United States. At present he is an executive on the staff of the World Jewish Congress.

He is a prolific writer of articles in German, English, and American periodicals and the author of several books and pamphlets.

Maximilian Hurwitz, who edited the English version of "The Jewish Refugee" has been a familiar name to Jewish readers for the past thirty years, as the author, translator, and editor of many books. At present he is Editor of the Institute of Jewish Affairs.

A Jewish Battalion in the Desert

By CAPT. E. EPSTEIN, C. F.
Middle East Forces, British Army

THE people living in Zion have ceased to be passive victims of circumstances. They are dynamic and creative. Problems affecting their Jewish brethren in the Diaspora call for serious deliberation, which leads to action. Injustice or cruelty perpetrated against their people in any part of the world touches the heart of the Yishuv, as if the heart of the people had felt the harm done to a limb and had been affected by its injury. Thus did they feel when our brutal enemy declared a war of extermination against our people. United they resolved to fight, and when war was being waged by the United Nations, the chance to combat their arch enemy was at last presented to them.

Individuals enlisted, companies were formed, but no large unit ready to go

formation of Jewish Infantry Battalions in the Palestine Regiment this was to be changed. Many thousands of young men were given the opportunity of functioning as a large body and forming the nucleus of a Jewish Army. They have not yet seen action in the field, but are striving for the day when as a unit they will be able to fight their enemy face to face. This was the object of their enlistment, and with this aim in view they volunteered.

The story of the specific battalion I here wish to describe covers a period of two years, and divides into three periods: while stationed in their home country; as a garrison in a conquered land; and while training in the desert for active participation in the field.

In the homeland, with the regular week-end leave, the soldier has the

At the 41st Anniversary Celebration of the Jewish Consumptive Relief Society



Left to right: James J. Walker, former Mayor of New York City, who was toastmaster; President Harry S. Truman; Robert E. Hannegan, chairman of the National Democratic Committee; and David Dubinsky, president of the International Ladies' Garment Workers' Union; standing, left to right, are: Irving Geist, chairman of the JCRS New York Advisory Board, and Philip Diamond, vice-president of the JCRS.

out into the field was organized. The individuals and companies did magnificent work in helping to drive the enemy from the borders of the Holy Land, and in conquering North Africa and Italy. The Jewish pioneer companies have left a remarkable reputation for their excellent deeds in various fields of action. The transport companies became an integral part of the Eighth Army, advancing with them in their glorious achievements. The Royal Engineers and Ordnance Companies carried out their jobs with commendation, and groups of men in the R.A.F. and Navy achieved a most favourable reputation for the services they rendered. All received the praise due to them, but none were actual fighting, infantry or mechanised units. With the

opportunity of visiting his home and is not bound to the narrow interests of his unit lines. Corporate social life is not developed to its full extent, as he is always looking forward to the day of his reunion with his family. This is specially noticeable when the soldiers are not actually fighting, but are performing base duties. The battalion was then scattered and functioned as separate companies, each carrying out its duties of guards and regular routine jobs. The army had to cater for the spiritual and cultural welfare only while on duty. Religious services were held, and the Oneg Shabbat, Friday evening social meetings, have become a tradition in all the Palestinian Jewish units. The observant soldier could at-

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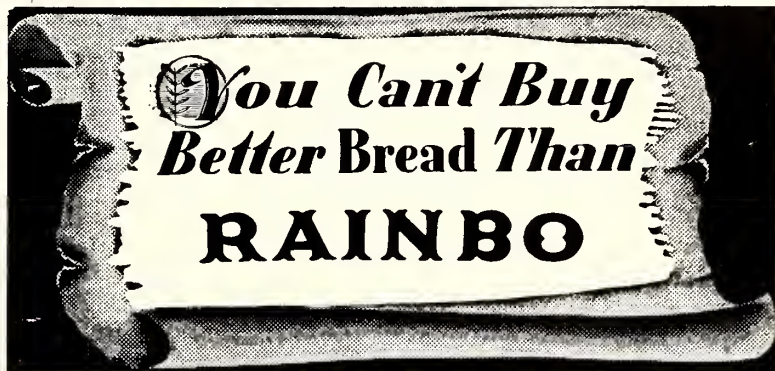
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SOL BLOOM

(Concluded from Page 21)

ent is gradually emerging in the midst of international peace-planning.

Despite his advanced age, Bloom retains his clarity and freshness of mind, his joviality and quick wittedness, and his pleasant personality. His greatest pride is the fact that political friends and foes alike admit freely and frankly that he is fair and just, courteous and tolerant, in his role as committee chairman. On his birthday recently, the members of his committee gathered in the Speaker's dining room in the Capitol, at a surprise luncheon, to pay tribute and express their admiration for Sol Bloom.

His only daughter, Vera, lives with him in Washington. Prior to his wife's death several years ago, the Blooms led an active and enjoyable social life. Since her death, and more recently due to exigencies of war, Bloom has sharply curtailed his attendance at social functions, limiting it to the most necessary. He now devotes all of his time to the intricate problems of foreign affairs, and lately to the problems of building a lasting peace and perfecting world security.

Bloom at San Francisco

Bloom will undoubtedly prove to be of invaluable assistance at San Francisco, no less than he has been in recent years to the State Department on matters of foreign policy. He will be a perfect representative of the American people, steeped in the knowledge of American history, a true patriot and a great humanitarian at heart.

Shortly before he left for San Francisco, I had a lengthy chat with him in his private office. We talked of San Francisco, of lasting peace for the world, of the possibility of Jewish problems coming up at the Security Conference, and of Jewish affairs. He had spent several hours that morning conferring with the other American delegates at the State Department. He looked somewhat tired, but nevertheless was full of enthusiasm about the conference.

"Murray, despite all the talk you hear about disagreements and dissension," he said, "I tell you that San Francisco will be a success. We shall come away from there with a security agreement that will assure lasting peace for a long time to come. But I should like to see more than that. I should like to see all countries adopt and put into practice equal rights for all people all over the world. To me, the individual counts most, and the people are above all. A true enactment of equal rights will automatically eliminate the troublesome minority prob-

lems with which the world has been afflicted in recent decades.

"As for purely Jewish problems, judging by the agenda of the conference, I do not see where they will come up at San Francisco except in the discussion of the trusteeship plan for expanding the number of trustees over certain mandates, in which case Palestine may be involved. The mandates, as such, will not be changed. It is



HON. SOL BLOOM

merely a plan for widening the responsibility for the mandates to two or more countries. You can be assured that where Palestine is involved, the Jewish representatives at San Francisco will be called in for consultation."

Sol Bloom, who is known as a down-to-earth realist, is at heart really a dreamer of a happier and better world, a philosopher of the people and for the people. Though he mingles among the mighty of this earth, he stands humbly before God, in full humility that God has bestowed upon him a keen sense of understanding human needs and troubles, and has given him wisdom, sagacity and good judgment in reshaping and building the world of tomorrow.

San Francisco, we are sure, will prove to be the crowning glory of an active public life, in the interests of his country, and in the interests of his people and all people the world over. God-speed to San Francisco, Sol Bloom! We shall pray that your dreams are fully realized there, in the land of sunshine and new-born hope!

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A JEWISH BATTALION

(Continued from Page 23)

tend divine services at a Synagogue in the vicinity of his camp, and was provided with kosher meat by the community. A group of orthodox men organized themselves and looked after the successful execution of their needs; the rest carried on the usual manner. Day in and day out they continued with their activities, and when confronted with problems of local importance, solved them within the military surroundings in the same way as the civilian in his neighbourhood.

A change took place on the day the battalion was given the order to move as a unit and proceed beyond the borders of home. Now for the first time they felt that a large unit was leaving its country to participate in the fight for the freedom of their people. United in purpose and alert to the possibility of executing their duty as a fighting force, they proceeded with mixed feelings. They were to leave their families behind and go forth to face the enemy. A grand send-off was given them, with the prayer on the lips of their leaders that they might meet our suffering brethren, deliver them and bring them comfort. For the first time a divine Parade Service was organized for the whole battalion: with hearts beating and tears in their eyes, the prayer for departure was read. A Sefer Torah was presented by the Jewish community with the blessing that they take it with them in battle and return with it in safety. They travelled hundreds of miles to take up their new task. At last they arrived at their destination, not a battle-field, but a vital line of communications. Here they were to guard and protect the garrison.

Though disappointed at not being given the opportunity of actual fighting, they nevertheless attended to their duties with utmost faithfulness. In order to compensate for this situation they set out to strengthen their spirit in a twofold manner. A Soldiers' Welfare Club was instituted by the men, and a Military Synagogue was established. The Jewish civilian community, having been uprooted from their normal life by the vicissitudes of war, was unable to undertake the responsibility of running such an institution, and it fell on the shoulders of the serving-men. They were here given the possibility of executing their second task, namely to come to the aid of their brethren. Several thousands of the local population, having been exiled, were now returning from the concentration camp. Many hundreds had died, leaving orphans and widows. The children, for years without education and undernourished, drew the attention of our soldiers. The Transport Units

started a Hebrew School, where the children were provided with their elementary education and sustained by additional nourishment. When the battalion arrived they at once searched for expert teachers and the school was enlarged. At present over 500 pupils are attending the first five classes of an elementary school. Civilian teachers have been trained to carry on with the work, which has proved most successful. Other soldiers organised a youth movement of working boys and girls.

The third period is characteristic for its change of environment and activity. The battalion had already been in town for over three months. During this period the High Festivals were observed by all with zeal and elevated spirit. The Sabbath was declared as the official day of rest, and divine services were held regularly in the Synagogue at the Jewish Services' Club or at the battalion. All services assumed the full traditional form to the extent of reciting Selichot and fasting on the appropriate occasions. The establishment of a kosher kitchen for a large number of men, chiefly from the religious settlements in Palestine, was taking form. Cultural activities were intensified. Everything was developing peacefully, but for one obstacle, the men were not getting satisfaction out of their military career. Instead of becoming regular infantry fighting soldiers, they were entrusted with base duties, which important as they were for the war effort, could not satisfy men who had not yet seen action and were clamouring for it. Secondly, they felt that the opportunity to utilise their abilities to combat the enemy in actual fighting was debarred them, and they were losing interest in their work and were becoming restless.

A change had to take place, and it came after the High Festivals. The battalion was given the opportunity to train with new weapons, and the men were moved from the town area to a hilly stretch of land in the desert. Day after day every soldier felt he was increasing his military knowledge and efficiency to participate in war operations. They arose in the morning with enthusiasm to carry out the day's programme, and returned fatigued, knowing that they had progressed a step further. This satisfaction was noticeable in their leisure hours when individuals took up courses of study which interested them, and groups were formed to further their general aims. Organised religious life was active, and the number of visitors to the Synagogue increased. On festivals and special occasions Parade Services were attended in large numbers, and prayers were recited daily. A large hall was allotted by their Commanding Officer for the Synagogue, and an Ark for the Scroll of the Law was ordered from Eretz-Israel. A special feature was the Soudah-Shelishit on Sabbath, when Chasidic tunes were sung and a lecture on a topic of interest delivered. In the Synagogue organized study circles functioned successfully, studying Bible, Talmud and other books of Jewish thought and literature. The kosher

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A JEWISH BATTALION

(Concluded from Page 25)

kitchen increased in size, and became an integral part of the battalion routine establishment. On Pesach no leaven was used and matzos and kosher meat were provided for the whole battalion during the festival. The Seder united all the hundreds of men, who solemnly assembled in a large hall to commemorate the freedom of our people and kindled the hope for the future.

After a few months of training, however, when the efficiency of the men was reaching perfection and the military authorities expressed their satisfaction at the standard achieved, an order was given from higher authority for the additional weapons to be returned, and the battalion reverted to its previous status. Training was limited, and other interests had to be found to uphold the morale of the men. Meanwhile the successful Allied Armies were invading and hitting the enemy hard, but the Jewish infantry battalions were not to take part in the venture. The establishment of a Jewish Army was still being pressed for in the political spheres and the door was not shut.

In the meantime the soldier was also looking ahead to the day when hostilities would cease and he would return to his home. The fate of our brethren in Europe placed a great responsibility on the shoulders of the remnant in Zion. The soldier feels that he must continue with the pioneering enterprises and prepare for the arrival of his people. With this in view and with their own future to be considered, groups have organized the post-war agricultural and urban settlements. Plans are being drawn up and funds collected to enable these men who volunteered for the cause to return and continue with the upbuilding and reconstruction of their homeland.

They were facing the future patiently with courage and determination, and at last the news long waited for reached them. On the morrow of the Jewish New Year, 5705, the announcement was made that the British Government had authorized the formation of a Jewish Brigade Group to take part in active operations. Simultaneously the batta-

lions received their orders to move, and with elevated spirit they prepared to take part in the formation of this large unit and go forth to participate in the struggle against the enemy, who has caused so much suffering to their people.



**CAPT. JOSEPH E. BERMAN
RECEIVES LEGION OF MERIT**

Capt. Joseph E. Berman, son of Mr. and Mrs. Philip Berman of Suffolk, Va., is the recipient of the Legion of Merit Award from the U. S. War Department. The citation accompanying the award states in part, "for exceptionally meritorious conduct and the performance of outstanding services in New Guinea."

An auditor in civilian life, Capt. Berman is a graduate of Suffolk High School and William and Mary College. Attached to a Qm. Truck Unit for three years, he invented a 2 1/2 ton truck which can be disassembled for transportation by air. This meets the urgent needs of airborne engineers who follow closely behind the troops.

Capt. Berman is now assistant Director of Procurement in the Southwest Pacific area.

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I Was at Arnhem

(Concluded from Page 17)

heroes were, alas, not with us. They—and the Jews among them, British as well as a fair number of German refugees—were only about ten miles from our place, but we could not reach them and they could not come over to us for the service. I have in mind, of course, the Arnhem heroes who were fighting grimly against heavy odds while we were holding our service. We thought of them. We prayed for their safety. That was all we could do. If our men could have penetrated to them, the whole future of the war might have been altered favourably. A few days later, Himmler told his Germans that there were no Jews among the troops at Arnhem. It is not difficult to prove him a liar. The British newspapers reported daily about Jews that were at Arnhem. But I would like to state here that there is hardly another unit of the British army which has among its men more Jews, in relation to the general number of men in the unit, than the First Airborne Division. There were scores, perhaps hundreds, of Jews at Arnhem.

Our service went off without incident, although not very quietly. The synagogue is only a few hundred yards from the famous Niemegeu Bridge, and the Germans kept on shelling the place while we were saying our prayers. Shells came over and landed near the synagogue all the time, but we were used to such things and did not care. After the service a Jewish officer of the Intelligence Corps who was attached to a parachute unit came over to me and asked when I was going back to Brussels. "This evening," I told him. "I wish you luck," he said, smiling. "The Germans have cut the road between Eindhoven and Niemegeu," I took it that he was pulling my leg, but other soldiers confirmed the bad news. I was truly frightened. We had held only one road between these two places. The enemy was in front of us, to the right and to the left, and now he seemed to be behind us, too. Tomorrow we might be prisoners in his hands. I did not enjoy that Sabbath.

Next day I learned that the Germans were pushed back and that the road was open again. But there was traffic in one direction only. The lack of supplies and ammunition was so serious that lorries and cars could only pass on the narrow road towards Niemegeu,

but not back. The military authorities gave me permission to try to go back, but on my own responsibility. I started off, but soon found myself held by a military policeman. Rescue came from an unexpected quarter. A bomber had made a forced landing not far from that place. Among its passengers were two senior officers who told the military policeman that they must return to Brussels immediately. I offered to give them a lift, and was given priority to use the road. Thus I left Niemegeu and came back to Belgium.

Palestine Teaches Faith

(Concluded from Page 19)

no one. They have lived by their wits too long. They have learned to deceive, life has taught them that truth is dangerous, that truth is relative, that what is true today, may be a lie tomorrow, and that the day after tomorrow a new truth may be invented. They suspect everyone. What Hitler has done to these children probably exceeds in brutality the asphyxiation at Maidenak and Tremblinka.

Trust Women

The Working Women's Council has one advantage in its treatment of these children. These unhappy youngsters have, somehow, more confidence in women than in men. Men were always brutal to them. Men enslaved them and treated them worse than dogs are treated. Women showed them tenderness—even in occupied Europe. These children need tenderness and attention and intuitively turn to women. But the children are, none the less, moved by a longing for fathers. Most of them are in the period of puberty—between 12 and 15 years of age. They have hopes that someday they may be reunited with their mothers, who may have survived, but they know that they shall never see their fathers again. Their fathers were dragged off when these children were very small.

Longing for Fathers

Once the children become confident, the need for male teachers becomes more manifest. They trust women, but feel that only men can protect them, for men rule life—according to these children's experience—men drove them, persecuted them, became symbols of power. To meet this need in the children, the Working Women's Council has engaged male teachers.

Beba Idelson spoke of the children's mistrust of people, and pointed out that these children do not even trust themselves. One child, of the Teheran group, pleaded that all the movable objects be chained down and all the closets be locked. The child was quartered in a communal settlement. He was assured that there were no thieves about, and yet his agitation continued. He kept plaguing his teacher, insisting that she lock up everything. "We have no keys," she told him, "we do not lock things in." He then broke down

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Speech on San Francisco

My fellow men, gathered at San Francisco,

I do not fear to speak out to you
The disgust, the anxiety, your deliberations bring to me.

Timid fears died in me with long lapse
of time and inaction.

I have seen what has happened to my
brethren. Yes—I speak

Of lives of millions of innocents snuffed
out, the while you procrastinated.

Children parentless—bodies tortured
and maimed — souls scared—the
stench of the piled dead unforget-
table to senses of sight and smell.

My brethren know suffering, loneliness
and terror,

Forever giving angry ear to rumors of
your indecision, aggrandizement and
callousness.

First comes one harbinger, then comes
another.

And each with evil tidings worse than
were the last.

Shrieking calamity for the future to
house and household.

If you who now stand forgathered had
met the same bodily wounds as did
my brethren

No network were as full of holes as
you.

If you had died the deaths of my
brethren,

A triple share of earth for covering,
you would have claimed,

Each body dying thrice in agony.

Such evil tidings ever reaching me
afresh

So drive me on, that others oftentimes
Have loosed the tight-drawn halter of
discretion from my neck.

And that is why I rise in protest on
behalf of my brethren living—

As well as the dead—poor souls who are
not with me, as they should have
been, had you acted aright.

My brethren once gave you warning of
a two-fold trouble,

Your danger by the walls of the Hun,
And if my brethren remained unre-
spited from tragedy and doom,

A noisy and cruel host should seek to
destroy civilization.

For some men are thus, they trample
on the fallen.

Such is their nature—no excuse can
you plead for your neglect, nor can
you lament the dead and the fallen.
But for myself—my tear ducts have
long run dry.

Through the years my eyes grew dim
with weeping, while the calls of my
brethren for succor remained un-
heeded.

But now, heart freed from grief,
I speak to you who claim to be our
safety,

The watchdogs of peace, the architects
of the new world order,

A peace, dear to all of us who have
made sacrifices in its behalf—and
many of us are dead.

Thus do I greet you, name you, with-
out fear

That God may grudge my joy, so many
sorrows I bore of old.

Down from your selfish pedestals—to
common earth and humility.

You men to your true task,
The task to peace and security and the
freedom of all peoples.

Why this delay?

Cover the ground before you as or-
dered by these dead, these maimed,
these tortured souls.

Straightway let the path of these peo-
ple be paved.

—So justice lead them to a home so
eagerly sought—To Eretz Israel.

The rest, with God's aid to His chosen
—a care that never sleeps—will
be ordered.

Cary Penniman.

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Reunion in Calcutta

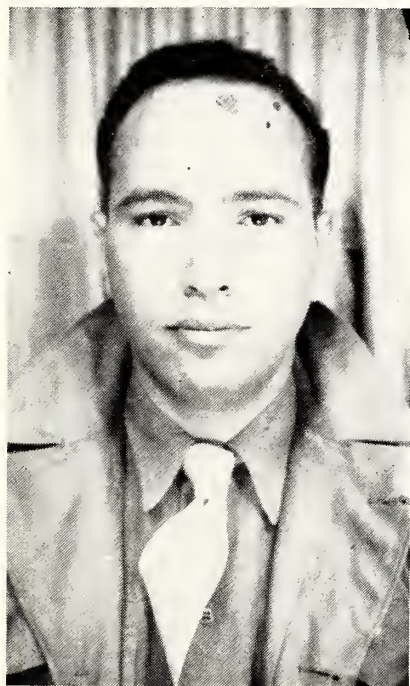
By TECH. SGT. HOWARD L. HURWITZ

T/Sgt. Hurwitz, now in India, spent some time at the O.R.D. Base in Greensboro, N. C. His commentaries on army life have appeared in The American Jewish Times from time to time.—THE EDITOR.

SINCE our dispersion in the first century of the Common Era, Jews have found their way to almost every corner of the world. The American Jewish soldier can testify to the reality of this historical phenomenon. Whether it is Casablanca or Calcutta, we have come to expect a warm welcome from our co-religionists.

Here in Calcutta, Iraqi Jews, most of whom have lived in India for many generations, are our magnanimous hosts. The few who are financially able have, without reference to creed, opened their homes to men and women in the uniforms of the United Nations. Soldiers from all over the India-Burma, and China theatres have dined with

Sir David and Lady Ezra or attended functions sponsored by them. Mrs. G. Gubbay, whose mansion was given to the British to be used as a recruiting station for the duration, entertains regularly in her comparatively small apartment. Despite the fact that these leaders of the Jewish community are in their late sixties, and Sir David is approaching seventy-five, they are active at social gatherings where their



T/Sgt. Howard L. Hurwitz

courtesy and good humor have become legendary.

Some members of the small Jewish community (about 600 families in a population of over 2,000,000) are members of the Judean Club and frequently join us in group discussions or talk informally with servicemen who come to relax on an occasional day off or during a furlough from the Burma jungles. The club, endowed by the Elias family, is the scene of our regular Friday night get-togethers, which follow services at Temple Mogden David. Except for its international flavor, it is reminiscent of the U.S.O. in Greensboro.

During one discussion at the club, a Russian born, Palestinian medical officer, lent to the British Army by the Jewish Agency, was called upon to say a few words. Out of deference to the mixed assembly, he inquired as to the language we would prefer him to speak. Russian was his first tongue, but English was common to us all. The subject of his remarks, however, was Palestine, and Hebrew was his favorite medium of expression. Since few of us understood Hebrew, we compromised good humoredly and he spoke in Yiddish. His multi-lingual abilities opened the season on language and permitted

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EPILOGUE TO THE MOYNE TRIAL

(Concluded from Page 16)

if we prove our ideals are right and just, then our deed was just!" The Presiding Justice, taken aback, stared at him for a moment, looked down at his blotter, and said in Arabic, "Continue."

The court suppressed note-taking when Ben Tzuri made his speech, explaining the motives behind the murder, but to anyone who has been in Palestine they are no secret. It has been charged before that the Criminal Investigation Division of the Palestine government has used torture to elicit information, that men have been arrested and held in jail without benefit of trial. There have been charges of misrule and dictatorial acts. But above all an entire generation of youth have felt a terrible sense of frustration when they saw their people massacred throughout Europe by the million and were given no opportunity to fight as Jews against the monstrous enemy or even to rescue those who could be saved.

Why did Hakim and Ben Tzuri kill Lord Moyne? It was to bring their grievances violently to the attention

of the world. In their extremist philosophy the Zionist method of seeking a solution for Jewish homelessness by working in concert with Great Britain was ineffectual. "Our deed was a political deed," Ben Tzuri told the court. "We did not know the Lord personally. We carried a photograph of him so we could recognize him. It was a political act. What other reason could we possibly have?" For that reason he wanted their case tried before an international court, a "court that does not exist—one based on pure moral and pure justice." I was told by an advising defense attorney that he first suggested to the boys that they plead temporary insanity and throw themselves on the mercy of the court. They refused. Lord Moyne was a symbol—and their act was a symbol. If they could not explain it, they said, it would have been in vain. I asked Ben Tzuri, when the defense rested, if he had said all he wished to say. He looked at me. "About 85 per cent," he said.

MULLINS, S. C.

Mr. and Mrs. Joe Fleishman, of Mullins, were fatally injured when they were struck by a passing automobile on the Conway to Marion road northwest of here.

Investigating officers said that the Fleishmans were returning to their home at Mullins when they had a flat tire and signaled a passing motorist for assistance. The car struck them.

Mr. Fleishman was a prominent business man and active in civic affairs. Both he and his wife were members of the Ohav Shalom synagogue of Dillon.

NASHVILLE, TENN.

Hyman Zager Deceased

Hyman Zager, 75 years old, died here on May 12. He is survived by his sons, Abe, Morris and Jake, all of Nashville; S 1/c Perry, of the U. S. Navy; Max, of Greensboro, N. C., and his daughters, Mrs. A. H. Cohen and Pfc. Rose Zager of the WAC.

WINSTON-SALEM, N. C.

The Ladies Aid sponsored a bridge party at the Synagogue Monday night, May 21.

In their recent election, the following officers were elected: Mrs. Morris Brenner, president; Mrs. B. Silverstein, vice-president; Mrs. Jenny Brenner, treasurer; Mrs. I. Paris, corresponding secretary; Mrs. Max Teichman, recording secretary.

Dr. and Mrs. Matthew M. Miller announce the birth of their son, William Jeffery, April 22.

Major Joe Reznick, son of Mr. and Mrs. Louis Reznick, has recently been promoted to that rank. He is stationed somewhere in Italy.

The engagement of Miss Rose Shapiro of Washington, D. C. and Henon Urband was recently announced by Miss Shapiro's parents.

Elisha Katzin, son of Mr. and Mrs. Philip Katzin, was elected Cohen Godol of the A. Z. A. district.

V-E Day services were held at the Synagogue with Rabbi H. Goodkowitz officiating, and at the Temple with Rabbi Frank Rosenthal officiating.

Plans are being made by the War Service Committee to publish a booklet containing the pictures of the Jewish boys in service.

Solly Hersh won first place in the State Physics Contest. He attends High School, and is the son of Mr. and Mrs. Max Hersh.

Joe Sklut, son of Mr. and Mrs. Morris Sklut, was recently inducted into the Honor Society of Reynolds High School.

Jules Silverstein took third place in the Reynolds High School and seventh place in the State Physics contest.

Heartfelt sympathy goes out to Mrs. Esther Rose and her children, Sgt. Edith Rose and Pvt. Arnold Rose, on the dearth of their husband and father, Sam Rose.

The A. Z. A. has set a goal of \$15,000 in the 7th War Loan Drive. Chairman of the committee is Harris Clein.

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AMONG OUR CONTEMPORARIES

There are many in our midst—too many—who believe that in our modern age religion is solely the function of the synagogue, and Jewish education entirely the task of the Hebrew school; that the rabbi is able to foster religion through the synagogue alone, and that the Hebrew teacher is able to implant Jewish ideals in the hearts of our children without the aid of the home. Do these people fail to realize that the Jewish home is the very foundation of Jewish life, and do they fail to comprehend that without a foundation a structure must collapse?—RABBI MOSES I. GOLDBERG, in *The Jewish Ledger*.

Mothers make the greatest sacrifice in war. There is no doubt of it. And yet they are the bravest. From the beginning of time it has been their lot to rear their sons in love and health, and see them go off to battle.

The San Francisco world conferees might well re-dedicate themselves on this Mother's Day to the end that they, delegates from the various nations, shall resolve to build such an international organization that the world cannot, will not ever know war again.

If such a dream were realized this war will not have been fought in vain and the mothers of tomorrow's youth will never know the heartbreak of those who have gone before them.—*The American Israelite*.

In assessing the guilt of the nazis, let us not forget that all of us are to a certain extent accomplices to their crimes. We Jews of the Western democraecies are guilty of not having been more vociferous and zealous in pleading the case of German and Austrian Jewry prior to 1939 and our Christian neighbors are guilty of having dismissed our reports as "horror tales." The only mitigating factor is that there was no ill will or lack of sympathy in the hearts of those who refused to believe what the nazis did to the German Jews in the mid-thirties. This is proved by the fact that General Eisenhower found it necessary to request that a Congressional delegation be sent to Europe to view the indescribable horror of the concentration camps for political prisoners. But even hardened, war-seasoned newspaper correspondents stressed and emphasized that had they not seen the horror of Buchenwald with their own eyes, they would never have believed it possible.—*Jewish Spectator*.

As we start on this final round of our journey to peace we must not relax our vigilance. We have had our V-E day of celebration, now we must onee again look to the job that is yet to be done. As the ehampion in any race saves his final spurt of energy for the last lap, so must we utilize all our strength as we start down the homestretch to victory. There must be no letdown in our war efforts but a greater "speedup," so that fewer mothers need weep tomorrow.—*Chicago Jewish Chronicle*.

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F. D. R.

(Continued from Page 13)

made to the assembly of the nations, by the Jewish representatives in behalf of Palestine and the rights of the Jews in Eastern European countries.

President Roosevelt's utterances on the problems and objectives of the Jews sent to various bodies on different occasions and now scattered through various publications, would in themselves fill a book similar to the two books of his papers and addresses which were edited for publication by his close friend and

adviser Judge Samuel I. Rosenman. For the purposes of this brief article, it is difficult to select the more notable of the late President's outstanding tributes to the genius of Israel and to Jewish services to humanity. Some of his expressions on Jewish aspirations in Palestine have lately been embodied in the volume "America and Palestine," edited by Reuben Fink. Most notable, however, among Mr. Roosevelt's utterances on the Jewish homeland is the half-forgotten letter in which he referred to the observations which he made in Paris in 1919. On October 31,

1930, F. D. R., then Governor of the State of New York, addressed a letter to the Zionist Organization of America, which was intended to be presented to the monster protest meeting at Madison Square Garden against the Simpson Report of the British Government. The letter was as follows:

"The events of the past two weeks have brought forcibly to my mind the days of the Peace Conference in Paris in the spring of 1919. As one who was in Paris that winter, and who talked with the national leaders there assembled, I can fully sympathize with the disappointment which is being expressed by the Jewish people at the new declaration which affects the administration of Palestine.

"It is my clear recollection that at the close of the war there was a general and wholehearted understanding, a moral agreement, from which no one dissented, that Palestine was to be set aside as a territory for the Jewish National Home. While it is true that in other countries in Europe and in Asia the theory of the protection of minorities was discussed and approved, nevertheless, in the discussion of the Palestine project the question of minorities did not enter in. It was assumed that it was the object of the powers to guarantee to the Jewish people all such rights and privileges as are inherent in the maintaining of a Jewish National home. It was, to the best of my recollection, not just a question of securing rights for the Jews as a minority group in Palestine.

"Eleven years ago this purpose of the powers assembled at the end of the war was universally acclaimed as one of the finest steps that had been taken in the history of mankind. It was acclaimed as an assurance to the Jewish people of a center where without hindrance or suppression or interference they might have an opportunity to recreate their great civilization."

As indicated before, Mr. Roosevelt's various statements on Palestine, his letters to the Zionist Organization, his meetings with Dr. Wise, Dr. Chaim Weizmann, Justice Brandeis and other leaders, his reception of various delegations and conversations with them constitute a chapter by themselves which one day will form part of the permanent record of historic achievements. If due to the stress and strain of unusual war conditions these consultations and representations did not eventuate in a triumphant conclusion,

this does not mean that our cause did not remain close to the great heart of F. D. R. and that he did not intend later on to press the issue to a successful termination. Having been witnesses to his heroic struggle for the welfare of America and the freedom of all the oppressed in humanity, we cannot do otherwise than retain our faith and confidence in unswerving devotion to the causes to which he committed himself and for which he zealously labored all his life. Having had the privilege of personal contact with the radiant personality of F. D. R., the present writer heard from his own lips his warm assurance of deep interest in a reconstituted Jewish Palestine and these clear words left one with an abiding faith in the President's genuine devotion to our cause.

The advent of the Nazi menace in Germany and the ultimate threat which it offered to all free peoples and to civilization itself brought the colorful personality and powerful convictions of Mr. Roosevelt into bold relief, his words and actions becoming a bulwark of strength and resistance to the enemy for all the oppressed and persecuted peoples, and a symbol of freedom to all the world.

Beginning with June 10, 1934, when the attitude of the Roosevelt Administration toward the persecution of the Jews in Germany was voiced in a powerful protest by the late Senator Joseph T. Robinson from the floor of the Senate, continuing to July 30, 1938, when Congressman Emanuel Celler definitely assured a New York mass meeting of the deep feeling of resentment on the part of the President in the matter, including the address of the President at San Diego on October 2, 1935, and his letter of January 14, 1936, addressed to Dr. Alvin Johnson of the New School of Social Research, to various other occasions, F. D. R. voiced in no uncertain terms his feeling of outrage and horror at the persecutions and brutalities carried on by the new German regime.

Franklin Roosevelt's personal associations with outstanding personalities in the Jewish community began when he was Governor of the State of New York, through his close relations with his Lieutenant Governor, the Hon. Herbert H. Lehman; with a member of the New York State Assembly, Samuel I. Rosenman, who became counsel to the Governor; with the Hon. M. Mald-

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THE PROGRESS-INDEX
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Social and Personal



GREENSBORO, N. C.

CONFIRMATION AT TEMPLE EMANUEL

Confirmation exercises were held at Temple Emanuel on Friday night, May 18, with Rabbi Fred I. Rypins officiating. The following confirmands participated in the services, which were followed by a reception by the parents in the Temple Assembly Room:

Torah—Leonard Guyes, Erwin Goldman; Floral Prayer—Shirley Louise Lyon; Meaning of Confirmation—Mimi Temko; Jewish Contributions—Erwin Saul Goldman; What We Believe—Robert Stanford Chandgie; Ten Commandments—Lowell M. Dryzer; Our Idea of God—Jacob Morton Kriegsmann; Torah—Samuel O'Mansky; Class Hymn—Nancy Lee Saslow; Glory of Jewish History—Wm. Lewis Karesh; Faith and Courage—David N. Zauber; Moses—Peter M. Lang; Language—Barry Morton Farber; The Jew Today—Leonard Julius Guyes; The Jew Tomorrow—Betty Ethel Pearl; Declaration of Faith—Ruth Levin; Thanks to Parents—Rachel Nusbaum; Thanks to Teachers—June Carolyn Eisenberg.

Council-Sisterhood

The final meeting of the Council-Sisterhood, before disbanding for the summer, was held on Monday, May 7th. Mrs. Fred Sands and her hospitality committee catered a luncheon which was served to 60 members. Annual reports of all committees were given, and the retiring president, Mrs. Bertram Bloch, turned over the chair to the incoming president, Mrs. Raymond Farber, who will begin her duties in September. The program, arranged by Mrs. Lewis Rosenberg and her program committee, consisted of a skit featuring outstanding work which had been done during the year by the various groups. The following members took part: Mrs. J. T. Love, Mrs. M. Sternberger, Mrs. A. M. Lindau, Mrs. F. I. Rypins, Mrs. Hartie Weinberg, Mrs. Bert Bloch, Mrs. Solon Landsberger, Mrs. Sam Richmond, Mrs. Charles Weil, Mrs. Maurice LeBauer, Mrs. M. H. Zauber, Mrs. Milton Weinstein, Mrs. Herbert Falk, and Mrs. Al Klein. Mrs. Sol Weinstein recited lines appropriate to the program.

Welcome, Stranger!

Mr. and Mrs. Solon Landsberger announce the birth of a son on Sunday, May 13th. The new brother of Babs is Robert Solon Landsberger.

Silbiger-Pollishuke

Miss Laura Silbiger, daughter of Mr. and Mrs. Fred Silbiger, was married on Saturday, May 5th, to Cpl. Herman Pollishuke, son of Mr. and Mrs. Harry Pollishuke, Toronto, Canada. The ceremony which took place at the home of Rabbi and Mrs. F. I. Rypins, was performed by Rabbi Rypins, and because of the illness of the bride's mother, the occasion was a quiet affair.

Mrs. Pollishuke, who has spent most of her life in Greensboro, is a graduate of Woman's College. For a time she was employed in New York as a buyer but has been at home for the past year. Cpl. Pollishuke attended the University of Toronto, and operated a mink ranch in Wisconsin before going into the army about two years ago. He is currently stationed at ORD in Greensboro, and the couple will make their home here, at 611 Northridge Street.

Sternberger-Shavlan

Mr. and Mrs. Meyer Sternberger announce the engagement of their younger daughter, Mildred, and 1st Lt. Leonard Davis Shavlan, son of Mrs. Dorothy Davis Shavlan, of Rochester, N. Y.

Lt. Shavlan is at present with the army in China, and plans for the wedding depend upon his return to the states.

Miss Sternberger, a native of Greensboro and member of one of Greensboro's most prominent families, was graduated from Northampton School for Girls, Northampton, Mass., and is now preparing to enter her senior year at Woman's College, Greensboro. Lt. Shavlan is a public relations officer on Gen. Claire Chenuault's staff. Before going into the army in 1944, he was with Stromberg-Carlson, in Rochester, N. Y. He is a 1939 graduate of the University of Michigan, Ann Arbor.

Soldier's Lounge

A Shevuos dance and entertainment was held at the Soldier's Lounge at Temple Emanuel on Saturday evening, May 19th. Appropriate decorations for the occasions were in charge of a decorating committee from Woman's College. A number of girls from Woman's College also acted as Junior hostesses. Music was furnished by Vic Rosen and his band from ORD. Hosts for this occasion were Mr. and Mrs. David Cooper and Mr. and Mrs. A. F. Klein. Members of B'nai B'rith and their wives came in throughout the evening.

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SOCIAL AND PERSONAL

GREENSBORO, N. C.

Woman's College Activities

The final meeting of the Hillel group on the Woman's College campus took place on Wednesday evening, May 9th. Chief business of this meeting was election of officers for the coming year, with tentative plans being made for next years activities. The following officers were elected: President, Marilyn Silverstein, Greensboro; vice-president, Helen Kolman, Pittsfield, Mass.; secretary, Idelle Goodman, Morganton, N. C.; treasurer, Elinor Katzin, Winston-Salem; social activities chairman, Rosalie Teichman, Winston-Salem; social service chairman, Gloria Lavitt, Flushing, N. Y.; members of the Inter-Faith Council, representing Hillel, Gladys Rosoff, New Haven, Conn., and the newly elected president, Marilyn Silverstein.

On Thursday, May 17th, the newly elected officers, and members of the group who graduated this year, were entertained at an outdoor supper at the home of Mrs. A. F. Klein, who is student activities chairman, of the Council-Sisterhood. Over 30 members of the Hillel group were present. The new officers were sworn in, in a simple ceremony at this time.

Hillel members in the graduating class this year included the following: Muriel Friedman, Burlington; Doris Lewin, Greensboro, Cecile Scher, Deal, N. J.; Nancy Katzenberg, Philadelphia, Pa., Joan Weil, Wilmington and Pam Ackerman, Wallace.

Haft-Ginsberg

Miss Norma Haft, daughter of Mr. and Mrs. Abraham Haft, New York City, was married to Lt. (jg) Jack W. Ginsberg, son of Mr. and Mrs. Ben G. Ginsberg, on Sunday, May 13th. The ceremony took place at noon in the Jade room of the Waldorf-Astoria hotel, New York, with Dr. Milton Steinberg, officiating. The bride was given in marriage by her father and was attended by her mother. The bridegroom had for best man, his brother, Lewis Ginsberg, of Brookline, Mass., formerly of Greensboro. Following the ceremony, Mr. and Mrs. Haft entertained the wedding guests at breakfast.

Mrs. Ginsberg, a native of New York, is a January 1945 graduate of Woman's College, Greensboro. Lt. Ginsberg graduated in 1943 from the University

of N. C., Chapel Hill. He returned recently for a 30 day leave after 16 months of duty in the Atlantic on an LST boat.

Reunion in Calcutta

(Concluded from Page 29)

use of Hebrew, Yiddish, English, and Arabic, not to mention asides to waiters in Hindustani and Bengali. Had further clarification been necessary in German, French, Spanish, Polish, or Chinese, there would not have been interpreters wanting. A Canadian Jew later told me that in one of the units detached from the Jewish Brigade, in which he served in North Africa, 39 languages were spoken.

To the American Jew who has never travelled in foreign lands, contacts with European and Eastern Jews have strengthened the wavering belief in the ability of the Jewish people to survive. Our common faith and inspiring tradition of resistance against forces of bigotry will see us through these ghastly times.

Everywhere we have united with democratic forces determined to remove from the body politic the cancer of facism. If Jews and Gentiles are ever to realize this high hope, there must be a willingness to respect the fellow who shares your faith in democracy without reference to his creed or the country in which he resides.

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Social and Personal

RAY FARBER ADDS TO BRIDGE LAURELS

Ray Farber, Greensboro's superman of the bridge table (we said bridge—not gin)—added two trophies to his already large collection as a result of participation in two recent tournaments.

His latest triumph was on May 5 at Raleigh, N. C., when, paired with Charles N. Bensinger of Louisville, Ky.



RAYMOND FARBER

(son-in-law of Greensboro's Jake Oettingers), he won the open pair event in the annual North Carolina State Contest Bridge Championships.

In February, at Baltimore, with Irwin Fisher of that city as partner, Ray won the men's pair event in the Maryland State Championship.

CHARLESTON, S. C.

Miss Goldberg Engaged to Wed

The engagement of Miss Helen J. Goldberg to Staff Sergeant David Feinstein, Army signal corps, has been announced by Miss Goldberg's parents, Mr. and Mrs. Israel Goldberg, of 35 Spring Street. The wedding ceremony is to take place in the near future.

Miss Goldberg is a graduate of the College of Charleston.

Sergeant Feinstein is the son of Mr. and Mrs. Tefel Feinstein, of Cleveland Heights, Ohio, and is stationed now at the Charleston port of embarkation. Previously he was assigned to the hospital ship, Larkspur, as a radio operator.

Mrs. Pearlstine Heads Local Jewish Council

Mrs. Edwin S. Pearlstine is the new president of the Charleston section of the National Council of Jewish Women having been elected at the annual meeting of the group at the Hasell Street Tabernacle. Mrs. Pearlstine succeeds Mrs. Macey Kronsberg and is the retiring recording secretary of the section.

Other officers elected were: Mrs. Abe Dumas and Mrs. Edgar Cohen, vice president; Mrs. Ralph Coleman, recording secretary; Mrs. Samuel To-

porek, corresponding secretary; Mrs. Henry Yaschik, financial secretary; Mrs. Milton Banov, auditor, and Mrs. Joseph D. Read, Mrs. Edwin Blank and Mrs. Harold P. Givner, directors. Mrs. Leo Livingstain was chairman of the nominating committee.

Max Goldman Deceased

Max Goldman, for more than 20 years a city employe, died at a local infirmary after a short illness. He was 58 years old.

Mr. Goldman was foreman of the street cleaning division of public service department and as such had charge of the white wing squads. He entered the city employment January 1, 1924, when Thomas P. Stoney became mayor of Charleston.

Miss Goldin to Graduate

Miss Doris Rosaline Goldin, daughter of Mr. and Mrs. T. Goldin, 126 West Ogleshorpe Avenue, is a member of the June graduating class of the University of Georgia Law School.

First place winner in the competitive examinations for U. of G. scholarships in 1940, Miss Goldin also attended Bernard College and Armstrong Junior College on scholarships prior to entering the university.

A native-born Savannahian, Miss Goldin obtained her B. A. degree last year. She plans to practice in Savannah, her parents said.

Now—Capt. Sutker

Word of the promotion of Capt. Harold Sutker, United States Army, Medical Corps, to that rank from first lieutenant has just been received here from England, where he is stationed with the 103rd General Hospital.

Captain Sutker is a son of Mrs. Jennie Sutker, 1706 Barnard Street, and the late Alex Sutker. A brother, Sergt. Max Sutker, is now with the American forces in Germany.

Mrs. Shulman Addresses Hadassah Donor Dinner

Mrs. Herman Shulman, of New York, membership chairman of the Jewish National Fund, and one of Hadassah's representatives on the Emergency Committee for Zionist Affairs, was guest speaker at the annual Donor dinner of the Charleston chapter of Hadassah, at the St. John hotel.

Private Berlinsky Now is Recuperating

Private Herbert Berlinsky, 21 year old son of Mr. and Mrs. Philip Berlinsky, of 176 Grove Street, was wounded in action in France January 23.

He is now recuperating in a hospital in France and has written two letters to his family in which he reports that he is getting along fine. Private Berlinsky has been overseas several months and has received a medal for good infantrymanship. Before entering service two years ago he was a cadet at the Citadel.

Back From Ireland

Master Sergeant Isadore Wolper, son of Mrs. J. Wolper and the late Mr. Wolper, of 162 King Street, recently returned home after having been stationed in Iceland for two and a half years. Sergeant Wolper attended the High School of Charleston and was one of the first men from Charleston to enter the service under the selective service act.

Rankin Meets Opposition

By L. E. GOLDITCH

Leonard E. Golditch, attorney and Executive Secretary of the Committee to Combat Anti-Semitism presents an optimistic view of the fight against Rankin and Co. in Congress, where the lead has been taken by progressive legislators such as A. Clayton Powell of Harlem. Mr. Golditch was a former member of the New York City Planning Committee for Civilian Defense.—THE EDITOR.

CAN they take it? That is the question Congressmen are asking on Capitol Hill now that the Rankins, Hoffmans and Bilbos are under attack. For years Congressional salesmen of racial and religious hatred have dished out anti-Semitic poison, trying the patience of the decent element in Congress with vicious slanders against the Jewish people. And, except on occasion, they have gone unanswered and unchallenged.

But now things have changed. No longer do Congressmen sit idly by while hate-mongers rave and rant against the Jews. On the contrary, ever since the new Congress convened, Rankin & Co. have been asked to put up or shut up. Every time they rise to introduce anti-Semitism on the floor of the House and Senate, they find themselves immediately slapped down by an ever-growing group of progressive-minded colleagues. Congressmen are going over to the offensive in ever-increasing numbers and, like our boys east of the Rhine, are carrying the battle to the enemy.

Negro Challenges Rankin

Among the leaders of the attack is A. Clayton Powell, Negro Congressman from Harlem. During his campaign, Powell promised the voters of his district that if elected to Congress he would "protest openly the defamation of any group or individual because of race, religion or creed." And he's done just that. Of course, race-hater John E. Rankin, who holds his seat by grace of the Mississippi poll tax, does not approve of Powell. In fact, in a letter to John Lynch of The Greenville (Miss.) Delta Democrat Times, Rankin declared he would not sit by the New York Congressman in the House "or anywhere else." To which Powell retorted, "I am happy Rankin will not sit by me because it makes it mutual."

In keeping with his campaign pledge, Powell has repeatedly raked Rankin over the coals. On February 7, the Mississippi poll-taxer, defending the anti-Semitic report recently submitted by Dr. Harlan H. Horner, Secretary of the Council on Dental Education of the American Dental Association, asked, "Why attack the American Dental Association? That organization has done what it had a right to do. . . . Remember that the white Gentiles of the country also have some rights." Powell lashed back at these obviously anti-Semitic remarks calling them a "disgrace" to the House.

Said the fighting New Yorker, ". . . democracy was shamed by the uncalled for and unfounded condemnation of one of America's great minorities. I am not a member of that minority, but I will always oppose anyone who tries to besmirch any group because of race, creed or color." During Powell's speech, Rankin sat silent and scowling.

Fighter for "Lost Cause"

Incidentally, Rankin is still fighting the lost slavery battles of the Confederacy. Carrying on from Mississippi in the tradition of slave-owner Jeff Davis, he does not miss a trick in keeping alive the "lost cause" especially among the young people of the South. That he is meeting with some success is indicated by the following from a composition written by a Mississippi schoolboy: "I myself am yet young, and shall live to see the glorious day, when the South is freed from the clutches of the North, and all evil. . . . The time has come for the South to wake—to rise—to fight—to win." This was written not in 1865 but last October in 1944.

Rankin, the "elder," who may "not live to see that glorious day," claims to have the approval of Jews "all over the country" because he is not anti-Jewish, anti-Negro, or anti-labor. It seems that the gentleman from Mississippi protests too much. For instance, he recently condemned the signing of the Ives-Quinn bill outlawing discrimination in employment in New York State, as "the greatest be- (Please Turn to Page 36)

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RANKIN MEETS OPPOSITION

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trayal of the white Americans of New York, that State has ever known." He was immediately taken to task for this on the floor of the House by Powell who tore to shreds Rankin's reference to "persecuted white Gentiles." The Negro Congressman furthermore warned the "unreconstructed" Southerner that "the people are on the march and they are going to crush every fascist, not only in Europe but also in America." The only thing Rankin could do while Powell was speaking was to glare from his seat—and remain silent.

In addition to Powell, other Congressmen, non-Jews, have taken the floor to challenge anti-Semitic statements. On March 14, Representative Matthew M. Neely accused Clare Hoffman of anti-Semitism for a speech he made February 22 attacking Supreme Court Justice Felix Frankfurter. The West Virginia Congressman in his address recalled how witnesses, including Elizabeth Dilling—under indictment for sedition—opposed Frankfurter's appointment because he was foreign-born, a Jew, and a Communist. But despite "all the charges, rumors, slanders with which Jew-baiters . . . encumbered the record," Frankfurter was nominated by the sub-committee without a dissenting vote and confirmed unanimously by the Senate. Neely, returning to Hoffman's attack, said, "The slightest encouragement of Jew-baiting by any public official should be most vigorously condemned. . . ."

Verbal Dual In Senate and House

Before the echoes of the West Virginian's speech had died away, Hoffman had the floor. "If I were a member of the Jewish race, I'd be proud of it," the Michigan Congressman declared. "Why shouldn't I be? Don't the Jews hold good jobs in the country? Aren't they in control of the

moving picture industry? Don't they hold high places in industry?" Before ending, he challenged "any man in this house to point to one word I have ever written or spoken which ever attacked a member of the Jewish race because he was a Jew." Vito Marcantonio, accepting the challenge, told Hoffman in a one-minute speech that when anyone "singles out a person's race, when he singles out his birthplace for the purpose of demeaning him," then he is "Jew-baiting." And John W. McCormick, the House Majority Leader, reminded the Michigan anti-Semite: "We are all Americans."

Senator Scott Lucas, Illinois progressive, has also lashed out at the forces of intolerance. During the debate over the confirmation of Aubrey Williams as Rural Electrification Administrator, Senator Bilbo admitted that the question of whether Williams believed in the divinity of Christ was not the issue. If it was, he added, all Jews holding government jobs would have to be fired. This was too much for Lucas. Pointing his finger at Rankin's sidekick, the Illinois Senator thundered, "I resent the remark which the Senator from Mississippi made on the Senate floor about the Jews." And he added, "References to Jews and other intolerant remarks made here are the same kind of bigotry that starts wars. It can't continue in the U. S. Senate, under the Constitution which so many of you talk about and defend."

New Trend

The words of Senator Lucas and of Congressmen Powell and Neely are indicative of the new trend in Congress. Bigoted anti-Semitic utterances are no longer left unchallenged—a situation which formerly constituted a disgrace to the nation and a dishonor to Congress. Today, decent-minded represen-

tatives are striking back. These Congressmen are serving notice that the United States has no intention of succumbing to anti-Semitism.

Now is the time to attack and attack again and again. Powell, Neely, and Lucas are doing their share.

Knowing that the people of the country are behind them, they will carry on their fight to its logical conclusion—the passage of legislation outlawing anti-Semitism and other forms of discrimination.

F. D. R.

(Concluded from Page 32)

win Fertig, who later took the same position, and with many others who were among his co-workers. In the presidency there developed new relationships with Jewish citizens active in governmental affairs, and here there was again illustrated the recognition of merit as against any consideration of origin or social standing. Jews active in official life represent only the proportion, and even less than that, of Jewish citizenship to the rest of the population, but as the head of the Government symbolized a new era, a new attitude and a most enlightened outlook toward all questions of racial, religious and group differences, he naturally aroused the enmity of all those reactionary forces who stood for the very antithesis of this attitude, the bigots and the obscurantists and back-looking elements. To them the comparatively small number of Jews occupying positions in the government appeared like a tremendous host which was dominating the government and they of course made the most of the opportunity for extravagant misrepresentation, slander and attack. Hence we had the pasquils, pamphlets, leaflets and charts, issued and circulated by vermin, underground journalists and publishers, picturing a Jewish conspiracy to control the United States. With the triumph of enlightenment and true Americanism, however, precipitated and made certain by the events of the war, the "black hundreds" in America have disappeared from the scene and if some of them are still in hiding, their days are surely numbered. For the spirit of Franklin Delano Roosevelt and his immortal predecessor Woodrow Wilson will go marching on and their words, deeds and examples will serve as the best proof and assurance against the return of that blindness and fanaticism which had almost brought destruction to the whole of our civilization.

Palestine Teaches Faith

(Concluded from Page 27)

and confessed, "Please lock everything, for I may steal it."

"We have taken under our care," Beba Idelson says, "not only orphaned children, but also entire families. The latter, in the case of the Yemenites. Among the Yemenites one finds children who are already married. There was an eleven-year-old girl who had been married and divorced. She was a small, underdeveloped child."

What is most interesting, she reveals, is the co-operation the children learn after a short while in Palestine. They

learn to share. "A child that has lived in our institution for a long while, learns to be satisfied with a harder mattress and to give up the better mattress to a newcomer; his sickly possessiveness decreases the longer he is with us, and he slowly turns from within himself to the world around him."

Strange enough, the controversy regarding the children's religious education has a good effect on them. The fact that various institutions claim them, give the children a feeling of being wanted. Outside Palestine the controversy over the education of the children arriving in Palestine is rooted in demagogic motives.

Thus, Beba Idelson, one of the Palestine "mothers" of Europe's Jewish orphans.

Remember the Mighty Seventh!



Elliot E. Cohen, whose appointment as editor of the "Contemporary Jewish Record" was announced by Joseph M. Proskauer, president of the American Jewish Committee, publishers of the magazine.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1944.

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, 603-4 Southeastern Bldg., Greensboro, N. C.; Editor, Chester A. Brown, 603-4 Southeastern Bldg., Greensboro, N. C.; Business Manager, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

2. That the owner is: Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

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NEWS SUMMARY OF THE MONTH

Robert R. Nathan Appointed Deputy to Vinson

Fred M. Vinson, Director of War Mobilization and Reconversion, appointed Robert R. Nathan as deputy director for reconversion. Mr. Nathan, a well-known economist and production expert, has been connected with the defense effort almost from the beginning. He recently returned from Palestine where he conducted an economic survey of the country, which will soon be released to the public.

B'nai B'rith To Establish Roosevelt Memorial Library

New York.—Plans to establish a "Four Freedoms Library" as a memorial to late President Franklin D. Roosevelt were announced here at the annual meeting of the Women's Supreme Council of B'nai B'rith. The library will be established in the new National Headquarters building of B'nai B'rith Hillel Foundations at the University of Illinois, Champaign, Illinois. It will contain originals and copies of all documents and other material relating to the four freedoms.

Bernard Flexner Dies

New York.—Bernard Flexner, founder and first president of the Palestine Economic Corporation, died here at the age of 80. At the time of his death he was chairman emeritus of the corporation, having relinquished the position of chairman of the board several months ago.

Number of States Demanding Jewish Commonwealth Now 33

New York.—The State Legislatures of Minnesota, New Hampshire, and Rhode Island this week joined those states who have adopted resolutions urging the United States Government to use its good offices for the opening of Palestine to unrestricted immigration and colonization and to enable the Jewish people to establish a free and democratic Jewish Commonwealth there. The General Assembly of the State of Rhode Island added the request that the Jewish people should be afforded representation at the United Nations Conference now taking place at San Francisco.

Weizmann Recuperates From Eye Operation

London.—Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, recovering from an eye operation here, left a nursing home May 7, for a short holiday in the country.

Edith Zangwill Dies

Edinburgh, Scotland.—Edith Zangwill, widow of Israel Zangwill, Jewish novelist and short story writer who immortalized ghetto life, died here at the age of 70. Mrs. Zangwill herself wrote several novels.

AMONG OUR CONTEMPORARIES

(Concluded from Page 31)

The Jewish people as a matter of simple humanitarianism should be given the free and unrestricted right to enter the doors of Palestine regardless of the country from which they come; and as a matter of legal right Palestine should be reconstituted a free and democratic Jewish Commonwealth.

History is being written today. Will the pages devoted to the annals of the Jewish people remain either blank or a gruesome and hideous enumeration of indecencies and indignities, or will there be emblazoned on the white pages of time the verdict, "Justice has been done."—*The New Palestine*.

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Weise'-Aaron

Miss Frances Weisel, daughter of Mr. and Mrs. Sam Weisel was married to Pvt. Herbert L. Aaron, son of Mr. and Mrs. Aaron of New York City. The wedding took place at the Hotel Woodward in New York, on Sunday, May 6.

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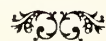
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MEMORANDUM ON ANTI-SEMITISM

(Concluded from Page 15)

color that made pogroms in Europe, become reality? Against whom would the strike next?

But—let us half-suppose it. Like the shrewd hill-billy in the fable, let us turn propaganda into imagined reality. If it happened—what? Suppose all Jews vanished at the stroke of midnight. What evil would be undone? What blessing would result? What's this talk all about? If Mr. Johnson drew a graph, what would it reveal?

The next day there would still be as many crimes committed, per capita. Prisons would remain proportionately as full. The number of corrupt politicians and office-holders would hardly diminish by a handful. We'd lose ground in the war, because the Axis would lose nobody, but hundreds of thousands of good Allied soldiers would be missing. No problem of the peace would change a hair-breadth. Even Palestine would then be the Arab problem it always was. The strikers would still strike; John L. Lewis and Petriollo would still haunt us. There would be 5% more material for clothes, and of course, taxes would rise 5%. The movies and the radio wouldn't miss a beat, in spite of what the anti-Semites have said. Only the quality would suffer. The market would sag but not collapse, for there are not that many Jews in it and the average Jew is poor, in spite, again, of the illiterate folklore.

No gain. What loss? Well—most of the people who make America laugh would be gone, for one thing. And many of the people who touch our hearts every day. Poets, writers, dramatists, journalists, best-loved radio and movie stars and musicians—thousands upon thousands of these. You can write the list yourself. We'd lose hundred of great philanthropists, myriads of lesser ones, and hundreds of thousands of the kindest people in America, besides. Our culture would be knocked out and the throat of our mirth would be cut. Quite a loss. We'd lose the millions of babies and adults their research was going to have saved.

We'd lose thousands of men now thinking up instruments of victory—and all the uncountable engines they would have invented for the empire we call the future. If we had caused this, we'd lose the Constitution and its Bill of Rights, our security, everybody's liberty, our self-respect, and the immortal souls of those who had contributed to the measureless catastrophe even by talk. "Information Please," would be wiped out. We'd lost Barney Baruch and Hedy LaMarr and Albert Einstein, and Walter Lippman, and—

That's what anti-Semitism is.

And what I have had to say about it is not merely what I think. It is what I know. What can easily be known by you, to the great relief and enlargement of your soul, if you are anti-Semitic. It is truth known by me, Philip Wylie, a sixth-and-seventh generation Scotch-Irish-Presbyterian-American. It is written by me of my own free will in this great, freedom-loving land, because I, too, love Liberty and justice and truth. Written by me, who, because I am part Irish and because Caesar's legions stayed so long in Ireland, am also part wop. Who, because I am of that Iberian descent, am also part spic and possibly (as every living man may be) in some minute part, Negro. By me, whose ancestors on the British Isles, seventy matings distant in my direct line, were cannibals—as definitely, were yours if you claim British blood.

During the days when our sires were stewing each other's joints in clay pots—a mere seventy grandfathers back—the Jews had been civilized for two thousands years. They had already given to humanity its first concept of organized law and the stupendous idea of one God. At that time they also produced the most deeply-discerning and articulate philosopher the world has ever known a man who spent his life teaching people the whole truth about human relations: "Do unto others as you would have others do unto you."



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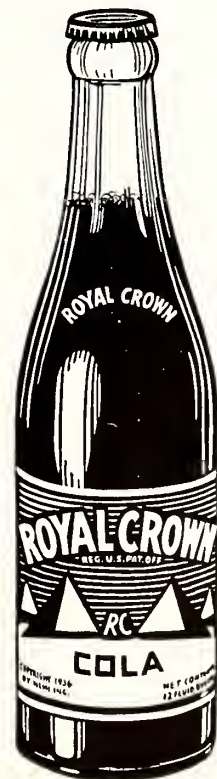
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The American JEWISH TIMES



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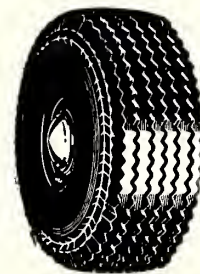
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The American Jewish Times

VOLUME 10

JULY, 1945

NUMBER 11

EDITORIALS

CHESTER A. BROWN, Editor

Retribution

It would be expecting a little too much of human nature if some of the developments in Germany as they are being reported since V-E Day did not cause a degree of satisfaction among Jews, above others. It is not that we are exulting in the downfall of our arch-enemies, but we see in these events something approximating retribution for the injustices that our people have suffered.

One such development is the capture of Julius Streicher. This arch anti-Semite, riding high when Hitler was in his ascendancy, resorted to the foulest depths in his attempts to plague the Jewish people. The author of a newspaper devoted to strafing Jews, he achieved a new low in journalism.

How fitting, therefore, that he should have been captured by Major Henry Pitt, thrice-decorated American Jew!

It is assumed that Streicher will be high on the list of war criminals and will be treated accordingly. But regardless of what his fate may be, there is already the feeling that justice has been served in the circumstances of his capture.

Bravo, Seattle!

To those of us who enjoy a fair fight, and deplore hitting below the belt, the situation that has developed in Seattle, Washington, following the recent visit there of Rabbi Elmer Berger, Executive Director of the American Council of Judaism, is of more than passing interest.

The facts are these. Rabbi Berger appeared in Seattle on May 10, speaking before a meeting to which all the members of the city's Jewish community were invited. The Seattle Zionist Council asked permission to have some of its members participate in the discussion that might follow Rabbi Berger's address, which permission was refused.

On May 12, the *Post Intelligencer*, Seattle's morning newspaper, contained a report of the meeting, in which they quoted Rabbi Berger as saying, in outlining the beliefs of his organization, "In America, for instance, we feel a Jew should be an American first and a Jew afterward—just as another is an American first and a Protestant afterward." The newspaper then goes on to say, "He (Rabbi Berger) pointed out that this is diametrically opposed to the Zionist movement, which seeks to set up a separate Jewish nation in Palestine."

It may be said, because the latter comment was not made directly by Rabbi Berger, that it was just the interpretation placed upon his remarks by a reporter, and it might not have been the speaker's intention to express that belief. However, an opportunity was given to the local representatives of the Council to disavow the statement, and they refused to do so. This would seem to indicate their willingness to assume full responsibility for the canard.

For, canard it is, of the most despicable sort. It says in effect that American Zionists are Jews first and Americans afterward. What else could be "diametrically opposed" to "Americans first and Jews afterward"? And we know of no Zionist, or any other American Jew, who places his religion ahead of his nationalism.

Just because this incident took place in Seattle, Washington, it is not merely a Seattle matter. It is of nation-wide import. It reflects on Zionists all over the country. And it is a shocking reflection on an organization which, merely because it disagrees in a controversial issue, uses tactics that are strongly redolent of those which we recently put in their proper place, when Germany surrendered.

The Seattle Zionist organization is to be commended on the procedure which it followed. It succeeded in having passed at a meeting of the Seattle lodge of the B'nai B'rith, a resolution calling on the Anti-Defamation League to take action in the matter. Ordinarily that body is concerned with protecting Jewry from attacks from outside. It now appears necessary for it to enlarge its scope so as to protect Jews from disparagers of their own faith.

Tactics of this sort are deplorable and wholly unnecessary. If the American Council of Judaism has anything worth-while to sell, it should not be necessary to reflect on any other organization. As a matter of fact, as so often happens, Rabbi Berger's visit to Seattle is apt to prove to be a boomerang. It is stated by Mrs. S. L. Levinson, recently elected president of the newly-formed Northern Pacific Coast Region of Hadassah, that following Rabbi Berger's appearance in San Francisco "over 1800 men and women flocked to Zionist organizations in that city to join as members." If anything approximating that happens in Seattle, the Zionists there might well consider writing Rabbi Berger for a repeat performance.

Florida Leads the Way

We in the South seldom have much to cheer about when the subject gets around to such things as liberal tendencies in legislation. Witness, for a recent example, the attitude of our elected representatives in the laudable attempt of President Harry S. Truman to carry out the wishes of his predecessor in the enactment of a Fair Employment Practice Code. Most of the opposition comes from the solons of the South.

It is therefore a refreshing and cheering note that comes to us from Florida, where the State Legislature recently passed a bill making it unlawful to print or distribute material tending to incite to racial or religious prejudice.

This would not be news if it came from states such as New York, Michigan or California. But it is indeed a welcome sign coming from Florida. Let's hope some of her neighbors will also wake up.

This anti-discrimination bill, sponsored by the Florida Regional Office of the Anti-Defamation League of B'nai B'rith, and which is effective immediately, provides a fine of \$500, 90 days imprisonment, or both, for violation.

Congratulations to the Anti-Defamation League, Governor Millard Caldwell, Dade County Representative George Okell who sponsored the measure in the House, and Senator D. C. Coleman, who presented it in the State Senate.

Romance vs. Realism

American publicists, who pride themselves on their ingenuity and showmanship, can well take a leaf out of the book of the Arab delegation to the United Nations Conference at San Francisco. With all of the color and splendor of an Arabian Night's tale, they are making their sale on the well-calculated theory that Americans will frequently buy presentation rather than commodity.

The Arab League is gunning for a Jewish Palestine. With all of the precision of a well-oiled (we use the expression advisably) machine, they are spreading a propaganda which is completely at variance with our democratic way of life. Their philosophy is tyranny. They practice a fascism which we are even now trying to defeat.

Let's send them back with a complete realization that we haven't been fooled, and that we are through with appeasement forever.

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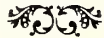
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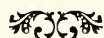
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Jews in America's Armed Forces

The following statistical report on Jews in America's armed forces, supplied by the National Jewish Welfare Board, is taken from the JWB's forthcoming volume **Fighting For America**.—THE EDITOR.

A SURVEY of 5,867 Jewish families in 15 sections of the five boroughs of New York City disclosed that the percentage of Jews in service was slightly above the percentage of Jews in the total populations. These findings were confirmed by additional studies during 1944 in Wilmington, Del.; Allentown, Pa.; Toledo, Ohio; Hammond, Ind.; Youngstown, Ohio; Denver, Colo.; Madison, Wis.; Seattle, Wash., and toward the end of the year, in New York City and Los Angeles. Studies in other cities indicated that Jews are in the Armed Forces fully in proportion to their numbers in the population.

Special interest naturally attaches to the studies in New York and Los Angeles because of their large Jewish population. A preliminary review of the material leaves no doubt whatsoever that in both cities the proportion of Jews in service is at least equal and may slightly exceed that in the general population. Final results will not be available until the analyses are carefully checked by the professional statisticians affiliated with the Technical Committee of the Bureau of War Records.

In New York, as well as in Los Angeles, it is impossible to make an actual count of all the Jewish servicemen. Consequently, reliance has to be placed on standard sampling methods, such as are used in the public opinion polls. The New York study covered 5,867 families, numbering nearly 18,000 individuals, taken from fifteen separate areas over the five boroughs of the city. The selection of families was made in accordance with approved scientific principles, and the results of the survey would be expected to be representative of the facts for the entire Jewish population of the city.

The preliminary analysis of the records indicates that the proportion of the city's Jews who had gone into service is about the same, or slightly greater than that for the city as a whole. This figure for the entire population of the city at the time of the study was .11 percent. (This figure included those already discharged from the Armed Forces.) On the basis, therefore, of the provisional figures of the survey, it is estimated that at least 250,000 Jews have entered the Armed Forces from New York City, a significant part of the total of 860,000 New Yorkers who have been inducted.

The files of the Bureau of War Records indicate that many thousands of Jewish families have given two or more sons to the service. The records available indicate that 1,059 of these families in America have given a total of 3,594 sons to the Armed Forces. The total number of deaths of American Jews in the Armed Forces, whose records are on file at the Bureau of War Records, is 2,470, with thousands more in process of being checked. This, of course, represents only a small portion

of those American Jews who have made the supreme sacrifice. The circumstances of war make it impossible, at this time, to arrive at a complete figure. According to the same authority, 1,988 soldiers of the Jewish faith have been wounded in the service of their country. 811 have been taken prisoner and 575 are missing.

Thousands of Jewish soldiers have been given awards by the government in recognition of their valor. Among them are seventy men who have received a total of 787 awards, none fewer than ten, some as high as eighteen. Thirty-one American Jews have received the second highest award given for courageous action, the Distinguished Service Cross.

The spiritual leadership of America's rabbis equals the heroism of the American Jewish soldier. More than 50% of America's rabbis volunteered to serve in the chaplaincy. As of October, 1944, there were 262 Jewish chaplains in service. One hundred and nine of them were serving with troops overseas, forty of this total serve in the Navy and Marine Corps, and 221 serve in the Maritime Service.

Six Jewish chaplains have died in service. One, Alexander Goode, was awarded the Distinguished Service Cross posthumously.

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Meet the Jewish Members of Congress

By MURRAY FRANK

In a series of two articles, of which this is the first, the author introduces to our readers the eight Jewish members of the Congress of the United States—some veterans and some neophytes.—THE EDITOR.

WHEN the 79th Congress was chosen last November, eight Jews were elected to the House of Representatives. The Senate does not have a single Jewish member. Thus, out of 531 members of both houses of Congress, Jews make up only one and one-half per cent, whereas they are about 3½ per cent of the population of the United States.

American Jewry has many reasons to be justly proud of its representation in Congress. Jewish members of Congress are an alert and intelligent group, fervidly patriotic, proud of their country, and devoted to their constituents. They obtained their Congressional seats solely on the basis of their ability and by choice of their constituents. Needless to add, that in addition to their interests in the general welfare of the country, they are keenly interested in all developments pertinent to Jews.

Six of them have seen many years of distinguished service in Congress, they are members of prominent and powerful committees and were returned by their districts to continue their public service. These are: Sol Bloom, Emanuel Celler and Samuel Dickstein of New York; Adolph Sabath of Illinois; Samuel Weiss of Pennsylvania, and Herman Koppleman of Connecticut. After long years of service, most of them have attained the coveted positions of either the chairmanship of a Congressional Committee or that of its ranking member.

Leo F. Rayfiel and Benjamin Rabin, both of New York, are serving their first term in Congress. Oddly enough, the eight Jewish members of Congress are all Democrats and supporters of the present administration. In the previous Congress, Daniel Ellison of Baltimore sat as a Republican, but he failed to obtain re-election.

We present here the eight Jewish members of Congress, in the order of their length of service. Several were kind enough to give us a special statement pertinent to questions of current Jewish interest.

Sabath of Illinois

Because of his long and uninterrupted service—he is now serving his 20th consecutive term—Adolph J. Sabath is officially recognized as "Dean of the House." Born in Czechoslovakia in 1866, he came to this country as a youth of 15, settled in Chicago and obtained a law degree from the Chicago College of Law in 1891. Between the years 1895 and 1907 he served as a municipal judge and a police magistrate. His friends and colleagues in Congress still call him "Judge." In 1906 he was elected to Congress for the first time, and thereafter, was re-elected 19 times. Last March 4 he began his fortieth year of continuous service.

Sabath has served under seven Presidents, from Theodore Roosevelt to Franklin D. Roosevelt. He is the only member of Congress now sitting, who was a member of the historic Foreign Affairs Committee of the first World War and after, when he was instru-

mental in the movement for recognition of the rights and independence of small nations. For 24 years Sabath was a member of the Immigration and Naturalization Committee where he opposed inhuman and harsh immigration measures. For the past ten years he has been a member and at present is the chairman of the powerful Rules Committee. He is also chairman of the Democratic Steering Committee.

It would be an endless list if we were merely to enumerate the legislation he introduced and supported. Throughout his many years of service, Sabath supported labor and all progressive legislation. Despite his 79 years, he is still very alert, active, and is a staunch supporter of the New Deal. Only recently he introduced a joint resolution calling for the establishment of a commission to erect a memorial to the contributions of members of all religious faiths to American military and naval history.

Sabath told me recently that he was most anxious to obtain favorable Congressional action on the Palestine resolution. He stated very frankly that he never did have a great deal of confidence in Great Britain, but he felt that having received the mandate over Palestine, Britain would keep its obligation and the promise she made to the Jewish people. Sabath feels that because of the war we cannot afford to foree the issue.

"Before he left for Yalta, the President gave me his assurance he would do all he can for our people relative to Palestine. Roosevelt will keep his pledge and promise," Sabath told me.

Bloom of New York

Sol Bloom is a member of Congress since 1923 and presently is chairman of the Foreign Affairs Committee. He was born in Pekin, Illinois, just 75 years ago. (His birthday is March 9). His parents came here from Poland. At an early age he entered the show business, later became a publisher of music sheets and owner of many music stores in Chicago, and by 1910 he concentrated on real estate in Manhattan. In time, he amassed a fortune running into several millions of dollars.

Bloom entered politics in 1923 and was elected to Congress by a majority of 67 votes over his Republican opponent. In the middle 1920's when immigration was a major problem on the Congressional agenda, Bloom was opposed to immigration restrictions and to the Alien Registration and Deportation Bills of 1926. At the time of the anti-Semitic smear campaign conducted by Henry Ford's "Dearborn Independent," Bloom introduced a resolution for an investigation of the charges made by Ford's paper that Jews control the financial centers of the Government.

Bloom's great opportunity to be of real service to his country came in 1939 when he assumed chairmanship of the Foreign Affairs Committee, despite bitter isolationist opposition. Since the beginning of the war, he is one of the inner group of Congressional leaders in constant touch with President Roosevelt. Bloom led the fight for revision of the Neutrality Act, for adoption of the Selective Service Act, and helped to push through

the Lend-Lease Bill in 1941. In 1943, Bloom was a member of the American delegation to the Bermuda Conference on refugee problems. Now, the President has once again bestowed a great honor upon Bloom by appointing him to the American delegation to the San Francisco Conference in April.

Many of us in Washington who have witnessed the hearings on the Palestine Resolution before the Foreign Affairs Committee last year will testify how ably and intelligently Bloom handled that very delicate question and will also bear witness to his personal support in the matter.

Celler of New York

Emanuel Celler is, likewise, a member of Congress since 1923, representing the 10th District in Brooklyn. He is 56 years old and a native of Brooklyn. He is a graduate of Columbia University and Columbia Law School, and was admitted to the New York Bar in 1912. He is active in many Jewish organizations and philanthropies.

In Congress, Celler has been an early opponent of dictatorship and has virtually a 100 per cent voting record in support of the Roosevelt administration. For more than a decade he has been a member of the important House Judiciary Committee and is now its ranking member, next in line for the chairmanship. Celler, who is an outstanding liberal, is currently being boomed for Mayor of New York on the Democratic ticket and would probably be supported by the Liberal Party.

Celler was one of the most resolute fighters for the adoption of the Palestine Resolution. He has introduced a Palestine resolution of his own and has urged President Roosevelt to discontinue his talks with Ibn Saud regarding Palestine. He is extremely interested in questions of Jewish interest, and recently has been quite critical of the attitude taken by the State Department on Palestine and on the punishment of war criminals.

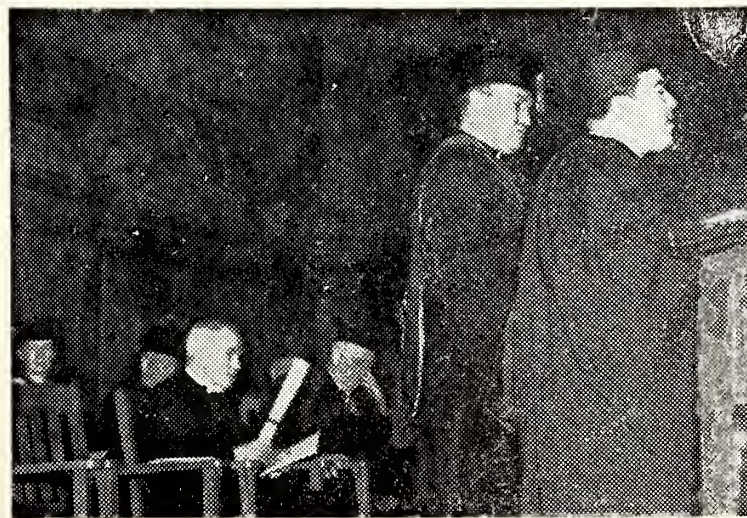
"It is of major importance," he told me, "that we realize that the punishment of the war criminals is inextricably interwoven with the establishment of a durable peace. If the murder of millions of Jews, and particularly of those Jews who were residents of Germany, is to be regarded as an internal problem of Germany, then we sow thereby the seeds of another war."

WINSTON-SALEM, N. C.

A box supper was held recently by the Council of Jewish Women at the Temple, with Mrs. Eli Katzin as chairman. Auctioneer was Monte Cohen, and the proceeds went for the Service to Foreign-Born project.

Solemon Hersh, son of Mr. and Mrs. Max Hersh, was awarded the H. Montagne Medal at graduation exercises June 8, for having the highest scholastic average in the city during the past year. In addition to the Montagne Medal, he also won the Science and History award, first place in the State Physics contest, and was a member of the Honor Society.

Catholic College Honors Congressman Samuel Weiss



Congressman Samuel A. Weiss (right), Glassport, Pa., who is a member of B'nai B'rith's Youth Commission and National War Service Committee, is shown receiving the annual distinguished alumni award of Duquesne University, Pittsburgh, a Catholic college. He is the first Jew to receive this award. Left to right (standing): Ver. Rev. Raymond V. Kirk, president of Duquesne, and Congressman Weiss; (seated) Bishop Boyle, Leo T. Crowley, Federal Economic Administrator; (back) Mrs. Taylor, dean of women, and Father Carroll.

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Gin Rummy

By C. ADDISON BROWN

THE mark of a good gin-rummy player is not, as is frequently inferred, the easy-mark, or the question-mark, but the dollar-mark.

Perhaps some explanation of this remark is in order. In most games—even in games where chance plays a large part—success comes to those who employ skill and judgment in their play. Gin-rummy is an exception. Here there are only two gauges of success. If you win, you are a good player; and if you play for five cents a point, you are also a good player, even though you lose.

Gin-rummy is seen at its best in a mixed house party, of say, 30 or 40 men and women. Usually the games are arranged according to the strict orthodox code—that is, the men play together and the women talk together. Along about midnight the women's game breaks up. How they manage to finish ahead of the men has been somewhat of a puzzle. Recent surveys, however, have disproved the theory that it is because they have run out of scandal. The real answer was discovered at a recent house-party. Here the hostess announced that refreshments would be served. However, she herself hurried to the table where her husband was playing, and she became kibitzer-in-chief. It seems that she had arrived just in time. Her husband was on a blitz. His opponent knocked. And, she, with fascinating naivette, showed friend husband how he could play his cards so that he undercut his opponent, thus saving the blitz. Many of us will recall similar enjoyable moments.

An interesting pair of hands were recently dealt at the Gin-Rummy and Suicide Club of Greensboro, Florida. They bring out some of the finer points of the game. Let us examine them.

		N		
S	1	3	5	7
H	K	Q	10	
D	K	J	10	
C	---	---	---	---
		S		
S	1	3	5	7
H	K	Q	10	
D	K	J	10	
C	---	---	---	---

It doesn't take more than a glance to realize that these hands have been skillfully dealt. As a matter of fact, it would make an excellent Duplicate layout. (An article on Duplicate Gin will be presented as soon as we check to see if there is such a game—Editor.) It is obvious that there are no Clubs in the deck. It would therefore seem like good strategy to break up your hand at once and save Clubs. Of course, your opponent may decide to do the same thing. So perhaps, after all, it might be better to declare a mis-deal and deal over again, this time using but one deck of cards.

There have been many theories advanced as to the origin of the game. Some say it was invented by Hitler as one of his more savage ways of tor-

turing his enemies. But it would seem to be older than that. History does recall a game played by the ancients, in which the winner triumphantly shouted "pistole," (from the Greek, meaning Gin). But as far as any authentic information is concerned, the origin, just as the game itself, will continue to be enshrouded in mystery.

The heights to which Gin has reached in our daily lives is aptly illustrated in a story, the truth of which is questioned, of how the game was used in settling a domestic triangle. It seems that Mrs. Levy-Jones, the wife of a Gin addict, was beloved by one Mr. Cohen-Smith, also a Gin Sinner. Now, Jones and Smith, in addition to being good friends, were also men of the world, so they got together one evening to decide what to do about the situation. "I love your wife Guinevere passionately," said Smith, "and if you will give her a divorce, I'll marry her right away."

Jones thought deeply for a moment, and then replied: "O.K. I'll tell you what we'll do. We'll play one game of Gin. If you win, I'll divorce Guinevere and you can marry her. But if you lose, you are not to darken my doors, and under no circumstances are you to see my wife again."

Now it was Smith's turn to ponder. After a bit he said, "All right, I agree. We'll play one game under those conditions. If I win, I'll marry Guinevere, and if I lose, I agree not to see her again. But—just to make it interesting, let's play for a penny a point."

We trust that this little treatise has been helpful to would-be Gin players, and as soon as we can find someone who knows something about the game we will present another article.

WINSTON-SALEM, N. C.

Lieutenant Albert Hersh, son of Mr. and Mrs. Max Hersh, is spending a 30-day leave in the States. He served with the 15th Air Force in Italy.

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I Have Seen the Destruction

By SENATOR LEVERETT SALTONSTALL

In a special article prepared for "The Council Woman," bi-monthly publication of the National Council of Jewish Women, Senator Leverett Saltonstall of Massachusetts describes his visit to the Nazi prison camps at Buchenwald, Dora and Dachau. Senator Saltonstall was one of the twelve Senators and Representatives who went to Germany as the guests of General Eisenhower to personally report back to the American people on the horrors of the Nazi concentration camps.—THE EDITOR.

SEVERAL weeks ago I was sitting at my desk in Boston on a Saturday morning when the telephone rang and the Minority Leader of the Senate, Wallace White of Maine, asked me if I would be ready to go to Germany the following morning at 8 o'clock. I said "yes," if I was the man he wanted to send. So with five other Senators and six Congressmen, equally divided between Republicans and Democrats, we went. We went as the guests of General Eisenhower. General Eisenhower was so affected by the horrible sights he had seen in the German concentration camps that he wanted others who were not members of the Armed Forces to see these sights for themselves and to tell the people at home about them. For the same purpose a group of newspapermen followed the same two-week schedule that we followed.

We went to the prison camps of Buchenwald, Dora, and Dachau. There we saw political prisoners, starved, sick, dying, and dead. I want to make it perfectly clear that we did not visit prisoner-of-war camps. And I want to emphasize that these concentration camps for political prisoners must not be confused with the prisoner-of-war camps. No prisoners of war were confined in any of these political prisoner camps.

The political prison camps are just what the name implies: places of incarceration, punishment, and liquidation of civilians whom the Hitler regime had at its mercy. They included Germans, originally, and then people of all the overrun countries.

At these concentration camps we saw the gas chamber; we saw the crema-

tory. With my own hand I held the mallet with which brains were struck out when hanging was not quick enough, when the hooks were full. Men were wandering around one of these camps with nothing but shirts on to clothe them, when it was cold enough for me to have an overcoat buttoned up to my neck. At Dachau I saw a trainload of dead bodies where men had been imprisoned in freight cars for a week to 18 days without food, without water, with no sanitary facilities, and so crowded they could not even lie down. The stench was terrible and the bodies lay covered by a light film of snow in all sorts of grotesque shapes—some clothed, some unclothed. From the train I went to the crematory, where bodies awaiting cremation were piled like cordwood against the sides. I visualized for myself, as I looked at them, how they lived and loved, how they enjoyed their families, how they had the same human wish to live and hope to get ahead as did I, yet now through the cruelty and the sadistic mind of the "master race" they lay in piles awaiting cremation. If you looked at just a picture of the piles awaiting cremation that I saw, you would have some idea of the number of families and homes that were so cruelly broken up.

Then, too, we went through some of (Please Turn to Page 11)

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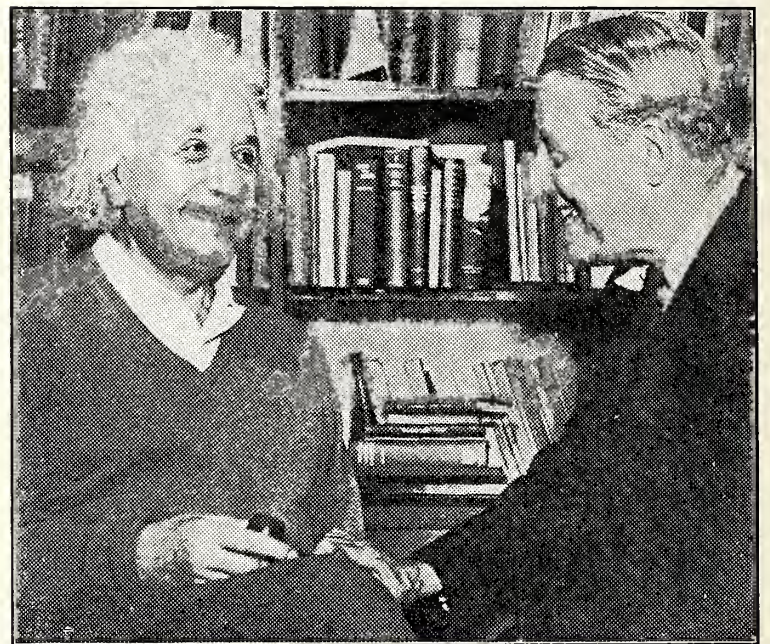
By MURRAY GITLIN

Hitler may or may not be dead, his dream of a "thousand year Reich" is a shambles, and yet it would be over-optimistic to assume that the evil that was Nazism has been completely vanquished. This short story by Murray Gitlin, frequent contributor to English-Jewish periodicals, is, therefore, of current interest although set in the America of a decade ago, when news of Hitler's hate-crusade first began troubling Jews in the United States.—THE EDITOR.

THE moment I came into my office that afternoon, Simon Shimberg burst in with the news. Hitler was purging the army! Colonel Roehm had been arrested and committed suicide! General Von Schleicher had been shot! It had just come over the radio. You will recall it was July 1, 1934. The Madman of Europe now had a firm grip on the military. And Simon Shimberg sat down in a chair and nodded and nodded his head sorrowfully.

something about things! The trouble with you social workers is that you live in glass houses! What has Hitler been preaching? Anti-Semitism. What's his whole philosophy? Anti-Semitism. And are you going to sit there and tell me that there are no more anti-Semites in this country and that what happened in Germany today won't make them curse the Jews here even harder?"

(Please Turn to Page 17)



Professor Albert Einstein, Nobel Prize winner, and Rabbi Stephen S. Wise, president of the American Jewish Congress and the World Jewish Congress, honorary co-chairman of the Jewish Council for Russian War Relief, discuss the Council's 1945 campaign plans at an informal meeting at Professor Einstein's home in Princeton, New Jersey. At its fourth national conference, the Jewish Council adopted a quota of \$3,000,000 worth of relief supplies for 1945 which Dr. Wise urged be surpassed in view of the desperate needs of the Russian people in liberated areas.

He had been one of that fairly large group of men who could always be found in one corner of the lobby of the Community Center, arguing that the people of Germany wouldn't stand for it. "The people of Germany will get rid of that clown, that idiot! Hitler won't last a year! Yes, yes, quote me on that. I make that prediction. Von Hindenburg will call in the army and kick him out!"

"It looks like there's no hope for Germany any more," he intoned now. "And what will happen to the Jews? I tell you, it's the blackest day in the history of the world. And what will happen to America?"

"What do you mean, what will happen to America?"

"To the Jews of America."

"What about the Jews of America?"

His voice became so excited someone in the next cubicle knocked at the partition.

"I'm surprised at you, you who always argue like a man who knows

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Broadway's Judy Halliday Is Really Miss Tuvim

By WILLIAM B. SAPHIRE

A new comedienne has hit Broadway in recent months, Judy Halliday whose real name is Tuvim (Yamim Tovim, holidays in Hebrew) and whose Yiddish matches that of the most ardent Yiddishists.—THE EDITOR.

VIVACIOUS, blond, Judy Halliday, Broadway's latest comedienne find, burst breathlessly into her dressing room at the Fulton Theater, 20 minutes before curtain time for the matinee performance of "Kiss Them For Me," a new comedy hit. Time was short, but Miss Halliday, a New York Jewish girl whose off-stage name is Judith Tuvim, can make up, dress and be "on stage" between overture and the first cue. Though only 22 years old and in her first Broadway role, she is a veteran of six years entertaining in New York and Hollywood night clubs. In Hollywood she made two movies. For her current work, playing a "deadpan lady of leisure" in "Kiss Them For Me," Miss Halliday just won the \$500 Clarence Derwent Award for the best female supporting performance of the year.

The daughter of Abe Tuvim, a Jewish labor leader, now with the American Zionist Policy Committee, Miss Halliday is proud of her Jewish background. Brought up among Yiddish-speaking relatives, she can hold her own in conversation with any Yiddishists, and is an ardent fan of the Second Avenue Circuit Yiddish stage. In Hollywood, when ordered to adopt a "marquee" name, she chose "Halliday" because it is "an approximation of an approximation." Tuvim is like Yamim Tovim, the Hebrew for holidays, and "Halliday sounds something like it," Miss Tuvim explains.

Talent runs in the Tuvim family. Judy's father writes lyrics for popular songs as a hobby. One of his latest is the Latin-American number, "The Gay Ranchero." Her mother teaches piano. One of her uncles is Julian Tuvim, generally acknowledged as the greatest living Polish poet.

Judy Halliday started out young in the entertainment world, because, she claims, "the younger you break yourself in, the younger you are when success comes, if it comes."

After graduating from Julia Richman High, a girls' school in New York City, Judy took off six months to decide whether to go to college or into show business. In high school she had written and directed a number of student plays. Her ambition was to write and direct for the theater. With other

"stage-struck" friends, however, she decided in favor of some practical experience, writing and acting.

Broadway is the goal of every youngster with a yen for grease-paint, Miss Halliday says, but to get there neophyte performers often follow a long, devious route.

Greenwich Village Graduate

Judy's first theater was the Village Vanguard, a shabby coffee-house in Greenwich Village, New York's Bohemia, where many new stars are incubated and plenty of old ones are buried. There she and her friends gathered to discuss their prospects. The Vanguard's proprietor became interested when Judy suggested that he turn his place into a night club as other Village restaurateurs had done. He agreed, provided he could get good entertainment, cheap. "Our prospects were such that we gave him what he wanted," Miss Halliday says.

Judy, and three partners, two boys and a girl, formed an act calling themselves the "Reviewers." They specialized in comedy satire. Judy wrote the material. After months in the Village, Broadway scouts on the look-out for "something new" spotted the Reviewers and plugged them to up-town night club impresarios. Within a short time the "Reviewers" were playing in the lavish Rainbow Room, on the 70th floor of the R.C.A. Building. Other night club and radio engagements followed. In 1943, the Reviewers were called to Hollywood where they signed a contract with Twentieth Century-Fox. They were assigned a number in a technicolor musical, appropriately called "Greenwich Village."

"We did well," Miss Halliday says, "but after the film editors got through shearing the picture to fit a double feature bill, our number was cut out. We didn't even get our names in the cast."

During the following months, they learned that in Hollywood a performer can be under contract, drawing a salary, but still be out of work. "It wasn't much fun being idle," she says, "so we got a job in the Trocadero night club." Later, the Reviewers broke up their act, and Miss Halliday was given a part in the picture "Winged Victory," the Hollywood version of Moss Hart's Broadway show about the Army Air Corps. She played the young wife of a flyer about to be shipped overseas. "It was strictly a dramatic role," Miss Halliday reports. Although the studio was satisfied, she wasn't. "When I saw myself on the screen I almost screamed. I photographed like a middle aged woman." When her contract was up, she returned to New York. "I was pretty home-sick by then anyway," she says.

In New York, Judy found her night club performances were not forgotten.

(Please Turn to Page 16)

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In the liquidation of the nascent Nazi empire in the United States, the departure of one Fritz Kuhn will wring few tears from Americans.

He departs under the best of auspices—the U. S. Justice Department, in fact. Stated baldly, the invitation for his exit calls him an undesirable alien.

It is indeed a day to celebrate. Herr Kuhn flourished when Nazi stormtroopers were parading and training on American soil, mouthing loyalty to America while doing daily allegiance to Hitler.

Kuhn himself is not more important than any other criminal. But his departure is an important symbol for all who hope to keep America free for everyone and for all who insist that victory on the battlefield should be supplemented by victory at home.—*The American Israelite*.



The lesson of the Jewish experience at San Francisco is that our trials have not ended with the war. The same indifference that made great and friendly powers almost passive witnesses to the mass massacres of Jews continues to make them unwilling to recognize the exceptional and exceptionally tragic position of the Jew in the world. Before we achieve even part of the rights which will be granted to other peoples as a matter of course, there is a long and hard road we will have to traverse.—*Congress Weekly*.



We Jews and Zionists do not plead merely for ourselves. We are an integral part of this Western world. We would have it saved and flourish for the sake of us all. We would not have it end as Hitler's Germany ended. That ruin would be no less our own. And so it would be the ruin of those great civilizations to which we are bound as individuals and as a people by a thousand deep and sacred ties. But the hour of decision approaches. The peoples stand at the crossroads of moral choice which will determine the future. Let them regard the manifest teaching of history. Let them begin an era with Justice to the martyred people Israel through its liberation in and through the land of Israel.—*The New Palestine*.

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PROMINENT COLUMBIAN HONORED

At the election of officers for the year 1945, Ben Arnold was chosen president of the local Zionist Organization of America. Mr. Arnold is also president of the Zionist District of Columbia, which includes all of South Carolina with the exception of Charleston.

Other officers and committeemen elected are: Vice-president, Meyer Kline; membership vice-president, Dave Rosen; cultural vice-president, Rabbi Hyman J. Wachtfogel; recording secretary, I. Goldstein; corresponding secretary, Julian Hennig; financial secretary, Joe Gergel; treasurer, I. Ginsberg; executive committee, Prof. Coleman Karesh, chairman, Hon. Solomon Blatt, Harry L. Fay, Melvin Harris, Meyer Harris, M. B. Kahn, Sol Katz, Julius Love, Sam Reevin, Samuel Want; membership committee, Norman Engelberg, chairman, A. M. Arnold, I. Goldstein, Ted Kole, Sam Reevin, N. Sanborn, and Rabbi S. Wrubel.

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I HAVE SEEN THE DESTRUCTION

(Concluded from Page 7)

the cities where, through the courage, the skill, and the persistence of our boys in the bombing squadrons, the factories of the Germans where they made their tools of war were leveled to the ground. What the cost in American lives was, we could tell from seeing on the floor of one of these factories, where the roof had been blown off, the wheel of a flying fortress and a little way off its engine. I wondered what had become of its crew. But the boys' courage never flagged. They kept at it until those tools of war could no longer be made and hardly a factory was even left in sight.

We spent several hours, also, with the French Commission for Punishing War Criminals and, in London, with the International Commission for Punishing War Criminals. A general of the Armed Forces of the United States assigned to collect evidence accompanied us on many of our trips. Through these sources I learned the problems that face us in punishing those responsible for all these deaths and destruction; the methods that are being considered by which this punishment can be meted out to those who are guilty; the selection by the members from different countries of those whom they consider should be tried. What we must do is to make this punishment certain and sure, yet be careful that we do not "bite off more than we can chew"; that we do not announce in-

tentions of punishing people and then fail to carry them out. I can, with certainty, say that these questions, too, are being carefully considered by experienced, conscientious men.

It is impossible to believe that German leaders in military and civilian circles were ignorant of these atrocities. How far the German people themselves, who lived in nearby cities, had knowledge, it is extremely difficult to say, but it is inconceivable that people living near Buchenwald, which is on the main highway just outside the city of Weimar, did not know what was going on.

At the same time I viewed these objects of horror and damage, we came upon an immense factory built underground in Nordhausen. There, in the side of a hill, was thirty miles of railroad line; thirty-three miles of passageway big enough inside so that we drove the automobile formerly driven by a German general deep into its recesses. There we saw the assembly plant of the V-1 and V-2 bombs. We had heard plenty about these bombs. We had seen the damage these bombs had caused to civilians and military personnel in Antwerp and London. We

weapon located in hostile hands some 3,000 miles away!

It makes another war even more unthinkable. Yet the problems of keeping the peace by adjusting the interests of peoples differing greatly in resources and backgrounds, were never more difficult than today. The overpowering need for keeping the peace is equalled only by the present obstacles in the way. But, if civilization literally is to survive, they must be met by reason, not violence; by justice, not lawlessness; by right, not might.

The momentous meeting of the United Nations at San Francisco is a vital step in that direction. It will and must succeed in making history's greatest advance toward lasting peace if we are determined that the will to cooperate is all-important. The future of the United States depends on the stability of the world. The stability of the world will depend on the insistence by all nations on team-play in the world's work and the functions of everyday living. We cannot expect to build a new world overnight. The task of physical rebuilding will be enormous. The job of governmental rebuilding will be even greater. But we must not be too impatient, pessimistic, or cynical. We are far ahead of where we were at the end of the last

power to see that the Conference at San Francisco lays the foundation for better relationships, more friendly understandings, and more security for ourselves and the other peoples of the earth.

We all want our children to have a little better education and a little better opportunity than we ourselves have had. That opportunity comes to us now, if we fulfill the obligations put upon us by the men and women who have fought and are still fighting this war. The chief obligation is to do our full share toward making victory worth-while by doing our part to maintain the peace of the world.

I have seen the destruction and atrocities. I can never describe them as they will remain forever in my memory. Visualize your home town without one house left standing, without heat or light or water or any transportation. To prevent such things happening again will take continuous effort and it will take strong faith. I am confident this nation of ours has what it takes, as our boys have proved so nobly on the battlefield.

A PROMISE TO THE DEAD

When Chaplain Roland B. Gittelsohn arrived on Iwo Jima, he conducted a memorial service at the 5th Marine Division cemetery. His address deeply stirred all who heard it. Here is part of it:

"Here lie officers and men, Negroes and whites, rich men and poor—together. Here are Protestants, Catholics, and Jews—together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates an empty, hollow mockery.

"When the last battle has been won, there will be those at home, as there were last time, who will want us to turn our backs in selfish isolation on the rest of organized humanity and thus to sabotage the very peace for which we fight. We promise you who lie here: we will not do that! We will join hands with Britain, China, Russia in peace, even as we have in war, to build the kind of world for which you died.

"When the last shot has been fired, there will still be those whose eyes are turned backward, not forward; who will be satisfied with those wide extremes of poverty and wealth in which the seeds of another war can breed. We promise you, our departed comrades: this too, we will not permit! We promise, by all that is sacred and holy, that your sons, the sons of miners and millers, the sons of farmers and workers, will inherit from your death the right to a living that is decent and secure."



Istanbul—Gateway to Palestine

had been told how before long it would be possible to build a bomb three times the size of the V-2 that could be shot across the ocean and, by radio and radar, steered on to its target in Boston, New York, Washington, or elsewhere in our own country. And so we learned at first hand, by personal observation, how important it has become for us in this country to do all in our power to prevent a recurrence of war in this generation now and in the generations to come.

Think of it! I personally had breakfast and lunch in London; supper in Paris; breakfast in the Azores; lunch and a salt-water swim in Bermuda; and supper at my own house in Washington the day after I left London. If that can be done today, what can be expected in the days to come? How small the world has become! How easy it is to communicate through the radio, through the telephone, and how easy it may become to shoot accurately a

war in laying the foundations for establishing a permanent structure of peace. We must remember that it took four years to put the Constitution into effect; and that was ten years after the Declaration of Independence.

Nor can we be over-confident of success. We must recognize its crucial importance and the difficulties to be overcome. In a heartening spirit of give and take, leaders are completing the groundwork at San Francisco. The acceptance of the charter soon will depend on Congress and, in effect, on the people of our nation.

So, today, when we are considering what part we have to play in the days ahead, we pray for guidance, we pray for the patience, the tolerance, and the understanding of each other and of our problems; we pray that we may live up to the full responsibilities toward our families, our communities, our country and our neighbors throughout the world. We want to do all in our



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Soldiers Go To Chapel

By TECH. SGT. HOWARD L. HURWITZ

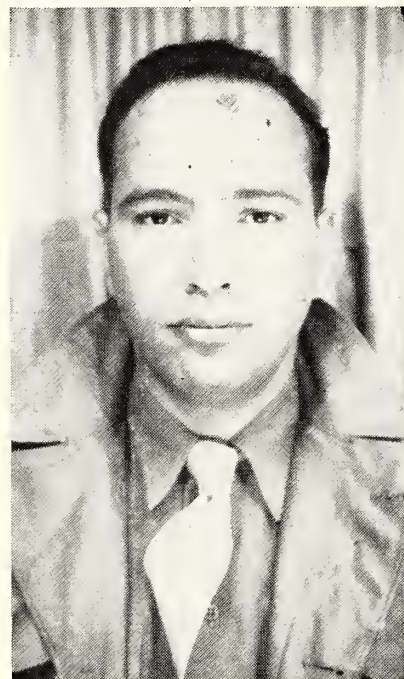
THE chapel has taken its place in the life of Jewish soldiers. Men who entered synagogues on High Holidays, if at all, attend Army services with a regularity which as civilians they would have been the last to predict. Interest in the chapel has been motivated by several factors, separable for purposes of analysis, but frequently combined in the soldier who is not seeking explanations of his behavior. He goes to chapel because it is a satisfying experience.

A substantial number of us are continuing the civilian practice of observing the Sabbath and feel that the chapel brings us closer to home. Variations in procedure become less noticeable as we are absorbed into the new congregation. Letters home describe

lish. The "prayer for home," in English, always touches a reflective chord. So too does the singing of "Ayn Kay-Lo-Hay-Nu," or "A-Don O-Lam," in Hebrew, at the conclusion of services. They are melodies which never fail to evoke a full-throated response. Beloved Hebrew songs, the use of English and Hebrew in equal proportions, make a pleasure of observance which in pre-Army days were frequently a burden.

The leadership of many of our Jewish chaplains is a vital factor in stimulating attendance at chapel. These rabbis in uniform are graduates of theological seminaries who understand their mission in Israel, and are quick to take their places as counsellors and friends of soldiers. They are almost always skilled in their presentation of ideas from the pulpit. Whether the

(Please Turn to Page 20)



T/Sgt. Howard L. Hurwitz

the chapel, and it forms an additional tie with parents who are happy that their son is going to "shool."

Many of us go to chapel to meet members of our own faith. Thrown into the maelstrom of close, but involuntary associations, it is natural to seek companions who may have a similar set of experiences by virtue of the common bond of religion. Friendships are furthered by the social hours which invariably follow Friday night services, both in the States and overseas. The songfest, refreshments, and informally led discussions, which are featured at the Oneg Shabbat, blend with the services which precede it and assure us of a happy time at the close of the week.

We are enlightened by the way services are conducted. The "Prayer Book" is written in English and Hebrew, and most chaplains make full use of both languages. Those who have traditionally prayed in Hebrew continue to do so, and those for whom the language was never brought to life by Hebrew "teachers" may read prayers which are beautifully transliterated into Eng-

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NEWS SUMMARY OF THE MONTH

Baptism of Rescued Children "Ghastly Crime," Says Pastor

New York—The baptism and conversion to Christianity of thousands of European Jewish children sheltered in Christian homes and institutions in France, Belgium, Holland and Switzerland, was branded a "ghastly crime against religion" and "a heinous offense against true humanitarianism," by the Rev. Karl M. Chworowsky, minister of the Flatbush Unitarian Church of Brooklyn. Rev. Chworowsky addressed the annual business meeting here of the Metropolitan Conference of Free Churches of Greater New York. He called for opposition to "so irreligious and vicious a practice which prostitutes the high virtue of charity to the low ends of proselyting."

Were there a Pulitzer prize for the best reply of the year, the First Unitarian Church of Miami would get it for its reply to Congressman Clare Hoffman's charge that Jews constitute a disproportionate percentage in certain occupations. As reported by Walter Winchell, the church bulletin carried the following comment: "There is some justice in the feeling that Jews tend to monopolize certain occupations. The Jewish Year Book (1944-45) shows Jewish rabbis are exclusively Jewish. There is not a single reformed Presbyterian operating a kosher delicatessen on Hester Street, New York City. Jews have consistently refused to become Episcopal bishops. We might pile fact on fact to show their avoidance of typically American endeavors, such as joining the Ku Klux Klan, the 'Christian' Americans or the Deutsches Bund."

Washington, D. C.—Fritz Kuhn, ex-fuehrer of the defunct German American Bund, who once boasted that he would be dictator of America, has been ordered deported as an undesirable alien by the Board of Immigration Appeals, the Department of Justice announced here. Kuhn was interned as an enemy alien in 1943. In February, 1944, he was transferred to a special internment camp for "trouble-makers."

New York—America's highest military decoration, the Congressional Medal of Honor, was awarded posthumously to Lieutenant Raymond Zussman, of Detroit, Michigan, 27-year-old tank corps officer who personally liberated the French town of Noroy le Bourg, killing 17 Germans, capturing 92, and capturing scores of arms and vehicles.

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Mrs. Morris Brenner was installed as new president of the Ladies Aid Society at the final meeting of the group for this year, held June 11 at the Synagogue on West Fourth Street. Mrs. Moses Horwitz, president, presided at the installation services when the following, in addition to Mrs. Brenner, took office: Mrs. B. Silverstein, vice-president; Mrs. J. Brenner, treasurer; Mrs. Max Teichman, recording secretary; and Mrs. I. Paris, corresponding secretary.

Miss Fannie Davis, Cleveland, Ohio, is the guest of Mr. and Mrs. Joe Davis for a few weeks.

The Purple Heart was awarded recently to Sgt. Sigmund Davidson, 78th Infantry Division, husband of the former Harriet Cohen, and to Pfc. Bernard Natkin, 69th Infantry Division, fiance of Miss Alice Goldberg. Sgt. Davidson and Pfc. Natkin are both from Roanoke, Va., and are with the First Army in Germany.

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The Jewish G. I. at the Redistribution Center

By TOBY SHAFTER

Miss Toby Shafter visits the Army Redistribution Station at Lake Placid and meets Jewish G.I.'s who have met the Hun and the Jap in hand-to-hand combat and have gone a long way, psychologically, since they first left their Bronx flats several years ago.—THE EDITOR.

WHEN the exclusive Lake Placid Club was transformed into an Army Redistribution Station for returned soldiers last September, Chaplain Albert Goldman, Captain U.S.A., was the first rabbi who had ever conducted Jewish services (his are a judicious mixture of orthodox and reform) within these walls. Jewish soldiers returned from every theater of war and veterans of most of the major battlefields thronged the chapel for those first services which happened to fall on Rosh Hashonah and Yom Kippur.

The Lake Placid Club has lost none of the glamour of its plush existence since the invasion of the G.I.'s from all battle-fronts and the retreat of its civilian members to the simple but exclusive joys of the Mirror Lake Inn. Facilities for summer as well as winter sports are available to the erstwhile guests of the Government. Joe has had a 21-day furlough at home immediately upon his return from overseas. The 7 to 14 day vacation at Lake Placid (or at any of the other six Redistribution Stations of the Army (Please Turn to Page 22)



Palestine—Building Ships for the Royal Navy



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Yiddish Literature and The Jewish Scene

By AARON NISSENSON

In this article on the place of Yiddish literature in the growth and development of American art, Aaron Nissenson, distinguished young Yiddish dramatist and poet, presents his views on the achievements and shortcomings of Jewish literarians. Mr. Nissenson is well known in the Yiddish writing field and is a member of the staff of the New York Morning Journal.—THE EDITOR.

THE development and maturity of Yiddish literature on American soil is one of those miraculous chapters of Jewish life in America which is characteristic of the Jewish people in all the centuries of dispersion and which will probably require a Yiddish Georg Brandes to paint its vivid picture. Alongside the youthful literature of a young and sprawling continent, Yiddish literature had to assume the formidable task of devising order out of chaos—the chaos of Jewish mass immigration—and of giving expression to a vast portion of life uprooted and transplanted in new and strange surroundings.

Yiddish literature in America is barely half a century old. To survey its pages is to listen to the chronicle of people age-old in years but ever ready for adaptation to new and unforeseen circumstances. The objective student of Jewish life in America will not derive as vivid a picture from any written history of the Jew in America as he will by perusing the poems, stories and novels written in Yiddish in the last five decades on American soil; and he will be amazed at the variety of themes and forms which, when constructed into an architectural design, present a structure second only to American life and American literature.

What the frontier was to the American settler, the social panorama was to the Jewish immigrant. Coming from all corners of the old world en masse, he found himself stranded in the big city, herded into factories and sweat-shops where, under slave conditions, he had to toil for his daily bread for a mere pittance. It is no wonder, therefore, that Yiddish literature in America began as a literature of social protest bemoaning, weeping over and protesting against the inhumanity of a social order that drove man like a steam-powered machine.

Little Time To Commune With Their Muse

At the beginning of this article we have called the chapter of Yiddish literature on American soil miraculous. We must naturally bear in mind the peculiar circumstances not only of Jewish life as a whole but equally of the men who were responsible for creating the most brilliant phase of that life—the phase called Yiddish literature. All of them without exception have been caught in the complicated network of

the sweat-shop system of growing and expanding industry, leaving them very little time for appointments with their muse. One has only to read the pathetic poem, "My Little Son," by Morris Rosenfeld, to this day the outstanding Yiddish poet in America, to get a conception of what life was like for the Yiddish immigrant in those days.

However, poems have been produced, stories written, novels published, giving form and shape to a crude mass of life, encouraging people in their struggle to master the new life that fate has bestowed upon them.

As the crude mass slowly settled down, even humorists appeared on the scene with a pathetic native humor seasoned with scenes of life left behind but still lingering in the memory of the transplanted nonad.

The Dawn of a New Age

The turn of the century penetrated the world with a new vision of life, new conceptions and new desires. The ferment of a new age steeped in rugged individualism diluted with a sprinkling of Bohemianism, performed its catalytic work upon the American social body, exerting its influence in like proportion upon the segment of that body called the Jew in America. A new generation of poets and writers arose, sounding revolt against the social panorama and proclaiming the individual with its joys and sorrows, visions and aspirations, as the center of the universe and the only inspiration to literary creativeness. That particular chapter of Yiddish literature was the most creative both in its enrichment of the language and the extension of the sphere of themes, raising the infant in all respects to the stature of universality.

The outbreak of World War One, shattering the illusion of a complacent world steeped in individualistic Bohemianism, found Yiddish literature in a similar state of confusion as its elder brethren—the American and European literatures. A mad search for new forms ensued. The free Whitmanesque form was discovered and appropriated by a new group of Yiddish poets. The Joycean steam of consciousness injected itself into Yiddish letters. The bugle-call of the Russian revolution caught the ear of American Yiddish literature, and the social panorama with all its ills, hopes and visions, in a more con-

(Please Turn to Page 18)

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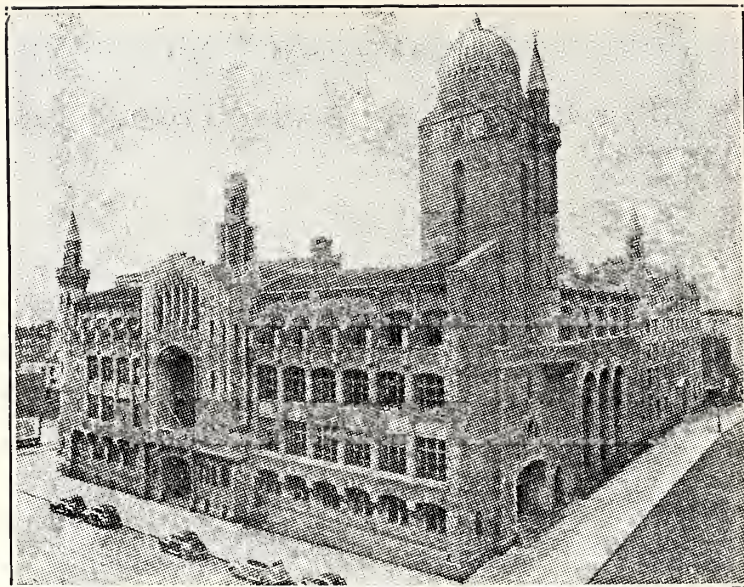
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Plans for the expansion of Yeshiva College into the first Jewish university in America and the launching of a \$5,000,000 endowment and expansion drive to make it possible have been announced by Dr. Samuel Belkin, president of the New York institution.

BROADWAY'S JUDY HALLIDAY

(Concluded from Page 9)

She met producer Shumlin and through him got her part in "Kiss Them For Me." On opening night, the critics raved, and her place in Broadway lights was secured.

Friend of Leonard Bernstein

Miss Halliday attributes her success to the novelty of her type of comedy and to the rising demand for youthful talent in the light arts. Two of her original "Reviewer" troop, Adolph Green and Betty Camden, found fame when they wrote the hit musical "On the Town." Young symphony conductor, Leonard Bernstein, one of Judy's personal friends, composed the music for that show.

"Comedy," Miss Halliday says, "is the most difficult type of acting. It involves the minutest timing. The best skit can be ruined by not knowing when to wait for laughs or missing the right moment for the punch line. Natural comedians are the best, but they're not born, they're made by sweat."

Between Hollywood and Broadway, Miss Halliday prefers the latter. Stage acting and making movies involve equally hard work, she says, "but on a Hollywood set there is no audience. Even though the director tells you how good or bad you are, the contact with your audience is lacking. On the stage, if an audience likes you, you can feel it. That's the most gratifying experience in the life of an entertainer," Miss Halliday says.

In New York, Judy Halliday lives with her parents in a modest apartment in the West seventies. When not rehearsing, she reads plays or sees them. "Being the audience can be in itself a lesson in dramatics. Performances look a lot different from the first balcony than they do from the wings." For relaxation she likes night-clubbing and dancing. Her chief worry, she says, is keeping her weight down. "I love to eat and my mother's cooking is my favorite. Since I came from Hollywood, I've put on more pounds than I like to think about," she moans. "I probably won't stop eating until I tip 150."

Work is Judy's chief plan for the future. A stage career depends a lot upon keeping your face before the public and your name on the tongues of agents and producers. Miss Halliday says. Her photograph appears frequently in the Broadway sections of metropolitan newspapers and magazines. Since winning the Derwent Award she's had new offers from Hollywood. "I'll go back to the Coast if I get a part in which I feel at home," Miss Halliday says. Speaking of home, she admits, "I get homesick for New York very easily. I guess it's because my family is here."

WINSTON-SALEM, N. C.

Major Nat Garfinkel, husband of the former Frances Solomon, is now serving with a Chemical Warfare outfit in the Philippines.

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THE ESCAPIST

(Concluded from Page 8)

That same evening I made my rounds of the club rooms, lounges and lobby. Simon Shimberg was sitting in a different corner. He had found an isolated quiet spot at the least populated end of one of the lounges—and there he was alone, deep in thought.

I expected to find his short, stocky figure back at the old stamping grounds the following evening or certainly the day after that, but the news had apparently shaken him to the roots, it had put a bomb under his world. He was through with argument. I would nod to him and he would nod back.

"How goes it tonight, Simon?" I'd ask.

"How should it go? It goes."

He had even taken to mumbling to himself. "He's saying his prayers," one of the men would nudge me.

Now Simon Shimberg was not just an average man. I did not want to see him come to a pessimist's end. He had no schooling. He was a junk dealer. But he was always reading and studying, not just arguing. He was a natural-born leader. He thought up new ideas for forums, ways and means of getting the men to do more than just play checkers, kibitz, and watch the girls go by. He came shaven and shorn, with a necktie and fairly clean shirt. He had pride and character.

So one evening I decided to have a heart-to-heart talk with him. A month had passed. I sat down in his lonely corner and pretended to be listening rapt to Tschalkowsky's "Nutteracker Suite" that was coming over the radio.

"This is my last night here," he said suddenly.

"Your last night? What do you mean, your last night? Simon, we need you here. What's going to happen to our forums and to all the things that you . . ."

"Perhaps you'll say that Simon Shimberg is running away from everything. But, listen, it sometimes takes a strong man to run away. No? I bought a farm."

"A farm?"

"Yes, a farm. In Michigan."

"Do you know anything about farming?"

"No, but I can find out, can't I? I can read books and farm papers—and listen—when you've been throwing scrap metal onto a truck all day, it won't be so hard pitching hay and manure instead. It'll be easier, in fact."

"And do you think, Simon, that you will be able to escape anti-Semitism up there in Michigan?"

"If you saw the farm, you'd say yes. It's so far from everything. Why, a troop of cavalry would have a hard job getting there." (He was, of course, pulling my leg.) "And I'll build myself a tunnel with enough to eat stored away to last me until the good news comes over the radio. I'll have a radio, too, down there," he said smiling.

That was simply Simon Shimberg's way of saying that he had made up his mind and please don't argue with him about it.

I said: "Good luck, Simon. Send me some apples and pears once in a

while." To this he responded: "And some farfel soup—home-grown." But I could not disguise my disappointment. Had the man said: "I've bought a farm because my wife isn't feeling well," or "I'm buying a farm because I've had enough of Chicago," I could understand.

He was an escapist. It wasn't anything new in Jewish history. You ran from one evil to a lesser one, from big anti-Semitism to small anti-Semitism. So you lived. So Simon Shimberg would live. Until someone would burn a fiery cross on his yard. It had happened in Michigan. But one doesn't like to see a man's talents for leadership and organization go to waste. He would not need these things plowing, hoeing, pitching hay and manure.

Simon Shimberg went away. I did not see him or hear from or about him for over a year. One day I made a little speech before a group in lower Michigan, the Danvers Four-Square Club, and there on the platform was my old friend Simon. He was chairman of the meeting! It was he who suggested my name, of course.

"So what have you been doing with yourself all these months, outside of milking cows and gathering eggs?" I asked as we drove on toward his farm after the meeting. "You old rascal! It's good to see you again! You're putting on weight."

"Oh, this, that."

"What do you mean—this, that?"

"Organized a little club of farmers. We meet once in a while, and discuss, argue."

"What?"

"What? Oh, Hitler, Mussolini, Jews, Negroes, yellow race, black race, white blood, blue blood, green blood."

"And?"

"And what? Nothing. Next year some of the farmers are going to try a little experiment."

"Growing oranges in snow, I suppose."

"Better than that. Giving some Jewish and Negro children a vacation on the farms."

I was proud of him.

"And so that's how we live. That organization you spoke before tonight—it has a hundred members. We get together once a month."

"Are you the president?" I asked, smiling.

"What a question! After the training you gave me it would be a disgrace not to be."

Then: "We also have a sort of little center here that meets in different churches every month. Everyone of the officers is of a different nationality. Every month we talk about a different nationality."

"And who organized that?"

"Don't get me embarrassed," he said.

"I'm not one for boasting. But you want to know something about our town here, don't you? So I'm telling you."

"Pretty soon you'll tell me they're going to make you mayor."

"And why not?" he answered. "In fact, some of my clubs have already started the campaign." And he glanced at me as if to say: "Now what do you think of Simon Shimberg? Has he disappointed you? Is he an escapist?"

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The Board of Judges has announced the following prize-winners in the Short Story Contest which was conducted by THE AMERICAN JEWISH TIMES from November 1, 1944, to March 31, 1945:

First Prize

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Miss Josephine Kornstein, Charleston, West Virginia

Second Prize

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Staff Sergeant Harry Skvirsky, Virginia Beach, Virginia

Third Prize

\$10 U. S. WAR STAMPS

Miss Betty Goldstein, Macon, Georgia

The prize-winning stories will appear in forthcoming issues.

The Board of Judges consisted of Rabbis Mordecai M. Thurman, Wilmington, N. C.; Solomon D. Goldfarb, Charleston, S. C.; and Frank Rosenthal, Winston-Salem, N. C.

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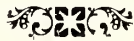


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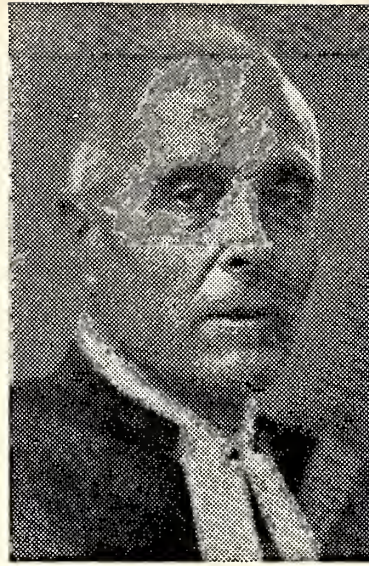
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CHARLESTON, S. C.

Public Gifts Left by Mrs. Solomons

The will of Mrs. Zipporah M. Solomons, disposing of an estate of more than \$100,000, has been filed.

In addition to numerous personal bequests, the following public bequests were made:

To the Jewish Congregation Kal Kadosh Beth Elohim, \$5,000.

The Hebrew Benevolent Society, \$3,000.

To the Happy Workers Society, \$300.

To the Charleston County Tuberculosis Association, \$500.

One-half the residuary estate to the Hebrew Orphan Society and one-half to the College of Charleston for the establishment of a scholarship to be known as the S. S. Solomons scholarship for a boy or girl of the Jewish faith, who would not otherwise be able to pay the expenses of going to college.

Sgt. Marvin Roth Killed in Action

Sergeant Marvin Roth, former Citadel cadet, was killed in action April 25. Roth declined an appointment as midshipman at the United States Naval Academy in March because he did not wish to leave his unit which was in action.

Roth attended the Citadel in the class of 1944.

By his refusal to leave "the other fellows to do it all," he won the praise of General Charles P. Summerall, who wrote to him commending him for his action.

Council Elects

The following officers were elected by the Charleston section of the National Council of Jewish Women: president, Mrs. Edwin Pearlstine; vice-presidents, Mrs. Abe Dumas and Mrs. Edgar Cohen; recording secretary, Mrs. Ralph Solomon; corresponding secretary, Mrs. Samuel Toporek; financial secretary, Mrs. Henry Yaschik; auditor, Mrs. Milton Banov; directors, Mrs.

Joseph D. Read, Mrs. Edwin Blank and Mrs. Harold P. Givner.

Miss Cecile Baker is the new president of the Charleston section of the National Council of Jewish Juniors, having been elected at the annual meeting of the group at the Hebrew Institute. Miss Baker succeeds Miss Helen Goldberg and is the retiring vice-president of the section.

Other officers elected were: Miss Mildred Breibart and Miss Lenora Stine, vice-presidents; Miss Anamie Heineman, recording secretary; Miss Theo Abramson, corresponding secretary; Miss Doris Jacobs, treasurer; Miss Shirley Feldman, auditor; and Miss Helen Schneider, Miss Mordena Raisin, Miss Roslyn Gershon and Miss Shirley Gershon, directors. Miss Muriel Solomon was chairman of the nominating committee.

Yiddish Literature

(Concluded from Page 15)

crete form than previously, moved in again into the life of poets, novelists and story tellers. The American skyline, the tempo of post-war prosperity found its expression in the perfected form of Yiddish singers. And then Nazism came into the world.

The Nazi declaration of war against the Jewish people physically and spiritually halted the march of American Yiddish literature toward urbanity and universality. The trend of events, the extermination of Jews en masse, caused the Yiddish writer in America to stop and think, to search his heart—a search that resulted in a complete revision of his attitude to the world around him. As is often the case, a rebirth of religious sentiment ensued. The laments of the Prophets entered the verses and stories of Yiddish writers. The numerous pages of Jewish suffering and martyrlogy suddenly appeared in their full tragic aspect to try and shed light upon the present catastrophe. God was rediscovered. The thread of Jewish history was again seized upon and Yiddish literature in America is well on the way of a spiritual renaissance.

It is unfortunate that America knows so little of a great literature created on its soil. Notwithstanding the language, it is part and parcel of American life, and in its present aspect may serve American life and American literature as a guide to a spiritual revival.

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GREENSBORO, N. C.

Marks-Karesh

Miss Charlot Marks, daughter of Mr. and Mrs. Harry Marks, was married on Sunday, June 3, to Lt. (jg) Stanley H. Karesh, USNR, son of Mr. and Mrs. Alex Karesh, of Charleston, S. C. The wedding took place in Temple Emmanuel with Rabbi F. I. Rypins officiating.

Married in traditional wedding attire, the bride had for her only attendants, Miss Phyllis Karesh as maid of honor, and Miss Barbara Karesh as junior bridesmaid. Both are sisters of the bridegroom. She was given in marriage by her father. The groom had his father as best man. Miss Dorothy Stewart and Sgt. Carmen Gagliardi, ORD, supplied the wedding music, accompanied by Miss Mabel Baach at the organ.

Following the ceremony at the Temple, Mr. and Mrs. Marks received at the O. Henry Hotel, honoring the couple. In the receiving line with Mr. and Mrs. Marks were the bridal couple, the bridegroom's parents and his grandmother, his sisters and aunt. Also the bride's grandparents, Mr. and Mrs. Marks.

Mrs. Karesh, who has always lived in Greensboro, is a graduate of Greensboro High School and of Marjorie Webster College Washington, where she

completed a course in kindergarten training. She is a member of Sigma Rho Epsilon sorority.

Lt. Karesh is in the Navy Dental Corps, stationed at Sampson, N. Y., naval training center. He is a graduate of the University of Maryland and of the dental school of the Baltimore College of Dental Surgery. He is a member of Alpha Omega dental fraternity.

Lt. and Mrs. Karesh are residing at Sampson, N. Y.

Sloan-Belkin

Mr. and Mrs. Arthur Sloan announce the engagement of their daughter, Janette Claire, to S/Sgt. Ben Belkin, AAF, son of Mrs. Louis Belkin, of Los Angeles, Calif. Marriage plans are dependent upon Sgt. Belkin's return from overseas duty.

Miss Sloan is a graduate of Greensboro High School and of Greensboro College, where she received her degree of Bachelor of Arts with the mid-term class this year. The bridegroom-elect has been overseas with the 15th Air Force as a gunner and aerial photographer. He is a native of Ohio, was graduated from Columbus High School, Columbus, Ohio, and prior to going into the army was employed at Patterson Field, Dayton, Ohio.

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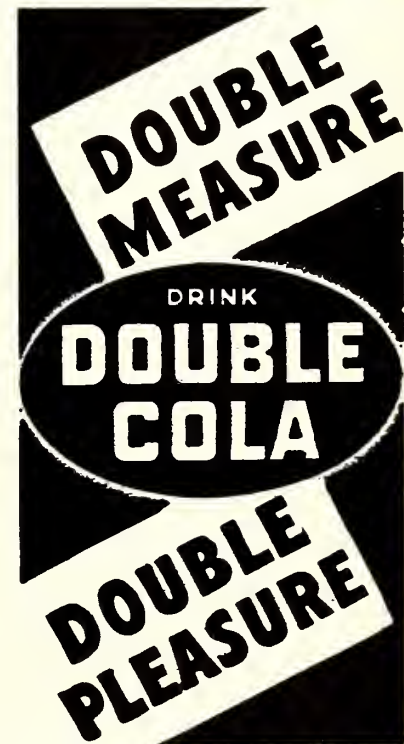
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CHARLOTTE, N. C.

Honorably Discharged

Sergeant Leon Schwartz, son of Mr. and Mrs. Sam Schwartz, who served in many of the Pacific war campaigns and was convalescing for the past number of weeks in Miami, Florida, has returned home after receiving his honorable discharge papers.

WINSTON-SALEM, N. C.

Mr. and Mrs. Murry Glanstin have as their guests Mr. and Mrs. Sam Lieber, Brooklyn, N. Y.

Lieutenant Bruce Levin, who is stationed at Westover Field, Mass., recently spent a short leave with his parents, Mr. and Mrs. Louis Levin.

Miss Rosalie Teichman had as her guest recently, Miss Idell Goodman, Rock Hill, S. C., a classmate at Woman's College.

Activities of the Council of Jewish Women on a local, national and international scale were outlined and lauded by Mrs. Alvin Margolius of Norfolk, Va., member of the national board, at the annual dinner meeting of the Winston-Salem section, Council of Jewish Women, held at the Robert E. Lee Hotel, June 7.

She was introduced by Mrs. Louis Levin, who enumerated the various civic, religious, and educational functions of which Mrs. Margolius is a part in her home town.

In the absence of Mrs. M. Wainer, the outgoing president, Mrs. I. Eisenberg, past president, presided and heard reports from the treasurer, Mrs. Mac Herman, and from Mrs. Moses Shapiro, who read the president's report for the year. The speech of acceptance was made by Mrs. Eli Katzin, incoming president.

Entertainment was presented by Miss Jane Frazier, soloist, whose radio broadcast was sent over the air from the dinner meeting, and by Wolfgang C. Seibel, violinist, accompanied by Alfred Garvey.

Invocation and benediction were pronounced by Rabbi Frank Rosenthal.

Soldiers Go to Chapel

(Concluded from Page 12)

subject is drawn from the world scene, or the Bible, the sermon is directed to the soldier audience. Judaism as a way of life is discussed and clouded thoughts as to its meaning are clarified. Rarely is it said of Jewish chaplains that their sermons are dull or meaningless. Rather, it is true that many attend services to hear what the chaplain has to say. Soldiers who have special problems can count on him for understanding and guidance. Others look to him for an occasional exchange of ideas.

A few of us have wandered from the fold of Judaism and have been stimulated to re-evaluate our creed by the unnatural life into which we have been catapulted. The revived interest in religious observances is not due to fear because of past digressions, but a desire to hold some tangible evidence of our faith. It is connected with the emerging realization that if one is to be a Jew in less than the negative sense that he is not a Gentile, he should attend Jewish services.

Does increased attendance at Jewish services in the Army herald a religious revival? Will young Jews returning to their home communities become members of the synagogue? A positive answer would presuppose that the war has brought with it a deeper understanding of Judaism.

Many young Jews do not believe that it is necessary to attend a synagogue in order to remain a Jew, and chaplains have abstained from contradicting this commonly held belief. There has been no effort to "drag us to shool." The desire to attend has come from within, and the stimulus has been a combination of circumstances which may change radically with release from the restrictions of Army life.

Some young Jews, formerly indifferent or hostile, have become favorably disposed towards the synagogue as an institution in Jewish life. They have responded to the appeal of interesting services, improved leadership from the pulpit, and the apparent need to demonstrate a unity which Gentiles attribute to us, but which is too frequently lacking. Our Army experiences have taught us that we can join with our fellow Jews in surrounding which lack magnificence, but are enriched by companionship and intelligent direction from the pulpit. Entrance into local congregations in our home communities will depend to an extent upon whether the friendly spirit of the Army chapel can be breathed into traditional services.

Interest in organized worship will be furthered in the post-war world if Army chaplains are placed where they can influence existing practices and renew their relationship with thousands of Jewish veterans who will long remember Friday night services at the chapel.

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GREENSBORO, N. C.

Weinstein-Klein

Pfc. Bette Weinstein, ORD, daughter of Mrs. Ida Weinstein, of Portland, Me., was married to Sgt. Milton Klein, son of Mr. and Mrs. A. Klein, of Newark, N. J., at Temple Emanuel, at 7 p.m. on Sunday, June 10. Chaplain Leo Geiger, ORD, performed the ceremony, which took place in front of an improvised altar, covered in ivy, with candelabra on each side.

The bride had as her only attendant Pfc. Dorothy Stix, ORD, and was given in marriage by Mr. A. F. Klein, of Greensboro. Best man was Cpl. Seymour Goldsmith, ORD, and Sgt. Jack Sealy, ORD, sang "Because," accompanied by Miss Mabel Baach at the organ. The canopy was held up by four men from ORD.

Following the ceremony, Mr. and Mrs. A. F. Klein received informally with the bride and groom, in the assembly room of the Temple, assisted by Misses Jane Sloan, Marilyn Silverstein, and Mrs. Herbert Glass.

Cpl. and Mrs. Seymour Goldsmith entertained the bridal couple at a wedding breakfast on Sunday morning, and prior to the ceremony Mr. and Mrs. A. F. Klein were hosts at dinner to the entire wedding party at their home.

The bride, who is a native of Portland, Me., was stationed at Miami Beach, Fla., before coming to ORD

about a year ago. Sgt. Klein, who is now stationed at San Antonio, Texas, is a native of Newark, N. J., and was employed with Lord and Thomas, New York, prior to entering the army about three years ago.

Lt. Edgar Marks Gets Degree

Edgar Marks, son of Mr. and Mrs. Benjamin Marks, received his degree of M.D. and his commission as a second lieutenant at Bowman-Gray Hospital, Winston-Salem, N. C., on Sunday, June 17. Dr. Marks is a graduate of Greensboro High School and of Duke University. He will interne at Brooklyn Jewish Hospital in Brooklyn, N. Y.

Welcome, Stranger!

Pvt. and Mrs. William Wald announce the birth of a boy on June 14. Mrs. Wald is the former Miss Theresa Marks, daughter of Mr. and Mrs. Michael Marks. Private Wald is serving overseas, and Mrs. Wald and the baby are making their home with Mr. and Mrs. Marks in Greensboro.

ASHEVILLE, N. C.

Isaac Gradman Honored

At the recent meeting of District Number 5, B'nai B'rith, held in Atlanta, Ga., Isaac Gradman was elected first vice-president of the District Grand Ledge, which means that in another year he will be the probable president-elect.

GASTONIA, N. C.

Sisterhood-Hadassah

The following officers have been elected to serve the Sisterhood-Hadassah for the coming year: President, Mrs. Sam Sapperstein; vice-president, Mrs. Leon Schneider; treasurer, Mrs. Morris Levinson; corresponding secretary, Mrs. Sidney Friedman; and recording secretary, Mrs. Sam B. Goldberg.

WINSTON-SALEM, N. C.

Mr. and Mrs. Murry Glanstin announce the engagement of their daughter, Leah, to Arthur Sandbank, Sgt. U. S. Army, New York. The wedding will take place August 26 in New York. Sergeant Sandbank served overseas with the 82nd Airborne Division, and recently returned to the States.

Misses Alice and Kay Goldberg entertained at a miscellaneous shower for Miss Leah Glanstin Thursday night, June 7, at their home. Gin rummy was played during the evening, with prizes awarded to Misses Rosalie Teichman and Henrie Harris. Guests were

Mrs. Harriet Cohen Davidson, Mrs. Frances Solomon Gartinkel, Misses Henrie Harris, Blanche Solomon, Eleanor Katzin, Polly Roush, Rosalie Teichman, Marion Solomon, Elaine Brown, Idell Goodman, and Bertha Teichman.

CHARLOTTE, N. C.

Goodman-Klein

Miss Elizabeth Goodman, daughter of Mr. and Mrs. Arthur Goodman, was married to Sgt. Walter J. Klein of South Orange, N. J., by Rabbi Sidney Nathanson, at the Charlotte Woman's Club on June 17.

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THE JEWISH G. I.

(Concluded from Page 14)

Ground and Service Forces at Miami, Santa Barbara, Santa Monica, Atlantic City, Hot Springs and Asheville) is another kind of military assignment. Here G.I. Joe, with the memory of the foxholes and beach-head, vermin and blood of war still fresh, is given an opportunity to forget, to relax and vacation before being re-assigned to another army job.

This is army life, too, for the army has found that in such surroundings where the soldier is completely relaxed and having a good time the true picture of his abilities can be obtained. His physical condition may have changed; he may have acquired or improved certain skills. These factors are taken into consideration when the returnee is re-assigned to non-combatant military duty in this country, if possible. Once again he can take classification tests to evaluate his aptitudes.

Bonus for Every Nazi Killed

I talked with likable T/5 Sol Patricof, an Ohio boy, who had just returned from the European theater after 2½ years of service as a rifleman. He wore his blue and silver combat infantryman's badge proudly above his good conduct and overseas ribbons with stars of three major battles. "Nothing goes in front of these boys," his companion, Freddie, explained proudly. "When they go out on sniping missions, they get a bonus for every German they shoot." Sol hastily changed the subject and launched into an enthusiastic description of the bridge paths at Lake Placid. He loved riding and had been taking out a good horse every day.

Since the opening of the Redistribution Station more than 3,300 persons per month have come and gone through its portals. Thus the permanently stationed military complement which services the Station—is the permanent community, the management of the resort, so to speak. Most of these boys are returnees themselves and thus understand the problems of the soldiers brought here. With the Jewish soldier population too, the Jewish boys in the permanent station complement form its nucleus. The stalwarts who gather about Chaplain Goldman create the Jewish life within the Redistribution Station. Thus the Jewish soldiers who come "on vacation" find a Jewish community life in which they can participate. The boys in the permanent station complement are an exuberant, be-decorated lot and exhibit an amazing esprit de corps. "I'm not a hero," each one whom I attempted to interview informed me, "ask Shultz (or Weisman, Goldstein or Lederer) for information. He really has a story to tell."

Not the Same Boys Who Left Home

These are not the same boys who left the stoops of the Bronx or the filling stations of Ohio or the sand lots of Florida. Living in a world

which we civilians can never enter, and scarcely understand, has changed their values and their standards. Their ambitions are different now. Most of them have gained a heightened sense of being Jewish. I talked with Freddie Burns who is a veteran of four major battles of the European theater. He saw a lot of action in Italy but didn't want to talk about it. He questioned me closely about Palestine and Jewish life there. He told me about Pfc. Jack Fried, Chaplain Goldman's golden-hearted assistant. "We kid him," Freddie admitted, "and call him the 'Shamas' of Lake Placid, but we respect him, too. Our commanding officer here said that no other man has done as much for the boys' morale as Jack Fried." Both Freddie and Jack worked hard corralling the boys whom I interviewed. "I don't want to make a lot of money," Freddie explained. "I just want to go back and discover my Jewish roots—do some work in the Jewish education field (maybe for JWB) in my spare time. The funny thing is, I never thought much about these things before the war."

Cantor Doubles in Boogie-Woogie

Pvt. Milton Fink was the solemn young cantor during services. I was surprised when he reappeared five minutes after the close of services in the guise of bass violinist of the boogie-woogie orchestra at the enlisted mens' dance. "No," he replied to my question, he didn't find the transition from L'cho dodi to Latch Onto the Affirmative difficult. He enjoyed the variety as a matter of fact. He wasn't a singer, but had been pressed into the post of cantor by force of circumstances. Neither was he a bass violinist, strictly speaking. He played the cello. He and Dick Moselle (the French hornist who played the organ at services) had been classmates at the Julliard School of Music in New York. Yes, their interests had changed considerably since entering the army. They were now composing a new Hebrew liturgy together!

Typical of the returnees permanently stationed at Lake Placid is Pfc. Abraham Orlow who participated in the Rapido Crossing. He completed four years of service in the army on March 5. As he expressed it, he drew one of the lucky numbers. He landed in Africa and crossed to Italy with his company. In a suicide dash toward a hill designed to draw fire from the enemy, 20 of the 29 members of his machine-gun crew were killed and all except one wounded. Pfc. Orlow wears the Purple Heart. He described his dominant feeling when wounded as being "too mad to cry." Pfc. Orlow feels he has maintained family tradition. "My dad fought against the Japs in the Russo-Japanese War. I didn't get a chance at the Japs in this war, but I took care of some Germans."

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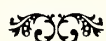
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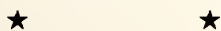


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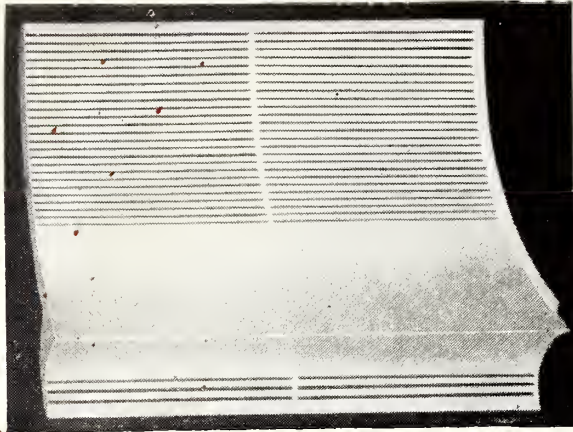
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The American Jewish Times

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EDITORIALS

CHESTER A. BROWN, Editor

Forward Steps in Reform Judaism

A recent statement appearing over the combined signatures of Maurice N. Eisendrath, Director of the Union of American Hebrew Congregations, and Solomon B. Freehof, President of the Central Conference of American Rabbis, two leading Reform organizations, points out a trend in current Reform Judaism that is interesting.

According to the statement, there has been an encouraging response among the Reform congregations throughout the country to suggestions from the Joint Committee on Ceremonials of the Union and the Conference, in the direction of injecting into the Sabbath and holiday services a number of rituals and ceremonies. These include the lighting of the Sabbath candles, the recital of the kiddush at the Friday evening services, the reading of the torah, the use of a cantor, a choir, etc., etc.

These forward steps are a hopeful sign particularly for the smaller communities throughout the country where there is but one Jewish congregation. These communities, for the most part, follow a set pattern. They are made up of Reform, Conservative and Orthodox Jews, in proportions that vary with the individual community. In addition to these three major classifications there are shades of belief beyond and in between, ranging all the way from ultra-Reform to extreme Orthodoxy. In most instances, however, the majority are either Reform with Conservative leanings, Conservative with Reform tendencies, or Orthodox with Conservative inclinations.

The problem in a one-congregation town is to provide a type of religious service that will represent the majority of the worshippers and at the same time be acceptable to the others. Most such congregations rightfully refrain from labelling themselves Reform, Conservative or Orthodox, on the sound theory that one congregation should administer to the needs of the entire community. It is admittedly not always easy to make such an arrangement work, but there are a surprisingly large number of instances where it is successful. Much of course depends on an open-minded leadership, and an understanding and flexible rabbi.

There is of course, as time goes on, a steadily increasing trend toward Reform Judaism in this country. But many of those who classify themselves as Reform Jews have a feeling—call it nostalgia if you will—for some of the forms and ceremonies that have warmth and color and that give them the comfort of having gotten something out of a service, for themselves and their children. It should therefore be encouraging to the many such that the Joint Committee is sponsoring the introduction of such rituals in the Reform service, and that so many Reform congregations are carrying out the suggestions. It will be a pleasing change in those communities, fortunately not too numerous, where the coldness of a service creates the impression that the congregation is just “going through the motions” and is patterning its conduct on a frequently mistaken concept of what the *goyim* might consider adequate.

Sermonette

By Rabbi Norman N. Shapiro, Congregation B'nai Emunah, Tulsa, Okla.

A writer in a magazine with nationwide circulation has recently touched on a truism which oftentimes seems to escape people—the comfortable and customary place trouble occupies in our lives. It would be a sorry world, this writer points out, if no one experienced pain or adversity. Lawyers would have no clients, doctors would have no patients, ministers would have no personal counseling, fire engines would rust, police would be fired and most of us would have nothing

to talk about. But what is more disturbing about a situation, unmarred by trouble, is that none of us would, as a result, have any obstacles to overcome and would thus cease to grow and develop. Life would be without its challenges and tensions—its zest—and flavor.

As I read this account of trouble or, in its broader aspects, evil and its effect on man, it occurs to me that the aforesaid only applies to a reasonable amount of trouble. When misfortune gets burdensome, when it begins to break our morale, then we begin to face a real problem of evil. It has often been repeated that life is one struggle after another. However, what we fail to realize is that most troubles are either man-made in origin or can be overcome.

In a similar vein, it seems to be a human failing for people to take full personal credit for successes and to blame others for their reverses. This wouldn't be such a bad state of affairs were it not for the fact that people are not only content with blaming others for their own limitations, but also insist on including God in their denunciations.

Moses Maimonides, the great Jewish philosopher, codifier and authority of the 12th century, also touched on the very basis for this proclivity on the part of human beings. He pointed out that man is predisposed to make hasty generalizations. People hasten to judge the entire universe on a single experience. If something happens to a person contrary to his expectations, he immediately concludes that the whole world is evil. It is of great advantage, he advised, that man know himself and his place. Numerous evils to which individuals are exposed are due to defects existing in the persons themselves. We seek relief from our own faults. We suffer from evils which we inflict on ourselves, and we ascribe them to God who is far from connected with them. So reasoned Maimonides almost 800 years ago and the force of his logic is just as compelling today as it was in his own period.

As we look about us in our own contemporary day and age, when the Allies score successes on the battle fronts, or when life has been good to us individually in a financial or physical sense, we all take pride in the skill and leadership of our military might or in our good personal fortune. We all hasten to say what the Bible in Deuteronomy depicts as a human failing, “My power and the might of my hand hath gotten me this wealth.” But when the reverses set in, militarily and otherwise, people tend to become cynical and skeptical, especially about religious values. They then bitterly impugn the goodness and benevolence of God. They question the efficacy of religion, and the necessity for faith in God or for that matter in anything.

It's high time we matured and grew up individually and collectively to understand that life is a two-way affair between God and ourselves. It's up to us to be religious, not in a “pick and choose” sense, but in a manner befitting our religious standards of ethics and conduct. When we cooperate with God, God cooperates with us. It cannot be a unilateral agreement. It must be a bilateral accord between God and man.

In the past the stress has too often been on the query, “Where is God in humanity's struggle? On whose side is God?” Now, and in the future the emphasis must be “Where is man in humanity's struggle, on whose side is man?” To be sure, God is always on the right side; what we must hope for and try to insure is that we be on God's side.

The first thing to do with any difficulty is to face it. Sometimes the facing of it makes it clear to us what is really involved, who is actually to blame, and what future course to pursue.

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From Harding Through Hoover To Roosevelt

By BERNARD POSTAL

This closes our series on B'nai B'rith and the Presidents by Bernard Postal, distinguished editor and writer, National Information Director of B'nai B'rith.—THE EDITOR.

AFTER Harding's nomination for the Presidency in 1920, his vote in the United States Senate against the confirmation of Louis D. Brandeis to the Supreme Court in 1916 was used against him in the election. It was alleged that Harding's opposition to Brandeis stemmed from the fact that Brandeis was a Jew. Senator Cohen vigorously defended Harding in private conversations against this charge. When his defense reached the Cincinnati Times-Star, that paper asked Cohen if he would issue a public statement. Senator Cohen was then a Democratic presidential elector pledged, if elected, to vote for James Cox. But his sense of fairness prompted him to make this defense of Harding public and to show that Harding had voted against Brandeis because of the latter's economic views and not his racial or religious affiliations.

Harding Named B'nai B'rith Ambassador

After Harding's election, Senator Cohen, then active in B'nai B'rith District 2, frequently visited the President at the White House. Another District 2 leader, the late Rabbi Joseph Kornfeld, of Toledo, Ohio, who had been District president, was named minister to Persia by Harding in 1921.

The only recorded statement by Harding on B'nai B'rith quoted him as expressing the hope that "all America will catch the spirit of B'nai B'rith in campaigning against ignorance, intolerance and defamation and against all movements aimed to rend the concord of American citizenship."

Calvin Coolidge was the last President to have arranged a public Jewish function, and the man responsible for arranging it was Maurice Bisgyer, now national secretary of B'nai B'rith. It was on May 3, 1925, that President Coolidge, at the personal invitation of Bisgyer, then director of the Jewish Community Center in Washington and a member of Argo Lodge, agreed to lay the cornerstone of the center. Research developed by Bisgyer in connection with the President's address gave Coolidge the theme for his speech, "Hebraic Mortar Cemented the Foundations of American Democracy."

Hoover Record

While in the White House, Hoover publicly commended B'nai B'rith's "usefulness," not only in the United States, but also in Europe and the Near East, (which) is everywhere recognized with gratitude." It was Hoover who appointed the late Benjamin

N. Cardozo, a member of Jordan Lodge in New York, to the Supreme Court.

Maurice Bisgyer, who was a member of the National Hillel Commission when Hoover was President, had occasion to see the President on several occasions. Hoover named Bisgyer to the National Advisory Committee on Education, an office to which President Roosevelt reappointed him. Bisgyer also served as a member of the inaugural committee which escorted Hoover into office in 1929.

Petition to Roosevelt

The three administrations of President Franklin D. Roosevelt produced a number of incidents pertinent to this narrative of the associations between B'nai B'rith and the Presidents of the United States.

Early in the Hitler regime, B'nai B'rith submitted to President Roosevelt



BERNARD POSTAL

a petition signed by a quarter of a million Americans urging him to voice America's protest against Germany's anti-Jewish persecutions. The petition was presented to the White House in March, 1934, by a delegation that included Senator Cohen, Congressman Adolph Sabath and the late Dr. I. M. Rubinow, then secretary of B'nai B'rith.

On March 18, 1938, six days after Hitler gobbled up Austria, a B'nai B'rith delegation headed by Maurice Bisgyer conferred with the President on the plight of Jewish refugees. At

(Please Turn to Page 11)

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The Soviet Armed Forces Have Their Jewish Heroes

By WILLIAM B. SAPHIRE

We are all familiar with the exploits of American-Jewish soldiers and, recently, those of the Jewish Brigade. Now meet some of the Jewish heroes of the Soviet Union in this article on Jewish fighting men of the Red Army, Navy and Air Forces, by William B. Saphire whose interesting articles are familiar to our readers.—THE EDITOR.

WE read with pride of Jewish young men who have become heroes fighting for our country. Meyer Levin was one of the first to distinguish himself in battle, and countless other American Jews have joined him in the ranks of heroes. We read of Jewish Palestine's volunteer units—now part of the Jewish Brigade—who were at Dunkirk, at Crete, and held out at Tobruk and El Alemain in days when a hundred yards of desert meant the difference between victory or Nazi domination of the Near East. We know of Jews in the ranks of the Polish Army—where anti-Semitism seems to be the order of the day—who, not so long ago, stormed Nazi bastions below Rome.

We remember Warsaw and the hopeless battle in the rubble of the ghetto where every Jew was a hero. From the Eastern front come stories of new Jewish heroes who for the last four years have been fighting in the land, sea and air forces of the Soviet Union. Meet a few of these young Russian Jews battling against our common enemy.

Captain Sverdlov of the Soviet Navy

Captain Abraham Sverdlov is an officer in the Soviet Navy. In 1936 he was graduated from the Naval Command Academy at Leningrad, the Soviet equivalent of our Annapolis. He was appointed to command a torpedo boat in the Russian North Pacific squadron where he had a dual task of training men and keeping a watchful eye on the Japanese. In the small, swift torpedo craft where a fraction of a second means success or failure, Captain Sverdlov, then a junior officer, trained his crew unfiringly in fair and foul weather, to be able to meet the enemy under any conditions. To this day Pacific sailors, who served under Sverdlov, remember him for his determination and persistence. In the present war, Captain Sverdlov, now in command of a torpedo boat detachment in the Baltic, has become a master of swift sudden attack which is the essence of torpedo boat maneuvering. This past summer his squad engaged in four battles in the Baltic, sinking thirteen enemy ships.

While Soviet troops invaded a highly fortified, enemy-held island in the Gulf of Finland, considered the key to Viborg Bay, Captain Sverdlov's torpedo squad stood off shore protecting the landings from attack by sea. Toward evening the enemy appeared, steaming in two columns. There were 17 warships and transports bringing reinforcements to the beleaguered garrison on the island. Greatly outnumbered, Captain Sverdlov, nevertheless, ordered his small flotilla to advance on the enemy. Immediately they came under a fierce barrage from naval rifles and cross fire from enemy shore batteries. Captain Sverdlov, in his flag-

ship, dashed ahead of his command into the path of the ships. He laid a smoke screen to cover his other boats which sped in at close range to make sure their torpedoes "went home." When the smoke lifted, Captain Sverdlov's sailors saw only nine of the 17 enemy ships afloat. Eight had been sunk, but Captain Sverdlov remained on the scene with two of his boats, sending the remainder of his squad back to its base.

As he expected, the enemy reappeared, this time reenforced with powerful warships. It was two torpedo boats against nine armored craft. Captain Sverdlov was outnumbered and outgunned, but in manner reminiscent of our own torpedo boat commanders early in the Pacific war, he laid a smoke screen and dashed with "devilish speed" between geysers of exploding shells, to let his torpedoes go at the closest possible range. The speed of his attack gave the enemy the impression that they were engaging a Russian squadron of considerable proportions. They turned and fled, leaving more ships in a sinking condition. Captain Sverdlov returned to his base where he and his crew received a tremendous ovation from their fellow officers and men. For his exploits Captain Sverdlov was decorated with the Ushakov Order, Second Class, and soon afterwards the Presidium of the Supreme Soviet awarded him the title of "Hero of the Soviet Union."

Factory Worker Hero

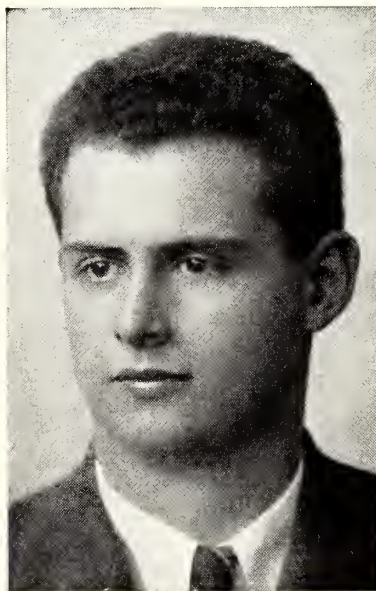
Abraham Nizguretsky, 35, while still a worker in a factory behind the lines, was decorated for "Valorous Labor." He was appointed assistant director of field hospital supplies, a job which took him to the front and often during swift moving battles, into no-man's-land. He was in the thick of fighting at Stalingrad, Kharkov, the Kuban, Belgorod and Knursk. He was cited for saving many field hospitals from encirclement by the enemy through "resourcefulness" and "ingenuity." At present he is in charge of hospital supplies to the First Ukrainian Army, and has been decorated with the Order of Patriotic War Second Class, the Order of the Red Banner and the Stalingrad Defense Medal.

Private Fishbein of the Red Army

Private Aaron Fishbein has become famous among troops on the bleak Karelian front. During a battle there, before the Finnish armistice, Private Fishbein's commanding officer ordered him and two other soldiers to recon-

noiter the terrain and capture a "tongue," an enemy soldier who might give information. At an observation post concealed behind dense shrubs near the enemy line, Private Fishbein sighted an enemy armored truck mounting a heavy gun, and several enemy artillerymen guarding it. Telling his two comrades to stay behind to cover him, Private Fishbein crawled close to the road and when a few steps from one of the enemy guards, he opened vicious fire with his automatic rifle. Four of the enemy fell at his first burst. The others scrambled for cover, but Private Fishbein determined to take some of them alive according to his orders, fired over their heads and commanded them to put their hands up.

His two comrades now left their post and rushed to his aid. The enemy soldiers lost heart and surrendered.



WILLIAM B. SAPHIRE

While his comrades disarmed them, Private Fishbein turned the mobile artillery piece about and opened fire on a column of enemy troops moving further down the road. When Red Army units arrived on the scene they found Private Fishbein had killed ten enemy soldiers, captured three for information purposes, and taken one enemy truck with a heavy gun, still warm and in good condition.

Soviets Have Their Aces Too

Evel Belyavin is 24 years old. His parents work in an aviation repair shop. He is second in command of a Soviet bomber squadron and has a rec-

ord of 172 operational flights against German bridges, supply dumps and troop concentrations. During a recent campaign in Poland the retreating Nazis were jammed at a river crossing where a narrow bridge proved a bottleneck. Great masses of Nazi infantry and machines were attempting to cross the river under cover of a desperate rear guard defense. Belyavin was detailed to destroy the enemy or prevent his escape. Disregarding strong flak from German machine-guns, he flew just over the heads of the panic-stricken Nazis. He demolished the crowded bridge with a bomb, sending hundreds of German soldiers and ammunition to the bottom of the river. He returned strafing the German infantry and trucks massed on the river banks and is credited with wiping out the entire group.

Again, while returning from a combat assignment, he noticed that the plane of his squadron commander was hit by attacking German Messerschmitts and that the rear gunner wasn't returning the fire. Belyavin maneuvered close to his commander's tail, covering the rear of the disabled plane. His own rear gunner was wounded, and the stabilizer of his plane was smashed. His machine almost out of control, Belyavin clung to his commander's rear until they were over Soviet territory. The other plane made a forced landing and Belyavin flew his battered craft to a reserve airport. He has been decorated with the Gold Medal of Hero of the Soviet Union.

Another Soviet airman is Alexei Fleishman who graduated from the Odessa Aviation School, on the eve of the Nazi invasion, when he was 23 years old. Since then, made a "Hero of the Soviet Union," he has flown over 300 operational missions, taken part in 49 air battles, and had at last reports brought down 27 enemy planes, a score which equals those of top American and RAF aces.

Lately, while pursuing the retreating Germans westward, Fleishman sped far ahead of his squadron deep over enemy-held territory. The Germans recognized him as a Soviet ace with a price on his wings. Determined to bring him down at all costs, the Nazis sent up 12 Messerschmitts and one heavily armed Heinkel bomber. It was a battle of 13 against one, odds which even movie heroes rarely beat. Fleishman brought down three of the Messerschmitts in quick succession. His own plane was on fire then, but the Germans lost much of their original zest for battle, as the odds were now but 10 to one. Fleishman, flying skillfully, maneuvered his burning plane back across the front line where he parachuted to safety.

A short time later he was over enemy territory again, accompanied by another pilot piloted by his friend Cap-

(Please Turn to Page 18)

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The Late Chief Rabbi Of Tel Aviv

By SOLOMON Z. KERSTEIN

Mr. Kerstein, author of this article, a distinguished Jewish bibliographer and journalist, was closely associated, for some years, with Rabbi Amiel as the rabbi's private secretary.—THE EDITOR.

WITH the death of Rabbi Moses Avigdor Amiel, Chief Rabbi of Tel Aviv, Orthodoxy has lost one of its great rabbinical leaders, Palestine Jewry has lost a personality of a high order, Hebrew literature has lost a distinguished stylist, and religious Zionism its outstanding publicist.

The choice of a chief rabbi, whether for all Palestine or for the city of Tel Aviv, is not a routine matter in Palestine. All communities participate and

founder of Mizrahi and the first modern Yeshiva at Lida. He quickly established a Yeshiva at Schwintzan. He also turned to secular studies and obtained from the Government official recognition as district rabbi. At the invitation of Barou Ginsberg, he filed his candidacy for the rabbinical post of the aristocratic Petersburg Kehilla, but he met with strong opposition due to his youth.

(Please Turn to Page 18)



Palestine Scenes

exercise the most rigid discrimination. Rabbi Amiel's election to the post was a further tribute to his great reputation as a scholar and leader. His influence extended beyond the limits of his rabbinical functions. His works on Jewish law and lore are standards, his political commentaries evoked high regard.

He was born in Parazov, Poland, the 12th day of Nissan, 1883, the son of Rabbi Jacob Joseph Amiel. Following his confirmation, he was sent to study at the Telz yeshivah where he quickly acquired a reputation as an "Iluy," pro-Talmudic prodigy. Following two years study at Telz, he proceeded to Vilna where he studied under the late renowned Rabbi Chaim Ozer Grodzensky. At 18 he was ordained by the famed rabbis, Solomon HaCohen of Vilna; Zvi Hirsch Rabinowitz of Kaunas; Moses Simcha HaCohen of Dvinsk, and Joseph Rosen, the Gaon of Ragachov. His first rabbinical post, at 22, was at Schwintzan, near Vilna, where he succeeded Isaac Jacob Reines,

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Dorothy Thompson Pays Us A Visit

By A. ARZI

AN olive-green military car with an American star drives into our courtyard, the entrance to Sha'ar Ha'amakim, a collective settlement on Jewish National Fund land near Emek Jezreel. A lady and two gentlemen step out. The lady says, "I am Dorothy Thompson. This is my husband, Mr. Kopf, and this is Captain Andreevitch of the United States Army. We've lost our way and should like to know where we are." She looks around quickly, then adds, "This place is very charming."

That is how the famous journalist, of whose arrival in Palestine we had learned from the press, dropped in on us. Though her face and greying hair show signs of the struggles and experiences she has been through, she has all the vitality and energy of a young woman. On the way to the dining

room she asks us about ourselves and quickly notes down our replies in her notebook. First to impress her are our dining hall and kitchen.

There followed a shower of questions. It was clear that Dorothy Thompson knew a great deal about agriculture. Then she mentioned that she had a farm of her own in the States and, she added, it was a source of constant loss to her in spite of the most modern machinery they used.

The conversation was simple and informal, as though we were old friends. The problem of agriculture, she said, was one that she had studied closely in its historical development; and she had come to the conclusion that it had never been profitable for the small man. It presented a different picture, however, when conducted on collective lines, as by the Monas-

Dorothy Thompson in Palestine



"What another world this is!" exclaimed Dorothy Thompson during her visit to Sha'ar Ha'amakim, a Jewish National Fund colony in Palestine. The famous American columnist, dressed in a war correspondent's uniform, is seen (above) on a field of the Kvatza playing with the settlers' children.

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teries in the Middle Ages, the Hassites, the Moravian Brothers, the communal villages in America, and, in our time, in the Soviet Union. But, she admitted, the most striking proof of the soundness of her theory was to be found here in Palestine.

We watched her enthusiasm grow as our conversation continued. By American standards, she declared, it was impossible for such a large number of people to live on so small an area. Then came the question which reminded us of the old propaganda stories about dispossessing previous inhabitants: "How many people lived here before you came to settle?" She raised her eyebrows in astonishment on learning that before us, not a single soul had lived on the area of our settlement.

Other members of the settlement and some of the children began to gather round our party. A little girl handed her a bouquet of flowers. Miss Thomp-

(Please Turn to Page 14)

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Anya's German

By M. S. HANDLER
United Press War Correspondent

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THIS is the story of dry-eyed, 13-year-old Anya. A great battle had just been fought and the Russian Army had plunged forward to retake a large area. Prisoners were streaming toward the rear. A motorized column, changing positions, halted several times to pick up small groups of refugees. There was nothing unusual in this. Each time the army advanced it recovered human debris along with smoking ruins of villages.

Usually the first encounters between liberated civilians and the Red Army are accompanied by tears and embraces. One little girl picked up on the road behind the front that day had neither tears nor embraces. She sat in one corner of the truck, her eyes averted to the side of the road. The soldiers offered her food, but she took it only after long prodding. None of the men could get a word from her. She just sat and stared.

On reaching the next large village the column halted to discharge civilians and it was only then the soldiers realized that the little girl was alone. They could not very well abandon the 13-year-old child in a strange village. So they decided to take her to a point where one of the social services could be contacted. It resulted in her staying for several weeks with the unit.

Her behavior was so unsocial that she was referred to as "wild one." Only one of the soldiers by constant application and tenderness finally succeeded in learning her name. Anya broke down and told him something of herself; and it was from him that I heard her story.

She had seen her mother and father and sister slain before her eyes by a German noncommissioned officer on the suspicion of having concealed an escaped Russian prisoner of war. Anya had a fixed idea. She wanted to find that German. The soldier who told me her story, Ivan, gently stressed the fact that Russia was a very big country and that it would be almost impossible to locate one German—if he were still alive. Moreover, he might have escaped westward. But Anya only shook her head and said she "had" to find him.

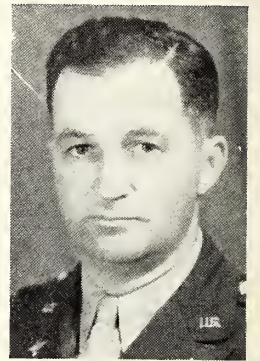
Several days after this conversation Anya took to absenting herself from camp. She would return usually at nightfall. One day she went away and nothing was heard of her whereabouts for almost two weeks. Ivan's unit reached the village to which it was to have taken the wild girl and camped there. One day she turned up, gaunt and triumphant.

Anya had hitch-hiked to every assembly point in the region and made inquiries at each prisoners' camp. As soon as she learned of the location of another camp she would head in that direction to penetrate the camp and harass the commander until he showed her every German officer. But her search was without avail. At last she returned to her native village and questioned the old folks. They told her

most of the German garrison had been captured, and sent to a point nearby. Anya hurried off.

She was burning with excitement when she reached the camp. She went from one group of Germans to another scanning each man's face. Suddenly she noticed a bearded unfamiliar figure start at the sight of her. Anya looked closely but the man stood stiffly staring over her head. The camp commandant ordered the man to be shaved.

He was tried and executed. Anya was there with those hard grey eyes. Then she returned to Ivan's unit.



RECEIVES AWARD

Lieut. Col. Hyman Schachtman of Winston-Salem, commanding officer of an Eighth Air Force Command Station in England, has been awarded the Croix de Guerre by Lieut. Gen. Martial Valin, Chief of Staff of the French Air Force.

Col. Schachtman was cited for "exceptional services of war rendered in the course of the liberation of France." Overseas since September, 1942, he aided in the arrangement of a heavy bombardment group's raid on Ploesti, Sicilian and Italian landings, and pre-invasion aerial attacks on Europe. He and his wife, Mrs. Josephine Cohen Schachtman, make their home in Winston-Salem.

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Lauren Bacall Is Betty to Her Temple Jeshurin Friends

By RICHARD B. WIENER

Richard Wiener, staff writer, knew Lauren Bacall when she was sweet sixteen and belle of Ellman's, an ice-cream parlor near Riverside Drive.—
THE EDITOR.

LAUREN Bacall, Warner Brothers' latest entry in the cinema sweepstakes, is a Jewish girl, from a typical middle class New York family.

The first time I saw Lauren Bacall—her name was Betty then—was at a Junior League dance of Temple B'nai Jeshurin in New York City, in 1939. She was about 15 at the time, but the makings of something more than the average personality were already in evidence. I don't say that any of us who knew her then ever dreamed she would have become the overnight sensation she is, but the attractive blonde hair, the physical grace and the natural poise were not easily overlooked, even at that age.

Betty was born in New York City on September 16, 1924. She is the daughter of Mr. and Mrs. William Perske, who are now divorced, and was brought up by her mother and

grandmother in a west-side apartment in midtown New York. Her mother is still quite young and she and Betty are close companions. About her father, Charleston, S. C., medical equipment dealer, she says little.

Her early education was received in New York City public schools and she later attended Julia Richman High School, from whence she graduated in 1940. She was just 15 years old when she received her diploma.

She was an average student at Julio Richman, and got along well with most of the girls though she made few close friends. Her interest in extracurricular activities was necessarily limited since she did modelling after school hours.

There's a restaurant and soda parlor on midtown Broadway, named Ellman's, and it was here that Betty spent many of her leisure hours as a member of the Riverside Drive "junior set." She was always a good mixer and got along well with members of both sexes. Her sense of humor and vivaciousness made her the center of many of Ellman's Friday night sessions.

Almost all of the Junior League girls were good dancers, so Betty did not stand out in this respect. She managed to hold her own with the best of them, however, except when it came to jitterbugging. "Not for me," she would say, "let those little girls take care of that kind of dancing. I'll stick to the sweet stuff." Like most girls, she liked dancing, but considered a basketball game or a show a better date. Her only immoderate habit is smoking. She is, or, at any rate was, before the cigarette shortage, a chain smoker. "Cigarette smoking is a wonderful way to develop hand poise," she says.

Betty had always been interested in acting and by the time she graduated from high school she had just about made up her mind that a stage career would be the best way to cash in on her natural talents and physical assets. She ran the gamut of producers' offices and failing to achieve much success by this method she took to button-holing them on the street with the statement, "My name is Betty Bacall, I'd really be an asset to your production."

It was through this candid approach that she landed her first stage job, a walk-on in "Johnny Two by Four." They fixed her up with some pretty slick clothes and she attracted the attention of the fashion editor of Har-

(Please Turn to Page 14)

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A Mental Explorer Reports

By RUFUS LEARSI

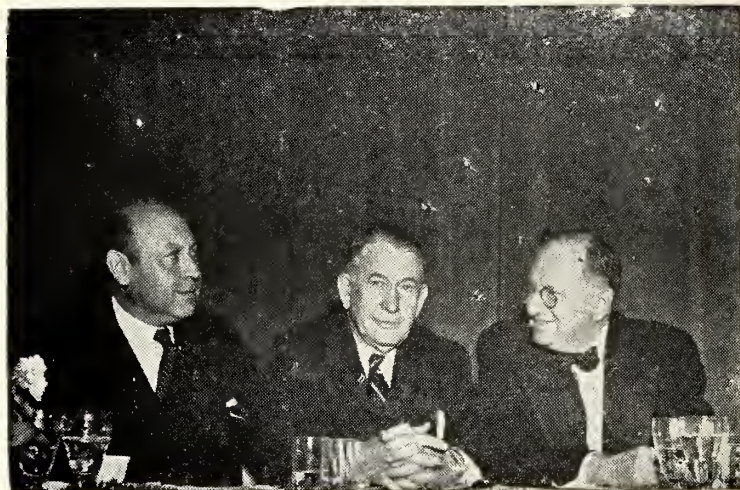
Rufus Learsi, noted author, reviews Dr. I. S. Wechsler's "The Neurologist's Point of View: Essays on Psychiatric and Other Subjects" (published by L. B. Fischer, New York, \$3), a volume constituting a major contribution to psychiatry and to the scientific analysis of anti-Semitism and other problems confronting the Jew.—THE EDITOR.

EXPERT knowledge and literary skill go so rarely together, that this book, what with its heavy title, may frighten away the general reader. If so, it would be a great pity, for Dr. Wechsler undoubtedly possessed that rare combination of erudition and felicity of expression, and his application of these gifts, not only to the mysteries of the mind in general, but to the character and problems of the Jew in particular, should make the book of absorbing interest to the general Jewish reader. In spite of his standing as one of America's foremost neurologists, his manner is so genial and engaging that it is not only easy for a poor layman to understand him, but even possible on occasion to disagree with him. The solemn pundits among his colleagues will never for-

the book contains an extended tribute to Freud, which is also a defense against his enemies and some of his friends. Some of Dr. Wechsler's judgments, therefore, on the neurotic propensities of the Jew and the neurotic roots of Anti-Semitism may be challenged by those who are just as skeptical of certain aspects of Freudian psychology as Dr. Wechsler himself is of Freud's speculations with regard to Moses.

Neurosis and the Jew

No one, however, will fail to find Dr. Wechsler's analysis enormously suggestive and stimulating. In "Nervousness and the Jew" he sets out to explain why there are relatively more neurotics among Jews than non-Jews—neurotics, mind you, not psychotics. (Please Turn to Page 22)



United States Senate Majority Leader Alben W. Barkley (center), staunch advocate of Zionism, spoke at the testimonial dinner honoring M. Maldwin Fertig (right), New York Zionist and civic leader, who is president of the Bronx Zionist Region, held in the Hotel Commodore, New York City. Dr. Israel Goldstein, president of the Zionist Organization of America, is at the left.

give him for encouraging such temerity.

Among the essays which probe into the mysteries and vagaries of the human mind, the two which command the special interest of the Jewish reader are "Nervousness and the Jew: An Inquiry Into Racial Psychology" and "The Psychology of Anti-Semitism" which treats of this world-wide epidemic as a social neurosis. In general, Dr. Wechsler takes his stand on the findings of Sigmund Freud. Not that he is a thick-and-thin follower of that bold pioneer of the sub-conscious. He does not, for example, accept Freud's musings on the subject of Moses, declaring bluntly that Freud's "Moses and Monotheism" will not add to his scientific reputation, and condoning his fanciful theories about the great liberator and lawgiver on the ground that "Freud is a poet endowed with intuitive wisdom and the poet is entitled to his license." But the author's admiration for Freud is evident even in his disagreement and, besides,

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FROM HARDING THROUGH HOOVER

(Concluded from Page 4)

that meeting the President manifested deep interest in lands of refuge and his concern over the plight of European Jewry.

On December 8, 1942, Henry Monsky, president of B'nai B'rith, was a member of a five-man delegation of representatives of Jewish organizations that met with the President at the White House to present him with the factual evidence showing that the Nazis had exterminated some 2,000,000 Jews in Europe and to urge the United States in concert with the United Nations to prevent the complete destruction of European Jewry. Nine days later, the United Nations issued a joint declaration condemning Germany's "bestial policy of cold-blooded extermination of Jews" and reaffirmed the United Nations' "solemn resolution to insure that those responsible for these crimes shall not escape retribution and to press on with the necessary practical measures to this end."

Twice President Roosevelt sent members of his family to represent him at B'nai B'rith Supreme Lodge conventions. In 1938, the President's son, James, read a message to the B'nai B'rith convention in which the President served notice that subversive propaganda which threatened American institutions was a definite concern of the government. The President's message read in part:

"In the conflict of policies and political principles which the world witnesses today, this nation remains unshaken in its devotion to the ideals and the institutions of democracy. Except insofar as we deplore ill treatment of human beings anywhere, the domestic policies of other nations are of no concern to the United States. When, however, alien influences seek to undermine the foundations of our own institutions, we become definitely concerned."

To the 1944 convention, Mrs. Roosevelt brought a message from the President in which she quoted him as asking her to say the following:

"B'nai B'rith's motto, 'Benevolence, Brotherly Love and Harmony,' is of deep significance in this time of world upheaval. Never were these virtues more urgently needed by a harassed humanity than at the present time."

"For one hundred years and more B'nai B'rith's program of youth wel-

fare and education, and community service have helped build an enlightened citizenry, without which democracy fails. The benefactions of this noble organization, limited by neither race nor creed, bless every corner of this land and of other lands. The President has abiding confidence that the War Service Convention commemorating the Centenary of B'nai B'rith will make an important contribution to national strength by encouraging a quickened sense of national solidarity, at a time when unity of purpose and action is vital.

"In the light of B'nai B'rith's century of service to the nation in war and in peace, he feels that this War Service Convention will rise to the high opportunity for even greater national service in this grave hour when the country's well-being is the paramount responsibility of all Americans."

President Roosevelt also made public statements concerning B'nai B'rith on two other occasions. The first was on September 12, 1933, when he hailed B'nai B'rith on its 90th anniversary, and the second was on March 4, 1941, on the eve of the triennial B'nai B'rith convention of that year.

More than a year before Pearl Harbor, President Roosevelt recognized B'nai B'rith's role in building the nation's defenses by appointing Henry Monsky a member of the National Participation Committee of the Office of Civilian Defense. Monsky had previously attended an all-day White House conference on civilian defense. Maurice Bisgyer was among those invited to the President's home at Hyde Park for a good neighbor conference. Early in 1944, the President appointed Phillip M. Klutznick, president of the Supreme Advisory Council of Aleph Zadik Aleph, commissioner of the Federal Public Housing Administration.

Morgenthau a B'nai B'rith Member

Henry Morgenthau, Jr., whose appointment by Roosevelt as Secretary of the Treasury made him the second Jew to hold cabinet rank, has long been a Ben B'rith. Former Governor Herbert H. Lehman, a third generation Ben B'rith, who ran for governor of New York a third and fourth time on the insistence of the President, was named director general of the Office of Foreign Relief and Rehabilitation by Roosevelt, from which post he later moved to director of UNRRA. Senator Cohen was a Roosevelt presidential elector from Ohio in 1932, 1936 and 1940.

Sara Delano Roosevelt House

Finally, there is the story of the Sara Delano Roosevelt Interfaith House at Hunter College, a unique interfaith project which B'nai B'rith initiated as a memorial to the President's mother. In February, 1942, Dr. A. L. Sachar, national director of the B'nai B'rith Hillel Foundations, visited the White

House to discuss with the President a plan for purchasing the former New York City homes of Roosevelt and his mother and their conversion into an interfaith student center.

Although the President could have sold the houses quickly, he made it known that he would hold up accepting any other offers until the B'nai B'rith could raise the required funds in cooperation with an interfaith committee of civic leaders. In a letter to Dr. Sachar on March 26, 1942, the President wrote: "I well know how difficult it is to raise the funds required, and yet I am very hopeful that the (Hillel) Foundation can acquire the houses and put them to such an excellent and useful purpose."

The home in which the President spent a large part of his life before 1933 and the house where his mother lived from 1909 until her death in 1941 were formally dedicated as the Sara Delano Roosevelt Interfaith House on November 22, 1943, with Mrs. Frankliu D. Roosevelt as the guest speaker. In the course of her remarks she made public the text of a letter addressed by the President to a business associate of A. C. Horn, New York City B'nai B'rith leader who was the moving factor in raising the funds for the purchase and reconstruction of the houses.

GREENSBORO, N. C.

Sloan-Belkin

Miss Jane Sloan, daughter of Mr. and Mrs. Arthur Sloan, was married on Sunday, July 15, to S/Sgt. Ben Belkin, son of Mrs. L. Belkin, of Los



MRS. BEN BELKIN

Angeles, Cal. The ceremony took place at the home of the bride's uncle and aunt, Mr. and Mrs. Herbert Sloan, in Los Angeles.

The bride was given away by her uncle, and had a cousin, Miss Sloan, of San Francisco, as her maid of honor. Sergeant Belkin had as his best man his older brother, Sidney Belkin.

Following the ceremony, Mr. and Mrs. Sloan entertained the family and close friends at a wedding dinner at their home, after which Sgt. and Mrs. Belkin left for a wedding trip of two weeks, in the mountains of California.

Sergeant Belkin has just returned from 15 months overseas duty as an aerial gunner with the 15th Air Force, and following his furlough will be reassigned for duty.

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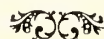
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The Jewish Brigade Was My Host in Italy

By JOHN FREDERICK

John Frederick, screen and stage actor now on tour entertaining the U. S. forces in Europe, started his career in Hollywood under Jesse Lasky, and was recently featured in "A Guy Named Joe," "Song of Russia," and other pictures. His report on the Jewish Brigade, probably the first by a Gentile, was contained in a letter he wrote to a friend.—THE EDITOR.

"Somewhere in Italy"

I have just come from a most awe-inspiring three-day leave in a little village high in the mountains of liberated Italy, where I had the rare privilege of being present at a unique and unprecedented development of history. For me it signified one of the most important current steps in the direction of true democracy and the self-determination of all peoples of the world.

At the outbreak of war, when Palestine's Jewry's demand for a Jewish army was refused by the English, 20,000 Palestine Jews enlisted in the British Army. In 1944, Prime Minister Churchill, at long last, announced the creation of a complete Jewish Infantry Brigade Group to serve in combat, flying their own flag and under Jewish command. Steps were taken immediately to assemble such a force, and within a few weeks intensive battle training was under way.

On Maneuvers

With Helen Warren, I was privileged to live with and observe the Jewish troops at their various activities as the guest of Major Wellesley Aron, a Palestinian and a commanding officer for the past five years. We saw gunners, infantry, signal corps and auxiliary services with all their equipment, thronging the streets, and heard words of command in Hebrew and English filling the air as units formed preparatory to marching out of the snow-covered and craggy hillsides where exercise in assault of enemy positions and other activities kept them busy from dawn to dusk.

Meeting the New Jew

Being with these men in the midst of maneuvers was, for some one who had never seen the new Jewish life in Palestine, a revelation. The world at large has yet to get acquainted with this new type of Jew who carries with him a new dignity and clarity of purpose and is prepared to face the world on equal terms with the full knowledge of his great traditions of democracy and civilization which his people have clung to tenaciously over two thousand years in the face of provocation and challenge. When one looks at them one feels indeed that the rights of man and democracy have here a source of strength and an unyielding ally, who, given the opportunity, may well prove to be one of the cornerstones on which the new world is to arise.

The most unusual and significant activity we were privileged to witness was a convention of a large number of these men assembled for the purpose of finding ways and means to plan their own post-war settlement. What an inspiration for the young men of the other armies all over the world, that after five years of the morally and

mentally harassing trials of war, here were soldiers eagerly and intelligently attempting to determine their own destinies after the finish of this world-shaking holocaust.

They were not waiting for the plans of the politicians and diplomats, but, realizing their own strength and resources, were passing countless resolutions, finishing multiple discussions for a constructive and democratic program of thought and action. Most of the young men at the convention were soldiers enlisted in Palestine who believed that the renaissance of the Jewish people must be based on the dignity of labor and the return to the soil in the Holy Land, land of their fathers. "Back to the Land" was the keynote of the meeting.

It is impossible to describe the uplifting force of the sight of these men, many of whose parents and relatives had perished in the charnal houses of Nazi Europe, assembled with their minds and wills bent toward the forging of a dignified, just and enlightened future, quite undaunted by their national calamity which had shorn them of five million, gassed, mowed down, and otherwise fiendishly destroyed by the enemies of Man.

They Require No "Orientation"

One also felt quite certain that these tough Jewish men had no doubts as to the reasons that had turned them from traditionally peace-loving Jews into soldiers in the cause of democracy. They required no orientation periods to explain the why or wherefore, and as one listened to the Biblical and prophetic sound of the living Hebrew

(Please Turn to Page 18)

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RALEIGH, N. C.

Meet the Jewish Members Of Congress

By MURRAY FRANK

The second and concluding article of a series, on the Jewish members of the U. S. House of Representatives by our Washington correspondent.—THE EDITOR.

SAMUEL DICKSTEIN completes the trio of New York Jewish Congressmen who entered service in Congress simultaneously back in 1923. The other two treated in the first article of this series—Bloom and Celler, Dickstein, who just turned 60 several weeks ago, was born in Russia and came to the United States as a youth. After attending the New York Law School, he was admitted to the bar in 1908. Between 1911 and 1922 he was, successively, special deputy attorney general, member of the Board of Aldermen, and member of the New York State Assembly. He is the author of the New York State kosher food laws, and first established a reputation by his fight for 30,000 East Side tenement dwellers against their landlords, without compensation.

Throughout his service in Congress, Dickstein has been a determined advocate of the relaxation of immigration laws. For many years he has been a member of the Committee on Immigration and Naturalization, and, since 1931, its chairman. As early as 1934 he advocated investigation of Nazi activities in this country, and was the vice-chairman of the first Congressional committee to investigate Nazi propaganda. John W. McCormick, House majority leader, was chairman of the committee.

Fighter for Free Port

Dickstein is affiliated with many Jewish welfare and religious organizations. He has been one of the first to plead for free ports for refugees in the United States. Only last February 14, in discussing the coddling of Nazi

prisoners in this country, Dickstein implored his colleagues in Congress as follows:

"If you want workers and farm help, why not open a few free ports and allow some real decent suffering people to come here temporarily? We can have all the labor we want. We would not have to be afraid of being murdered by an escaped Nazi murderer in this country. Some day there will be trouble, some day we will discover to our sorrow what price we will have to pay for this convenient source of labor."

Of the Crimea Conference, Mr. Dickstein said:

"There is no question that the co-operation of the United States, Great Britain and Russia will be vitally necessary in future years. The peace of the world must be left to the keeping of the peace-loving nations, the United States, Great Britain and Russia.

"The Fascistic and Nazi philosophy of life must be rooted out and each nation given an opportunity of reorganizing itself on democratic principles. There are special circumstances in each country which call for special treatment. Some countries have a problem of linguistic or religious minorities. These must be left to the people directly concerned.

"I am sure that the Crimean Conference must have touched upon the great problem of the resettlement of the Jewish people in Palestine. This problem becomes more urgent as time goes on and is of greatest importance to the well-being of the Jewish race at a time when persecutions are the order of the day and there is no country in

(Please Turn to Page 15)

J. D. C. Rehabilitation Expert Leaves for Europe



Paul Baerwald (left), Chairman of the Joint Distribution Committee, and Dr. Joseph C. Hyman, Executive Vice-Chairman, wish Godspeed to Noel Aronovici (center), expert on rehabilitation problems, who returned to Europe to begin work on behalf of the 1,250,000 surviving Jews in Europe. Mr. Aronovici has been a member of the J.D.C. staff since 1919, having been stationed in Roumania, France, South America and the New York executive offices.

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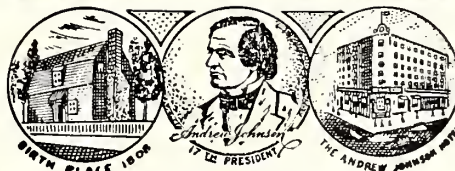
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DOROTHY THOMPSON

(Concluded from Page 7)

son smiled with pleasure at the fact that her name was known to all of us. She continued to put questions to us: about the state of our finances, liberty of the individual, family life. Then she mentioned a "hobby" of hers, the settlement of Alaska, in which she has been interested for a number of years, a vast area with a temperate climate, capable of supporting eight or nine million people, yet still supporting a population of only 40,000. She had been energetically advocating settling discharged soldiers and unemployed in Alaska, and so far without effect. Now she understood that the revival of a desert was a matter for the cooperative effort of groups of pioneers strongly imbued with national and social ideals.

The notebook Miss Thompson carried recorded her impressions as we showed her the settlement. Like every woman visitor, she found the children's house a particular source of delight, played with the babies, patted them on the head and could hardly leave. "Enchanting," she murmured. She told us how sorry she was that owing to her illness as soon as she arrived in Palestine she was unable to see more of

the country. And now she had to rush off to Europe, where she was to see the liberated peoples and to observe how the Nazi herrenvolk were behaving in defeat.

After some words of deeply-felt sympathy for the suffering Jewish people, she resumed her questions about our settlement: the position of the woman; how our membership and the distribution of the work were organized; our cultural activities, education, etc. Her husband, a painter from Prague, could hardly believe that quarrels were settled here without resort to violence.

She parted from us regretfully, and as she left she remarked: "I have seldom seen people who have such confidence in themselves and in their work, people who know, as you do, what lies before them." And again she remarked on our children. She had seen backward children of peasants, rickety children of laborers, hungry and unhappy children in camps. What another world this was! She left us to return to Jerusalem, tired out by her own intensity, but she would return to Palestine, she said with a smile, when her work in Europe was done.

LAUREN BACALL

(Concluded from Page 9)

per's magazine. This was quite a break for her, both because she could earn good money as a fashion model, and because it was her picture on the cover of Harper's which led to her Hollywood discovery. After spending a season at the Academy of Dramatic Arts, she got her second acting job in George Kaufman's production of "Franklin Street."

Lauren Bacall's first picture, "To Have and Have Not," has been given the biggest kind of build-up by Warner Brothers, and Betty has justified all the faith the studio had in her. They have teamed her opposite Humphrey Bogart and have provided Walter Brennan in support, but in spite of this veteran accompaniment she all but walks off with the picture.

Her performance has been almost unanimously hailed by the critics, and she has been given the finest of publicity breaks via a Life cover and articles in Collier's, Look and other leading magazines. The Associated Press, United Press, International News Service and Mademoiselle Magazine have all named her as the outstanding new actress of 1944.

Hollywood press agents, in their imitable style, have dubbed Betty "The Look," but I prefer to think of her as the double-take girl—you know that second startled glance used so effectively by movie comedians—for I'll wager that Betty has inspired more such glances than any of her Hollywood contemporaries.

The credit for Betty's Hollywood discovery must go to Mrs. Howard Hawks, wife of the producer, who was attracted by Lauren's picture on the cover of Harper's and recommended her to Hawks who was having difficulty casting the Ernest Hemingway novel, "To Have and Have Not." Humphrey Bogart was already set for one

lead but the part of the girl was giving Hawks considerable trouble.

Acting on the recommendation of his wife, Mr. Hawks sent for Betty who needed no second invitation and promptly showed up in Hollywood. In the flesh, the producer found she was even more attractive than her pictures. He signed her to a personal contract.

Betty's present Hollywood success is due in no small measure to her naturalness and ease of manner. She speaks easily and honestly with all types of people. She now lives in a small Beverly Hills apartment with her mother. She has not mixed much in Hollywood social activities. "I was never one for night clubs or elaborate parties," she says.

I have talked to many of the girls who went to school with Betty, and the majority of them are surprised by the swiftness of her rise up the ladder of fame, if not by the fact that she is where she is. As one of her closer friends put it, "I knew Betty had talent and ambition, but gosh!"

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RALEIGH, N. C.

Jewish Members Of Congress

(Continued from Page 13)

the world to which the oppressed Jewish people could go.

"I feel that it is not only a Jewish problem, but one of the principal points of world happiness, to find a solution to this vexed problem which has been agitating the world for almost 2,000 years. The people of Israel must be returned to their homeland."

Weiss of Pennsylvania

Samuel A. Weiss, who is one of our younger legislators, is serving his third term in Congress. Despite his relatively short incumbency, he now is third ranking member of the Post Office and Post Roads Committee.

Weiss was born in Krotowocz, Poland, in 1902 and emigrated to this country with his parents when he was one year old. They settled in Glassport, in the heart of industrial Pennsylvania, where Weiss still resides. He was graduated from Duquesne University in 1925, and from its Law School in 1927, and shortly thereafter began practicing law in Pittsburgh.

From his college days he retains a great interest in sport activities, particularly in intercollegiate and professional football. During the football season he is very much in demand as referee for major football games. Recently he was chosen as the outstanding Duquesne Alumnus for 1944 and was presented with a golden bronze plaque. This is the first time that a Jew has been thus honored by Duquesne University, which is a Catholic institution.

Before election to Congress in November, 1940, Weiss served in the Pennsylvania Legislature for two terms.

Last January, when a concurrent resolution embodying the principles of the "Pattern for Peace," written by 144 Protestant, Catholic, and Jewish religious leaders, was to be introduced in Congress, Weiss was chosen as a representative of the Jewish faith to introduce the resolution. On that occasion, he stated:

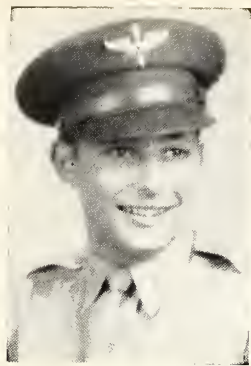
"It is encouraging to know that the religious factions of America—Protestant, Catholic and Jewish—who have the greatest stake in the triumph of righteousness, through their spokesmen have joined in a statement for peace. . . . One can scarcely imagine a joint statement like this being issued even a quarter of a century ago."

In discussing the Palestine question, Congressman Weiss said to me:

"In my discussions with distinguished American leaders before the Crimea Conference, I was assured that the Palestine problem would be one of the foremost issues at the conference of the Big Three. Definite action on this question may be expected at the United Nations Conference in April."

A story worth repeating and deserving wide dissemination concerns the re-election of Mr. Weiss last November. His district is normally Democratic and it was generally expected that he would attain a majority of about 10,000. Up until two days before the election the campaign was clean and

(Please Turn to Page 21)



AIR MEDAL FOR LT. R. H. KALET

The award of the Air Medal to 2nd Lieut. Robert H. Kalet, son of Mr. and Mrs. T. C. Kalet, of Winston-Salem, N. C., was announced recently by headquarters, 14th Air Force.

Lieut. Kalet is a pilot of a C-47 transport airplane in a troop carrier squadron. He has been dropping supplies and ammunition to front line troops and landing at forward bases. Prior to this assignment, Lieut. Kalet flew in support of the successful Salween campaign dropping supplies to Chinese troops.

In addition to flying, Lieut. Kalet's other duties, squadron special service officer and post exchange officer, helped maintain a high morale among the enlisted men of the squadron. For this he was elected an honorary member of the Enlisted Men's Club. Also under his management, the squadron softball team won the base league championship.

Lieutenant Kalet is a graduate of the R. J. Reynolds High School, and a past master councillor of the Order of DeMolay fraternity. He also holds a membership in the Aleph Godol A. Z. A. In August, 1942, he joined the Air Corps. He was commissioned in September, 1944, and went overseas in November, 1944.

Mr. and Mrs. Kalet also have another son, Bert, who is taking his boot training at Bainbridge, Md.

CHARLESTON, S. C.

Mr. and Mrs. Harry J. Sholk, of 438 King street, have announced the engagement of their daughter, Miss Ruth Sara Sholk, and Mr. Gus D. Arnold, of Columbia. Plans for the wedding will be announced later.

Miss Sholk was graduated from Memminger high school, and attended the College of Charleston. She received her A.B. degree from the University of South Carolina, where she was a member of the Sigma Delta women's fraternity.

Mr. Arnold is the son of Mr. and Mrs. Louis J. Arnold, of Brooklyn, N. Y. He attended the College of the City of New York, and is associated with the Ginsberg-Arnold company, in Columbia. He is a veteran of World War II, having served with the U. S. Navy.

Mrs. Manning Bernstein, Charleston, S. C., has been elected corresponding secretary by the women's grand lodge of B'nai B'rith. The lodge represents units in seven South Atlantic states.

Mrs. Jennie Barshay, widow of Samuel D. Barshay, of 129-G Logan street, is dead. A native of Charleston, Mrs. Barshay was a daughter of Charles Karesh and Mrs. Sarah Orlius Karesh, both of Lithuania. She was a member of the K. K. B. S. congregation.

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Mrs. William Fishman was installed as President of Hadassah at the last meeting of the season held recently at the home of Mrs. Leon Teichman.

Yearly reports were given by each committee chairman on the activities and work done during the year. The new members that have joined during the year who were welcomed are Miss Kay Goldberg, Mrs. L. D. Phillips, Mrs. Morris Sklut, Miss Minnie Feinstein, Mrs. Ira Julian, Mrs. Sol Fenigsohn, Mrs. I. Rapp, Mrs. Jerome Solomon, Mrs. Joe Davis, and Mrs. Louis Katzin.

The other officers installed are as follows: Vice-president, Mrs. Morris Brenner; recording secretary, Miss Alice Goldberg; corresponding secretary, Miss Minnie Feinstein; treasurer, Mrs. M. Horwitz.

The Winston-Salem Chapter of Hadassah is now the sponsor of the boys in Ward 114 at the U. S. General Hospital, Camp Butner. There are from 20 to 25 boys in this ward, and boxes of food, games, books, etc., will be sent. Mrs. Nat Garfinkle is in charge of the boxes.

In faultless Hebrew, Lient. Clinton L. Morrill, U. S. N. R., an Episcopalian chaplain aboard a troopship in the Pacific, recently conducted services for men of the Hebrew faith during the Passover.

Lieutenant Morrill is a brother of J. R. Morrill, Jr., of Winston-Salem. His parents, Mr. and Mrs. J. R. Morrill, resided here before moving their residence to Morehead City. Lieutenant Morrill is on leave of absence from St. Thomas Episcopal church, Dover, N. H., where he is rector. Chaplain Morrill learned Hebrew while studying for the clergy, but had never witnessed nor participated in the Sedar service. Al C. Leader, of Chicago, a sailor on the troopship, who attended the service, was so impressed that he wrote an account of it.

"The Chaplain rose to inaugurate the Seder service, making kiddush in Hebrew with perfect diction," Leader wrote. An enlisted man acting as cantor repeated the kiddush in traditional chasidic fashion. Then everyone rose and repeated the kiddush in Hebrew or English, whichever he preferred. The service continued excellently, with the chaplain and cantor alternating with perfect coordination and members of the audience participating in the reading of the Haggadah. "At the conclusion, I was so impressed that I hastened to thank the chaplain and congratulate him on the success of so enjoyable a service."

Dr. Murray Kantor, Rabbi of Roanoke, Va., will come to the Winston-Salem Hebrew Congregation (Beth Jacob) as their Rabbi on August 1. Rabbi Kantor succeeds Rabbi H. S. Goodkowitz, who has served here for the past three years.

A native of New York City, Rabbi Kantor received his schooling there at Yeshiva College, Jewish Theological Seminary, and New York University. He is a graduate of all three institutions with degrees of bachelor, master and Doctor of Hebrew Literature,

the latter being awarded at his ordination in 1937. Rabbi Kantor is also the recipient of a Ph.D. degree awarded at V.P.I.

He has served the rabbinate for the past eight years, the first three at Suffolk, Va., and the last five as Rabbi of the Beth Israel congregation, Roanoke, Va.

Rabbi Kantor is now Hillel Director at V.P.I., Washington and Lee, and V.M.I., and is serving as campus chaplain at the three institutions. He is president of the Boy Scout organization for the Roanoke area, and council and member of Lakeland Masonic Lodge No. 190, Roanoke Scottish Rites bodies, Murray Royal Arch Chapter No. 22, and Kazin Temple A.A.O.N.M.S.

MT. GILEAD, N. C.

Richter-Levin

Miss Leah Rose Richter, daughter of Mr. and Mrs. M. Richter, was married on Sunday, July 1st, to Lt. Robert John Levin, son of Mr. and Mrs. M. Levin of Williamston, N. C. The ceremony was performed by Rabbi F. I. Rypins, of Greensboro, and took place on the lawn of the Richter home. The bride was given in marriage by her father and had Miss Doreen Evans, of Arlington, Va., as maid of honor. The following acted as bridesmaids: Miss Nell Hill, Portland, Tenn.; Miss Francine Lifig, Baltimore, Mr.; Miss Adrienne Levy, Charlotte; Miss Janice Myers, Boston, Mass.; Miss Thelma Caffey and Miss Catherine Batten, of Mt. Gilead. Mrs. Lawrence Myers, Mrs. Robert Hellwig and Miss Beverly Myers furnished the wedding music.

Immediately following the ceremony a reception was held at the home of the bride's parents. On their return from their wedding trip, Lieutenant Levin will report for duty with the Army Air Forces.

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Mr. and Mrs. Harry Ganderson announce the arrival of Samuel Bryant Ganderson, on July 13.

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Sawilosky-Brandt

Miss Henrietta Sawilosky, daughter of Mr. and Mrs. Charles Sawilosky, was married to Lt. Murray Dennis Brandt, United States Marine Corps Reserve, son of Mrs. Nathan Brandt and the late Mr. Brandt. The ceremony took place at Temple Emanu El, New York City, on June 14.

GREENSBORO, N. C.

An outing and picnic supper at Blumenthal's country home, under the sponsorship of the B'nai B'rith Temple Emanuel Lounge, took place on Sunday, July 1st. About a hundred service men and women and their families attended and enjoyed swimming, boating and a general good time at the well-known Blumenthal estate. Adolphe Guyes, general chairman, was in charge of over-all arrangements, with various committee chairmen turning out to take care of food, transportation, games, etc. Mr. Edward Kapnick, USO-JWB representative, cooperated in every way possible, and was responsible for securing army trucks from ORD for the affair.

AIKEN, S. C.

Mrs. Samuel Goodman, of this city, announces the marriage of her daughter, Miss Hazel Goodman Ginsburg, and Mr. Abe Wolf in the House of Peace synagogue in Columbia June 26. Rabbi Watchfogle of Columbia officiated.

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The Late Chief Rabbi

(Concluded from Page 6)

In 1913, at the outbreak of World War I, he was chosen rabbi of Grayevo, a mercantile center on the Russo-Prussian border and the town's records are replete with testimony of his relief activities.

Organizer in Belgium

In 1920 he settled in Belgium, as rabbi of Antwerp, one of the largest Jewish communities in Western Europe. It was there that he blossomed forth as an international Jewish figure, establishing a powerful Mizrahi Zionist Orthodox movement. But it is important to stress that his activities were in behalf of the community as a whole and commanded the respect of all Jews, including the extreme radical wing.

Replying to his appeal, the Jewish diamond merchants and polishers in Antwerp, a great pre-war diamond center, agreed to close their establishments on the Sabbath and other holidays. He also succeeded in organizing the smaller Jewish communities in Belgium. Antwerp was an important transit center for Jews from Eastern Europe, enroute to the United States, and Rabbi Amiel organized material aid for these immigrants. He soon learned Flemish and French and established contact with the leading non-Jews of Belgium.

Residing with him, as his private secretary, I was privileged to observe him in all his moods. He was saintly in everything he did. When he received his monthly salary from the community, he would immediately deduct a certain amount for charity contributions and remain with little for his household needs. Soon, the community learned of this and refused to give him his salary, but submitted it to his wife instead. She, too, made deductions for charity, but in a more realistic manner.

In the untimely passing of Rabbi Amiel, religious and Zionist Jewry, has lost a major intellectual personality.

Soviet Forces

(Concluded from Page 5)

tain Zorin. From an altitude of thirty thousand meters they observed an entire formation of Swastika-marked planes a thousand meters below them. There were ten Junker bombers covered by two swift Messerschmitt fighting planes. Fleishman and Zorin dove to attack. Two Junkers hit by Fleishman caught fire immediately. The Messerschmitts rushed to meet the Red flyers, but after a brief but fierce battle of aerial acrobatics and swift maneuvering one of the Messerschmitts crashed and the other, burning badly,

turned tail and fled. Fleishman and Zorin returned to destroy several more heavy Junkers fleeing at top speed. Both flyers returned safely to their base.

Jews Are Fighters

Such stories of Jewish heroes among United Nations fighting forces can go on indefinitely. Though the Russian Jews, like Americans and most democratic people, do not seek glory from warfare, they have proven able and gallant fighters when necessary. The ever-increasing roster of Jewish heroes under the Stars and Stripes, the Union Jack, the Soviet flag and the Star of David flying in shreds over the Warsaw ghetto, are proof to those who would whisper otherwise, that the Jews are fighters.

The Jewish Brigade

(Concluded from Page 12)

tongue, one could not fail to be moved by the vision and spirit underlying the spearhead of the Palestinian war effort.

There was another side to our three-day visit with the Brigade, a side of gay sociability. Major Aron, our most considerate and entertaining host, runs one of the smoothest and most well-mannered mess halls we have encountered in our travels. We had one or two spontaneous little parties when the day's work was done that gave us a better insight into these Palestinians. The Sabbath Eve, for instance, was celebrated with little pomp, but with dignity, and after dinner we were taught Hebrew dances. We danced, we sang, we played harmonicas and the piano with a wholesome light-heartedness that banished the thought of the grim preparation of the day.

All about us were the trophies already assembled by these fighting Jews: a Shield of David presented to them after the siege of Tobruk, in recognition of their bravery and courage; a candelabra from Cairo, souvenirs from Malta and Italy, signifying one victory after another and auguring new battles to be won.

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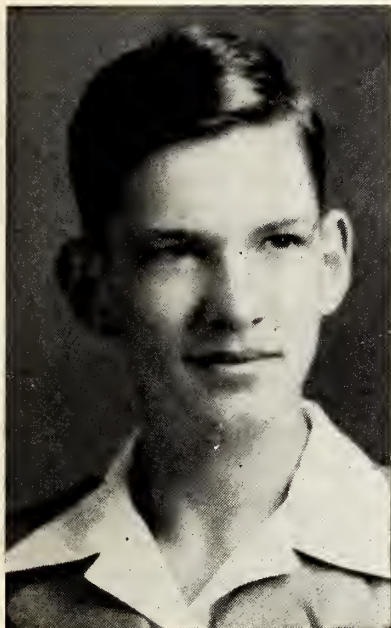
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Bar Mitzvah

A joint Bar Mitzvah service was held on Friday evening, July 13, when Maitland Freed, son of Mr. and Mrs. Sam Freed, and Buddy Levin, son of Mr. and Mrs. Sol Levin of Burlington, N. C., celebrated their Bar Mitzvahs together. Rabbi Rypins was in charge of the service, and each boy delivered an original speech. Following the services, Mr. and Mrs. Levin and Mr. and Mrs. Freed received informally in the Soldier's Lounge.

Murray Politis, son of Mr. and Mrs. David Politis, celebrated his Bar Mitzvah on Friday evening, June 29, with services at Temple Emanuel. Assisted by Rabbi Rypins, Murray read a portion of the Bible in Hebrew and delivered an original address, using as his subject, "Elijah." Following the services, Mr. and Mrs. Politis were hosts at an informal reception in the assembly room of the Temple. They also entertained at dinner at the Plantation Club, at which time family and close friends were guests. The following house guests of the Politis's, who came especially for the Bar Mitzvah, were also guests at the dinner: Mr. Jessie Calchamiro, brother of Mrs. Politis; Mr. and Mrs. B. Barouch and two sons, one of whom is stationed at Camp Davis, N. C., and has just returned from duty overseas. Mrs. Barouch and Mrs. Politis are sisters. Mr. and Mrs. E. Calchamiro, uncle and aunt of Mrs. Politis.

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NEWS SUMMARY OF THE MONTH

Zionist Unity Restored

With the announcement of the resumption of the joint chairmanship of the Zionist Emergency Council by Dr. Abba Hillel Silver and Dr. Stephen S. Wise, unity has again been restored within the ranks of Zionists in the United States. Louis Lipsky and Emanuel Neumann have been added to the Executive Committee of the Council.

U. J. A. Reconstituted

Through the efforts of the War Relief Control Board of the United States Government, the United Jewish Appeal has been reconstituted. The agencies now brought together again are the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. Funds will now be apportioned on a basis of 57% to the J. D. C. with the remaining 43% to the U. P. A., with provisions for the N. R. S. and the Jewish National Fund.

Heads Federation of Men's Clubs

New York, N. Y.—Stanley Garten, attorney, was elected president of the National Federation of Jewish Men's Clubs at its 16th Annual Convention-Conference, held at the Jewish Theological Seminary of America. Mr. Garten succeeds Milton Berger.

Dempsey Gives \$1,000 for General Rose Hospital

New York, N. Y.—Commander Jack Dempsey, U. S. N. R., former world's heavyweight boxing champion, contributed \$1,000 to the General Maurice Rose Memorial Hospital fund. The fund is for construction of a veterans hospital in the name of the late General Maurice Rose who lost his life on the Western front. The check was presented to Max Goldberg, President of the B'nai B'rith lodge of Denver and publisher of the *Intermountain Jewish News*.

Byrnes Appoints Benjamin V. Cohen Special Assistant

Washington, D. C.—Shortly after assuming his new office of Secretary of State, James F. Byrnes announced the appointment of Benjamin V. Cohen as his special assistant. The appointment is temporary. When Secretary Byrnes reorganizes the State Department, Mr. Cohen will probably be named as Assistant Secretary of State. Mr. Cohen was associated with Mr. Byrnes as chief counsel when the latter was director of the Office of War Mobilization and Reconversion. Occasionally referred to as "the Young Brandeis," Cohen has been associated with the Government in various high positions for more than twelve years. He was an active participant in the Dumbarton Oaks Conference last winter.

Judge Goldstein Nominee for Mayor of New York City

New York, N. Y.—Judge Jonah J. Goldstein of General Sessions Court here, has been nominated as the Republican candidate for Mayor of New York City. He has been endorsed by the Liberal Party, with Fusion Party endorsement assured at this writing.

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Jewish Members Of Congress

(Concluded from Page 15)

confined to the usual issues. On the Sunday before balloting, the supporters of his opponent distributed 100,000 leaflets stating:

"Would you vote for Earl Browder or Sidney Hillman for President? We do not think so. Then why vote for a candidate who is their candidate? Mr. Weiss, Democratic candidate, is a favored son of those men. . . . Don't help to make a Soviet U.S.A. by electing candidates who will take orders from these forces of Communism."

Monday morning hundreds of indignant citizens, angered by the scurrilous attack on Weiss, jammed his office offering their support. When the vote was counted on election night, Weiss had obtained a majority of nearly 40,000, instead of the expected 10,000. A lesson of this sort should be publicized far and wide throughout the land so that the advocates of intolerance and the red-baiters will know how good American citizens of that Pennsylvania district, which incidentally has very few Jews, react to such unscrupulous and un-American methods.

Koppleman of Connecticut

Herman P. Koppleman was not a member of the previous Congress, but neither is he exactly a newcomer. He was a member of Congress from 1933 through 1938, was then defeated for re-election, was re-elected in 1940, then defeated in 1942, and re-elected last November. Thus he is serving his fifth term, although not consecutively.

Born in 1880 in Odessa, Russia, he came to the United States at the age of two and settled at Hartford, Conn., where he still resides. In his youth he sold newspapers and eventually built up the second largest newspaper and magazine distributing business in New England.

At the age of 24 he was elected to the Hartford City Council. Thereafter he was a member of the Board of Aldermen, served one term in the House and two terms in the Senate of the Connecticut Legislature, where he worked energetically for and supported various social security, low-cost housing, slum clearance, and similar progressive legislation.

He has always been opposed to the methods used by the Dies Committee and refused to vote appropriations for that committee. His most cherished prize, he told me, are four pens, presented to him by President Roosevelt, which the President used in signing four bills introduced by Mr. Koppleman. He is a member of the Appropriations Committee, the largest and one of the most influential committees in Congress, which holds the purse strings of the U. S. Government.

Mr. Koppelman is a determined supporter of a strong peace policy, advocating full authority to our representatives in the future World Security Organization to act immediately in the event of aggression or threat of war. He is a member of the Democratic Steering Committee which plans political moves in Congress and tries to keep the Democratic members in line in support of Administration policies.



SAMUEL FISHZOHN
Director of the newly-established Youth Department of the American Jewish Committee

Koppleman has always been very active in American Jewish life. Before his election to Congress, he was a member of the American Zionist Emergency Council in his area to get Congressional assent for the Palestine Resolution. He was a member of the Palestine Commission of the American Jewish Conference, Vice-President of the United Synagogues of America, President of the Hartford Zionist District, and active in many other Jewish groups. Koppleman is a strong believer in Jewish unity and thinks it can be attained.

Rayfiel of New York

Leo F. Rayfiel is the son of former Judge Hyman Rayfiel. The Congressman's father, who was a Justice of the Court of Special Sessions in New York City until his retirement in 1936, had a reputation as a Hebrew scholar. He came from Riga and is now 82 years old.

Leo Rayfiel was born in New York City, studied at New York University and has been practicing law since 1918. He was a member of the New York State Legislature from 1939 to 1944, and last November was elected to his first term in Congress. He has been active in various Jewish philanthropies, particularly the United Jewish Appeal, is a member of Temple Beth Emeth in Brooklyn, the East Midwood Jewish Center, and the Zionist Organization.

I was at his office on the day following President Roosevelt's report to Congress on the Yalta Conference. Mr. Rayfiel was thinking out loud about the report:

"The President's talk is an earnest desire to cement international friendship. It is the most important question today. Most of us are usually too narrow in our thinking, but the President put the question clearly before us as few people can do. Nations are next-door neighbors. Tastes and inclinations may differ here and there, but nations must learn to understand each other's social, cultural, and economic problems, for that is the only way to a lasting peace."

We turned to the question of anti-Semitism. "Anti-Semitism in or out of Congress," he said, "is confined to

a handful of articulate bigots. Certain people carry on a perpetual and constant fight in Congress, attacking everybody all the time, but always claiming that they are being attacked. These people have a hate complex, and their hate is directed not alone at Jews, but at Negroes, Catholics and aliens. These bigots revel in publicity and parade as martyrs.

"The best way to deal with such people is not to mention them, not to publicize what they say, to disregard and ignore them, to ostracize them. They would soon find that they are talking to empty benches, and without an audience they would atrophy and peter out. I don't think that by resorting to their methods of attack, we will accomplish anything. I am not advocating a pussy-footing policy, but I do believe in energetic educational activities among the masses of the population, in conjunction with organizations advocating tolerance. It is a painfully slow process, but in the long run it brings better results."

Rabin of New York

Benjamin J. Rabin is a newcomer to Congress, representing the 24th District in the Bronx. He was born in Rochester, New York, in 1896. He is a veteran of the first World War, and shortly after demobilization resumed his studies at New York University Law School, where he received a law degree in 1919. He was admitted to the Bar in the same year and practiced law as a member of the firm of Diamond, Rabin and Mackey.

He was appointed by Herbert H. Lehman, then Governor of New York State, as counsel and later as chairman of the Mortgage Commission of the State of New York. Recently, he was chairman of Selective Service Board of Appeal No. 1 in the Bronx, from which position he resigned when nominated for Congress last fall.

Mr. Rabin is active in many Jewish organizations. He is a member of the Board of Directors and the National Council of the Joint Distribution Committee; a member of the Board of Directors of the YMHA; a member of the Board of Trustees of Temple Beth Elohim, Bronx, and a former chairman of the Jewish Big Brothers Committee, Bronx.

GREENSBORO, N. C.

Soldiers' Brunch

The outing at the Samet estate originally planned for the service men and women of Greensboro's ORD had to be abandoned on Sunday, July 15, because of inclement weather. In its place, a Brunch featuring such delicacies as pickled herring, lox, cream cheese, smoked white fish, onion rolls, etc., was held at the Soldiers' Lounge in Temple Emanuel, where a goodly number of service men, their wives and kin-folk were the guests of the Community committee. Following the Brunch, entertainment was provided by Judge Sol Weinstein, who told stories and played piano selections in his inimitable style, and Dorothy Stewart, who sang several popular numbers in her usual splendid voice. Ben Senie led in community singing. Later games were played, and a picnic lunch served.

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SPARTANBURG, S. C.

A MENTAL EXPLORER REPORTS

(Concluded from Page 10)

for of the latter, that is of the insane, the Jews yield a smaller proportion than the non-Jews. He finds the causes deep in the inner conflicts that spring from the race and religion of the Jew, although he does not ignore the more immediate and external causes of which the most potent are the constant threat to his existence, and the economic conditions of his past and present which impel him into occupations calling for a maximum expenditure of nervous energy. But, the author claims, a deeper cause of conflict and neurosis lies in his religious heritage, which is essentially realistic, affording insufficient outlet for the tensions of life in fantasy and symbolism.

Another source of neurotic conflict lies in the fact that the Jew is both egoistic and social. As for his ego, it is in practically equal measure both "real" and "ideal," that is, materialistic and idealistic, a parity which, of course, it still another source of conflict, for only where there is a fair degree of parity between the opposing forces will there be conflict capable of producing tensions strong enough to result in neurosis.

The author hastens to point out, lest the reader become unduly depressed, that there is no cause for anxiety since "all progress has come from men with neurotic makeup." But someone else, relying on history and common observation, may well raise the question, whether his religion, so far from bearing the seeds of conflict leading to neurosis, has not, on the contrary, served a refuge and retreat where the anguished Jew found health and healing.

In his essay on Anti-Semitism, Dr. Wechsler maintains that this malady is an incurable individual and social neurosis against which reason and logic are futile. The maze of contradictory charges which anti-Semitism levels at the Jew is evidence of its neurotic basis. It is, of course, a group neurosis, and is it not a well-established fact that groups never think, only feel? Moreover, what helps to give this neurosis its persistent character is the fact that it is a useful device for those who possess it, serving as a safety-valve for the release of festering emotions, particularly after wars, plagues and other afflictions. It will persist as long as the Jew persists, and the intelligent Jew will accept it with more or less resignation as the price which must be paid for the boon of survival. Nor will Zionism abolish it, since Zionism will preserve the Jew, not destroy him.

In advocating an attitude of philosophical resignation, however, the author would perhaps have done well to suggest an answer to the questions which agitate the minds of many Jews today. What is this boon of survival and what makes it worth so high a

price? The religious Jew, of course, never asked the questions, the answers lay imbedded in his unconscious mind.

There is something in the overtones of a short declaration included in the volume, which does hint at an answer. The declaration, written with almost Biblical simplicity, affirms the devotion of the Jewish people to the moral law, and recounts their sufferings at the hands of those who have flouted it.

There is one essay in this packet to which the general reader will be particularly attracted. On the surface, but on the surface only, "On Palestinian and Russian Colonization" seems to be unrelated to the general theme of the book. In reality, however, it is a profound study of the psychology of his people and of what it is that makes Palestine tick with it. It was written, of course, at a time when the issue between applying Jewish resources to colonizing in Palestine or in Russia was very much alive, but the essay is as significant today, as it was then. In form it is a travelogue which deserves an honored place in the records left by Jewish travellers from Benjamin of Tudela to Heinrich Heine. It is a charming travelogue, simple and personalized, with frequent flashes of humor and irony, usually benign, but sometimes mordant.

It all moves to a conclusion which is not less convincing because its objectivity happens to be in accord with the writer's own enthusiasm. What is that conclusion? Let Dr. Wechsler state it himself: "I saw a people," he says, "bringing back to the Holy Land what a tortured past could not take away from them . . . not a flat steppe of the Ukraine without a possibility of a physical or spiritual echo, but a land reverberating with echoes of the past, and sending forth voices to re-echo in the future."

CHARLOTTE, N. C.

Falk-Rosenthal

Miss Sylvia Falk, daughter of Mr. and Mrs. Ferd Falk, was married on Sunday, July 8, to Lt. Charles Rosenthal, of the Army Air Force, in a private ceremony at Temple Beth El, in Charlotte. Following the ceremony, Mr. and Mrs. Falk were hosts at a wedding dinner for family and close friends at the Hotel Barringer.

Mrs. Rosenthal, a native of Charlotte, attended Woman's College in Greensboro where she finished her sophomore year. Lieutenant Rosenthal, a native of Pennsylvania, is a graduate of Westchester College, Westchester, Pa., where he later taught social science. Prior to going into the army, he was with the Orkin Exterminating Company in Nashville, Tenn. He was formerly stationed at Morris Field, and is now at the Greenville Army Air Base, Greenville, S. C., where the young couple are residing temporarily.

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United States Bonds and Notes	26,373,837.54
State of North Carolina Bonds	1,173,848.85
County, Municipal and General Market Bonds	3,410,233.88
Stock in Federal Reserve Bank	48,000.00
Loans and Discounts	10,017,893.73
Banking Houses and Equipment, Less Depreciation	535,666.49
Other Resources	160,090.92
Total Resources	\$57,848,126.42

LIABILITIES

Deposits	\$55,841,041.90
Capital Stock (Common)	800,000.00
Surplus	800,000.00
Undivided Profits	206,114.32
Dividends Declared but Unpaid	32,000.00
Reserves for Taxes, Interest, Etc.	124,310.64
Unearned Interest and Discount	44,659.56
Total Liabilities	\$57,848,126.42

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