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The AMERICAN JEWISH TIMES

1946 Rosh Hashonah SEPTEMBER 5707

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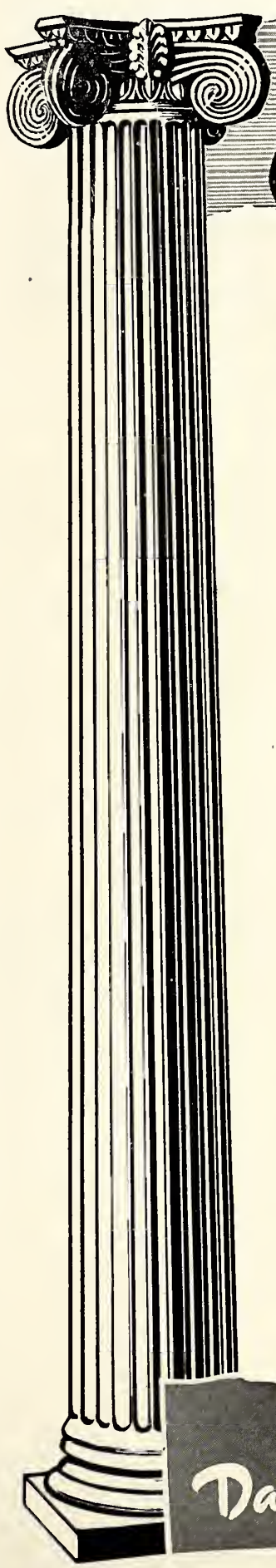

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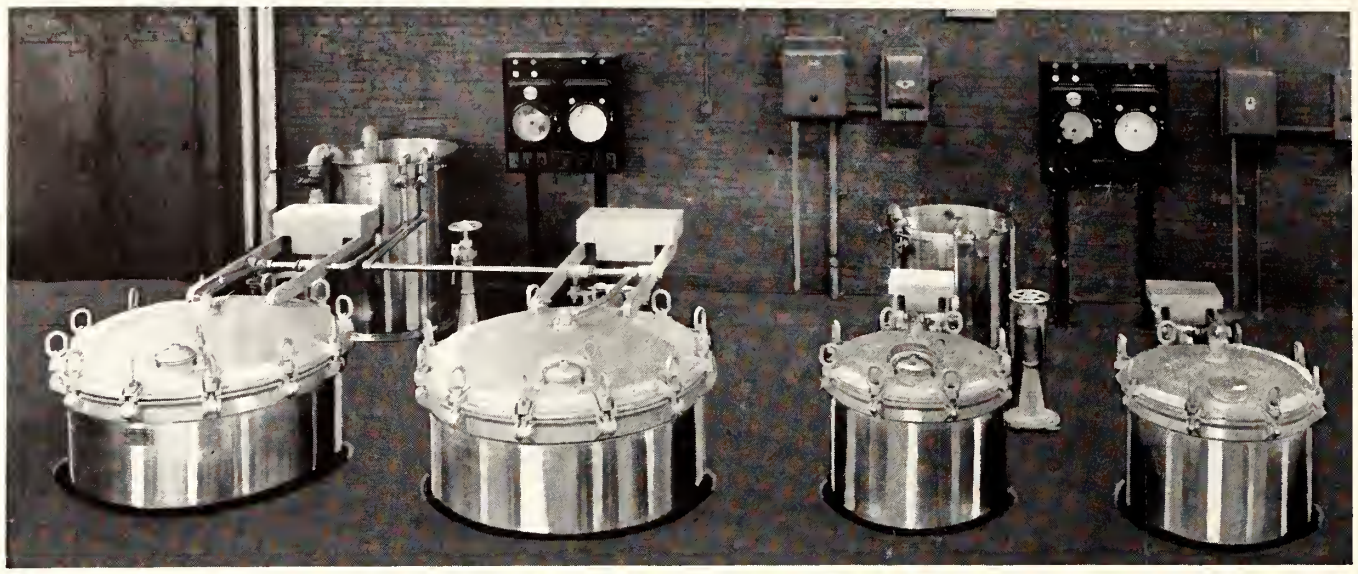

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The American Jewish Times

VOLUME XII | SEPTEMBER, 1946 | NUMBER 1

EDITORIALS

CHESTER A. BROWN, Editor

5707—A Year That Will Require Courage

The coming of the Messiah, and nothing less, will make unnecessary the time-honored custom of exchanging New Year greetings. Until then we will continue, as always, to pause in our daily tasks and give expression to the hallowed "L'shono tovo"—the hope for a better year to come.

The year 5707 will not be greeted with the light-heartedness that was accorded its predecessor. Last year at this time we, in common with the remainder of the world, were celebrating the cessation of war, and holding high hopes for the future.

For world Jewry not too many of these hopes have seen fulfilment. It has been a year in which we have alternately risen to elation with promises and sunk to despair with their negation. And yet it would be a sad state of affairs if we were to allow our dejection to degenerate into hopelessness.

And so, while it may take a rare degree of courage to forget the disappointments so fresh in our memory, we greet the New Year with a hope based, if on nothing more, the maxim that it is always darkest before the dawn. We know that our cause is just. We know that justice will triumph. Perhaps this will be the year.

The year ahead will call for courage of the highest order. It will call for continued sacrifices, for continued zeal, for continued labor by those of us who are more fortunately situated, for those of our brethren that are still in travail. But Israel is no novice at this. It is no new experience. It has been our lot over the centuries. And yet, and because this is so, we have emerged with a cleansened spirit that can only come from long, patient suffering.

The New Year is the occasion for resolution — a time of reckoning, for taking inventory and making plans. Let us this New Year resolve to have courage. Let us face the stern tasks that lie ahead with a resolute determination to lend the effort as individuals that is so necessary for a mass result. And let us hope, above all, that another year will see a happier, more peaceful state of mind for Jews everywhere.

Hope for the Future

One of the reasons most commonly ascribed for anti-Semitism is the persistence of the belief that Jews killed Jesus Christ. Several recent works by non-Jews, notably "The Robe" and "Behold Your King," achieving considerable reading, have done something toward dispelling that idea. And yet, the surface has only been scratched.

The strength of the belief is found in its inculcation early in the minds of the younger generation. The favorite childhood taunt has been "Christ killer." It is therefore interesting to report the result of a survey, as told by the Committee on Production and Syndication of Religious Education Materials of the National Conference of Christians and Jews.

The Very Reverend Monsignor Carl J. Ryan, Superintendent of Sunday Schools in the Archdiocese of Cincinnati, was recently concerned about the charge expressed in some quarters, that the teachings of the Catholic Church were fostering anti-Semitism. To get the facts, he drew up a list of questions to be put to the eighth grade pupils in the thirty-eight rural and urban schools throughout the diocese. Says the Committee's report—

"All the questions were based on the Passion and Death of Jesus. This was done during Holy Week, a time when this subject is uppermost in the minds of all Parochial School children. The first nine questions dealt with facts such as the reason for Christ's suffering and death, the circumstances surrounding the actions of Judas, Pilate, Herod, Peter and the other Apostles and the spirit which Jesus expressed in his attitude toward his accusers and executioners. Then came the keystone point: 'Should the Jews of today be blamed for what the Jews in Christ's day did to him?' In sending out the test, Monsignor Ryan asked the teachers not to 'call specific attention to this question.'

"The results were most gratifying. Eight hundred and seventy-seven youngsters took the test and only 43 replied affirmatively to that last question. That is less than five per cent of the children. As a matter of fact fifteen of the schools reported not a solitary child had said 'Yes' to this question. And it is noteworthy that one of these particular schools is in a neighborhood inhabited largely by Jews."

If this interesting test can be considered a criterion, there is reason to hope. The youth of today is the adult of tomorrow. Our next generation may see this one factor in anti-Semitism appreciably altered.

All of which will help materially.

Benighted States

Whenever we get to thinking that we are making some progress in ths country toward enlightenment and tolerance, something happens in some one of our Southern states to dispel the illusion.

This past summer has seen primary elections in various sections of the country looking to the November elections. Among these were the Democratic primaries in Georgia and Mississippi, where selection is tantamount to election. According to the results, Mississippi will return to the Senate and to the House of Representatives men whose names have become by-words for bigotry and intolerance. And Georgia will once again have as its Governor a man who has made no bones of his race-hatred and fanaticism.

Whenever these things happen one begins to question the validity of the democratic principles that are the foundation of our way of life. It is most difficult to reconcile the mental processes of people who deliberately choose demagogues to represent them, with a belief in the sentiments of our National Constitution.

In Georgia there are two apparent defects that have made the result there possible. The man who is Governor-designate did not receive the majority of the votes of the people. But by reason of an antiquated unit system, the wishes of the majority are nullified. Then too, Georgia has a regulation that precludes any Governor from succeeding himself. This is particularly unfortunate when a man such as the present incumbent appears on the political scene. Governor Arnall had just about begun to restore the State of Georgia to a higher estimate in the eyes of the remainder of the country. Now it is due for a relapse. The brutal murder of four negroes there in July is but a fore-runner of what can be expected.

In Mississippi the results are attributed to "outside interference." That proud State wasn't going to have any body tell it how to run its affairs! The result is that for some time to come the Senate, the House, and the world in general are going to have to continue to listen to diatribes of hate and intolerance.

Elsewhere, the political scene holds out more promise. Our consolation therefore, will have to come with the thought that it takes longer for the leaven to rise in some climate, and that, after all, if in the United States there are only two benighted states out of forty-eight, in terms of percentage it isn't so bad.

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DR. MICHAEL HIGGER

The Interpretation Of Jewish Law

Its Relevance to Our Life Today

By DR. MICHAEL HIGGER, Research Associate of the Rabbinical Assembly

Doctor Michael Higger, Research Associate in Jewish Law of the Rabbinical Assembly of America, is one of the foremost scholars and authorities on Jewish Law. In this article, Doctor Higger sets forth the aims and scope of the Committee on Jewish Law of the Rabbinical Assembly which seeks to interpret Jewish Law in its relation to contemporary living.
—THE EDITOR.

DURING the year 1926-27, the Rabbinical Assembly of America organized the Committee on the Interpretation of Jewish Law. As a means of marking the occasion of the twentieth anniversary of this Committee, the Rabbinical Assembly has decided to publish a volume containing all the decisions of the Committee, in the form of a Responsa Volume.

What has been the work of the committee during these twenty years? What are its accomplishments? What are its plans for the future? It is the purpose of this article to answer some of these questions and thus give the reader a general idea of the nature of the Jewish problems which the members of the Committee are asked to solve.

Naturally, the primary function of the Law committee lies in the field of the interpretation of the Jewish laws as they relate to new situations which arise in the daily life of the American Jewish community; situations which did not exist in the days when these laws were codified. This function is not a new phenomenon in the life of our people. Jewish laws have been interpreted and re-interpreted in the entire history of the Jews. Most of the interpretations were recorded in the Babylonian, as well as in the Palestinian Talmud, and they were later formulated and incorporated in the various rabbinic works of codification.

It was soon felt, however, that these codifications were not sufficient because of ever-changing conditions and new problems which constantly arose. Thus a new literature, known as Responsa literature appeared, which supplemented the various codes. The responsa consist of exchanges of views that took place between the leading rabbinical authorities and their correspondents regarding interpretation of Jewish laws on questions and problems not covered by the work of the codifiers.

Maimonides and Joseph Caro, the leading codifiers, sent such responsa to many inquirers, thereby supplementing their own voluminous codes. It was to be expected that changing conditions would create new problems. The responsa literature is therefore of the greatest importance, not only for the halakist (student of Jewish Law) as a source book of Jewish law, and its interpertations, but also as research material for the Jewish historian. In that branch of literature, one finds a wealth of material which reflects the economic and social conditions of the Jews in the Diaspora.

The Law Committee of the Rabbinical Assembly is dedicated to the task of continuing the interpretation of Jewish laws through the solution of individual cases or problems as they arise, in the spirit of Jewish tradition. The Committee serves the American Jewish communities and their spirtual leaders by guiding them and assisting them in the solution of their respective religious problems.

During the war just ended, the Committee was confronted with a number of extraordinary problems. The questions received were naturally of a unique character, due to the newly created situations resulting from war conditions. As an example, one of the questions received is the following from the Navy Department: "The Inspector of Naval Material has a number of Jewish employees. All these employees would like to be excused from duty on the Jewish Holidays . . . To allow all of them to be absent would seriously hinder the necessary work; to allow some and deny others would result in discrimination . . . We believe that a statement from your Assembly will serve to reassure them that the exigencies of war make departure from traditional religious obligations unavoidable."

The response of the Assembly was as follows: "We want you to know that the Rabbinical Assembly of America is fully aware of the gravity of the present situation and is ready to cooperate to the fullest in the prosecution of the war. We are conscious, however, that the President of the United States and all others in authority in our national government have been urging the maintenance, as far as possible, of our cultural and religious patterns during the war. For Jews, the observance of Holy Days and the cessation of work thereon is basic to our religious life. This is especially true of the observance of New Year and the Day of Atonement, on which work is one of the major unequivocal prohibitions.

"We feel such observances to be of the utmost importance for maintaining morale among Jews. For these reasons we deeply regret that we cannot give our sanction for Jews to work on New Year and Day of Atonement, except in those establishments of a war nature where no stoppage of work takes place for Christmas or for *any* other religious or national holiday, or for *any* other reasons."

The Committee has likewise received a halakic question from a Seminary chaplain in the Pacific asking: "When do the Jewish soldiers, crossing the international line on the Pacific, have to observe the Jewish Sabbath and other Jewish holidays? According to American time or according to Japanese time?" The Chaplain was instructed to observe these days according to the American time since his stay in the Pacific was only temporary.

Similar questions were the following: 1) Can a "Cohen" claim exemption from military service on the grounds that by Jewish traditional practices he is precluded from coming in contact with the dead? To this the Committee responded that a "Cohen" cannot claim exemption on these grounds for as Professor Ginzberg has remarked: "The first Jewish general Judah Maccabeus was High Priest." 2) Is it proper to keep a Sefer Torah in government fort chapels, and to read from the Torah at evening services during the week? The answer was: It would be improper to keep the Sefer Torah in the same place where the religious services of other faiths were held. However, if it proved necessary, it would be advisable to bring the Sefer Torah to the Chaplain especially for the services. If the services were held on Sunday or Wednesday evening, one might read the *parshah* from the weekly Sidrah and call upon three persons since Sunday evening, according to the Jewish calendar, is part of Monday, and Wednesday evening is part of Thursday, when the Torah is normally read in all synagogues as part of the week-day service.

Frequent questions are brought to the attention of the Committee pertaining to burial and the laws of mourning. For example; is cremation of the dead permissible? If not, may the rabbi officiate at the funeral of one that was cremated? What about autopsy? Is Jewish Law opposed to autopsy, even in cases where such a performance would aid medical research and investigation? Is it permitted, according to Jewish Law, to have a body disinterred? May the rabbi officiate at a funeral of a Jew whose burial is to take place at a non-sectarian cemetery? The full record of these responsa are available in the files of the Committee.

Not infrequently, the Committee on Jewish Law receives questions pertaining to the Sabbath and the Synagogue, such as:

1) Can electric lights be used as Sabbath lights as well as for Hanukkah lights? The answer to this was that later authorities permit the use of electric lights for the Sabbath as well as for Hanukkah. However, further study on the subject was recommended by the members of the Committee.

2) Could a "Mogen David" be used as an ornamental design imbedded in the floor of the synagogue over which people walk while entering and leaving the House of Worship? The reply of the Committee to this query was that "while there is naturally no reference in Jewish Law to the sanctity of the "Magen David" which became a Jewish symbol in comparatively late times, yet a great deal of sentiment is attached to the symbol. Consequently, stepping on the "Magen David" in the floor of the synagogue would constitute a violation of good taste. Such action would meet with the resentment of all refined Jews who are sensitive to the symbols and sentiments of their fellow Jews."

It Happened in America

GOOD WILL IN ACTION

BERNARD POSTAL

By **BERNARD POSTAL, Director of Public Information, National Jewish Welfare Board**

SHORTLY after World War I, a handful of far-sighted men and women searching for a cure for the prejudices born of the war, sowed the seed for what is now the interfaith good will movement. Fertilized by the traditional American attachment to fair play, watered by the memory of those who died to make America what it is and tilled by the millions determined to keep it that way, the seed sank such deep roots that by World War II it had sprouted throughout the land.

Weathering two decades of unprecedented changes in the nation's economic, political and social climate and successfully resisting the drought of neglect, storms of ignorance and pestilence propaganda, good will grew into the rich harvest that enabled America to withstand the locust swarm of hate and bigotry that overran Europe and led to World War II.

Just as the beginning of the interfaith good will movement in the early 1920s did much to stem postwar intolerance, so it is evident today, at the end of the first year after World War II, that the far-reaching gains in interfaith unity resulting from the mobilization of the nation for all-out war are helping to ease postwar racial and religious tensions.

There is no scientific measure for assaying the extent of interfaith understanding but a good barometer is the rising curve of specific inter-religious and inter-racial actions and deeds that add up to what the late President Roosevelt called "the practice of brotherhood." For the past decade this writer has compiled an annual record of such incidents which give meaning to interfaith speeches, resolutions and manifestos and in sum constitute a chronicle of good will in action.

The dramatic character and frequency of such incidents in the year since V-J Day emphasize the basic soundness of the nation's social health despite the sporadic rashes of racial and religious antipathies that have broken out since the end of the war.

Perhaps the most remarkable expression of good will in action last year was the frequency with which Christians voluntarily contributed to Jewish causes and the succession of Jewish benefactions to Christian agencies. The unprecedented $100,000,000 campaign of the United Jewish Appeal evoked a record-breaking response among Christians throughout the country. In New York City Nelson A. Rockefeller headed a non-sectarian community committee which raised large sums among non-Jews. John D. Rockefeller, Jr., showed the way with a gift of $100,000. The J. P. Stevens Company gave $50,000. Time & Life, Inc., contributed $20,000. This was matched by John Hay Whitney. Marshall Field and the Rockefeller Brothers Fund each subscribed $25,000.

Substantial gifts were also received from Christian church leaders and organizations. From the Committee for Overseas Relief of the Methodist Church came $10,000. Cardinal Spellman of New York contributed $1,000. A similar sum came from the Rt. Rev. William L. Essex, Bishop of the Quincy, Ill., Diocese of the Episcopal Church. Bishop Edwin V. O'Hara of the Roman Catholic Diocese of Kansas City contributed $500, while Bishop James P. De Wolfe of the Long Island Diocese of the Episcopal Church gave $5,000.

In Wilkes-Barre, Pa., the clergymen of every church in the city set aside one Sunday morning for a community wide drive among their parishioners for the UJA. The same thing was done by the Ministerial Association of Buncombe County, North Carolina. Christians in Pensacola, Florida, organized a civic committee to solicit non-Jewish support for the UJA. The non-Jewish mayor of Corpus Christi, Texas, contributed $5,000. The Schlitz Foundation of Milwaukee gave $10,000.

Children of the religious school of a Springfield, Mass., synagogue, raised a special fund to help rebuild Mount Calvary Baptist Church, a Negro congregation. The Youth Council of the Newark YM & YWHA, one of the 288 members of the National Jewish Welfare Board, contributed $248 to the campaign for a new YMCA. The National Council of Jewish Women, which a year ago presented its Council House, a $250,000 community center building in the East Bronx, to Negro residents of that neighborhood, provided $10,000 toward the center's 1946 budget. Samuel Eig, a Jewish business man of Washington, D. C., presented the Jews, Catholics and Protestants of Silver Spring, Md., with tracts of land valued at $75,000. The tract given to the Jews will become the site of a Jewish community center while the other two tracts will have churches built on them.

(Please Turn to Page 14)

Remnants of Desecrated Torah Scroll Received by National J. W. B.

Cover, (left), and inside fold of wallet made of pieces of parchment from a Torah Scroll rescued by Jewish DP who found it in possession of a German prisoner of war. Chaplain Bert Klein, serving with the U. S. Occupation Forces in Furstenfeldbruck, Germany, sent the wallet to JWB.

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CITIZEN SINATRA

Crooning into a microphone is one thing, but to lay your career on the line, as Frank Sinatra has, in a one-man war on intolerance calls for a fighting heart. He has it.

By PAUL GALLICO

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EARLY last November there was a strike of students at Froebel High School in Gary, Indiana. White boys were striking against the presence of Negroes in their classes. Racial tension ran high and there was danger of the strike spreading to five other high schools in Gary. At the invitation of a committee of a parents' group organization and the Youth Builders of America, Frank Sinatra, the radio and movie singer, went to Gary at his own expense to talk to the youngsters and try to persuade them to go back to school.

On November 3, a brief Associated Press story appeared in the New York Herald Tribune under the headline "Plea by Sinatra Fails to End Strike in School." The concluding paragraphs of the story read as follows:

"Mayor Joseph Finerty told of a talk with Mr. Sinatra before the singer left the city. The Mayor said he gave the singer a 'dressing down' for some of his remarks at the student meetings.

"The Mayor said Mr. Sinatra had indulged in 'some personalities.' He added that he told Mr. Sinatra that although his motives were appreciated, his remarks were most unfortunate, and were a disservice to the cause and the community."

Out of the curiosity of an ex-newspaperman, I became interested in finding out the nature of the remarks that caused the worthy mayor to give Mr. Sinatra a "dressing down." I went after the information myself, and later in this story I will give it to you.

But to appreciate the incident you first have to know something about Sinatra. Not the Sinatra everybody knows — the wistful and anemic-looking crooner whose moonings into a microphone whip teen-agers and bobby-soxers into frenzies of hysteria. I mean Citizen Sinatra, 135 pounds of leather-tough fighting man who, single-handed and at the risk of his career, is out in front to combat racial bigotry.

Citizen Sinatra believes in the Declaration of Independence and the Bill of Rights to the point where he goes out to fight for them. He practices what he preaches. And here is a sample of what he preaches, taken from an address made before the World Youth Rally:

"Kids normally like other kids. They get along pretty good together until some misguided parent finds out that her little boy is playing with another little boy named, maybe, Sammy Levine. So a couple of days later her little boy tells Sammy that they can't play together any more because his mother won't let him play with Jews. This is a terrible thing. What's pathetic about it is that it breaks up a kid friendship. Nobody's got any right to do that, because that's the kind of friendship that's important to the future development of this country, one child's fondness for another. What kind of set-up would that be in a country that was founded by Pilgrim Fathers who came here in search of religious freedom and the pursuit of happiness?

"Look! The next time you hear anyone say there's no room in this country for foreigners, tell him you've got a big piece of news for him. Tell him that *everybody* in the United States is a foreigner. And that includes the American Indian, who originally came here from somewhere else. Now, this is our job—your job and my job and the job of generations growing up—to stamp out prejudices that are separating one group of United States citizens from another."

Somewhere along the line of growing up there came to Citizen Sinatra the realization and the knowledge that racial hatreds, bigotry, and intolerance are as dangerous to the great republic into which he was born as all the military might of Germany and Japan that was once ranged against us.

This knowledge might well have come to young Sinatra when he was a kid at school in Hoboken, and the Ku Klux Klan, that vicious racket that made millions for the cheap crooks who fattened on turning Protestant against Catholic and Gentile against Jew, came to New Jersey. For he saw the fiery cross of intolerance-organized-for-profit burning against the night sky. And he went along with his father, then a prizefighter who plied his trade in the ring under the name of Marty O'Brien, and other American citizens, armed with baseball bats, to drive the Klan out of their free little corner of the United States of America. And the kid learned something about getting out and fighting for something that was right.

In the past year Citizen Sinatra has again declared war against those same vicious elements. He has set out to fight them singlehanded, this time not with a baseball bat but with words, and with the tremendous power of his prestige and influence over youngsters throughout the nation.

The trip to Gary, Indiana, was a battle in that fight. Sinatra, accompanied by his friend and manager, George Evans, flew out there to try to combat the racial tensions that brought about the high-school strike.

But Frankie Boy, it should be pointed out, is nobody's chump, no starry-eyed idealist setting out to preach a crusade purely on an idealistic basis. Nobody can come through a boyhood in Hoboken and gang fights around the docks and survive without smartening up and acquiring a practical side. Before Sinatra went to speak to the 6,000 youngsters in the high-school auditorium, he and Evans had put in a good deal of time investigating the strike, its apparent causes, and factors which lay behind it. Furthermore, Frank attended a briefing luncheon given him by a selected group of students at which no adults were present and during which he learned still more of the difficulties of the situation in Gary.

He learned that he was heading into a local political as well as racial struggle and that many nationalities and "isms" were involved. And he further was led to believe that two politicians (adults) were potent and moving figures behind the so-called schoolboy demonstration. The truth or falsity of these allegations lies buried in Gary. But Sinatra was convinced by what he heard, or by proofs that were offered, sufficiently to make an open attack upon these men a major portion of his address to the youngsters of Gary. The night of the meeting, the young fellow with the supposedly frail physique and gentle aspect, who has been the butt of gibes directed at his slight frame and supposedly weak constitution, let go with both barrels.

The mayor was sitting on the platform behind him when he gave his fighting talk to the students of Gary's other schools, telling them, "It isn't you kids who want this strike, because that isn't American. And Gary *is* American. . . . People who have absolutely nothing to do with your strike have taken charge of it. What are you going to do about it? Are you going to get the situation back into your hands?"

He spoke of the American way of equality for all. He told them further that he had heard that only a few students from the struck school, Froebel High, were in the auditorium that night because of threats of bodily harm if they attended. "Since when do Americans yield do threats?" he asked.

Partly the youngsters sat hushed at his daring, and at other times the hall swayed and rocked with applause and cheers and yells for Sinatra. The kids were seeking a new kind of soldier, one who had the guts to stand up alone, barehanded, and battle for the principles of the country in which he believed.

(Please Turn to Page 18)

Season's Greetings and Best Wishes to All Our Many Jewish Patrons and Friends
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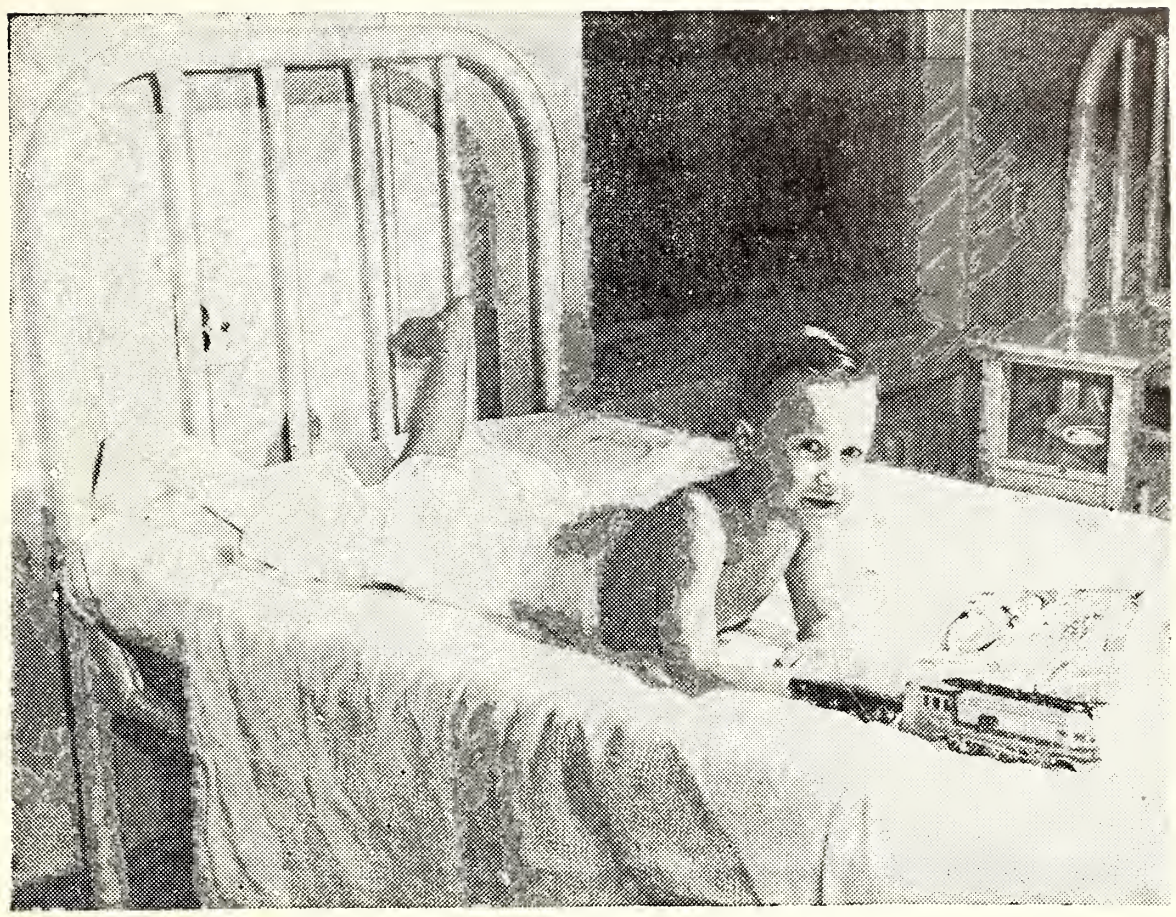
Repatriation Is Not The Answer

By

CHESTER A. BROWN



Hundreds of youngsters like the boy shown here and thousands of adults suffering from tuberculosis will receive free treatment at the National Jewish Hospital as a result of a national campaign for modernization and enlargement successfully launched with a drive in Denver, recently conducted and oversubscribed.

THE stock argument of those who oppose the establishment of a Jewish home-land in Palestine is that the displaced Jews in Europe should seek repatriation in the country of their origin.

Assuming (but not necessarily admitting) the soundness of this premise, let us examine the practical possibilities as indicated by authenticated reports that have recently come out of the countries involved.

In Germany, a series of incidents which took place in the town of Obergammingen near Augsburg culminated in a riot. A group of Jews, including the chairman of the local Jewish committee, were attacked while on their way to complain to the mayor. They intended to protest against the distribution of anti-Semitic leaflets, and the attacking of Jews by Germans. Burgomeister Mayer at first refused to file a complaint declaring that he was not obliged to press charges brought by a "verfluchter Jude" but later did so. An hour later, the German residents of the town were called together by a trumpet signal, and a mob, headed by the mayor, armed with scythes, shovels, axes and cudgels, beat and wounded Jews and smashed windows in the building in which the Jews lived. The slogans with which the mob was incited were the old Hitler catchwords: "Death to the Jews." "Long live Hitler," "Today we shall kill all the Jews." German and American police arrived too late to be effective.

In Austria, key positions in the Austrian Governments are now in the hands of secret Nazi Party members who never had their names inscribed on the rolls and are thus able to refute charges that they are Nazis. Seymour Friedin, New York Herald Tribune correspondent, reports from Vienna. President Leopold Figl is known to be a notorious anti-Semite.

An official survey (May 19) revealed that the Jewish community of Vienna, which had a pre-war Jewish population of over 180,000, now members 4,038. Since liberation an average of fifteen Jews have died each month. The increased mortality was ascribed to the effects of the physical torture and starvation which the Jews suffered in concentration camps or in hiding from the Nazis, to the inadequacy of the present diet and crowded living quarters.

On May 24, Chancellor Leopold Figl informed a delegation of leaders of the Vienna Jewish Community that Jews whose property was confiscated by the Nazis will receive no special consideration under the Austria Government's plan for restitution.

One of the chief difficulties faced by Jews attempting to regain possession of their homes or business is the fact that the courts demand the former owner to prove that the person who now holds the property was a Nazi. There is at present no legislation requiring a non-Nazi to surrender Jewish property to the original owner.

In Belgium, fourteen of the 21 guards at the Breendonck Concentration camp near Antwerp were convicted May 7 of torturing and murdering 4,000 prisoners, most of them Jews. Two of the defendants (both Jews) were sentenced to death, while the other twelve received terms ranging from fifteen years of life imprisonment. Breendonck, according to 250 survivors who testified at the trial, was "even worse" than Oswiecim and Belsen.

In Bulgaria, the J.T.A. reported May 15 that in the principal communities of Bulgaria, there is mass unemployment due to loss of business during the Fascist regime and that the Jewish population is looking to American Jews for aid.

In Czechoslovakia, Jewish leaders submitted a memorandum to Premier Zdenek Fierlinger protesting that no action has been taken against the persons who participated in the anti-Jewish riot during which 68 Jews were injured in the Slovak town of Toplcany (September, 1945). The memorandum pointed out that although criminal proceedings were started against 48 persons, only eight were arrested and even they have been freed. The Jewish leaders also cited the situation in Kolbsob, another Slovak village, where eleven Jews were murdered in six months without any action being taken to apprehend those responsible.

In Hungary, an anti-Semitic riot in the town of Kunmadaras near Budapest resulted in the killing of two Jews and the wounding of many others when a mob attempted to prevent Jews from testifying against a school teacher on trial for pro-Nazi activities . . . On May 25, several Jews were injured during a demonstration before the Hungarian Parliament protesting the riot in Kunmadaras.

The Zionist Organization in Hungary has been denied permission to publish its own newspaper. Zionist spokesmen stated, May 9, that as a result, a great deal of misinformation concerning Zionism was appearing in the press. They appealed to the newspapers to "abandon the illusion that there is no Jewish problem in Hungary and to face the realities of anti-Semitism."

Two Hungarian Jewish mill owners, arrested recently in Budapest for alleged profiteering, were lynched by a mob of iron foundry workers July 30, and fifteen men arrested for the lynching, were subsequently freed from jail by another mob who reportedly killed a Jewish police officer, in Miskolc.

As reported by The J. T. A. on May 8, despite all assurances of Government leaders, despite conferences between officials and Jewish community leaders, and despite land and property reform laws introduced in Parliament, restitution of Jewish property has lagged. 1) In some instances, particularly in Budapest, real estate has been returned but under such conditions as to leave the owner still on the J. D. C. relief rolls. 2) In spite of land reform measures very few Jews were able to move back to the farms seized by the Fascist Government.

In The Netherlands, despite many efforts by the Jewish community to have Jewish children returned to the custody of Jewish groups, 2000 children are still living with non-Jewish families with whom they were placed for safekeeping during the war. Although the supervision of the children is in the hands of a government agency in which Jews are represented, all efforts to remove them from their present abodes are hindered and even relatives have been denied custody of children. The Government has refused to furnish a list of the names of children under its supervision. A commission sent to Palestine by the agency to investigate the possibilities of settling its Jewish wards there, returned with a favorable report, but the Government refused to release its finding.

In Poland, Dr. Joseph Tenenbaum, chairman of the American Federation of Polish Jewish Organizations, who recently completed a six-week survey

(Please Turn to Page 26)

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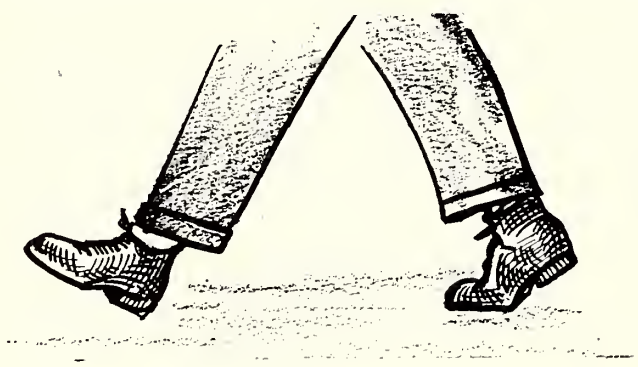

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Call On All Faiths To Back U. J. A.

Nationwide support of the $100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine last week was urged upon Americans of all faiths by outstanding civic, business and governmental leaders. Principal speakers at the launching of the drive of theCommunity Committee of New York, a non-sectarian campaign in behalf of the United Jewish Appeal, were, left to right, Governor Thomas E. Dewey of New York, Nelson A. Rockefeller, Chairman of the Community Committee, Edward M. M. Warburg, Chairman of the Greater New York United Jewish Appeal and Henry Ford II, head of the Ford Motor Company.

A Shocking Survey

By
MARK M. KRUG

Bureau of Jewish Education, Buffalo, N. Y.

THE last issue of the *Yivo Bleter*, journal of the Yiddish Scientific Institute (vol. XXVI, no. 2) publishes the results of a survey which should be brought to the attention of Jewish communities in this country. The findings are not only thought-provoking but indeed alarming. Dr. Meyer Greenberg, director of the Hillel Foundation at Yale University, made a scientific study on the attitudes of the Jewish undergraduates at Yale toward Judaism.

The Survey was based on a questionnaire submitted to 94 Jewish students at Yale. The average age of the students was 18 years and 4 months. Sixty-nine out of the 74 students who answered the questionnaire were born in the United States and the great majority of them were Americans of the second generation. Twenty-seven students went to a Hebrew school for an average of 3 years; 25 attended only a Sunday School; and 14 had occasional private teachers, or had no Jewish education at all.

Survey Findings

Synagogue Attendance:

31% of the students do not attend any synagogue at any time.

20% attend the synagogue only during the High Holidays.

42% attend synagogue services on High Holidays and on other occasions.

7% attend the synagogue at least once a week.

Attitude Toward Judaism:

Only 40% of the students felt that the fact that they are Jews had a beneficial influence on their daily lives.

The majority felt their Jewishness was a hindrance, or at best a neutral factor.

Indentification With the Jewish Community:

Less than 50% of the students want to live as Jews and feel the desirability of a continued Jewish existence as a distinct cultural, religious or national group.

24% felt that complete assimilation would be the best solution of the Jewish problem.

The rest had no views on the question.

Mixed Marriages:

47% of the students have no objection to mixed marriages even if the non-Jewish party does not become a convert to Judaism.

34% were opposed to mixed marriages; and the remaining 19% were undecided.

Many students felt that mixed marriages are the best way to weaken anti-Semitism in this country.

Anti-Semitism:

Anti-Semitism is by far the most vital and the most annoying problem in the lives of the Jewish students at Yale University.

68% of them felt that American Jews must organize themselves to fight anti-Semitism.

18% felt that organized combatting of anti-Semitism will only tend to increase the hatred toward the Jews.

In line with this awareness of anti-Semitic discrimination, of which they are well aware on the university campus, but in obvious contradiction to their stand on the problem of mixed marriages and on the question of continuity of Jewish existence, an overwhelming majority of the students, (71%) believe that the Jews should organize their own Jewish organization on the university campus. Only 15% were opposed to such an organization and 14% were undecided.

What Are the Jews and the Question of Palestine:

The great majority of students believe that Jews are not only a religious but also a national and cultutral group and they favor the establishment of a Jewish national home in Palestine; 27% are opposed to the Zionist endeavor.

Jewish Education:

The Jewish students at Yale apparently regret the inadequate Jewish training that they have received and the confused thinking that is the unescapable result of the lack of a well-rounded Jewish education.

82% expressed themselves in favor of an intensive Jewish education. 8% were opposed.

61% of the students felt that the curriculum of Jewish education should include the Hebrew language, Hebrew literature, Jewish history and other Hebrew and Jewish subjects.

Belief in God:

The answers given by the students to the questions relating to their religious faith should be a matter of grave concern to all parents and to the religious leaders of the American Jewish community.

38% of the students declared themselves to be atheists.

44% had no definite view, and only 18% expressed faith in divine guidance.

Conclusions:

The results of this Survey, coupled with similar findings published by the directors of the Hillel Foundation in a recent issue of the Jewish Center magazine, should be publicized as widely as possible and cause deep soul-searching on the part of parents, Rabbis, teachers and community leaders.

It is obvious from the Survey that the positive Jewish attitude depends directly upon two factors:

1. The degree to which a Jewish child is exposed at home to religious and cultural Jewish influences.

2. The length and the intensity of the Jewish education that he receives. A student who knows nothing or next to nothing about the cultural heritage of our people, about religion and about Jewish community life and problems, will not only not have a neutral attitude toward Judaism, but in most cases his attitude will be a negative one.

It is also clear that a Jewish student whose feeling of identity with the Jewish people is non existent; who does not participate in synagogue life; who has no knowledge of Jewish heritage and Jewish history and who is exposed to anti-Semitic pressure on the campus will be unhappy and confused. Hurt and confused, he asks in bewilderment, why should I suffer for my Jewishness to which I have neither attachment nor sympathy?

Unless our inertia and callousness is much greater than we suspect, we should be wise enough to have the courage and face the facts, and consequently take immediate action. There should be an immediate program and a long-range program. The immediate thing to do is to enter the campuses of the American universities, and establish Hillel Foundations, study groups, reading groups, etc. The long-range program must fulfill the desire expressed by the miserably confused Yale students: we must get our young people into the synagogue, and find ways and means to build a truly intensive system of Jewish education in every Jewish community in this country. These are the only conclusions that can be drawn from Dr. Greenberg's Survey.

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IT HAPPENED IN AMERICA

(Continued from Page 7)

The heirs of the late Herbert N. Straus, New York merchant, gave his former seven story mansion to the Catholic Church which converted it into a convalescent hospital. The B'nai B'rith in Houston, Tex., raised $500 to help rebuild a Baptist Church in Waco burned by vandals. In Elmira, N. Y., the B'nai B'rith contributed $1200 to repair a flood-damaged Catholic hospital. Twenty-seven Protestant churches in the Athol-Orange area of Massachusetts raised a fund to help the Jews of Athol build their first synagogue. Bishop Henry J. O'Brien of the Catholic Diocese of Hartford, Conn., closed the Mt. Sinai Hospital building fund with a donation of $500. The Hebrew Home for Orphans and Aged of Jersey City received a bequest of $3,978 from Dr. William J. Sweeney, a non-Jewish physician.

Equally striking incidents of good will in action occurred as by-products of the war. On Guam, Jewish soldiers were presented with an Ark of the Torah constructed by personnel who, with one exception were non-Jews. Last Rosh Hashanah Jewish services at Fitzsimons General Hospital, Denver, were graced by an Ark-Altar fashioned by hands belonging to men of eight different faiths. Non-Jewish soldiers on Ie Shima in the Pacific raised $55 from their limited resources as a contribution to the Joint Distribution Committee.

Jewish High Holiday services were broadcast over bedside radio facilities at Fletcher General Hospital, Cambridge, Ohio, when the Catholic chaplain relinquished his own Sunday morning service. At Carlsbad, N. M., a Baptist GI set up the chapel for Jewish services while at Lawton, Oklahoma, the USO-JWB services had the cooperation of the YMCA director who prepared the buffet supper.

In Philadelphia a campaign was launched to remodel Grace Baptist Church and to provide it with a Chapel of the Four Chaplains in memory of the four chaplains of different faiths who went down on the transport Dorchester in February, 1943, after giving their life belts to enlisted men. The chapel will be so designed that Catholics, Protestants and Jews may enter through the same door and worship in the radition of their faiths at an altar furnished according to their religious beliefs. As a memorial to those of all faiths who died in World War II, the Star of David has been placed beside the crucifix on the grounds of St. Brendan's Catholic Church in Brooklyn. At Brown University, Providence, Rhode Island, a stained glass window honoring Protestant Catholic and Jewish chaplains were dedicated in the University's chapel. When a new Jewish War Veterans post was installed in Brooklyn a former national chaplain of the American Legion, a Protestant, blessed the colors presented to the post by a Catholic, Judge Harold J. McLaughlin. Charles I. Ruderman, a Jewish businessman of Gouverneur, N. Y., bought the entire upstate town of Piercefeld and handed it over to World War II veterans of all races, creeds and colors.

Most significant of the good will in action incidents of the year were those involving young people. V-J Day gave birth to a unique learning by doing project when 360 youngsters attending a camp operated by the Pittsburgh YM and YWHA and nearby camps for Catholic children and Negro children closed their campaign season by getting together for an entire day of singing, eating and playing together. When the Syracuse YWCA had to be closed, the Jewish Community Center of Syracuse shared its camp with YWCA for two weeks. By the end of the season both groups of campers were talking in terms of being "all one camp now."

A living demonstration of democracy in action was given in Brooklyn when the Williamsburg Settlement House, another member agency of the National Jewish Welfare Board, opened its new building as a recreation center for children of all races, creeds and colors. In Newark, N. J., the Essex County Jewish Youth Council, created by the YM and YWHA, played host to 900 young people of all faiths at a day-long interfaith pilgrimage. The youngsters were taken on a tour which included visits to a synagogue, a Methodist church and a Catholic church. At all stops the faith, customs and ceremonies of the various creeds were explained.

Several thousand Protestant young people, most of whom had never before seen a rabbi and who knew nothing about Judaism or Jews, met rabbis face to face at more than 100 week-long Protestant camps throughout the country. Thirty-seven rabbis were sent to these camps by the National Conference of Christians and Jews where the Protestant youngsters learned the facts about the teachings of Judaism. A series of informal discussions on inter-cultural relations among 200 teenage boys and girls from the Louisville YMHA, YMCA and YWCA led to the creation of a permanent "Youth in Action Committee" which has undertaken a program of interfaith education among young people of all racial and religious groups.

This pattern of permaneut interfaith youth councils, with the local Jewish community center or YMHA representing the Jewish group, has been effectively utilized in Stamford, Conn; Poughkeepsie, N. Y.; Lynn, Mass., St. Louis and Atlantic City. In the latter community the council has developed a program of tours to religious centers of the various faiths.

The public schools, too, made encouraging progress in teaching interfaith understanding through good will in action. In Public School 21, Elizabeth, N. J., a fourth grade class embarked on the study of Jewish history and presented an original play called "Abraham, the First Pilgrim" before the school assembly, Jewish children taught Hebrew songs to their non-Jewish classmates while the latter participated in the play and the preparation of costumes and scenery. Atlantic City, White Plains and Indianapolis joined the growing number of cities where the public schools ar-

(Please Turn to Page 30)

The Reconversion of G. I. Sarah

By WALTER DUCKAT

Mr. Duckat, supervisor of the Vocational Guidance Division of the Federation Employment service, analyzes problems confronting the returned Jewish service woman.—THE EDITOR.

A rabbinical statement declares that is was through the merit of their women that the Israelites were redeemed from Egypt. Army and Navy leaders have paid tribute to the significant role of women in achieving victory for the Allied forces, Wacs, Wáves, Spars and women Marines were engaged in essential clerical, mechanical and professional jobs. Frequently, they were close to the front lines and some were casualties.

There are no figures available of the number of Jewish women who volunteered for the services, but it is believed that there were thousands.

Their motives for joining must have varied. Some, caught by the tide of excitement, sought adventure. Others desired an opportunity for travel and release from the tedium of their lives. But regardless of how poorly defined their reasons may have been, they were united in the resolve to be of service to their country and to help crush Hitler. Now many of them have been honorably discharged.

Some Problems

What are the problems that our Jewish female vets pose? They vary, of course, depending upon the length of service, the nature of duties, and the places where the women were stationed. In general, their personal and emotional problems parallel largely those of their male colleagues. The women, too, often need several weeks or months to be reabsorbed in civilian life. Readjustment is required to assimilate experiences, regimentation, and discipline which differed so violently from the prosaism of their civilian lives. It is important that their families recognize this fact, or they may be disturbed by what they consider the strange behavior of their daughters. Almost invariably there is restlessness, impatience towards parental discipline or suggestion. Parents can spare themselves needless anxiety and irritation if they recognize that often these are signs of the readjustment process. They may be indicative also of accelerated maturity. There is a strong desire for emancipation and a natural drive to be ones own boss. But most ex-service women eventually will return to the behavior patterns which existed prior to their entering service. For example, one attractive ex-Wac, in discussing her vocational problem, admitted that she wanted to

(Please Turn to Page 24)

New York Hospital Contributes To SOS

Mount Sinai Hospital in New York has contributed an electrocardiagraph machine and surgical instruments to the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee, for shipment overseas to one of the European health centers set up by the J.D.C. to aid the 1,400,00 surviving Jews in continental Europe. Above, Dr. Morris H. Kreeger, Assistant Director of the Hospital, who made the presentation, demonstrates the machine to Mrs. Norman Tishman (right), Manhmattan co-chairman, and Mrs. Louis H. Grumbach, chairman of the local SOS Institutions Division. The SOS is a special project of the Joint Distribution Committee, which receives its funds from the United Jewish Appeal. Sixteen national Jewish women's organizations and other groups have joined the SOS campaign for 20,000,000 pounds of contributed relief and rehabilitation supplies.

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Keeping Business as Usual

The role played by the Keren Hayesod in "carrying on" during the trying conditions prevailing in Palestine, is described by its director, Arthur Hantke, in this letter to Rudolph G. Sonneborn of the United Palestine Appeal.—THE EDITOR.

IT seems to us in Palestine that our friends in the United States would be interested to hear something about the daily life of the Yishuv and its uninterrupted efforts to continue the work of building the Jewish National Home during such difficult and restless times as these.

Continuously in our thoughts is the tragic plight of our fellow Jews in Europe. Our knowledge of their suffering and their homelessness is the sharp, ever-present spur to all our efforts in building the Jewish National Home.

Even in these trying times there can be no let-up in our activities. We continue to build homes to house our homeless relatives from Europe, schools for their children, hospitals and rest homes for the sick and the weary. We set up farms and new industries and expand those already in existence to make room for the newcomers, to give a new sense of dignity and worth that comes with being integrated into a productive framework. We reestablish Jewish cultural ties that have withered in the long, arid years of "aryan" concentration camps. Yes, these are trying times, they cannot deter us from forging a haven and a home for those who lived with misery a very long time and now have a right to a new freedom and a new life.

In this connection we wish to emphasize, above all, that the productive work in the field of agriculture is being carried out with the concentration of all efforts. Just as the figures of the agricultural produce of Jewish Palestine rose year by year during the war, so is there a continual rise in these figures even now. Some of the settlements, of course, i.e. those from which the majority of the 2,000 detainees were taken just at the height of the harvest season, are suffering hard in spite of the help extended to them by volunteer youth from the towns. The absence of their managers of the various farm branches and of their experienced labourers is keenly felt. The delivery of the agricultural produce to the town is also being effected regularly in spite of the road curfew which has been in force for weeks prohibiting all inter-urban traffic between 7 p.m. and 6 a.m. Nothing can be transported from place to place all night, not even perishable food articles.

Even the establishment of new agricultural setlements has not been given up during these difficult days. Just a few days ago, in fact, the corner-stone was laid for the establishment of an ex-servicemen's settlement which will bear the name of Brigadier Kisch, who served as a member of the Zionist Executive in Jerusalem for many years and fell during the war in North Africa.

Industrial activity pursues its normal pace. It has been affected neither by the political tension nor by the boycott of Zionist goods which was proclaimed by the Arab Higher Committee, although several industrial branches are suffering. During the last few months thousands of demobilized soldiers have returned and have reappeared on the labour market. In addition, more than 1,000 Jewish immigrants have entered the country each month in spite of the immigration restrictions. With the exception of several hundred in Tel Aviv, the labour market has absorbed them. Of those unemployed, virtually all are unemployable.

Our cultural activities are also advancing. The schools have closed down for the summer vacation, but there are summer courses for school and kindergarten teachers and demobilized soldiers, as well as summer camps for school children, popular lectures, etc., as usual. There is also continued progress in the realm of music, wherein Palestine had already attained a rather high level before the war and served as a model to the entire Middle East. Even during these tense days there are frequent concerts of all kinds, particularly of the Palestine Symphony Orchestra. The Folk Opera is gradually emerging from its initial experimental state. The construction of the grand "Habima" edifice in Tel Aviv has been completed and new plays are being staged by this theatre as well as by the "Ohel," "Matateh" and other theatrical groups. There is advancement in literature and art. A constantly increasing number of books is being published, chequed only by the difficulty in obtaining paper. There are frequent and well attended art exhibitions in all the towns.

The situation is difficult. Nevertheless, the Yishuv is prepared to face all difficulties and is firm in its resolve to continue and enhance its constructive work. The last few months have demonstrated the Yishuv's strength to meet this task.

Palestine Jewry expects to be braced and encouraged in its struggle through the provision of financial resources. No one doubts that the Jews throughout the world are marching with us side by side. But the Yishuv is waiting for a concrete token of cooperation. Palestine Jewry feels itself capable of standing erect in this difficult situation and even of strengthening its economic position and advancing its cultural attainments. But for its moral support

(Please Turn to Page 54)

MEMO TO MR. BEVIN:

These, Mr. Bevin, are relatives and friends waiting on the pier to welcome survivors of Nazi persecution, immigrating to U.S.A. under the Truman directive. It looks as if quite a few Americans want them here above were taken at pier on arrival of mercy ship from Germany. NRS services began even before this, when agency gave its corporate affidavit as basis for visas for most of the Jewish immigrants. Agency's program, with cooperation of local communities throughout country, will continue to aid them until they are well-adjusted Americans.

This is the service center on the pier, operated by National Refugee Service and National Council of Jewish Women, where newcomers apply for every kind of help they need. NRS work is supported by all the Jewish communities of the United States, through the United Jewish Appeal.

Here an ex-GI welcomes his refugee fiancee (above), and a father greets the son for whom he has waited and prayed for seven years (below).

Thousands of Americans of all faiths answered British Foreign Minister Ernest Bevin's statement that U. S. A. doesn't want refugees, by joyously welcoming their own near kin, immigrating to this country. American Jews gave expression to their feeling by supporting the work of the National Refugee Service, through contributions to the $100,000,000 campaign of the United Jewish Appeal for 1946. Scenes

CITIZEN SINATRA

(Continued from Page 9)

After the meeting, the mayor angrily told Sinatra he had no right to accuse the men he named and say the things he did.

The bow-tie bantam bristled right back. "But I did say them, and I'm glad I said them. And I know what I was talking about. I've got plenty of information. Before I came here tonight I did enough investigating on my own. I said it and I'll go right on saying it and no one is going to stop me."

Later, Sinatra and Evans went to the home of the seventeen-year-old Froebel High School leader of the strike for segregation of white and Negro students, to try to persuade him to change his attitude. Sinatra was impressed with neither the personality nor the intelligence of the youth, and the meeting only served to confirm the singer's conviction that an adult group was sparking the demonstration. Nevertheless, since he had to take a plane to New York to fulfill a theatrical engagement, he invited the youth to come to New York with a member of his family, at his, Sinatra's expense, so they might have a further chance to talk it out. The boy never came.

Gary was in a seething turmoil after the affair, with Sinatra under attack from many factions. His press in Gary and Chicago following the affair was not good. The strikers did not return and his visit was pronounced a failure, with much space being devoted to the mayor's condemnation. And yet one important thing was accomplished by his visit. The strike did not spread to other schools as it had threatened to do.

It has been some time since I have heard Sinatra sing over the air, and I do not know exactly what kind of personality or re-creation of him exists in the minds of his teen-aged worshipers, although the frail look, the boyish bow tie, the wistful expression, and the "Frankie Boy," suggest that he is something that appeals to the mother instinct as well as to the romantic side of his girl fans. Without wishing to shatter any illusions, it is my impression that his looks are deceiving, as careless parties inclined to shoot off their mouths in his presence have discovered. Sweet little Frankie Boy is one tough, hard-boiled, earthy cookie, with—when it is required—a longshoreman's vocabulary and the punch of a middleweight. And, literally, he seems to be afraid of nothing.

It takes one kind of courage to swing on a foul-mouthed and abusive 190-pounder in a night club and flatten him, and another to risk a career by speaking one's mind and fighting for one's beliefs. Citizen Sinatra seems to have them both. When he campaigned openly for a fourth term for President Roosevelt, he said one night, speaking on the same platform with Ickes, Truman, Wallace, Stettinius and LaGuardia in Madison Square Garden: "People have told me that if I took sides in this campaign and voiced my opinion I would endanger my career. My answer is that if caring about the future of my kids and what kind of world they are to live in will endanger my career, why, then to hell with my career!"

His one-man crusade against intolerance, however, is something else again. For the forces of evil are many and powerful, and here the young man is genuinely laying his career and popularity on the line and courting disaster.

Racial and religious discrimination is not something confined to any one section of the country. It is a sucker racket operated by unscrupulous men for financial or political gain, dollars and cents or votes. Sinatra can make enemies anywhere and everywhere because there is hardly any part of this vast land where a hate merchant cannot promote himself a living by setting color against color, race against race, and religion against religion. "Love thy neighbor" can get lip service from most of us, but few men who preach it militantly can retain universal popularity.

The media by which Sinatra earns a living are the radio, the stage, the moving pictures, night clubs, and the sales of records, all of them taxing in time and energy. In addition, he is the target of appeal for every "drive," charity, or benefit that comes along, and you find him in all of them.

Withal he has found the time and the strength to earn eight awards, cups, plaques, and citations from enlightened educational groups for his work in combating racial hatred, bigotry, and intolerance. He has talked to youth congresses and rallies and forums by the dozens, and he will take the time and the trouble to sit down with just one kid who has a wrong slant and try and reason it out with him. And he is just warming up to the fight.

Citizen Sinatra talks to the younger generation, but through them obliquely to their parents and the professional hatemongers of the present generations who have done the damage, when he says in open meeting, addressing his bobby-sox fans: "What a lot I didn't know when I was in school! I was getting a pushing around and didn't even know why. Me—the Brain! But now I know why when I was going to school over in Jersey a bunch of guys threw rocks at me and called me a little Dago. I know a lot of things now. I know why they used to call the Jewish kids in the neighborhood 'kikes' and 'sheenies' and the colored kids 'niggers'. That was so wrong. Because kids don't draw color lines; kids don't discriminate and hate. And if they don't do these things when they are very young, then somewhere along the line in their homes or on the streets, at the hands of their parents or professional baiters and haters, *someone teaches them differently.* You can fight hatred and discrimination in the street, in the classroom, and in your home if you know what is fair and right and speak out."

It is difficult enough for a professional educator to fight the dark forces of prejudice. This line coming from a man who lives in the public eye and by public favor is sheer dynamite and

(Please Turn to Page 30)

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Rededicating the Synagogue

THE role of a Hebrew Union College alumnus in the rededication of the little Synagogue in this old Bavarian town has just been revealed by the Headquarters of the 9th Air Defense Command of the U.S. Army at Bad Neustadt, Germany.

The chaplain is Capt. David Leftkowitz, Jr., 1937 graduate of the Hebrew Union College, native of Dayton, Ohio, and rabbi, in civilian life, at Temple Emanu-El, Dallas, Texas, 1937-40, and B'nai Zion Temple, Shreveport, La., 1940-43. He entered service in April, 1943, and served overseas since January, 1945.

Lt. Col. Floyd S. Smith, of Stafford, Kan., the Command's Protestant chaplain, discovered the Synagogne one Sunday in October. Inspection revealed the Wehrmach had used the edifice as an ammunition dump, and later displaced persons had occupied the building.

Col. Smith conceived of the idea of restoring the Synagogue as an actual observance of the Third Freedom. He called in Jewish members of the Command—Sgt. Maier P. Joseph, of Honston, Texas, and Cpl. Walter Burin, of Chicago, who devoted their off-hours to the task. A crew of fifty German civilians was put to work to removate the building.

Suddenly unidentified civilians began to turn in to the American Military Government office, item by item, the relics and other religious Synagogne's sacred fixtures.

He discovered that a total of seventeen scrolls, some very old, and more than 600 Bibles had been turned in. Nearly all were in a remarkably excellent state of preservation.

Gradually the story of the Synagogue and its people was disclosed.

It was revealed that as the Nazi purges gained momentum, the original congregation of more than 300 persons was scattered. Some escaped to the United States; most of them vanished after dispatch to concentration camps. But before disappearance, the little Jewish group managed to cache its religious treasures under hen coops and barns nearby. The local Catholic priest buried most of the treasure in his church cellar.

The priest risked his life by shielding a pretty eighteen-year-old Jewish girl, Anne Elizabeth Stein, and her mother, who passed themselves off as Catholics.

Finally the great day of rededication of the Synagogue arrived — November 3, 1945.

"Look, the Jews rise again," one German mother was heard to tell her child as the mixed civilian and military participants gathered.

Capt. Lefkowitz conducted the rededication service. In his sermon, he emphasized that the event typified the struggle of the United States against oppression. It was, he said, "democracy at work, even in the small, out-of-the-way places throughout the world."

The highlight of the ceremony came when Capt. Lefkowitz unveiled the memorial plague, which, translated, reads: "rededication to God in memory of the members of this congregation who gave their lives for their faith in Him by the 9th Air Defense Command, U. S. Army."

He then read a message prepared by Maj. Gen. Kopnor of the 9th Air Force.

Brig. Gen. William L. Richardson, commanding general of the Command, then said: "We have proved that the words of the victor are not hollow words — that we will in fact exert ourselves to restore the privileges of free men to those who deserve them."

Chaplain Smith delivered an address at the rededication.

Two G.I.'s present had been born and reared in Bad Neustadt and had fled to the United States in 1936. They were Cpl. Willi Winestock and T/4 Alfred Strauss. This rededication saw them in their Synagogue for the first time in ten years.

CHAPLAIN DAVID LEFKOWITZ, JR.

Chaplain Lefkowitz is a son of Rabbi David Lefkowitz of Dallas, Texas, H. U. C. 1900.

GREETINGS FROM SOUTH CAROLINA B'NAI B'RITH

Judah Lodge No. 1266 B'nai B'rith of Sumter, S. C. wishes a Happy and prosperous New Year to the Lodges and members of Charleston, Columbia, Greenville, Spartanburg, Anderson and to the individnal members of Judah Lodge in Sumter, Florence, Manning, Bishopville, Lake City, McCall, Hartsville, Darlington, Kingstree, Camden, Summertown, Elloree, Pinewood and Mayesville.

May the year 5707 be a year of Life and Peace for All Israel.

Sam E. Reevin, President

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ROSH HASHONAH GREETINGS

FROM RICHARD E. GUTSTADT,
Director Anti-Defamation League of B'nai B'rith

DESPITE the shrill cries propagandists of many hues, stirred up by men of ill-will who have learned nothing from the disastrous war through which we have just passed, we pause to greet with new hope, the Jewish New Year, 5707.

On behalf of the Anti-Defamation League of B'nai B'rith, I welcome the opportunity to convey our sincere wishes for a year rich in the promise and the fulfillment of a more abundant life, of international understanding and peace for men of all faiths and races.

It is true that we are plagued by noisy apostles of reaction, even barbarism, who seem bent on cancelling out all social progress and substituting for that, a return to "the good old days", with their greed, intolerance and hypocrisy.

A Political Expedient

Yet it is most enheartening to note from every direction the evidences of increasing cooperation of prominent individuals, socially-minded employers, trade unions, church groups, war veterans and youth organizations which read into anti-Semitism a darker augury for all groups if the plague of hatred be permitted to roll on unchecked. The determination to secure a better world appears to be reckoning more intelligently with the forces which operate to prevent the realization of such a better world.

We know from our experience with the Christian Friends of the Anti-Defamation League, that more than 8,000 sincere clergymen of all denominations are subscribing their aid in the war against intolerance. We recognize from the reaction to our press services, cartoons, speakers and radio programs, that a gratifyingly large segment of the American people identifies anti-Semitism for what it is; the soul-sickness and political expedient which has wrecked nations, touched off wars, arrayed class against class and group against group, in order to keep dissenting populations divided and confused.

The exigencies of a global war and all that it has exacted are behind us. As we look confidently forward to a decade of education and enlightenment in the United States, during which additional millions of people will learn to sense the injustice and the infamy which skulks behind social discrimination, "Christian only" employment policies, and the proscriptions against Jews and other minorities which smack more of Berlin in 1935, than of America, 1946.

The time calls for forthrightness and courage. The election of a demagogue to high state office, the angry agitation which marks an attempted revival of the Ku Klux Klan, the defacement of synagogues and Jewish meeting places, all are painful but do not represent a triumph of the forces of evil over decency and unanimity. Indeed, these bold manifestations of native intolerance have goaded into action hitherto complacent groups now fully aware of the menace to their cherished American institutions.

Educational Program Trend

Your Anti-Defamation League is proud of its position in the vanguard of agencies struggling to bring more freedom, larger opportunities and increased understanding to our beloved nation. Our educational program has been deliberately colored and slyly attacked by demagogues seeking to drive a wedge between Jews and their non-Jewish neighbors but more than thirty years of service to the United States and the cause of understanding have exposed the baseness of their charges and the vile intent behind them.

As the pro-democratic, educational arm of the largest and oldest Jewish service Order in the world, the Anti-Defamation League profits from the support of more than 250,000 B'nai B'rith men and women in its fight against native American fascists. It draws strength and comfort from the knowledge that we can count on our Order, indeed on the masses of Jews in the United States, in our unceasing demand that discrimination on every front be disavowed as un-American and reactionary.

The late Sigmund Livingston, distinguished founder of the Anti-Defamation League of B'nai B'rith, lived long enough to see his project flower into a great organization with a many faceted program for human betterment and greater understanding among men. Though Mr. Livingston passed to his eternal reward only a few short months ago, we who remain in the League which he created, are pledged to reflect his social vision and his hopes for a nation in which all men truly live and work as equals.

GREETINGS FROM DURHAM N. C. B'NAI B'RITH

In behalf of Nathan Rosenstein Lodge No. 1249 of B'nai B'rith, I wish to extend greetings to all of our neighboring brothers and friends as we approach the New Year.

We join in the prayers of our people everywhere for peace throughout the world. Our hearts naturally go out to our unfortunate brothers across the seas, and we wish for them the early establishment of a homeland where they may once again find contentment.

We are indeed proud of the record of B'nai B'rith throughout the war period for giving aid and comfort for so many thousands of service men and women and for its participation in the several major Victory Bond drives. We are even more proud of the gallantry and patriotism of the thousands of Ben B'riths who were in the active service of our country. Our wish to them is that they may re-establish themselves as dignified citizens and display the same courage and contributions to a peaceful way of life as they did during the period of conflict.

HENRY BANE, President
Nathan Rosenstein Lodge No. 1249

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BREMEN, GEORGIA

The Would-Be Pauper

Based on a Story by Abraham Reisen

By HAROLD ROSENBERG

This abbreviation of the radio play presented by the Eternal Light program of the Jewish Theological Seminary, Sunday, August 11, on the occasion of the seventieth birthday of the famous Yiddish poet Abraham Reisen, is presented through the courtesy of the Jewish Theological Seminary.—THE EDITOR.

Narrator: Let me tell you about our town's rich man, Reb Yosse-Baer. Yossee-Baer often has visitors who remind him of his high standing in our town....

Citizen II: Naturally, we, the Committee for Repairing the Bath House, have come to you first with our problem.

Yossee: Of course, of course. But what can I do?

Citizen II: (Prompting) You know, Reb Yosse-Baer, the usual obstacle.

Citizen I: Reb Yosse-Baer understands the problem perfectly!

Citizen II: He's gotten to the very heart of the matter!

Yosse: Here, my friends, take these five roubles.

Citizens I and II: Fine! A very fine contribution.

Citizen I: Till the next time we need your advice, Reb Yosse-Baer... May we all live.

Narrator: That's our Reb Yosse-Baer...a typical pillar of Jewish society. But there's one thing wrong with Yosse-Baer, our town's rich man....

Yosse: Till . . . the . . . next . . . time, he says. No, it can't go on.

Esther: Yosse-Baer, give me some money, please. I've got to go shopping for Sabbath.

Yosse: My dear wife, couldn't you get here a little earlier You might have saved me.

Esther: From what? What's the matter?

Yosse: I'm ruined, that's all. They have utterly ruined me.

Esther: Who?

Yosse: The Committee for Repairing the Bath House. They have taken our last penny and how could I refuse? They depend on me.

Esther: We'll manage somehow. Don't worry, we won't greet the Sabbath with an empty table.

Yosse: One of these days there won't be anything left to pawn. Then they will know that their rich man is a... pauper!

Narrator: That's it! Our Yosse-Baer is a genuine town's rich man, except for one thing...he has no money. And this has been true for years. Yosse-Baer is bound by his past; he hasn't the least idea of how to stop living up to his rich man's status.

(Cemetery wailing.)

Wife: This Reb Shmuel from whose whose funeral we are coming. It's very well for him to be buried, but what right has a man to die without a penny to his name and with a daughter that needs to be married off? But what is going to happen to his orphan, Gittel?

Husband: Reb Yosse-Baer has already agreed to take her in. The representatives of the community said to Reb Yosse: "An orphan girl has been left on our hands. What is the solution? We need your advice."

Wife: It's a good thing Yosse-Baer had plenty of money. A marriageable daughter eats money . . . clothes, dinner, a dowry.

Husband: Leave it to our Reb Yosse. He can afford it.

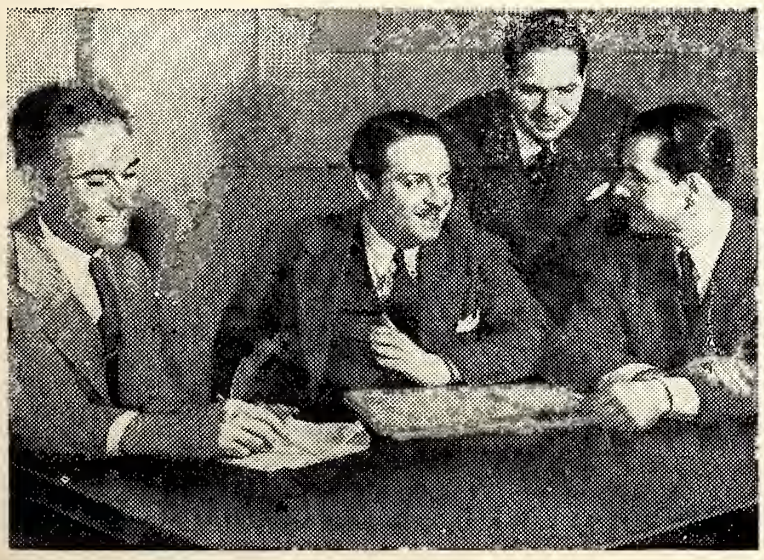
(Door opens, closes.)

Esther: So Yosse-Baer has solved another community problem.

Yosse: How could I help myself. They came to me. Could I let the poor child starve? I do only what is expected of any householder in Israel.

Esther: Well, we have survived so far...Sit down and have a glass of

(Please Turn to Page 60)



Production staff for the radio series, The Eternal Light. The series now is being broadcast as a feature presentation in Hebrew with a Palestinian cast via the Palestine Broadcasting Service. Left to right: Morton Wishengrad, scriptwriter; Rabbi Moshe Davis, program editor; Milton Krents, producer for the Jewish Theological Seminary; and Frank Papp, producer for NBC.

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Rembrandt, the Jews And the Bible

***A Review by Dr. Herman S. Gundersheimer**

The important role which the Jews and the Bible played in the life and the art of Rembrandt has been stressed ever since the artist's personality and works began to be appreciated. Many a story has been told about the friendly relations which the artist enjoyed with his Jewish contemporaries and many different theories have been propounded as to why the Bible figured so much in his creative work—his paintings, drawings and etchings.

Franz Landsberger, noted for his contributions in many fields of the history of art and for his work as Curator of the Jewish Museum in Berlin between 1935 and 1938, could be expected to answer these old though unsolved problems with the scholarship and enthusiasm which characterize all his activities as writer, lecturer and museum director. His present book, *Rembrandt, the Jews and the Bible*, deals with these questions with clarity and warmheartedness.

Landsberger's approach in the first chapter is that of the historian. He tells how Rembrandt, on the one hand, and the Jews, on the other, came to Amsterdam. He outlines the causes which brought the great master of baroque painting to that center of art and recounts the political and sociological conditions that made it at the same time a center of Jewish life in the seventeenth century. Reading Professor Landsberger's analysis, one feels that Rembrandt and the Jews of necessity had to know one another. In the next chapter the author scrutinizes Rembrandt's portraits of Jews. The reader may well trust this thorough and reliable author's identifications of the portraits with various personalities of the Jewish congregations at that time. He outlines with great clarity the differences in appearance between the Shephardi and Ashkenazi Jews on the background of their social, economic and religious traditions. There follows upon this a chapter which discusses Rembrandt's portrayal of scenes from Jewish daily life. The author convincingly explains how the fact that Rembrandt lived among the Jews resulted in his extensive acquaintance with Jewish scenes and Jewish traditions.

The last chapter of the book, "Rembrandt and the Bible," is equally well grounded. Many books have been published and numerous articles written with the aim of emphasizing the importance of the biblical stories in Rembrandt's work. The numerous "Rembrandt Bibles" merely attempt to prove that Rembrandt illustrated almost all the stories of The Holy Scriptures. Dr. Landsberger's outstanding merit lies in the fact that he explains Rembrandt not as an illustrator but rather as an interpreter of the Bible. He makes us realize that the artist's selection of biblical scenes and his interpretations of them are most intimately connected with his own experiences in life.

The book is generously illustrated by almost seventy reproductions of the works which the author discusses. The reader will thus be enabled to follow the text far better. Those who want to follow Dr. Landsberger's stimulating work beyond his excellent book are encouraged to do so by notes and a bibliography at the end of the volume.

The Jewish Publication Society of America is to be congratulated upon presenting to the public a work that deserves to be counted among the best it has yet produced.

***REMBRANDT, THE JEWS AND THE BIBLE. By Franz Landsberger. Translated from the German by Felix N. Gerson. Philadelphia: The Jewish Publication Society of America, 1946. xviii + 189 pages, including 66 illustrations. $3.00.**

U. S. TREASURY PRESENTS SILVER MEDAL AWARD TO JUDGE MORRIS ROTHENBERG

The government of the United States, acting through the Treasury Department, has bestowed upon Judge Morris Rothenberg, President of the Jewish National Fund, the Silver Medal Award in recognition of his patriotic services during the war.

JUDGE MORRIS ROTHENBERG

"The award was given," declared William C. Fitzgibbon, director, National Organizations Division, U. S. Treasury Department, "in recognition of your patriotic support of our Defense and War Financing Programs." In presenting the medal, Vernon L. Clark of the Treasury Department, declared: "I have the pleasure of presenting to you the Treasury Silver Medal Award, an honor justly deserved for your distinguished service to the Treasury."

Judge Rothenberg served as chairman of the War Bond Committee of the Zionist Organization of America in 1943. The committee, under the chairmanship of Judge Rothenberg, was instrumental in selling U. S. War Bonds in the amount of $20,000,000.

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THE RECONVERSION OF G. I. SARAH

(Concluded from Page 15)

attend an out of town college because her family irritated her. It developed that while she was overseas she fell in love with a non-Jewish GI. They decided to postpone their marriage until they returned to the States. She was mustered out while he remained abroad. When she revealed her marital intentions to her family, a storm broke. She agreed finally to end her relationship with the man, but not without a struggle. She needed guidance in both her personal and vocational problems. Doubtless similar problems of intermarriage have confronted other Jewish service women as they have Jewish women who remained civilians. But the difference lies in the fact that such alliances are more apt to develop when the normal restraining influence of the home is absent.

Another common characteristic of our female vets is their disinterest in their former jobs which they regard as routinized and smacking of the drabness which they associate with their former civilian lives. Many complain that their service-acquired experience is ignored or held in little esteem by employers. This is true especially of those who by virtue of military experience seek administrative jobs in personnel and related fields. Considerable disillusion has resulted. It is true also that since the manpower situation has eased those women who during the war managed to secure jobs traditionally held by men find themselves in a precarious position. Traditional prejudices against women are reappearing especially in the hiring of personnel. It is conceivable that the Jewish woman will find hersef discriminated against on two counts, because she is a woman and because she is Jewish. If we can base our supposition on experiences in other areas, we can state safely that it is not likely that major changes have occurred in the hiring policies of corperate organizations in regard to Jewish personnel. In New York and New Jersey anti-discrimination legislation exists. Firms which practiced discrimination now engage in it more cautiously. Because of the favorable market for office workers, the Jewish girl may suffer from discrimination only sightly. But it is likely that if we do not achieve and maintain full employment, the Jewish woman along with her brother will be the victim of discriminatory practices.

If we should add up the advantages of military service, we might say that through their military experience their horizons were broadened. Many have acquired new skills, new experiences, which should lead to greater maturity. Of course, they are eligible for the same benefits as honorably discharged male veterans. If they are unemployed, they may receive readjustment allowance of $20 a week for a period up to fifty-two weeks. They enjoy the right to their former job if they seek it. If they should desire a job in civil service, they are entitled to a ten-point bonus on the examination if they suffered a serious disability and a five point bonus if they did not.

Many Jewish girls, who, for financial reasons were unable to go to college, may now enroll for a four year college course at government expense, if the tuition does not exceed a $500 a year. In addition, they receive a minimum of $65 a month for maintenance if they have no dependents, and a maximum of $90 a month if they have dependents, while they are attending school. Those who sustained disabilities in service receive a monthly maintenance of $105 minimum. A dark, petite young woman of twenty-three, who served in the Wac as a secretary to a high ranking officer in SHAEF, wished to evaluate her possibilities in Home Economics. She had been interested in the field of nutrition for some years but limited family resources prevented her from attending college. Alhough she now could fill a variety of secretarial positions, the thought of working as a secretary was repulsive to her. She was determined to seek a career in Home Economics. Psychological and aptitude tests determined that a college program was feasible. She now is attending a Pennsylvania college. But all are not so fortunate. Although many Jewish ex-service women are eligible for educational privileges, overcrowded colleges and the tendency of many of them to operate under quota systems probably will cause the exclusion of many qualified Jewish girls.

Many ex-service women have discovered to their chagrin that ugly whispers about the morality of service women now are boomeranging. Socially, this may have some vexing implications. Perhaps some families may look askance upon their sons marrying a girl whose morals are suspect. And some service men also share their view about the alleged loose morals of service women. Certainly it would be deplorable if this belief were seriously held against all or most of these women. They deserve far better. But probably the irrestitable power of love plus time will curb and render innocuous such unjust attitudes.

Despite obstacles in the path of securing the position she seeks, the female Jewish veteran would do well to examine her interests, her abilities and her personality before making a definite vocational choice. In the principal cities of the United States, Jewish vocational guidance agencies are prepared to aid her in the selection of a career most suited to her preferences and abilities, and in which she is most likely to find the maximum opportunity and job satisfaction. Many Jewish girls who enter college now may find the opportunity hitherto denied to them to prepare for careers which are interesting and lucrative. The limitation of space prevents a full exposition of those areas which are believed to offer the greatest opportunity to women. Among them are social work, where trained workers are needed desperately, recreational work, teaching, osteopathy, optometry and library service.

It is hoped that the adaptability, intelligence and resourcefulness which Jewish women displayed in the past and the broadening experience which Jewish ex-service women have acquired will stand them in good stead with the many problems which the post war era will present.

Palestine Miniatures

By J. L. TELLER

Vignettes of the Jewish National Home, called an "armed camp" by some, but by others, a peaceful, modern prosperous country.

MODERN sidewalk cafes in Jerusalem, Haifa and Tel Aviv display collections of the day's press and of English, American, German-language, and Swiss magazines for patrons to read when they drop in for coffee and cake and for meals. Office space and living quarters are at a premium, so many conduct their business there. The cafes one frequents are a measure of his prosperity equivalent to a Dun and Bradstreet report; business men choose the best cafes and occupy the same table at regular hours daily. Waiters serve as liasons, and the less scrupulous, who soon are discovered and dismissed, eavesdrop on conversations and for a price pass along the information to competitors.

In Haifa and Jerusalem, on streets of distinctly Oriental character, on low stools in the dim interiors of vaulted Arab cafes and along the walls outside, Arabs sit smoking their nargillas or absorbed in an Arabic game that combines checkers moved along a board with the tossing of dice. Serving on occasion as a springboard for political incitement and rumor-mongering in events which led to international repercussions, these Arab cafes have retained their character through the centuries.

The modern European cafes, frequented by Jews and Britishers, are of recent Jewish vintage and are owned largely by Christian Arabs, former government employees or merchants. The proprietors are rather wary of visting Jewish owners of cafes along the "blue" Danube in Budapest. Christian Arabs, merchants, professional men and government clerks are cautious of visiting modern cafes in Jerusalem or Haifa where they might be spied by fanatic advocates of the Arab boycott on Jews. They sneak into Tel Aviv, the all-Jewish city, where they feel free, for other Arabs they meet there are very likely to be in that city on similar adventures.

LONELY BOYS

The loneliest persons in Palestine's larger cities are British soldiers, especially those of the 6th Airborne Division. They squirm at the sound of Palestine's most popular Hebrew song hummed by children and elders at the sight of the Airborners. It is called "Kolonioth," Hebrew for poppy. Airborners no longer ask the reason for the nickname, for they know the children's standard reply: "You are like poppies for red is the color of the berets you wear and black is the color of your hearts."

Jewish Palestine's youngsters bear a special hostility towards the Airborners who were involved in the shooting of civilians, including children, in a three-day riot in Tel Aviv several months ago, when civilians fired on government buildings. Although the Hebrew press

(Please Turn to Page 32)

Treasury Department Honors Monsky And Bisgyer

Washington, D. C.:—Henry Monsky, president of B'nai B'rith, and Maurice Bisgyer, national secretary of the Order, were presented with silver medals by the U. S. Treasury Department of their "magnificent leadership" in the B'nai B'rith war bond effort which resulted in the sale of $711,456,000 worth of bonds during the war by B'nai B'rith groups throughout the country. In presenting the medals to Mr. Monsky and Mr. Bisgyer (center), William C. Fitzgibbon (right), U. S. Treasury Director of National Organizations Division, said: "In giving you this medal we express through you to each member of B'nai B'rith our highest and deepest appreciation. I wish we could give a medal to every B'nai B'rith member."

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Repatriation Is Not the Answer

(Concluded from Page 11)

of the Jewish situation in Poland, charged (Stockholm, May 9) that the Polish forces under Gen. Wledyslaw Anders (at present with the British Army in Italy) were supplying military equipment to the Fascist and anti-Semitic underground movement in Poland. In a later statement (Paris, May 17), Dr. Tenenbaum charged that the Anders organization had been responsible for the death of 1,000 Jews during the past year, and that the operations of Anders and his group are made possible by the tolerance of the British Government. "Jewish people in the villages of Poland receive cards," he reported, "signed by the NSZ (Fascist army) telling them that they must clear out within a week and if they fail they may be sure they will receive a visit from armed men, who murder them or drive them from their homes."

Recently five Jews were killed by anti-Semitic bands at Nowy Targ, near Cracow; twelve Polish Jews were killed and seven wounded near the town of Szczavnica where they were ambushed by anti-Semitic bands.

In Rumania, although the Government has annulled all racial and discriminatory legislation and is friendly to the Jews, it has been very slow in reinstating Jews to their former jobs and has not yet returned funds to Jews from whom the previous regime extorted millions of dollars. Jewish families, the heads of which were murdered, are not receiving government aid although they are entitled to such assistance under a law which classified them in the same category as families of fallen soldiers. Of the 17,000 Jewish houses confiscated by the previous regime, only 5,000 have been returned to the former owners.

In England, while Jews are not suffering any unusual hardships, the perfidious refusal of the government to implement its many promises with respect to Palestine is generally indicative of the feeling there.

In our own United States, a sharp rise in discrimination against Jews, including Jewish veterans of World War II, was revealed in a report, issued May 7 by the National Community Relations Advisory Council (a body comprising representation from the American Jewish Committee, the American Jewish Congress, B'nai B'rith, the Jewish War Veterans and several other national Jewish organizations). Based on a survey conducted in 15 major cities at the request of the F. E. P. C., the report stated that discrimination is widespread in all the cities surveyed. The lowest incidence of discrimination was found in New York where the existence of an F. E. P. C. statute has served as an effective deterrent to discrimination . . . Another survey, released in Chicago May 22 by the Bureau on Jewish Employment Problems, reported that discrimination against Jews in employment in Chicago has risen sharply since the end of the war.

At a nationalist conference called in St. Louis by Gerald L. K. Smith, head of the America First Party, Smith violently attacked Jews, demanded that immigration into the country be halted until all returning veterans have found jobs, and proposed that refugees now in the United States be sent back to their countries of origin. Another speaker at the conference was Arthur Terminiello, suspended Alabama priest, who attacked the idea of amity between Christians and Jews and charged that the Jews plan to kill all anti-Semites.

And, it is now known that the states of Mississippi and Georgia, in recent primary elections will return to the United States Senate, The House of Representatives and the Governorship, men who are known the world over for their bigotry and intolerance.

Of course it is true that in many countries the anti-Semitic attitude is repudiated by the governments and attributed to uncontrollable rebel groups. Nevertheless the conditions do exist, and would have to be met by Jews who sought to repatriate themselves.

The Jewish homeland in Palestine may not be the solution to the problem of sanctuary for the Jews, but it is quite evident that repatriation is not the answer. It is therefore incumbent upon those who so rabidly oppose the Palestine proposals that they base their arguments on something more practical.

To make cars more completely satisfy women's tastes, a Detroit manufacturer employs a woman sculptor, a former art teacher and an interior decorator for design advice.

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Just Two Nice Jewish Boys

By WILLIAM B. SAPHIRE

Zero Mostel, comedian, and Jerome Robbins, master of modern ballet, co-starring in Billy Rose's Concert Varieties, have been brought up in good Jewish homes, and are proud of it.—THE EDITOR.

TWO talented young men, both sons of orthodox Jewish families, have taken the New York entertainment world by storm. One is Zero (Joel Simcha) Mostel, movie, radio, and night club comedian, known to millions as "the man with the flexible voice." The other is Jerome Robbins, acclaimed by critics as a genius of modern ballet. Both are featured in Billy Rose's original vaudeville spectacle "Concert Varieties." In appearance and personality they are complete opposites.

Zero Mostel, a heavy-featured, hulking man of thirty, is a round-the-clock clown who cuts-up with or without an audience. Mostel won his first applause mimicking Hitler and Mussolini for friends and relatives. He comes from a big family of Sephardic Jews. He was brought up on Henry Street, in the lower East Side, the neighborhood which produced such master showmen as Cantor, Jessel and Jolson.

Jerome Robbins is slightly-built and wirey, with a serious boyish face and springy energy. His father is a well-to-do manufacturer of corsets, who, as a youth, sang in the choir of the Vilna Shul. Mr. and Mrs. Robbins come to New York from Weehaukin, New Jersey, almost nightly, to watch their "Jerry" from the wings. They beam when they hear the applause from "out front." After the act, Mrs. Robbins wipes the perspiration from her son's face and cautions, "cool off five minutes before you take your shower."

Robbins Was on the Yiddish Stage

Nine years ago, when Jerome Robbins was seventeen, he apprenticed himself to the Isadora Duncan dance group, of which his oldest sister, Sonia was a member. He danced as one of the corps de ballet of various companies. He had a dancing part and one line in Maurice Schwartz's "Brothers Ashkenazy." Favoring "modern interpretation" over the classical, he went in for the new style of ballet now featured in almost every Broadway musical hit. A close friend of composer-conductor Leonard Bernstein, he collaborated with him in writing the ballet "Fancy Free." Afterwards he wrote the ballet for the Camden-Green hit "On the Town." He writes and directs the ballet numbers in "Concert Varieties."

WILLIAM B. SAPHIRE

Plans Dybbuk Ballet

Young Robbins, who finds it hard to sit still even when resting after the performance, and says that dancing has always been part of him, prefers modern ballet to the classical, he explains, because in the former he is not bound strictly to traditions, handed down by generations of choreographers, and can create his own style. "Creation in dancing is as important as interpretation," he says. Through his own dance creations he feels better able to convey, to the audience, what he wants to bring out. "Classical ballet is very beautiful, but some of its moods are terribly out-dated," Robbins says. Nevertheless, he insists, "all ballet is

(Please Turn to Page 34)

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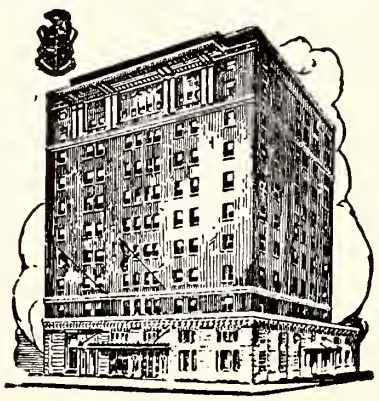

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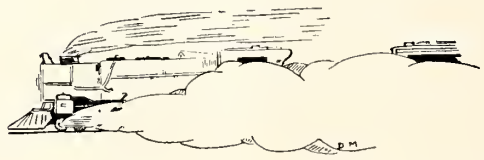

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Sixteen Months Later

By Lt. Col. Judah Nadich

Lt. Col. Judah Nadich established one of the most outstanding records among chaplains in the European Theater of Operations. A veteran of 40 months' overseas service, Chaplain Nadich has seen service in North Ireland, England, France, Germany, the Low Countries, Austria and Czechoslovakia. As a member of Supreme Headquarters of the Allied Expeditionary Forces, Chaplain Nadich served as Special Advisor to General Dwight D. Eisenhower on Jewish Affairs. His visits to, and reports on, Jewish camps in the occupied countries resulted in substantial improvement in the condition of the Jewish DP's. In this article Chaplain Nadich reports on European Jewry's status sixteen months after victory.—THE EDITOR.

On May 8, 1945, freedom-loving peoples all over the world celebrated V-E Day. They celebrated it in America as a well-earned victory for Allied arms.

And they celebrated in Europe—a ravished, aching Europe, but so differently. They celebrated liberation. It was my privilege to be in Europe at this time with the American Army. And I saw Europe's liberation.

Liberation . . . can you in America appreciate the warmth, the fullness of the connotation of that single word?

LT. COL. JUDAH NADICH

It was Prometheus once again stealing fires from the Greek gods to bring light and warmth to stricken humanity. It was Moses speaking in God's voice of deliverance to the Children of Israel. It was a key, a giant key which unlocked the cells of darkness, terror and despair. It was hope—hope that the memories of the past would be obliterated and dreams for the future might be fulfilled.

That was the promise of liberation as I witnessed it on the continent of Europe in May, 1945. Two incidents concerning the liberation in Paris, which are stamped indelibly in my memory, show how this feeling was expressed in terms of individual emotions.

As soon as I reached Paris, some days after the city had been freed, I went to the old Jewish quarter. As I stopped my jeep, people began gathering around. Jewish men and women who had not seen the light of day for two years and more, who had been hiding in cellars and basements, crowded around, their eyes blinking in the sunlight. Then they noticed the insignia on my lapels, the Jewish Decalogue—and they began to weep. They touched my clothes and wept. And I confess I was not far from tears myself.

And I remember meeting the first French children returning from Buchenwald. These children were headed for Palestine. When they arrived in Paris, we arranged a party, and one of the older girls brought over the youngest among them to see me. He was about four years old, blond-haired and blue-eyed. As he caught sight of my uniform, he began to sob bitterly. He pointed his finger at me and said, between gasps, "S.S., S.S." Anybody in uniform to that child was a member of the dreaded German S.S. But the girl brought him closer and said, "Now, look at this, look at this insignia." And the child looked at it through his tears and said, "Moi, a Mogan David."

This was liberation from fear.

But the promise of V-E Day did not square with the fulfillment. Months after V-E Day, for example, over 10,000 Jews were still confined to the notorious death camp of Bergen-Belsen. One Army Jewish chaplain personally has attended, since liberation, at Bergen-Belsen alone, 23,000 burials—of which 90 per cent were Jewish.

In France on V-E Day, 180,000 French Jews came out of hiding or were repatriated, out of a pre-war population of 350,000. The terror was past, but the problem of survival remained. V-E Day found only 25,000 Jews alive out of a pre-war population of 100,000 Belgian Jews. The situation was worse in Holland. Only one in five survived out of a pre-war population of 150,000 Jews. A Dutch Jewish leader told me of the appalling growth of anti-Semitism in that formerly enlightened country, and said that the adult Jews would stay and fight it out. "There are two things we want," he told me. "The first thing we need and want are books for our children so that we can reclaim them for Judaism. We have been hiding them on farms, in cellars, and with Christian neighbors who have been kind. Now we want them back as part of us. Won't you send us some Jewish text books? And secondly, as soon as possible we want you to take our children to Palestine so that at least for the children, if not for us, there will be some future."

Much has been said and written about conditions in German D. P. camps. The plight of 100,000 homeless Jews in the D. P. camps is sad indeed. Their diet is unbelievably low, deficient in essential vitamins and proteins. They are jammed into barracks, intended for one half or one quarter their numbers. Their clothing is in tatters and they are lacking in the most basic comforts of life.

This situation will have to be remedied and remedied fast. Yet it is only the most immediate part of the problem, and critical as it is, it is less crucial to the Jewish inmates than the

(Please Turn to Page 40)

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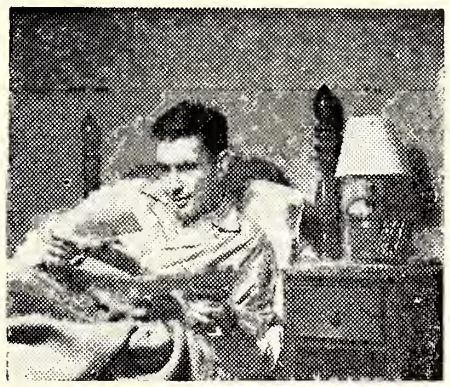

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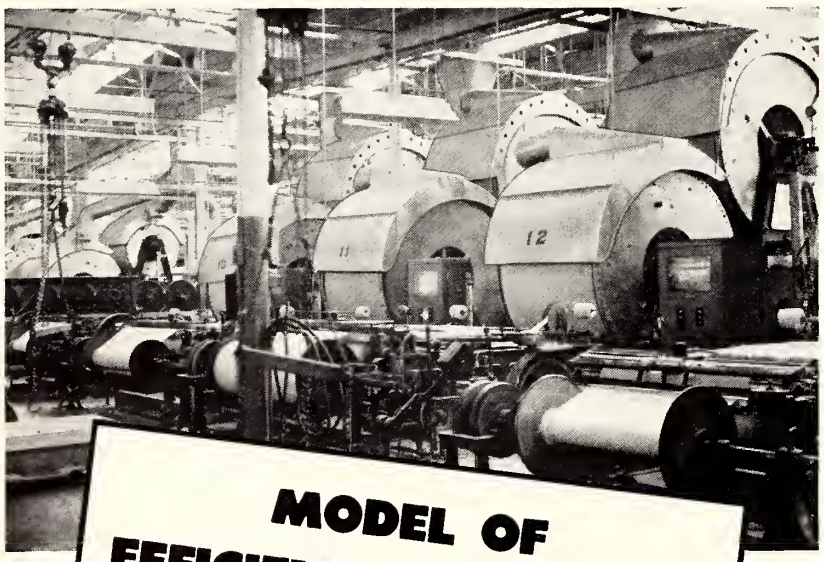

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CITIZEN SINATRA

(Concluded from Page 18)

can explode in his face at any moment. If the kid had even the faintest touch of geezer in him he wouldn't touch the subject with a twenty-foot pole.

He talks *ad lib.* and without a script and can keep going from one to two hours on the subject of tolerance and the simple equality and brotherhood of man, because it comes from his heart and his convictions, backed by the wonderful pride of being born a free American with the right to say his say as long as there is breath left in his body.

Who is for him? First of all, there is the coming generation, some two million kids who belong to Sinatra fan clubs. For them the sun rises and sets in Frankie Boy. Five years from now they will be voting. Another Bilbo or Rankin may arise to mouth "Dago" of "kike," to swap hatred for votes from the bigoted, and it is hoped those voters will snow them under at the polls for talking heresy against a clean heart.

Decent, thinking people who love their country and the principles on which its government is founded are for him. And there are parents who are for him, too, men and women who have been shamed out of the mouths of their own youngsters, and who have begun to write him letters thanking him for the influences he has exerted over their children.

And finally I'm for him, which is why I have written this piece and taken it to be printed by the magazine with the significant name at its masthead. I love a salty, gutty, crazy kid with a fighting heart whether he goes to the wars in a battle tunic or a bow tie. Men who unselfishly fight the good fight warm the ticker.

But I love a man who faces up to his responsibilities, too, especially when he doesn't have to do so: when, should he look the other way in the presence of evil, or just not look at all, no one would even know it or notice it. My boy was doing all right for himself just going along singing his songs and mooing his microphone moos, and nobody had the rap out for him. He went and picked this magnificent fight all by himself because of where he had been born and what he was and what this marvelous nation had let him become, and its gift to him of the good things of life. You may join me, if you like, in a salute to Citizen Sinatra!

It Happened In America

(Concluded from Page 14)

ranged for joint Hanukah-Christmas and Easter-Passover programs.

Adults also contributed to the crop of good will in action incidents. Protestants, Catholics and Jews in San Francisco, Oakland and Sacramento, Calif., joined in a three-week music program which featured the choral and instrumental music of the three faiths and of the Negro people. At New York's Town Hall there were held six weekly lecture-recitals on the masterpieces of the sacred music of the major faiths. Out of this program grew a unique permanent group called the New York Interracial Singers. And in the People's Church at Van Nuys, Calif., a new altar decorated with hand-tooled copper plaques symbolizing six religions was dedicated.

In Greensboro, N. C., the Baptist Adult Union of the First Baptist Church, in the course of its study of the Old Testament, invited Chester A. Brown, vice-president of B'nai B'rith, and Editor of the American Jewish Times, to talk on the subject "David."

Stories and incidents such as these could be multiplied by the hundreds. But these instances of good will in action for the year now ending are among the more dramatic of those that have come to public notice and the countless others that made no headlines but gave proof in a practical way that the American people not only preach brotherhood but continue to practice it through good will in action.

Greetings and Best Wishes for the Holidays

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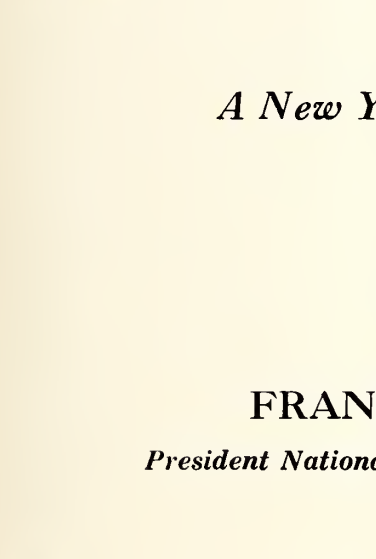
Guiding Principles For American Jewry

A New Year's Message

by

FRANK L. WEIL

President National Jewish Welfare Board



FRANK L. WEIL

ON September 10, 1945 — five weeks after the superfortress Enola Gay had dropped the first atomic bomb, on Hiroshima—the Foreign Ministers of the United States, Great Britain, Russia, France, and China, meeting in London, launched their first effort to carve out an enduring peace for the world.

In the year that has elapsed since that attempt got under way, peace has, if anything, receded, and the war of nerves goes on its postwar form. The stirrings of hope the peoples of the world felt as the weapons of annihilation ceased their shattering roar and the panoply of destruction was withdrawn have in the past twelve months given way to a feeling of doubt. The tenor of the news makes it necessary to remind oneself that the most monstrous assault against mankind has successfully been overcome, and that in itself would have made all the sacrifice and bleeding agony that went into the breaking of the great evil unavoidable and even worthwhile.

The overriding tragedy of the postwar situation as it has unfolded to date is that the conquest of the evil has not automatically brought with it the dawn of the new day world Jewry had prayed for through a decade and a half of misery and ever-deepening oppression. The task which the free Jewish communities were ready enough to shoulder last year—monumental even as it was then visualized has now revealed to be far greater. If it was essential then to plan in terms of united Jewish action in behalf of the stricken remnants of European Jewry, it is infinitely more essential now.

Further, we are at a critical juncture in our community life; we have reached a kind of cumulative crisis brought on by the wreckage of Jewish life in Europe on the one hand and, on the other, by the paradoxical spectacle here in America of a community forcibly made aware of the issue of Jewish survival while at the same time growing increasingly indifferent to Jewish traditional observances. The task ahead, as we see it today on the eve of the Jewish New Year, requires not only a vigorous effort to establish a working rapport with Jewish beliefs as they have evolved from the past but a concerted effort to raise the level and therefore the effectiveness of our community life.

The later desideratum can, I believe, be attained by adherence to a set of guiding principles based to a great extent on the highly intensive experience of the National Jewish Welfare Board in its role of united instrumentality of the American Jewish Community in the field of religious, welfare and morale services to the Jewish men and women of the armed forces. These principles, forming a proposed modus operandi, are designed to help us meet the grave responsibilities which lie directly ahead and are set forth with the earnest plea that they be utilized to motivate constructive Jewish efforts and community self-fulfillment.

I propose that as the first of these guiding principles we keep uppermost in our thinking the credo that Community Good is Paramount to Organization Good. We must bear in mind the simple and obvious truth that no organization has a "vested right" in continuing and that it must at all times be ready to submit itself to a test raison d'etre; organizations have a right to go on only in relation to genuine responsibilities, functions, and their own uniqueness of service. Organizations must test their programs on the basis of general community weal; their objectives, however else they measure up, can be termed valid only if they involve no detriment or hurt to the community. Organizations must be scrupulous, in planning activities, to distinguish between a real necessity and a mere whim.

The second guiding principles concerns itself with competition. Although competition may be the life of trade and the stimulator of production, it is the death of voluntary community endeavor. This is true not only in the duplication and sheer wastefulness which it breeds, but in the depressing spectacle it creates of rivalry and of the assaults it makes on what should be an unassailable dignity of endeavor in sober and soleman causes. Certainly on no grounds can overlapping and duplication in basic community service by voluntary agencies be justified or condoned.

As the third guiding principle, I urge that programs devised by Jewish organizations be created in a positive spirit and atmosphere, and with creative goals; even where the situation being dealt with is a negative one, the treatment must be conceived of in positive approaches. Programs, to be meaningful and to attract the enthusiasm of the community, must stand for something; it is not nearly enough for them to be "anti"—to stand **against** something; programs, cannot merely attack and tear down, for such programs do not have substance. They must be constructive, offer paths of achievement, be forward-looking.

The fourth principle I am suggesting revolves about the matter of Opinions. It is, clearly, the duty of those citizens who desire to carry their share of community responsibility to have opinions, but it is their duty to base those opinions and to form their conclusions on accurate information and reliable knowledge. Otherwise they are not opinions but prejudices, and as such, worthless and even harmful. Corollary to the responsibility of acquiring knowledge and information, and in the setting forth of opinions, is the need to recognize that others are entitled to their opinions and that though they may be divergent opinions, their holders merit respect and consideration.

That the enunciation of these guiding principles is no mere exercise in academics is graphically demonstrated by the accomplishments of the Jewish

(Please Turn to Page 42)

Episcopalian Bishop Gives $5,000 To U. J. A.

To aid in rebuilding the lives of the Jewish survivors of Hitlerism the Right Reverend James P. DeWolfe, left, Bishop of the Episcopal Diocese of Long Island, this week presented a check for $5,000 to Rabbi Jonah B. Wise, National Chairman of the $100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine. Bishop DeWolfe, in making this contribution on behalf of members of the Episcopal Church "who are vitally interested in the United Jewish Appeal," told Rabbi Wise that "this gift expresses the readiness of God-fearing people to cooperate in cementing the bond of brotherhood and understanding among the peoples of the world." Throughout the nation non-Jews are generously supporting the extraordinary campaign of the United Jewish Appeal in behalf of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service to provide new hope and new life for 1,400,000 surviving Jews of Europe.

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STATESVILLE, N. C.

PALESTINE MINIATURES

(Continued from Page 25)

has sought to impress on the public that the Airborners were only obeying orders, youth refuses to bridle its hate.

Groups of Airborners visiting cafes seek in vain to strike up conversations. Some, with a sense of humor, join in the chorus of "Kolonioth," but most escape as soon as a cafe-ful of guest strikes up the song.

LANGUAGES

The Jews of Palestine probably are the most multi-lingual community and have become even more so in later years. I recently spent an evening in a Jerusalem home. It was a get-together for small talk and drinks, and the few persons present were typical for this sort of Palestine gathering: there were Italian Jews, whose family's roots in Italy date back for centuries, with the last five generations having discarded even Passover and Yom Kippur, which are observed by even the most assimilated Jews. "Nazism has taught us our lesson, and now we are here in a Kibbutz," one of them told me.

A Yugoslav hardware manufacturer was present with his wife and two sons-in-law, one of whom was a Yugoslav officer and the other a Hungarian engineer. They too, lived for years in their native countries. The old man still prides himself on his services as a major in Kaiser Franz Joseph's forces. "If only the Austro-Hungarian Empire had remained intact," he sighs.

A Polish Jewish woman, the daughter of a rabbi, who has lived for years among Gentiles disguised as one and has acquired peasant restraint among Jews, still carries in her purse a cross which a Christian family gave her and which she believes saved her from death. She is the only one present who failed to adjust to Palestine life. Her friends taunt her by insisting that she "misses the peals of Warsaw's church bells."

A young man, who as an illiterate left a Romanian village where his family were the only Jews, has acquired in his escapes from concentration camps and death camps and his wanderings over the map of Europe a fair knowledge of Hebrew, Italian, Spanish and English.

The group commands a total of eight langnages. The langnage all understand is English, for they anticipated that their liberation would come through English-speaking troops; the language all try hard to learn is Hebrew.

OLD CITY

A walk through the old city of Jerusalem leaves little doubt that Arab extremist politicians of the Mufti's camp are busy priming the masses. On their exterior doors Arab shops display photographs of Haj Amin el Husseini, the Mufti of Jerusalem, who served the Axis cause during the war. Some are defiant when you inquire about the picture; others turn volubly apologetic and explain; "We would have our wares smashed if we refused to display it." Those apologizing may be Mufti-followers eager to ring up a sale, and those ostentatiously defending their right to post his picture may be opponents seeking to establish themselves, for safety's sake, as Mufti followers.

Arabs and Jews live in the vaulted passages of the Old City. The Jews include mountain people from the hills of Kurdihtan, slender and tight knit, Arabic-fierce in their response to the slightest implications of insult, and carry sheathed daggers in belts under their blouses. The elders, dreaming of the restoration of Zion, refuse to leave Jerusalem, and together with their youths who settle in agricultural communes, these mountain men laugh when asked whether they fear an outbreak of Arab violence.

"We mountain Jews have no fear," they answer.

This writer together with some friends visited them Saturday afternoon, during "Shalosh Seudoth," the festive meal terminating the Sabbath. They sat around a table in the center of a room. In a semi-circle around the edges were their "poor-men's penthouses," little tin-made cabins of one room each, and in each cabin a family of several wives and their many children. The poor Jews, mostly porters, are lavish hosts in true Eastern style. Their wives, shy but participating in conversation with the men, rushed inside, scoured their rooms and reappeared on the doorstep, each carrying a tray laden with fruit, nuts and small bottle of wine. We were obliged to taste of each tray. The men took their guests to the synagogue which bears a pathetic and freakish name: Kehilaah

(Please Turn to Page 38)

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New Year Greetings From the President

To all my fellow citizens of the Jewish faith I extend hearty greetings and good wishes on their New Year's Day.

Its celebration this year comes at a time when the United States and its allies are seeking to lay the foundation of lasting peace in the world. This task cannot be completed unless all persons, without distinction of race, language or religion, are made secure in the enjoyment of their inherent human rights. To this end, the treaties of peace now being discussed bind the nations who warred against human freedom to guarantee to all their peoples freedom of opinion, freedom of expression, freedom of assembly and freedom of worship.

These freedoms are the heritage of centuries of civilization. All of us share the responsibility for seeing that they are extended to all mankind.

(*Signed*) HARRY S. TRUMAN.

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

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JUST TWO NICE JEWISH BOYS

(Concluded from Page 27)

built from the classic forms" and intense training and constant practice in the basic steps are the only way to become a successful dancer. Though an established dance star, with offers from Hollywood and big ballet companies, Robbins still "attends class" where he practices the same pironettes and arabesques he did as a novice.

Robbins feels his Jewishness strongly, as a result, he says, of going to Hebrew schools and Jewish camps when he was a boy. He believes the problem of the Jewish people is the problem of all minorities, and he believes in using his art as a medium of education for tolerance as well as entertainment. He has written and done a ballet on Jim Crowism and is planning one with a Jewish theme, based, possibly on the old Yiddish legend of the Dybbuk.

Mostel, "Painted Murals in Tunnels"

Zero Mostel tells the story of his life with mock tears, grimaces and all the tricks of the comedy trade. His family was as poor as it was large, he says, but after working as a longshoresman for a year, he managed to go to City College where he studied "art and English." He graduated from there into a WPA art project, where, he says, "I was engaged in a project which never came through, painting murals in subway tunnels."

A Night Club Career

In 1941, he decided to try his talent for satire before a night club impressario. He scored in his first audition and appeared in New York's famous Cafe Society, Uptown and Downtown, where he was an immediate hit. A comedy spot followed in 1943, on a radio program called the "Chamber Music Society of Lower Basin Street." He won the vote of critics as the top comedy find of the year. Hollywood and the draft beckoned in quick succession. Mostel played the part of a swami in MGM's "DuBarry was a Lady." Then he became a soldier in the infantry, "all 250 pounds of me," he says.

Comic In His Sleep

Though he likes to talk about the old timers of the stage, Mostel doesn't rely on the "tired, tested and true for a laugh" comedy. His type of satire is new to the theater world, and it comes easy because, he says, "I'm always burlesqueing somebody, even when I sleep." His routine consists of panning "some of the characters people don't like." He takes off on street corner agitator and pool-room dictator types. Once he brought down the house mimicking a well-known Southern isolationist Congressman, supposedly making a speech right after Pearl Harbor.

"What the hell was Hawaii doing in the Pacific anyway?" yelled Mostel. Speaking seriously, he declares "ridicule is one of the most potent weapons against bigotry."

Yiddish-English Bull Sessions

Yiddish, which crops up in all his conversations, is a good language for comedy, Mostel says. "Throw a couple of Yiddish words at any audience, and even if they don't understand it they laugh."

In his dressing room, between acts at the Ziegfeld Theater, Mostel entertains his pals, mostly East Side boys, who come in for boisterous Yiddish-English bull-sessions. Many of them come to beg "Zero" to "just put in an appearance" at a neighborhood benefit dance, or at the opening affair of a Jewish veteran's post. Mostel protests with howls, and grunts, and hurls a few East Side epithets, but in the end he says, "sure, I'll come."

Will Fight Anti-Semitism

Between stage and night-club performances, Mostel visits the old Henry Street neighborhood to "chew the rag" with friends. "I like to stick with my kind," he says. Mostel is ready to fight against anti-Semitism from any sources. "We Jews," he says, in his own inimitable way, "have the right to be as obnoxious as anybody else and we'll fight for it."

NEW YEAR GREETINGS

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

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LENOIR, N. C.

Herbert H. Lehman Rejoins Joint Distribution Committee

Herbert H. Lehman, former Governor of New York and Director General of UNRRA, has rejoined the Joint Distribution Committee, major American agency aiding Jewish survivors overseas, as vice-chairman and member of its executive committee, it has been announced at J.D.C. offices.

Mr. Lehman, who was first associated with the J.D.C. shortly after its founding in 1914, retired from active participation in the Committee's relief, rehabilitation and emigration activities in December, 1942, when he assumed direction of UNRRA's programs. His return to the J.D.C. was greeted by Edward M. M. Warburg, the Committee's Chairman, with the statement that "Herbert H. Lehman saw the necessity for large-scale relief and rehabilitation activities in behalf of distressed Jewish sufferers of the first World War. Today, when Europe's surviving Jews are engaged in a far more desperate struggle for existence, Mr. Lehman's leadership and wise counsel is especially vital. The J.D.C. welcomes him back to its ranks."

As the first treasurer of the Joint Distribution Committee and as Chairman of its Reconstruction Committee after World War I, Mr. Lehman directed the collection and distribution of $75,000,000 for the relief of Jewish war sufferers overseas. The Reconstruction developed or financed more than 400 free loan and credit cooperative societies, serving some 800,000 Jews in Europe.

Mr. Lehman was also active in forming the American Joint Reconstruction Foundation to carry foward the J.D.C.'s reconstruction work.

In 1939, addressing the twenty-fifth anniversary meeting of the Joint Distribution Committee, Mr. Lehman said:

"The J.D.C. today is the symbol of a happy combination — an amalgamation of the democratic ideals of the American constitution and the spiritual ideals embraced by all religions. As Americans who are grateful for the blessings of freedom and the opportunity granted us by the land in which we live and as Jews whose hearts are wrung by compassion for the suffering of people overseas, we find in the J.D.C. the perfect channel for the tangible expression of our will to help. As a free people, it is our inestimable privilege to be able to share some of the blessings of that freedom with those less fortunate."

HON. HERBERT H. LEHMAN

BRAZILIAN GROUP AIDS J. D. C.

Sao Paulo, Brazil — Cooperating in the Joint Distribution Committee's extensive relief program in behalf of Jewish survivors in Poland, the Polish Committee of this city has prepared 500 individual packages of food supplies which it will send to J. D. C. warehouses in Poland for distribution among designated addressees.

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

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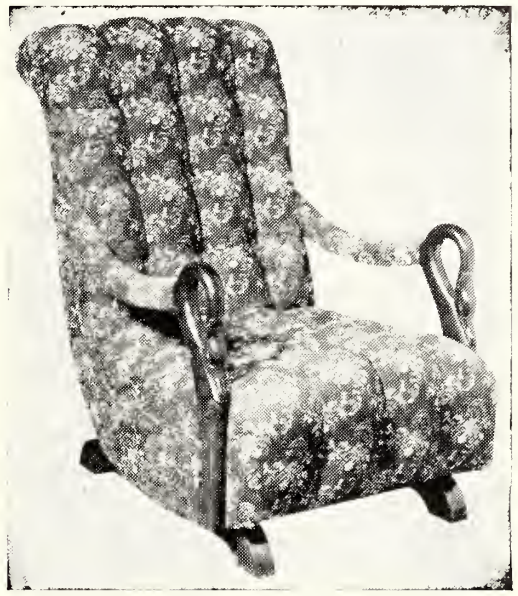

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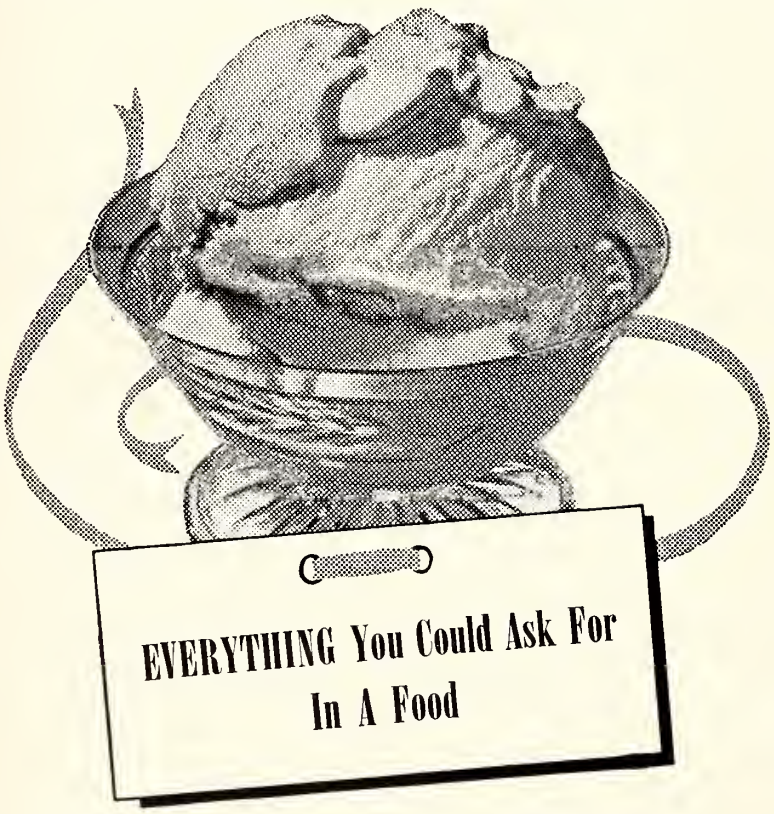

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VISITING AROUND GREENSBORO

IT IS GRATIFYING to have our boys all back from the wars, and a "welcome home" is extended to the George Blankstein's Eddie, who walked in one morning and said "here I am." Just out of the Navy, Eddie will soon be going off to Chapel Hill for schooling . . . AND BACK FROM MANY MONTHS OVERSEAS is young Everett Saslow, pride and joy of Barney and Esther . . . LARRY, SON OF THE NED COHENS is just out of the Navy, too, having been separated at Charleston, S. C. and is home for a few days of vacation, with mother and father just back from a jewelers convention in New York . . . MARTIN BERNSTEIN is back in the jewelry business in Rockingham, after becoming an expert ARMY FLIER and making a wonderful record for himself in about three years of service . . . His sister, NORMA, home from a summer of counseloring at CAMP NAWETA prepares to go back to BRYN MAWR, PA. They are of the Walter and Tibs Bernstein family . . . BELLA BERNSTEIN AND DAUGHTER RITA, who vacationed at Sullivan's Island, S. C., are due back and plan getting ready for Rita's picking up of the college strings again . . . AND SO WITH approach of fall, away go our boys and girls to their various schools, and WOMAN'S COLLEGE again becomes the center of attention as registration begins the middle of September . . . VISITING Elsie Karesh was an old friend and former resident, SUE WOLF, who included a visit to Greensboro in a long itinerary since leaving home, which is Chicago. Son DONNIE visited with cousin SHERRY KLEIN, and a lot of renewing of acquaintances went on in the few days they spent in Greensboro . . . HELEN BERLIN'S wedding was one of the nicest and aunt and uncle Julius Love, who have sort of "sponsored" the entertaining and wedding, together with Pop Phil, did a swell job . . . COUSIN BERNICE LOVE came home from New York just in time to enjoy the festivities . . . AND CHARMING Dotty Stewart, niece of the Rypins, sprang a surprise and gave out news of her coming marriage to Dr. Seymour Rogers of New York City, in a short while . . . BELLE GRABLOW and her MOM took off for various parts of New York to vacation and visit family. Vacation being over, it's back home and to work . . . AND FOR THOSE who miss the good eating spots of New York, have you seen what has been going on at JAY'S, better known as the SANDWICH INN?

—MIN KLEIN

GREETINGS FROM GASTONIA B'NAI B'RITH

On behalf of Gastonia Lodge of B'nai B'rith, we wish to take this opportunity of extending greetings for the High Holy Days to all neighboring communities in the state.

Herbert Girard

SAVANNAH, GA.

Welcome Stranger

Lee and Dennis Reichman announce the arrival of Michael Alan, at Telfair Hospital.

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The Truth Must Be Told

By Chaim Weizmann

THREE generations of Jews have toiled with love and devotion to make fruitful again this land which others have despoiled. This Jewish Palestine is now in a state of siege and our best sons and daughters are imprisoned, while in Europe the remnants of our people for whom Palestine is the last and only hope, languish behind barbed wire, waiting for the slumbering conscience of the world to awake and set them free.

For more than a decade now the Jewish people have been subjected to a continuous and a horrible ordeal: under Nazi Germany, torture and death; and since the Allied victory, hope deferred. Throughout the many storms that passed over us, I have endeavored with all my strength to preserve the purity of our movement and the sanctity of our ideal. The fire burning within us, a fire which might have consumed others to ashes, has transformed our people into a mighty force for creating spiritual and material values in the land of our fathers. This fire will not be extinguished. It cannot be extinguished unless we ourselves are extinguished. Surely this cannot be the purpose of the British Government or the British people.

Let us remind our friends in England: The spirit that guides us, the weakest among nations, is the same that guided Great Britain in the darkest hour of her history. And just as Britain triumphed over all her adversaries, so we, too, shall triumph. For peace, justice, and freedom are indivisible. A world half-free and half-slave cannot endure. And as long as the Jewish people are unredeemed, the world will remain shackled and crushed under the weight of its own injustice.

For many years now it has been my privilege to stand at the head of the Jewish Agency and the World Zionist Organization, bodies representing Jews the world over of widely differing backgrounds and all shades of opinion. It has fallen to me to lead the Executive along the line of policy laid down by the Zionist Congress.

Despite Prime Minister Attlee's assertions to the contrary, I am deeply convinced that had the mandatory Government proceeded with the immediate implementation of the positive recommendation of the Anglo-American Report (despite some of its objectionable features), peace and quiet would have reigned in this country. Even on the day the Report appeared, there was a marked slackening of tension in Jewish Palestine. That lasted until Mr. Attlee made his statement attaching impossible conditions to implementing the Report. Did the Prime Minister ask himself why Hagana, whose services, until after the war he commended, should have changed in his eyes? After his statement, the mood of Jews in Palestine changed to one of bitter disappointment, coupled with humiliation. And all the while there has been no hint of acceptance of the Report, and still less of action on its positive recommendations. With every day that passed, it became more difficult for the Jewish Agency leadership to hold the movement together in strict pursuance of its agreed line of policy.

I came to Palestine last year for the first time after six wartime years of absence. For eight months after that visit, not only did Hagana maintain the strictest discipline but there was cooperation with the Government in controlling sporadic acts of violence committed by extremists. My voice carried weight then, for I had been able to tell the leaders of Jewish Palestine of Mr. Churchill's intention to deal

(Please Turn to Page 105)

GREENSBORO, N. C.

Stewart-Rogers

Mr. Si Stewart of Henderson, announces the engagement of his daughter, Dorothy, to Dr. Seymour Rogers, of New York City. The wedding will take place on September 3rd, at Temple Emanuel in Greensboro. Miss Stewart is a niece of Rabbi and Mrs. F. I. Rypins.

DOROTHY STEWART

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Greetings of the Season

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A HAPPY NEW YEAR

Standing at the threshold of the New Year, we recall the many courtesies that have been extended to us, and we pause in the midst of this Holiday Season to express our appreciation and wish you most heartily a Happy New Year.

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PALESTINE MINIATURES

(Concluded from Page 32)

Kedoshah Zaakath Hadal — Congregation Cry of the Poor.

YEMENITES

The Yemenite Jews escaped a state of near-slavery in Arabic Yemen, where Jim Crow laws dating far back and restituted some twenty years ago provide that the Jew step off the pavement when a Moslem comes toward him. Yet on arriving in Palestine and finding a housing shortage because the Government withheld building materials during the war, these Jews sought lodging quarters near Arab districts or rented rooms from Arabs. They settled on the border of Tel Aviv, spilling over into Jaffa, and thus solved their housing problem sooner than their European brethren, of whom they are still shy, though most proud. But Yemenite youth flocks to extremist groups and displays reckless courage. Many of the terrorists whose unclaimed bodies are lowered into graves without markers and later mysteriously wreathed, are Yemenite Jewish youths; youngsters of eight and nine have tramped across the hills of Lebanon with their elders an entire night, on the last stage of their long illegal trek to Palestine.

ENGLISH

Hebrew books appear in Palestine at the rate of four a day, against a total of some twenty Arabic books a year. Half the Hebrew books are translations. But Hebrew publishers are worried about the increasing popularity of books printed in English. The production of a Hebrew book involves high costs, because its circulation is restricted almost entirely to Palestine.

Most newcomers among the refugees have acquired English, as have the Palestinian Jews who volunteered for service with the armed forces. American books are cheaper than Hebrew books and have a fair sale, but they cannot compete in price with those of the British, who actually dump their books into this market.

A Jerusalem street scene: An Arab Felaheen stands bewildered on Jaffa Road, a piece of creased paper in his dirty hand. Meekly touching the sleeve of a passerby, he pleads with the stranger to explain the note which may be a summons or street directions. The Arab's back faces a bookstore window displaying T. S. Eliot, W. H. Auden and a motley of "little" magazines.

MARTIAL

In the Old City of Jerusalem and in Arab sections of the country, Arab scouts carrying black, white and green flags march in military formation; in streets of large cities and in Jewish settlements, Jewish boy scouts march in similar style; in Jerusalem and Nazareth, where large sections of Polish soldiers who are followers of the London Poles are centered, little Polish boys in scout uniforms follow suit. But these are minor color flashes in a martial landscape ruled by British armored cars carrying broadcasting equipment which move regularly at a slow pace up city streets, or tear wildly down country roads.

Additional drama fitting into the martial scheme: proclamations, announcements and single-page illegal newspapers posted on fences and walls throughout Palestine by the Jewish underground movements, calling on the population for support, or reporting certain "actions."

Boys and girls have been arrested and sentenced for posting these announcements during the night, but the posters reappear regularly and thousands read them, just as they listen daily at 2 p.m. to the clandestine Jewish radio station, Kol Yisroel, broadcasting on wave length 45.8 in Hebrew, Arabic, and English. At times the humming of a motor forms the background for the broadcasts, at times the crowing of fowls, or the neighing of horses, or the roar of the streets, which indicates that secret senders are planted throughout Palestine. And regularly by mail, British officials, Arab politicians and Jews receive the text of the broadcast "in case you missed our transmission yesterday."

JEWISH CALENDAR

1946	5706-07
Rosh Hashonah	**Thurs., Sept. 26**
Yom Kippur	**Sat., Oct. 5**
1st Day of Succos	**Thurs., Oct. 10**
Sh'mini Atzeress	**Thurs., Oct. 17**
Simchas Torah	**Fri., Oct. 18**
1st Day of Chanukah	**Wed., Dec. 18**

Paris, France—Miss Laura Margolis, former J. D. C. director in Belgium and Shanghai, has arrived here to direct the extensive J. D. C. relief and rehabilitation programs in behalf of Jews in France.

Season's Greetings and Best Wishes

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GREENSBORO, N. C.

Organize United Service

THE largest and most comprehensive national welfare program ever provided for the foreign-born in the United States has been established with the formation of United Service for New Americans, Inc.

United Service for New Americans was organized by consolidating the National Refugee Service and the National Service to Foreign Born of the National Council of Jewish Women. It is carrying on all the work and responsibilities of those agencies in aiding the adjustment of survivors of Nazi persecution now reaching the United States under President Truman's directive on immigration.

The consolidated agency, with offices at 105 Nassau Street, New York City, took up its work in unbroken continuation of the programs of NRS and the National Service to Foreign Born of NCJW. USNA assumed their case loads and all their responsibilities toward clients, communities, and the Government, together with their professional organizations and facilities.

A message to cooperating national and local leaders from Mr. Rosenberg, President of USNA, and Mrs. Engel, Chairman of the Board, stated that formation of a unified service for the foreign-born meets an urgent need.

"Unification of national services in this field is particularly important at a time when survivors of Nazi persecution are reaching the United States at a rate of about 2,000 monthly," they said. "A completely-rounded program of welfare services is required for the new arrivals. In his directive on immigration of December 22, 1945, President Truman emphasized that this is the responsibility of privately-supported welfare agencies. United Service for New Americans, Inc., is the one agency with a program and facilities adequate to execute all phases of the task. It is one of the major operations in which USNA is now engaged.

(Please Turn to Page 72)

Heads of United Agency to Aid New Americans

Greatest welfare service ever provided for adjustment of newcomers in U. S. A. went into operation when United Service for New Americans, Inc., was inaugurated. Agency was formed by consolidation of National Refugee Service and National Service to Foreign Born of National Council of Jewish Women, to carry on their united programs. Its work for thousands of survivors of Nazism reaching haven here under Truman directive is supported by $100,000,000 campaign of United Jewish Appeal for 1946. Officers of USNA include (above, l. to r.) Edwin Rosenberg, President, Mrs. Irving M. Engel, Chairman of the Board and Executive Committee, and Joseph E. Beck, Executive Director.

At the first meeting of the Board of Directors of the consolidated agency, the following officers were elected:

Honorary Presidents—William Rosenwald and Mrs. Joseph M. Welt.

Honorary Chairman of the Board—Joseph P. Chamberlain.

President—Edwin Rosenberg.

Chairman of the Board—Mrs. Irving M. Engel.

Vice-Chairman of the Board—Alexander S. Keller.

First Vice-President—Mrs. Norman S. Goetz.

Second Vice-President—I. Edwin Goldwasser.

Third Vice-President—Mrs. Benjamin Spitzer.

Secretary—Mrs. Herman B. Levine.

Associate Secretary — Carlos L. Israels.

Treasurer—Stanley M. Isaacs.

Associate Treasurer—Mrs. Simon E. Sobeloff.

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

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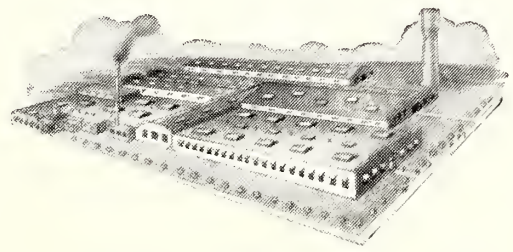

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Holiday Greetings

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EACH GARMENT IDENTIFIED BY THESE LABELS

A Dorothy Love GARMENT

SIXTEEN MONTHS LATER

(Concluded from Page 29)

burning question of their future. The displaced persons themselves have told me of their basic anxiety for tomorrow, their overwhelming yearning to go to Palestine.

Let's remember, these displaced persons are disillusioned. They did not believe they would live to see the day of liberation, but once this great day did arrive they felt certain that they would be received with open arms by the victorious Allies. This has not happened. One year later they are forsaken and neglected, and near despair.

Europe has again become the scene of anti-Semitic demonstrations. Jews have been murdered in D. P. Camps. The hideous cry "To the Gas Chambers" can still be heard in Austria.

I was in the gas chambers of Dachau, and on that steel door which closed on the lives of Jewish men, women and children, I saw deep scratches left by their hands, as cruel death was closing in on them. Today, all of Europe has become a giant charnel house to those unfortunate survivors, and they want to get out. To understand the situation today, and to know the desires of these people for tomorrow is to know why great funds are so urgently needed.

I have seen the crushed remnants of the once flourishing Jewish communities of Europe. From West to East—the length and breadth of Europe—they have become graveyards. These visions are indelibly etched on my mind. I still stand among the mass graves of tens of thousands of unknown Jews. I stand in the shells of burnt out synagogues whose very walls weep. I still stand among the orphan children whose mouths are silent but whose eyes speak. Most of all, I stand among the pitiful remnants left alive, the tens of thousands of Jews of Poland, of Rumania, of Germany, of Hungary, of Greece.

Their voice is a voice not of lamentation but a voice that demands justice. Their voice is not one that bewails the past, but a voice speaking of the future. It is a voice that pays tribute to the six million dead, but it is a voice more concerned with the 1,400,000 living in misery today, a year after liberation.

In their midst are the 150,000 little Jewish children, stunted, sad-eyed, frightened. Nearly ten times their number perished, and those who are among us are the great hope for another Jewish generation. They live with but one prayer that their American fellow-Jews will not forget them.

These voices which I heard are calling out to the American Jewish communities, which hold the verdict of life or death in their hands. Life and a future for our Jewish survivors—or death and utter obliteration. We must set the pace in rallying to this challenge.

And now more than a year after V-E Day, this urgent need has grown ever greater in intensity. If the blood of our brothers is not to be on our heads we must meet the challenge to their existence with whole-hearted devotion and dedication. The Jews of Europe hold first priority for swift restoration to their rightful place as first-class citizens of a free world. But the morality of this justice must be implemented by concrete relief and rehabilitation for these Jews. This humanitarian work can be adequately performed by the Joint Distribution Committee only if the $100,000,000 United Jewish Appeal campaign, which supports the program of the J. D. C., meets and tops its quota.

Belatedly the civilized world is beginning to recognize its responsibilities to the people who have suffered longest and most bitterly under Hitlerism. The reported recommendation of the Anglo-American Commission of Inquiry on Palestine that 100,000 displaced Jews be allowed to enter the Jewish homeland immediately comes as a shining hope to those for whom there is no return to old homes. This great project alone makes the $100,000,000 goal of the United Jewish Appeal inadequate to meet all the needs. Means must be found to provide for these newcomers in Palestine. New land must be developed and new settlements established to receive them. New industries must be created and expanded to utilize their skills and new technical skills must be taught them. The United Palestine Appeal has been performing these activities in the past and is prepared to intensify and expand them in the future—but only if American Jews are prepared to assume the responsibility for full support of the United Jewish Appeal campaign which provides the funds for the U. P. A.

One year after V-E Day, the first shiploads of immigrants to America—arriving under President Truman's liberalization of the quota laws—are being loaded in Europe. These newcomers will build a new life in a new land. Aiding them at every turn of the way—training, educating, adjusting them to the American way of life—will be the National Refugee Service, another constituent agency of the United Jewish Appeal, which has performed such a spectacular job in the past in converting harassed refugees fleeing Europe to respected and self-respecting American citizens.

Even so, one year after V-E Day, the outcome of the battle for the survival and reconstruction of the 1,400,000 Jewish survivors remains in doubt. It resolves itself, in effect, into a race of dollars against time. If sufficient American dollars reach Europe's Jews in time, then the V-E Day promise may be fulfilled. If not—but there dare not be an "if not." The American Jewish community has tasted the fruits of victory without having had to sample the dregs of despair and defeat. To share a tiny portion of this blessing with our brethren overseas is the very least we can do. Specifically, the United Jewish Appeal for Refugees, Overseas Needs and Palestine must surpass its record $100,000,000 goal. The American dollars contributed to the United Jewish Appeal, which supports the life-saving programs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, mean victory in the battle for survival.

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RABBI ROBERT P. JACOBS JOINS HILLEL

Rabbi Robert P. Jacobs, for the past eight years an outstanding figure in Southeastern Jewry assumes the post of Hillel Director at Washington University, St. Louis, Mo., as of September 1.

As spiritual leader of Congregation Beth-Ha-Tephila in Asheville, N. C., Rabbi Jacobs was a leader in the cultural and civic activities of the city. A faithful worker in B'nai B'rith, the Zionist Organization of America, The American Jewish Conference, and other purely Jewish associations, he was equally zealous in interfaith work, and his radio programs, and war-work at Moore General Hospital, brought him much acclaim.

In preparation for his new work Rabbi Jacobs has been attending the Summer Institute for Hillel Directors at Camp High Point, New York.

ASHEVILLE, N. C. UNIVERSITY WOMEN AID $100,000,000 UJA DRIVE

Enlisting in the city-wide non-sectarian campaign on behalf of the $100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine, the American Association of University Women of Asheville, N. C., have contributed $500 to the Asheville Jewish Community in its $55,000 U.J.A. drive for the relief, rehabilitation and resettlement of Europe's 1,400,000 Jewish survivors.

The university womens group conducts a "Refugee Shop" to raise funds for relief activities in Europe countries. Their allocation to the United Jewish Appeal was made as a demonstration of their appreciation "of the fine humanitarian efforts of the United Jewish Appeal agencies," it was announced. Mrs. Loigi Zande is chairman of the American Association of University Women of Asheville.

Their action came on the heels of the organization of Asheville non-sectarian organizations for intensive support of the United Jewish Appeal. The Ministerial Association of Asheville and Buncombe, N. C., pledged "unanimous support" to the $55,000 campaign to assure the survival of the Jewish people in a resolution sponsored by the Rev. Lee F. Tuttle, and the Rev. C. Grier Davis, chairman of the Ministerial Association, announced the appointment of Charles A. Webb, president of the Asheville Citizen-Times, and Clarence Morgan, president of the Morgan Candy Co., as co-chairman of the non-sectarian drive.

Dr. Leon H. Feldman and Leo Finkelstein are co-directors of the United Jewish Appeal in the Asheville area. Funds raised through the $100,000,000 United Jewish Appeal campaign support the relief, rehabilitation and resettlement of Europe's 1,400,000 Jewish survivors through the life-saving operations of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. The Joint Distribution Committee provides relief and rehabilitation assistance in more than fifty countries; the United Palestine Appeal provides for the mass settlement and upbuilding of the Jewish homeland in Palestine, and the National Refugee Service aids newcomers to this country in their social and economic adjustment to their new life.

MISS HADASSAH RIBALOW AND RABBI JUDAH NADICH BETROTHED

Mr. and Mrs. Menachem Ribalow, of New York, are announcing the engagement of their daughter, Hadassah, to Rabbi Judah Nadich, former advisor on Jewish affairs to U. S. General of the Army Dwight D. Eisenhower. Rabbi Nadich will leave shortly for a survey of Jewish war refugee needs in Europe, South Africa, East Africa and Palestine, for the Joint Distribution Committee.

Miss Hadassah Ribalow is the Executive Secretary of the Rabbinical Assembly of the Jewish Theological Seminary of America, 3080 Broadway, New York, N. Y. She holds a B. A. degree from Hunter College and a B. H. L. from the Seminary College of Jewish studies.

Rabbi Nadich was ordained at the Jewish Theological Seminary of America. He holds a B.A. degree from the College of the City of New York and an M. A. from Columbia University. He has done gradnate work in the Social Sciences at Johns Hopkins. He served as Chaplain in the European Theatre during the war with the rank of Lieutenant Colonel.

Mr. Menachem Ribalow, Miss Ribalow's father, is the Editor of Hadoar, the only national Hebrew Weekly in the United States.

Upon Rabbi Nadich's return from his trip on behalf of Jewish war refugees for the Joint Distribution Committee, the couple will be married.

CHARLESTON, S. C.

Silverstein-Widelitz

Announcement has been made by Mr. and Mrs. L. LeRoy Silverstein, of the engagement of their daughter Betty to Haskell Widelitz of St. George.

Miss Silverstein is a graduate of Memminger High School and attended the University of South Carolina where she was pledged to Alpha Epsilon Phi sorority.

Mr. Widelitz is the son of the late Mr. and Mrs. Daniel Widelitz, of St. George. He attended the Citadel until his junior year when he enlisted in the army air corps.

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Guiding Principles for American Jewry

(Concluded from Page 31)

community during the war years. We of the National Jewish Welfare Board had occasion to see the living, everyday results of the application of these principles in the Jewish Centers, showed themselves admirably constructed vehicles for Jewish unity and cooperation, and which proved that in the promotion of Jewish character and dignity, the Jewish Centers are an indispensable factor in a wholesome, ongoing and creative Jewish life.

Rosh Hashanah, with its message of serious meditation and self-searching, is at hand. It is a festival of profound religious meaning, of great significance not only to the Jews but to humanity at large. In any discussion of man's obligations to his fellow-men, it is the theme of Rosh Hashanah, the sound of the Shofar, which calls for remembrance of the laws of humanity and the strengthening of community ties. The great lesson of Rosh Hashanah is faith, a deathless and sublime faith that out of the present man-made chaos will come a better day, a nobler humanity.

In that faith we greet American Jewry and pray that the House of Israel be granted a happy New Year and that mankind the world over be blessed with deep, unassailable and enduring peace.

Appointed by Jewish Agency

Lionel Gelber of Toronto, Canada, writer and authority on international and British Commonwealth affairs, has been appointed Political Adviser to the Jewish Agency for Palestine in the United States, it has been announced today. Mr. Gelber, who retired in 1945 from the Royal Canadian Air Force with the rank of Flight Lieutenant, was formerly on the faculty of the University of Toronto.

Born in Toronto, educated at Upper Canada College and at the University of Toronto, he was a Rhodes Scholar at Balliol College, Oxford. At Oxford he was President of the Raleigh Club and of the Oxford University Imperial Club and lived subsequently for a number of years in England.

He is the author of a standard historical work, "The Rise of Anglo American Friendship" (1938) and of the widely discussed "Peace by Power" (1942), both published by the Oxford University Press. He has contributed to "Foreign Affairs," "The Virginia Quarterly Review" and "Free World" in the United States and in England to "The Fortnightly Review" and "The News Chronicle." He is a member of the Canadian Institute of International Affairs.

A ROSH HASHONA MESSAGE

By Dr. Abba Hillel Silver
President, Zionist Organization Of America

One cannot look back on the year just elapsed without experiencing, to an immeasurable degree, a sense of close spiritual kinship with those of our people who suffer and languish in the hell holes of Europe, as well as with those valiant sons of Israel who do battle in the land of Israel, seeking to provide and assure permanent security for our people.

And yet it is not to the past that we should look on this day. From the Jews of Palestine we must draw strength and confidence in the future. The Yishuv looks to us not only for strength of numbers and strength of financial support, but also for an unwavering moral solidarity with them. They must know that if an all-out struggle is required, the Zionists in America stand with them until our goal has been achieved — firm and final establishment of the national rights of the Jewish people to Palestine.

In this grim and determined mood American Jews enter the year 5707.

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Jewish Education in Palestine

This article is concerned only with the program of primary and secondary education in the Jewish schools of Palestine.—THE EDITOR.

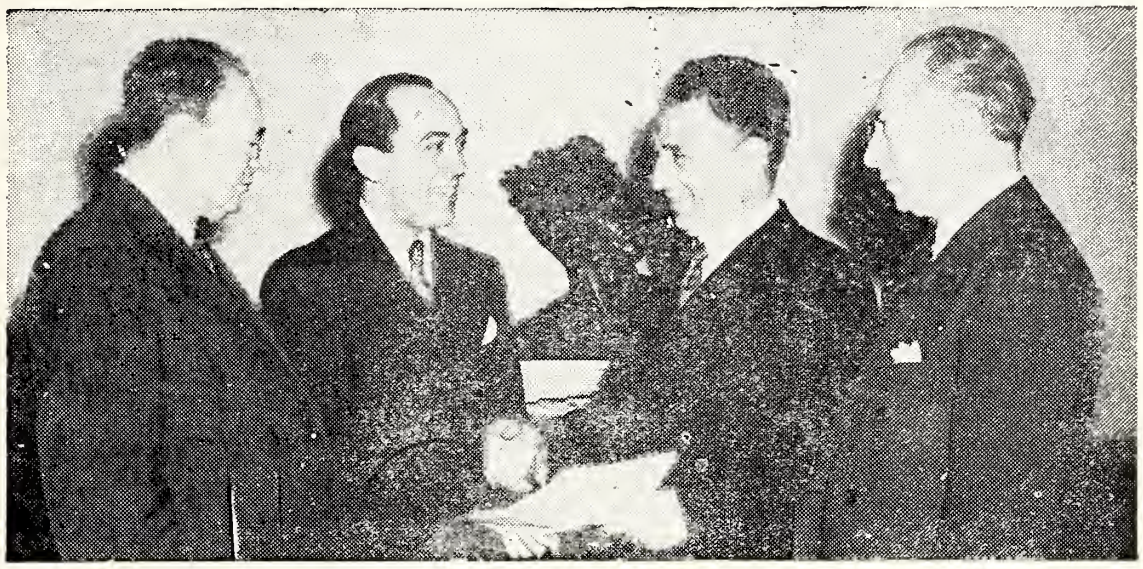
THERE is no compulsory education in Palestine; yet there are no illiterates among Jewish youth. Education is one of the dynamic factors in the revival of the Jewish national homeland and a story of determination and perseverance lies behind the present comprehensive school network.

Sixty years ago there was not a child in Palestine, or outside, whose mother tongue was Hebrew; to converse in Hebrew was considered a stunt. No textbooks, no well-trained teachers, and no terminology existed for the various subjects which modern education embraces. The obstacles seemed insuperable. Yet the difficulties have been overcome by the same pioneering spirit which has transformd Palestine, spiritually as well as physically. Today Palestine possesses not only the necessary tools of education, such as textbooks on subjects of the school curriculum from the kindergarten through university postgraduate courses, trained teachers and well equipped schools, but also experimental schools comparable to those in the West.

The problems which confronted the educators were not only technical but also ideological, traditional, and financial. They had to synthesize the trans-

(Please Turn to Page 54)

Deed to Yeshurun Synagogue-Center in Jerusalem Presented To Jewish National Fund



The $100,000 site and buildings of the Yeshurun Synagogue-Center in Jerusalem, erected in 1935 by the United Synagogue of America, were presented as a gift to the Jewish National Fund at an impressive Deed Transference Ceremony held last week at the Jewish Theological Seminary in New York. Seen above (from left to right) are the leaders of the United Synagogue and the JNF who participated in the ceremony: Judge Morris Rothenberg, President, Jewish National Fund of America; Mr. Samuel Rothstein, President of the United Synagogue of America; Dr. Abraham Granovsky of Jerusalem, head of the World Jewish National Fund, and Dr. Abraham A. Neuman, Chairman of the United Synagogue's Palestine Committee.

NEW YEAR GREETINGS

5707

May we extend our heartiest Season's Greetings and join you in the hope that the coming year will see fulfillment of our hopes for Peace and Security.

May our future relations continue to be as pleasant as in the past.

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Speaking For the Young Jew

By Joseph Hertz

Mr. Gilbert, former Grand Aleph Godol, of AZA, national junior B'nai B'rith fraternity, is guest columnist.—THE EDITOR.

AMERICAN Jewry today is faced with the grave problem of its future. Reports from the entire country demonstrate conclusively that American Jewish youth is woefully ignorant of the significance of its religious and cultural heritage. Our youth does not live a positive Jewish life; religious observance and cultural expression are at a low level. Jewish consciousness is too often the result of negative social factors rather than a positive intelligent pride. The result of such conditions bode evil for our future. Therefore, the B'nai B'rith Youth Organization has set forth as its aim the creation of a positive Jewish life for the youth of America.

The B'nai B'rith Youth Organization consists of the Aleph Zadik Aleph and the B'nai B'rith Girls for boys and girls of high school age. Recently there was created too, the B'nai B'rith Young Men and the B'nai B'rith Young Women for members of a somewhat higher age level. Together these four groups, under the new leadership of Dr. A. L. Sachar, National Director of Hillel, are developing a program whose purposes are the provision of necessary education, the development of an intelligent informed pride and the creation of a genuine social consciousness. But the highest goal of the organization is the encompassing of Jewish life in toto. Unlike other youth groups, the B'nai B'rith Youth Organization is not a splinter group. Its program is designed to capture the interest and imagination of youth from all walks of life. Its program is intended to present a complete picture of positive Jewish living; it does not emphasize any one phase of Jewish life.

While every community is benefited by its religious, cultural and Zionist youth groups, there is great need for an organization which approaches American Jewish life in its entirety, no way duplicates B'nai B'rith Youth Organization program of any similar organization on the American scene. Indeed, it is complementary to agencies already existing, and fills a need in the American Jewish community that has long been felt. It has already established for itself a concrete basis of activity. Within its ranks are more than 1,000 units boasting a total membership of over 25,000 boys and girls. The most recently created, B'nai B'rith Young Men is rapidly expanding with returning servicemen, and will meet in national session shortly to formulate policy. But mere membership alone is

(Please Turn to Page 104)

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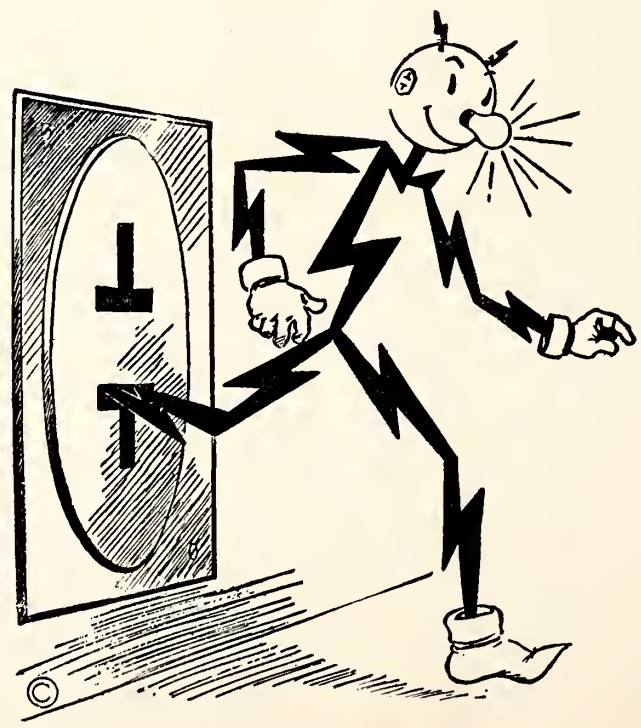

Best Wishes For A Happy New Year

MAKE-DO *becomes* PROGRESS

War's Legacy to Jewish Centers

During the war community agencies found themselves obliged to make-do with skeletonized staffs, make-shift programs. Under the impact of skeletonized staffs and limited resources, they embarked on bold experimentation with new techniques and approaches. Out of this experimentation came a rich experience which is now paying off in postwar progress. This article tells how the wartime gains of the Jewish community centers have been converted into effective peacetime programs for building a better American Jewish community.—THE EDITOR.

Dr. Robert Gordis, retiring President, Rabbinical Assembly, greets the newly elected President, Dr. Israel M. Goldman of Providence, Rhode Island.

To their everlasting credit, the Jewish community centers and YM and YWHAs at the very outset of the war unanimously rejected curtailment of program and activities and wrote a glorious chapter of the fullest participation in and aid to the war effort. Consequently, one year after the end of the war, the centers find themselves at the peak of their influence in American Jewish life as they moved toward maintaining and extending their role in the American Jewish community.

During the war years, USO-JWB clubs, JWB Army and Navy Committees and Jewish centers contributed mightily to unity in Jewish life. Under the leadership of the National Jewish Welfare Board, Jewish groups with diverse ideologies, concepts and interests joined forces to serve in the wartime program and thus infused a new spirit of unity in Jewish community life.

The wartime programs of the Centers, USO-JWB Clubs and JWB Army and Navy Committees did much to bring a sense of belonging to the Jewish community to more than half a million Jewish young people in the armed forces who are now returning to their own communities. Revitalization of Jewish life in communities previously cut off from the main stream of Jewish activities and the provision of cultural educational and religious programs that gave meanings to the new Jewish-mindedness were other wartime achievements of the Jewish centers and the USO-JWB Clubs.

At the same time these war-time activities developed a cadre of hundreds of trained and experienced Jewish communal workers. USO-JWB workers and the more than 300 Jewish chaplains created an important reservoir of sorely needed public servants. Thousands of young adults had their first experience with Jewish groups activity and with programs alert and responsive to servicemen's needs and interests as a result of the wartime enrichment of programs and services for all age groups developed by the Jewish centers and USO-JWB Clubs. The unparalleled participation of thousands of volunteers, many of whom had never before been involved in Jewish communal life, in all aspects of war service under the auspices of Jewish centers, USO-JWB Clubs and JWB Army and Navy Committees was another vital wartime development.

The bringing together of small, widely separated Jewish communities for common service to one camp or other military establishment gave small town and rural Jews their first experience with organized Jewish community service. Similarly, the wartime services of the Centers and JWB committees resulted in the close integration of suburban Jewish residents with the broader avenue of Jewish life in metropolitan centers.

That these war-time experiences and developments have already been adapted successfully for building better postwar Jewish communities is abundantly evidenced by reports received by the National Jewish Welfare Board, the national association of the Jewish centers and YM and YWHAs, from all parts of the country where peace-time utilization of the wartime gains of the Jewish centers are producing positive contributions to American Jewish life.

Foremost among these gains is new leadership. From the ranks of men and women who reached community maturity in wartime activity, the centers have acquired the support of influential and intelligent people never before active in center work. Centers everywhere also found that their old leaders are now better equipped thanks to wartime service.

Particularly significant is the effect of returning veterans on center leadership and prestige. Lacking any other community ties, veterans in Long Branch, N. J., naturally turned to the center for Jewish cultural and religious activities as well as social contacts. To meet their needs the center created a YM & YWHA with a young adult program. Not only has this group developed capacities for leadership in many center activities but it has revitalized the whole center program. Two veterans now serve on the center's board. Fifty veterans serve on standing committees of the center in Elizabeth, N. J. The election of veterans to the center board in Bridgeport, Conn., brought young people into its governing body for the first time. Centers also report that veterans who were board members before donning a uniform have resumed center leadership. From all parts of the country the centers report that the leadership generated in the armed forces is paying dividends to the community.

Remarkable success has also marked the efforts of the centers to re-direct the interests of the thousands of wartime volunteers to peacetime programs. The Baltimore YMHA has converted fifty percent of its junior hostesses into active Y members and is utilizing their talents as club leaders and on Y committees. Volunteers whose skills in arts and crafts, photography and music were so valuable in maintaining wartime morale have been integrated into similar peacetime programs in the Center.

In Elizabeth the center organized a junior women's division from the USO-JWB hostess group. The Home Front cadettes of the Chicago Jewish Community Centers is now a permanent young women's group. Wartime volunteers at the Philadelphia YMHA have become interviewers in the Y's guidance program for veterans. The Schenectady Center recruited leaders and teachers for special interest groups from the ranks of wartime volunteers.

Extension of Jewish center services into suburban areas to meet the needs of war-expanded Jewish communities paved the way for making the centers' facilities and activities available now to broader segments of the Jewish population. The Newark YMHA established a county-wide program through extension projects in surrounding towns. In Boston, New York and Los Angeles, Jewish centers are carrying on group work programs on a community-wide basis with the suburban areas integrally related to the service. The Elizabeth, N. J., Y is negotiating for the opening of suburban branches. The new Charleston, S. C., Center is serving the same adjacent communities that were tied in with the war-time JWB program. Centers in unified geographical areas that worked together for war services are carrying over this cooperation into group and individual vocational guidance programs, youth conferences, and cultural, social and athletic projects.

Joint wartime action has also led to permanent community-wide programs under Jewish center auspices. Among these are educational councils, adult Jewish institutes, Jewish Book and Music Week observances, young adult councils, home-coming receptions for veterans and action on housing. Indianapolis, Trenton, Schenectady, Bridgeport, Akron and New Haven have been particularly successful in such projects.

Increased recognition of the need for and value of group activities for all age groups that grew out of the wartime experience has stimulated many communities to undertake community surveys and studies of needs and facilities for recreation, informal education and

(Please Turn to Page 52)

THE NEW YEAR

Another year goes back into history. It is our sincere wish that the forthcoming year and the years to follow will bring you and yours a full measure of health, happiness and prosperity, with the joy of a useful life well lived.

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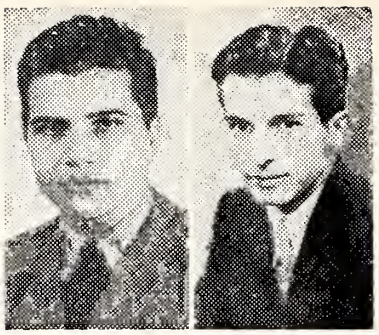

ALBERT S. GLICKMAN (left) of Brooklyn, N. Y., and DAVID A. GRODBERG (right) of Worcester, Mass., who won the 1946 B'nai B'rith fellowships, in the amount of $500 each, for graduate study in vocational guidance.

GREETINGS FROM GREENSBORO B'NAI B'RITH

This New Year finds us again in a world beset by myriad problems containing at the same time dark threats of destruction and brilliant promises of peace and prosperity. One is often tempted, if he is not a blind optimist, to become pessimistic over the outlook for our civilization. There is a strong temptation to accept the false comfort of believing that no single individual can affect the course of events and that things will come out all right in the end. This is not only a thoughtless and lazy attitude to which many of us succumb. It is criminal for a people who call themselves civilized.

The forces at work in this world of ours are too powerful and potentially devastating for any thinking person to be willing to drift and to trust to luck. In a situation such as this it becomes the obligation of each of us to strive for a realization of the problems confronting civilization and to give something of ourselves to a world that must have honesty, courage and understanding. Great movements start with little people. This movement, holding the potentials of real peace and civilization, must be the greatest in the history of mankind and we little people, having most to gain, must be the ones to give it strength.

As Jews, we have an even greater stake, for we should know well the difficulty of achieving tolerance and understanding. We must give our unstinting support to the struggle for peace — and we may well start in our own household. Judaism has always been in the vanguard of civilization. Through our understanding and knowledge of the significance of the Jewish religion and Culture, we must keep it there. In so doing we will raise one defense among the many that are needed against the threat of destruction. In this struggle I give you the watchwords of B'nai B'rith, Benevolence, Brotherly Love and Harmony. May these ideals bring to us Hashonah Tovah Tikoseva.

Cyril Jacobs, President

TO A JEWISH FRIEND WEARING GREEN

The following poem, by Marie McAulif, which first appeared in the Washington Post of April 8, 1946, was incorporated into the Congressional Record by the Hon. Emanuel Celler, Congressman from New York.

For me, and not for Patrick, you have pinned on your lapel
The twisted ribbon shamrock that the five-and-ten stores sell.

I wear one for my mother, for her saints, and for her sires,
Who fled by night to Scottish coasts, and left the Ulster fires

And fields to follow God. And still, because in Palestine
Your mother heard the chronicle of Moses' myraid line,

The burning bush, the brooding in the strange Egyptian lands,
Today there is this clasping of our northern, southern hands.

O, the roads from Boyne and Jordan were bitter roads and long,
But a common gift of sorrow and a common weight of song

Made wonderful their journey, and our souls have learned to fare
From those sure souls who traveled it from Canaan and from Clare.

This day, then, be of Tara, and small matter where you've been,
A hundred thousand welcomes for your wearing of the green.

A hundred thousand welcomes, dark-eyed child of Israel,
In your country's cordial idiom, I bid you—Wear it well!

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

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You Can't Argue With Anti-Semites

By Dr. Trude Weiss-Rosmarin

Can anti-Semitism be fought with reason? No, says Dr. Rosmarin. The only defense is in reforging the armor of Judaism.—THE EDITOR.

IF Jewish history has proved anything surely it is the impossibility to fighting anti-Semitism with reason. The hatred of Jews is primitive antagonism that sprouts from the aboriginal fear of "the different, the nonconforming."

Jew-hatred has never needed logical justification for enlisting followers. The triumphs of anti-Semitic agitators prove that the slogan "kill the Jews" is all that is needed to rally the masses.

Those who woud fight anti-Semitism with reason meet their most formidable obstacle in the nonsensical, illogical and contradictory charges they are expected to disprove. Simultaneously, anti-Semites charge Jews with being Communists and capitalists, internationalists and rabid Jewish nationalists, diabolically imaginative and utterly uncreative. There is no trait and its very opposite which have not been ascribed to the same Jew. Where, then, is refutation to start, and what should be refuted? Is there even a possibility of debating with Jew-haters?

The question arises whether some of the resources expended on fighting anti-Semitism should not be diverted to efforts to compensate for the psychological effects of the hatred, by strengthening the spiritual stamina of our people, so that we may be able better to withstand the corroding impact of anti-Semitism.

This theory does not imply resignation and submission to our enemies. Rather, we must insist on our constitutional rights and fight individuals and movements that would infringe upon them. The resources used to convince our enemies of the absurdity of their anti-Semitism are spent in vain, for as three thousand years of Jewish history has verified, there is no possibility of achieving this goal. Then eradication of anti-Semitism is a dream beyond the realm of possibility, as long as the Jews live as a minority, distinct and different, scattered among nations. In the words of Theodore Herzl, "the nations in whose midst Jews live are all either overtly or secretly anti-Semitic."

The Jews of history took anti-Semitism in their stride. They were sufficiently realistic to recognize the impossibility of ontrooting it with the spades of reason and enlightenment; they investigated what lay beyond anti-Semitism.

The Jew of the past was virtually immune to the psychological ravages of anti-Semitism. Medieval chronicles report of Jewish martyrs who died for

DR. TRUDE WEISS-ROSMARIN

Judaism, but there is no mention of Jews who chose death because they were Jews, as did Stefan Zweig and other Jewish intellectuals of our time. The Jew of the ghetto found Judaism satisfying and a compensation for the sufferings he had to endure for its sake. But the modern Jew no longer fulfills himself in Judaism, nervously concentrates all his efforts on fighting anti-Semitism, or he tries to escape from the Jewish community.

Although it sounds paradoxical, it is true that the survival of Judaism and the Jewish people was never threaten-

(Please Turn to Page 76)

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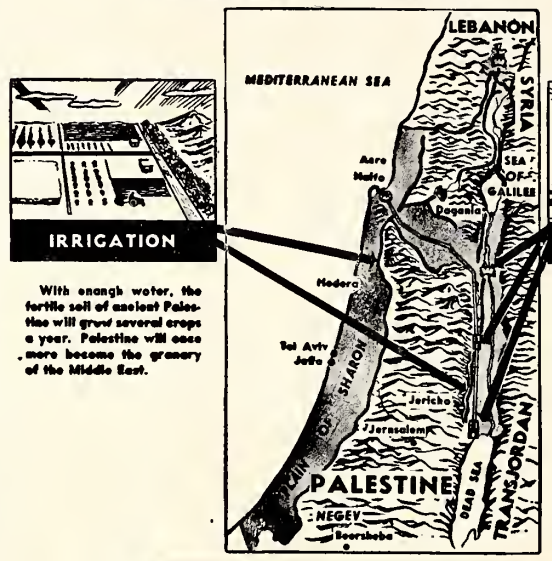
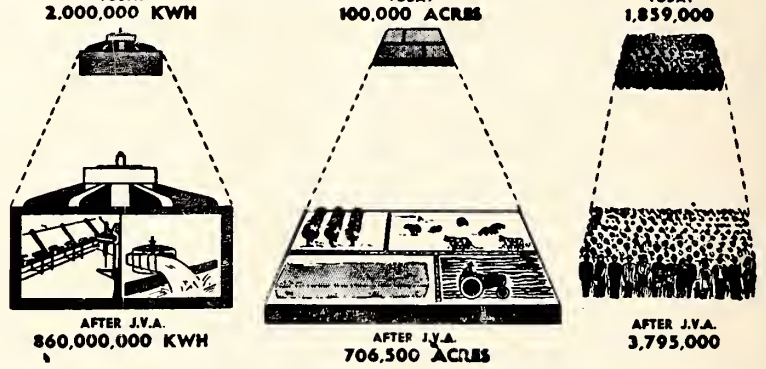


With enough water, the fertile soil of ancient Palestine will grow several crops a year. Palestine will once more become the granary of the Middle East.

Modern industry in Palestine, which made a significant contribution to the Allied war effort in the Middle East, will be able to increase its output tenfold.

WHAT WILL THE J.V.A. DO?



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Od Lo Ovdo Tik-Vo-Seynu

***By* RABBI J. GERSON TOLOCHKO**
Temple Israel, Kinston, N. C.

I have always maintained that if the minutest fraction of one percent of all the preachings and teachings and pleadings that go forth from the pulpits, lecture platforms and air-waves were made part of the daily lives of a portion of the people who hear them and who readily nod assent, we would be much nearer our goal of permanent peace and contentment.

Regrettably, however, our memories are short-lived and our ability to place ourselves in the other man's position, is almost nil; and governments are equally as guilty of this as are individuals.

When the peoples of the world usher in a New Year, it is accomplished through the very simple process of hanging up a new calendar on the wall, attending a hilarious party, and bidding one another a Happy New Year. Not so with Israel. To us, the New Year does not merely spell a year gone by and a New Year ushered in; it means more than that. It means a new lease on life. It spells 354 new opportunities, 354 more days in service to God, to country and to mankind; 354 more days in which we can help to make this world a little bit more beautiful than we found it; 354 more days in which we can prove that we ARE our brothers' keepers. This is what it spells to the Jews.

I am not unmindful of the fact that the Jew is not infallible, but the forgetfulness of governments has became so conspicuous, that it over-rides any fault of any individual Jew. Wrongs on the part of Jews are committed as individuals, wrongs on the part of governments are committed as a people.

Our memories are yet too fresh with the pleadings of Churchill to fight on "the streets and from the housetops" to preserve justice, equality and righteousness. We have not yet forgetten the cries of the Polish people for liberation from the Nazi oppressors, but these memories have become overshadowed with the inhuman treatment of Jews by "Democratic" Britain, and the recent pogroms in liberated Poland.

Our ears are yet attuned to the cries of our brethern still incarcerated in concentration camps under "Democratic" regimes; to the wails of thousands of former concentration camp inmates, as they are prevented by British guns from entering the one haven of refuge promised to them by his majesty's government, and to the dirges of the funeral processions of Jews shot down by British guns in Palestine.

We Jews of America had every reason to believe that the end of the war would bring at least a semblance of peace to the "sh'ey-ris yisroel"—to the pitiful remnant of Israel that remained after the greatest massacre in the world's history, but still we must continue to say "Whither Thou, O Israel?"

But in the traditional manner of the Jews, we reverently say "Od Lo Ovdo Tik-vo-Seynu," our hope is not yet lost.

(Please Turn to Page 98)

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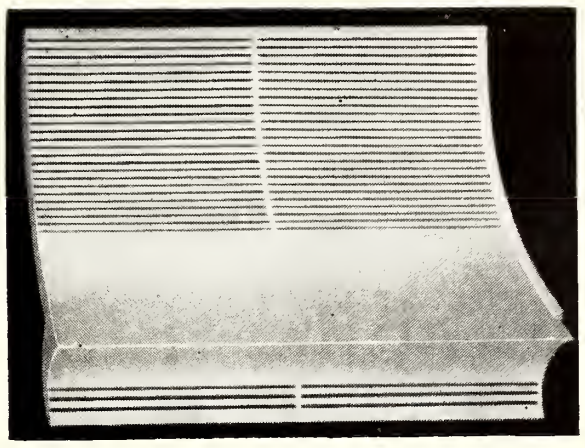

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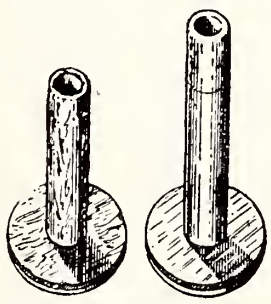

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A 'Part' or 'Apart'?

By RABBI S. R. SHILLMAN
Temple Sinai, Sumter, S. C.

During the solemn hours of prayer on the approaching New Year and the Day of Atonement services each soul will face his Creator. He will reflect seriously upon many problems. He will make decisions, not only for his personal welfare but for the group welfare of all Jews; for this as well as for future generations.

Among the questions will be this one, "Do I regard myself "a part" (two words) of my country in which I live;

RABBI S. R. SHILLMAN

or do I regard myself "apart" (one word) from this blessed land in which I live?" This question should be repeated aloud. The words are simple enough. So many of us love America and are really "a part of" its life and would not depart from these American shores for any consideration. Yet, many of these same persons support the opposite idea that Jews should be "apart from" this nation and should set up a separate nation elsewhere. No Jew can evade this question during these Holy Days. The situation in Palestine is getting worse and worse. At this writing there is some bloodshed. There will be more and more. Great Britain will never, never give up her hold on Palestine. She needs it for military reasons. She needs it for economic reasons. She will give it neither to the Arabs nor to the Jews. At best, she may set up an international ghetto, the very thing no Jew wants. Such a remedy would be worse that the disease. The Jew who believes in and supports the idea that Jews should be "apart from" the land where he now resides is on the side of Great Britain's policy of creating an international ghetto in the Near East—a sort of concentration camp.

If we recognize that the Jew is and is destined to be, now and always, a religious group of people in the world, then everywhere he will be, without any qualifications, "a part of" the country in which he lives. His endeavor to be "apart from" his country is now a failure and will always be a failure. Any realist can see that even if the Jew were given all of Palestine on a silver platter, he would be going from the frying pan of minority status into the fire of power politics.

The task of each Jew is to devote his best efforts to the establishment of justice, the four freedoms, and all that Religion and Democracy stand for in the city and in the country where he lives and labors.

The millennium is far away. Many countries will not establish the ideals of Democracy and of the Judeo-Christian civilization for a long time to come. But, they **never** will establish such conditions if Jews, the very bearers of the teachings of Isaiah and of the Biblical prophets slink away into an artificially, temporarily created international ghetto, hoping thus to escape the challenges of life. Jews must

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be able to live the world over. Every land must be a Palestine. The Jew must continue his historic task of establishing and of preserving such ideals as will enable him as well as others to enjoy peace, fraternity, security and justice. Isolationism and escape into a small area is impossible in the present small atomic world. There is at least a trend, in man's thinking, toward internationalism. Shall we Jews fall back into the pitfalls of nationalism or shall we take place in the vanguard of human progress?

Open the Whole World

But you ask, "What about the tragic plight of the displaced suffering Jews in Europe?" My heart bleeds for them as does yours. I labor shoulder to shoulder with you in sending relief and help of every kind to them. My answer to this question is, "Open the gates of America, of France, of England as well as of Palestine—open the whole world." Freedom includes freedom of locomotion. Another answer is for the United Nations to create a peace based upon humanitarianism so that no human shall be compelled to flee from his country. Then—and that day will surely come—then every Jew will be "a part of" his country.

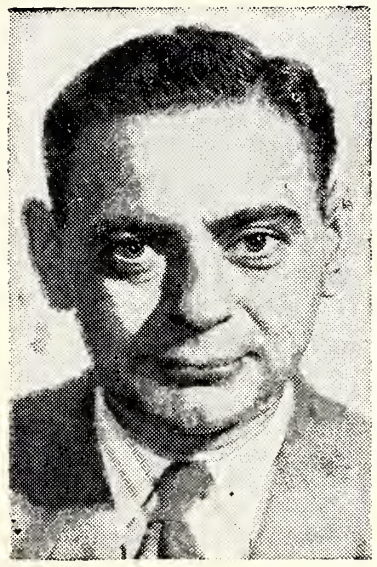
My message, therefore, on this Rosh Hashonah is that each Jew ask himself, over and over again, "Do I regard myself **a part of** or **apart from** my country." If he chooses the latter, that is, to be apart from where he lives, he will be rendering a great disservice to the Jew both of today and of tomorrow. He is paving the way for disaster. If he chooses to be a part of his country, an integral part of it in everything but in his religion, that will be difficult, as we all know. But, since when has the Jew been afraid of the difficult?

Not a Narrow Nationality

I think it is the Air Forces of America that has a motto that runs something like this, "The difficult we do today. The impossible takes a little longer." We Jews have served humanity for twenty-five centuries according to this philosophy. It will be a sad day indeed if the Jews, the Arabs and Great Britain combined succeed in creating out of an historic religious people, who should be free all over the world, a narrow nationality—a nationality that will be just another political football for the aggressor nations. In a day when the whole world is moving away from narrow nationalism, should the Jew revert to it?

We must strive to be not "APART FROM" but "A PART OF" every country where we happen to live.

Reuter's Editor Heads Jewish Congress News Section



Moses A. Appel, former war correspondent and city editor of the Ottawa (Canada) Citizen, has joined the Office of Jewish Information of the American Jewish Congress as Director of its news section. Announcement of Mr. Appel's appointment was made yesterday by Dr. David Petegorsky, executive director of the A. J. C.

A native of Ottawa, Mr. Appel was for several years a reporter on the Citizen staff, and while at MacMaster University, was with the Hamilton Spectator. On his return to Ottawa, he was named telegraph editor and later city editor of the Citizen, a post he held until 1943 when he went overseas as a Reuter's war correspondent and editor of the Agency's North American news service in London. At the time of his resignation to join the staff of OJI, Appel was with Reuter's New York office.

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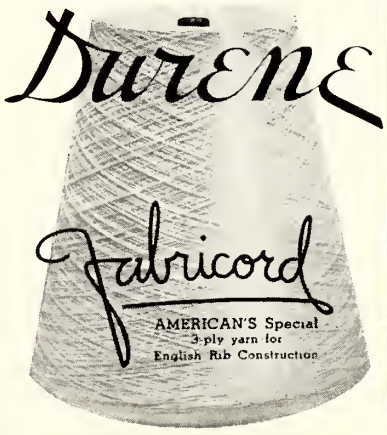

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MAKE-DO BECOMES PROGRESS

(Continued from Page 45)

leisure time activities. Such surveys were made during the past year under center auspices in Albany, Wilmington, Washington, D. C., Atlanta, St. Louis, Baltimore, Minneapolis, Cleveland, Milwaukee, Columbus, Kansas City and Detroit.

Increased financial support which communities are giving the Jewish centers is further evidence of the understanding of the value of Jewish center programs arising from the war. In many communities centers have made striking gains in membership income as well as in raising funds for new or improved facilities. The Center Building Bureau of the National Jewish Welfare Board reports that $17,000,000 has been raised by centers for 93 new or improved buildings throughout the country. The excellent relationships developed with non-Jewish agencies through wartime cooperation are also being maintained by the centers in the postwar era. The Philadelphia Y worked out a joint policy with the YMCA and YWCA on providing free membership to veterans. The Baltimore Y is collaborating with all social agencies in developing means of continuing the participation of wartime volunteers in peacetime programs. Centers in Springfield, Mass., Manchester, N. H., and New Haven report continued cooperation with non-Jewish USO agencies for civilian needs.

Equally impressive gains have been scored by the Jewish centers in converting wartime programming techniques and advances to peacetime use. Perhaps the most significant of these is the utilization by centers of professional personnel who acquired invaluable experience and skills in USO-JWB activities. Already more than 60 USO-JWB workers have been taken on as executive directors and program personnel by Jewish centers. Jewish centers are also making excellent use of new skills in programming developed by veterans formerly employed in the centers. Some 50 such ex-GIs have returned to Jewish center work. Some centers have also engaged former chaplains as executives and program directors. Increased availability of trained personnel has made it possible for the centers to expand their undermanned professional staffs with guidance, young adult and activity directors.

The tremendous influx of veterans and wartime volunteers into Jewish centers has created scores of new clubs, groups and councils of young men and women. These new young adult councils, which represent the most striking new development in postwar Jewish center programming, are of two kinds: one open to center members only and the other embracing all young adults in the community.

In almost all cases these young adults groups were a direct outgrowth of the return of veterans and the need for retaining the interest and participation in center activities of the young women's war service units organized in the centers. As fast as the young adult groups were organized, the various war service councils disbanded and their members joined the new groups. In Bridgeport, Conn., the young adult council of the Center has 1,500 members and representation on the center's board. Returning veterans want to affiliate with a young adult group whose membership is co-ed and whose objectives are largely social and cultural: the Cincinnati center found on the basis of its experience with a young adult group.

Perth Amboy's center sponsors a co-ed senior activities group which has stimulated the growth of social, educational and athletic activities for young adults. In Bethlehem a center's men's club yielded similar results. Passaic reorganized its Y men's booster club to attract younger members. Elizabeth retained its junior USO hostess group by establishing a junior women's division. Akron reports the expansion of its war-time Sunday nite club to serve all young adult center members.

Centers have also contributed substantially to the organization and sponsorship of community-wide young adult councils. One of the most successful of these is in Indianapolis where veterans, junior USO hostesses, and young people who had not been in service are working together to develop Jewish community spirit and leadership and for their mutual social and cultural interests. In New York the 65th Street Alumni Club of the National Jewish Welfare Board during the war, has been converted into a permanent group under the leadership of the Metropolitan Section of the JWB, with the aid of the 92nd street YMHA. In Miami, Houston and Atlanta the Jewish centers have taken over junior hostess groups from USO-JWB Clubs and provided them with facilities for meetings and with staff assistance. New Haven and Akron have developed promising community-wide young adult councils under center sponsorship.

Greater adult participation in center programs is another by-product of the war. The lounge program developed by USO-JWB Clubs as a device for making large numbers of servicemen feel at home quickly in new surroundings and for exposing them to a variety of activities has been successfully adapted to adult civilians. In Bridgeport and Long Branch the centers have set aside lounges for adult members. More adults are taking an active part in center athletic programs as a result of the wartime emphasis on physical fitness.

But the most striking programatic wartime gain carried over to peacetime is the resurgence of adult interest and participation in Jewish cultural and educational activities. In response to the Jewish tragedy in Europe and the situation in Palestine and as a result of the impact of Jewish programming in USO-JWB Clubs and in the armed forces on thousands of Jewish GIs as well as the influence of Jewish chaplains, there has been a widespread reawakening of interest among Jews in their cultural heritage and a greater desire to share in programs designed to broaden knowledge of this rich background.

During the war years the centers

(Please Turn to Page 74)

Back To Family Life

By C. Z. KLOETZEL

Up to now a collective settlement (Kibbutz) would have seemed unthinkable without three buildings indicative of the basic principles of collective life: the communal cowshed symbolizing collective economics; the communal dining hall, as the centre of collective mental and physical life; and the Children's House, where future generations are educated by the collective for the collective.

The recent development of one or two settlements which while they keep the communal cowshed have dispensed with dining halls and children's houses, is therefore a pointer to a new, incisive trend in collectivism.

As a matter of fact, the "Meshek Shitufi" as the new type of settlement in called, is an interesting experiment whose development will be observed with the greatest interest by both the collective movement and the cooperative villages. Its essence is a combination of a strictly collective economy—as in the kibbutzim—with similar degree of family life, as in the cooperative villages. Its basic idea is far from being new; it goes back to the earliest times of Zionist settlement, when Franz Oppenheimer founded Merhavia on almost the identical principles that these settlements are trying to realize in the Meshek Shitufi. That at so advanced a stage of collectivist development another attempt should be made to reconcile collective economics with a degree of individualism in private life is in itself proof of a need widely felt, and might in the end bring about a synthesis between the two main types of agricultural settlement in the country.

Started as Kibbutzim

There are so far three agricultural settlements which have adopted the principles of Meshek Shitufi:

Shavei Zion, near Naharia, a village founded by the former Jewish community of the German village of Rexingen;

Moledeth, a settlement near Aim Harod, established by young people from Germany; and

Hittin, near Tiberias, a settlement of Sephardic Jews from Bulgaria.

(Please Turn to Page 66)

"The Bravest Man"—Refugee Gets D. S. C.

"The bravest man I ever met," is the way his commanding officer described T/5 Leo Rosskamm, refugee from Germany who served as U. S. Army medic on Okinawa. Rosskamm repeatedly dashed into direct Jap fire to care for wounded buddies and carry them to safety, protected them with his own body, refused to quit even when seriously wounded himself. A tortured prisoner in Nazi concentration camp a few years ago, Rosskamm is one of thousands aided by National Refugee Service, with funds from United Jewish Appeal, who repaid America's hospitality with valorous war service. Distinguished Service Cross was conferred on Rosskamm April 28 in ceremony in Prospect Park, Brooklyn, for "gallantry and intrepidity above and beyond the call of duty."

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JEWISH EDUCATION IN PALESTINE

(Continued from Page 43)

mission of the Jewish cultural heritage, which was traditionally the only educational program, with modern Western culture and experience. While the primary purpose of the school is to prepare the child to become a useful member of society, the Palestine system faced the additional fact that the Jews went there to rebuild the land and to prepare the country for further settlement. The children had to be inbued with a sense of responsibility not only for the country and its peoples, but also for those Jews still to come The constant stream of Jewish immigrants, from different cultures and speaking different languages, far outweighed the native Jewish population. It was through the schools, therefore, that the revived language and the new culture in Palestine had to emerge.

There was also the problem of financing. The Jewish population of Palestine was not capable of supporting its own schools. The system of taxation, particularly municipal taxation, was not adjusted to finance Jewish schools, and the central government would not grant sufficient funds for their development. The Jewish community had to seek outside support, increase the already heavy tuition fees, and impose on itself additional obligations for local education.

It is only when we realize the difficulties that we can fully appreciate the accomplishments of the Jewish educational system in Palestine in the last half a century.

Beginnings

The first modern Jewish school in Palestine, a school for boys, was founded by Baron von Laemel in Jerusalem in 1867. This was followed by an agricutural school, Mikveh Israel, established in 1870 by the Alliance Universelle Israelite. With the first wave of Jewish immigration in the 1880s, a new impulse was given to Jewish education, particularly in the villages and settlements, and Hebrew was introduced as the language of instruction.

In 1901 the Ezra Relief Association (a German-Jewish organization) started a number of schools in Palestine—kindergartens, elementary schools for both boys and girls in Jerusalem and Jaffa, a teachers' college, and a training school for kindergartners. In 1906, the first secondary school, Herzliah (named after Dr. Herzl) was opened in Tel Aviv; a similar school was opened in Jerusalem in 1909.

The Ezra schools taught Jewish subjects in Hebrew; secular subjects continued to be taught in German. The village and settlement schools, on the other hand, conducted their entire curriculum in Hebrew. Protests against the use of foreign languages as media of instruction mounted, and in 1914 a number of teachers and students left the Ezra schools and opened new schools, with Hebrew as the sole medium of instruction. These schools had the full support of the Zionist Organization and the Jewish community at large.

Since virtually all the schools depended on a large measure of financial support from abroad, the school system broke down almost completely during the First World War when Palestine was isolated from the rest of the world. With the British conquest of Palestine a new chapter in the development of Jewish education in Palestine began.

As early as 1915, when a group of Zionists in England began to agitate for international recognition of Palestine as the Jewish homeland, provisions to guarantee the Jews autonomy in the conduct of their educational system were inserted in all proposals. These were later incorporated in Article 15 of the Mandate, which provides: "The right of each community to maintain its own schools for the education of its own members, in its own language, while conforming to such educational requirements of a general nature as the administration may impose, shall not be denied or impaired." This provision gave legal status to the Jewish educational system which still holds today.

Organization

After Palestine was liberated from the Turks, the Zionist Commission, which came to Palestine as the representative of the World Zionist Organization, established an Education Department. It organized and consolidated the existing educational institutions, set up educational standards, and assumed financial responsibility. At first, the Zionist Organization carried the administrative responsibility as well as the full financial burden of the system, but as the years passed both these responsibilities were gradually taken over by the Jewish town and village councils and by the community at large. In 1932, the Vaad Leumi (National Council of Palestinian Jewry) set up a Department of Education which still operates the school system.

When the Education Department of the Zionist Organization was set up, the school population was 10,000; in 1932 the school system was transferred to the Jewish community, it had grown to almost 24,000; by the end of World War II it had increased about three and a half times. This growth roughly paralleled the growth of the Jewish population, which rose from 55,000 in 1918, to 175,000 in 1931, and to about 600,000 in 1945.

The organizational pattern of the Jewish educational system has been affected by two internal factors, as

(Please Turn to Page 58)

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Keeping Business As Usual

(Concluded from Page 17)

it must have the feeling that of all world Jewry stands united behind it. The most effective way, although not the only one, of expressing this readiness to support the Yishuv in its struggle is by supplying the means for the work of reconstruction through the National Funds. There is no need of dwelling here on the role of the Keren Hayesod. The members of the Keren Hayesod committees are fully aware of its tasks and are conscious of the responsibility which rests upon them.

Jewish History on the Advertising Limited

By BERNARD LERNER

THE future historian will not have to burrow, as his predecessors had done, into moth-eaten archives and "pinkasem" yellowed with age, to reconstruct the Jewish events of our day. Jewish history travels by the streamlined Advertising Limited, and all the historian will have to do is to peruse some of the advertisements in the American press by Jewish and anti-Jewish groups to obtain a bird's eye view of what happened to the Jews, and how and why it happened, and how the Jews reacted. He will have to be weary, of course, not to measure the importance of organizations by the lineage they bought.

The first to buy space on the Advertising Limited were the Peter H. Bergson committees, whose dramatic ads demanding the setting up of a Jewish army, the rescue of the Jews of Europe, a Free Palestine etcetera, dazzled and shocked people and cause them to hold their breath. Thus launched a new style in Jewish pleading. Although very few realized at first that the heart of the ads was situated in that corner box at the bottom of the page inviting people to send their contributions to the various Bergson committees, many responded most generously.

Some very respectable Zionist organizations — such as the American Zionist Emergency Council — followed suit, using advertising space to advocate their case, but omitting the Bergsonite "thank you for your donation, please pass the hat around"—little corner box.

The Arabs learned quickly, and soon ads sponsored by the Institute for Arab Affairs joined Jewish ads on a rotation basis. Monday—the Jews, Tuesday—the Arabs, etc. Then came Mr. Lessing Rosenwald, to submit the case of his phobias and complexes, and representing himself (poor, poor man, seeking compensation for a nobody-ever-paid-attention-to-me childhood) as a spokesman for American Jews and advocate of a notoriously unpopular viewpoint. Then came Friedman, a Connecticutt Yankee and author and signatory (with his Christian, Germanic-named mother-in-law) of pro-Arab ads aimed against Jewish immigration into Palestine. Rosenwald had better watch out — Der Kleiner Herr Friedman (copyright by Thomas Mann) may beat him to Haj Amini and Mecca!

And now, finally, comes the Polish American Congress, which to the best of our knowledge has not been known to raise its voice against ghetto-benches in pre-war Poland's universities and against the programs under Polish Governments ever since 1918. The Congress published large advertisements in the New York press blaming the Soviets for the pogroms in Poland. The Congress, needless to say, opposes the present Polish Government. So do the pogromists in Poland. Which doesn't mean, of course, that we ascribe to the Congress and relationship with the present day Polish pogromists. But if we recall correctly, General Haller,

(Please Turn to Page 88)

Interior of the attractive Field's Store in Greenville, S. C., where Kirby Hammond, Inc., of that city, recently installed a 5-Horsepower Airtemp Unit Model. The success of the installation is indicated in the following letter which Miss Eleen Leacoy, manager of the store, sent to the Chrysler Airtemp Corporation:

"The 5 Horse Power Airtemp Unit Model 5 SCA-Serial No. 5965 together with Steam Coil and Water Cooling Tower, sold and installed by your dealer, Kirby Hammond, Inc., Greenville, S. C. has proved to be entirely satisfactory and we are pleased to offer this in testimony of pleasing results of both the cooling and heating cycle of your units.

"We will be glad to recommend it to anyone desiring to install a year-round air-conditioning and heating system."

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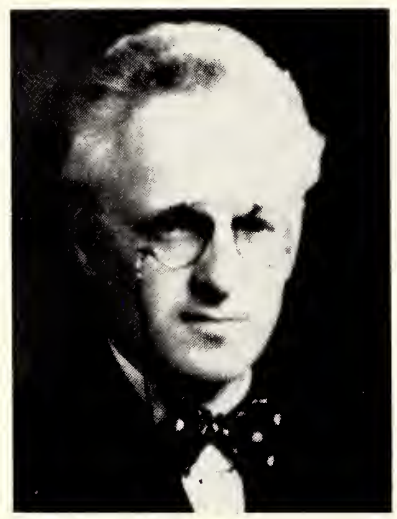
GREENVILLE SOUTH CAROLINA

This Is Not the Way

By DR. KARL CHWOROWSKY

Minister, Fourth (Flatbush) Unitarian Church of Brooklyn, a Christian Zionist, warns against the tactics of Irgun Zvai Leumi and the Stern Group, which to this day have not submitted to discipline and orders of Haganah, Jewish Resistance Movement.—THE EDITOR.

ANY fair and adequate judgment upon the recent outbreaks of violence and terror in Palestine culminating in the bombing of the King David Hotel in Jerusalem, must take into consideration two truisms. The first one is well expressed in these words of Dean Alfange, Chairman of the American Christian Palestine Committee of Greater New York:



DR. KARL CHWOROWSKY

"It is British policy which has produced the acts of desperation in Palestine, Britain's ruthless oppression of Jewish patriots who had been her only true allies in the Middle East throughout the war, Britain's suppression of the internationally recognized Jewish Agency, her treacherous attempts to evade her solemn obligations under the Balfour Declaration and the Palestine Mandate, and her wanton disregard of the elemental right of the Jewish people to survive — these are the causes for violence."

And the second truism is well put in these words of an editorial in the New York Times: "Violence of the kind that took nearly fifty lives in a single act of terrorism in Jerusalem is self-defeating . . . Whoever commits such acts, or for whatever purpose, the acts are indefensible." And I add these words from the Hebrew newspaper Davar, in Jerusalem: "The terrorists not only endanger themselves but also imperil the existence of Yishuv and the Jewish people as a whole."

It is one thing to condemn Great Britain's crime against the Yishuv and the Jewish people, a crime in which America and all other Christian nations that endorsed the British mandate over Palestine, are deeply involved; it is quite another thing to excuse and condone a strategy of violence and terror which neither serves the purposes of practical and effective self-defense nor lends itself to any long-range constructive program of peace and rehabilitation.

These acts of Jewish extremists in Palestine can by no stretch of the imagination be said to constitute practical and effective self-defense. Defense is strategy that envisions a maximum of injury to the enemy with a maximum of positive result for the defenders. What has happened recently in Palestine has caused a minimum of injury to the enemies of Palestine while inflicting a maximum of injury on the Yishuv. Nor can it be maintained that any positive long-range program for either the Yishuv or world Jewry has been furthered by these wanton acts of destruction and murder. Neither the bombing of the King David Hotel nor similar acts of sabotage and terror will save the Yishuv; they are helping destroy it. They are not building the walls of Zion; they are pulling them down; they are not discouraging either Great Britain or the Arab League in their opposition to Zionism; they are encouraging them; they are not creating favorable world opinion in support of Jewish rights; they are undoing whatever of such favorable opinion now exsists; they are not decreasing and weakening the forces of anti-Semitism; they are increasing and strengthening them.

(Please Turn to Page 93)

To All Our Jewish Patrons and Friends We Extend Our Sincere Good Wishes For a Happy New Year

IVEY WEAVERS Inc.

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Review of the Year

WHEN, early in September, 1945, the Ram's Horn was sounded in Europe's synagogues to usher in the Jewish New Year, 5706, the crowds reverbating emotionally its call differed considerably in their appearance from the worshippers that could be seen there before the war. In Warsaw and Budapest, in Sofia and Amsterdam, in Paris and Vienna most worshippers looked pitifully shabby and underfed, and some were still wearing the striped prison garb issued to them by their guards in the Nazi Concentration Camps. Few youths and children were in sight, and those whose birth certificates testified that they were just rounding twenty, early adulthood, looked much older, having matured prodigiously in the struggle for survival.

Just a few days before the start of the New Year 5706—the first year of peace—a Jewish research institute released a grim report disclosing that 60 percent of the total Jewish population in Europe had been murdered by the Axis, not including the military casualties among the Jews. There was morbid irony in the coincidence that the portion read on Rosh Hashana included the famous prophecy: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore." Most of the worshippers were the sole survivors of entire families shot, gassed, electrocuted or driven to suicide by the Nordic "Supermen."

Personal grief could not make these hapless people oblivious of the fact that, despite the severe losses in lives and property, the Jewish people, and all the righteous nations, had achieved victory over the powers of darkness. The Nazis had surrendered in May, and the Japanese on the first of September—exactly one week before the start of the Jewish New Year. Crime, it seemed, did not pay; the cynics and nihilists in Berlin and Tokyo had been unable to prevail against the freedom-loving nations of the world. There existed contrary to what Herr Alfred Rosenberg in Berlin had told his fellow-pagans—a Superior Being regulating the affairs of the globe, even though, at times, the meaning of his actions may be veiled.

"'The Lord killeth, and maketh alive," the Rosh Hashana portion read. "He bringeth down to the grave and bringeth up. The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up. He raises up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's and He hath set the world upon them."

Misfortune Round-Up

In September, 1945, the beggars on the dunghill were the remnants of European Jewry. A minority of them were to return to their homes (or to what was left of them) in Copenhagen, Amsterdam, Antwerp, Brussels, Paris, Milan, and Rome, hoping to find kind-hearted, sympathetic neighbors who would welcome them and help them rebuild their lives.

Many were kind, but the vicious had learned from the Nazis new ways of sniping at the Jew.

In the Soviet Union the Jews fared no worse than the rest of the population; they had fought gallantly for the preservation of their fatherland, and they knew that their civil rights were fully protected by stern laws, although Nazi anti-Semitism admittedly infected some portions of the population in the Ukraine and some smaller Soviet republics, one of which was penalized by dissolution.

The new governments of Czechoslovakia, Poland, Romania and Hungary were more or less seriously determined to wipe out anti-Semitism, but were only too often unable to safeguard the Jewish minority against vicious attacks by Fascists, and in Poland large sections of the populace seemed involved in a gruesome war against the Jews which primed a Jewish mass-exodus. The peace had brought no peace to the Jew. And finally, there were Yugoslavia, Bulgaria, and other Balkan countries where Judaeophobia had never been very keen, and where the economic difficulties, rather than any considerable bias on the part of the population hampered the reconstruction of Jewish life.

Surveying briefly the year 5706, this chronicler would have liked to devote some space to the achievements of Jews in Europe, and more especially in the New World, in the fields of the arts and sciences, to the honors bestowed upon individual Jews, to the establishment of new schools of Jewish learning.

They were achievements and honors worth mentioning, indeed, but they appear unimportant and insignificant when one contemplates the great problems that confronted Jewry in the past year—and have yet to be solved satisfactorily.

The most alarming of these problems was created by the so-called Displaced Persons, a large percentage of whom were homeless Jews; as late as August, 1946, according to a conservative estimate there were about 157,000 Jewish D.P.'s in the British, French, and American zones of Germany, and in Austria and Italy. Many of them were Central Europeans set against starting their lives anew in countries saturated with the corpses of their gassed and butchered kin, many of them were Polish Jews who refused to return to a country where not even now would their lives be safe.

Harrison Report

The vast majority of these unfortunate wanted to go to Palestine. Typical of the mood prevailing among them was an appeal, sent to the United Nations by "liberated" Jews in Bavarian camps: "Give us a chance to live, give us the right to live, give us Palestine—and if not, restore the crematories and gas chambers and exterminate us in the name of democratic justice."

The justice of the charge implied in the words of their appeal was con-

(Please Turn to Page 92)

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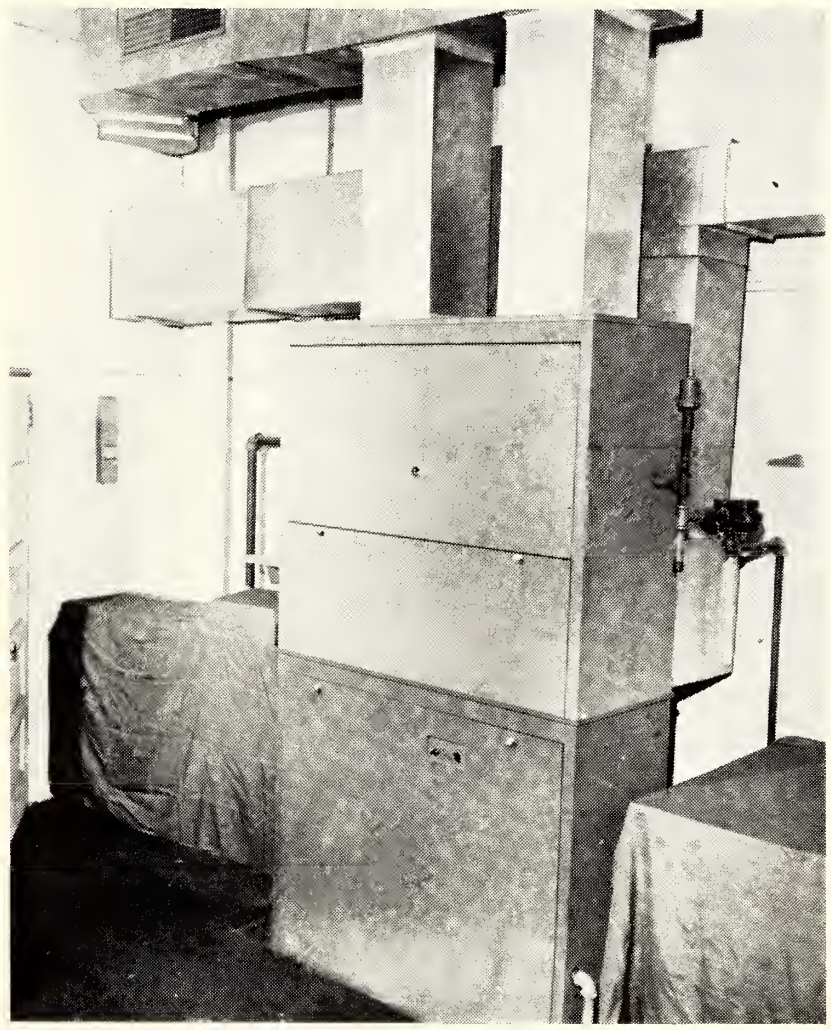

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GREENVILLE, S. C.

JEWISH EDUCATION IN PALESTINE

(Continued from Page 54)

well as by a theoretical problem. The central authority of the Jewish community in Palestine is vested in the Vaad Leumi, which embraces almost all the Jewish in the country, and the Palestine Government therefore grants to the Vaad Leumi the Jewish share in the Government's educational budget. Nevertheless, because of the diverse organization of the Jewish communities in the various parts of the country, the authority of the Vaad Leumi is not uniform in all schools. Thus, while such entirely Jewish municipalities as Tel Aviv and Petach Tikvah and many of the Jewish villages and settlements levy an education tax and run their own schools, the Jewish schools in such mixed towns as Jerusalem and Haifa, for instance, are completely in the hands of the central authority.

The second element which has complicated the administrative pattern of the school system has been the inadequate financial resources, which hindered the full development of the system and necessitated the elimination of kindergartens from its budget. While the Education Department has continued to maintain most of the teachers' colleges, it has had to reduce its grant to the secondary schools practically to a minimum.

There is a constant debate among the various sections of the Jewish community on the desirability of a centralized educational system, as opposed to a decentralized one. Some maintain that because of the small size of the country and the peculiar educational purpose of the school system, education should be under one central authority which would have complete control and make for a uniform system. Others hold that each local body should be responsible for the maintenance of its schools, leaving to the central authority only superisory powers. This difference of opinion has contributed to the situation which prevails in Palestine today. The Education Department of the Vaad Leumi has general supervisory authority over most of the schools, but the degree of its administrative control and financial responsibility varies. In the mixed towns and municipalities, the Vaad Leumi has almost complete control over the schools, both administrative and financial. In the purely Jewish towns and villages, the control is in the hands of the local councils but the Vaad Leumi allots them a proportionate share of the Government school grant for education. The secondary schools, the kindergartens, and some teachers' colleges are either private or semi-private.

Ever since 1918, the Jewish community in Palestine has had a constant struggle with the Palestine Government as to the latter's share in the Jewish education budget. The Government's Department of Education manages and administers the Arab public school system, and maintains an inspectorate over the Jewish system. While it supplies the entire budget for the Arab schools—though the system is inadequate and does not satisfy the demand for admission—it merely allots a lump sum to the Vaad Leumi Educational Department. In the past twenty-seven years this sum has amounted to no more than ten per cent of the total Jewish education budget.

The Jewish community challenges the method by which the Government arrives at the share of the Jews in the general education budget. The Government has used various means of calculating this share, all designed to give the Jews the least possible amount. The Jews demand that their share in the education budget be based on their proportion to the general population, or that the Government meet pound for pound the funds raised for education by local councils and municipalities. They maintain that this will stimulate local bodies to raise more money for education and greatly increase the country's educational facilities.

In the school year 1944-1945 the Jewish system supplied instruction to some 80,000 children, in 2,984 classes, with a staff of 3,652 teachers, at a cost of FP 1,235,000 (about $4,490,000). This was covered by the Jews except for the Government grant of FP 127,000 (about $508,000), which is about ten per cent of the total.

Trends and Methods

Not unrelated to the differences in the management of the Jewish schools in Palestine is the existence of three separate trends which make for variation in programs and methods. When the unification of Jewish education began in the years after World War I, the religous sector was granted considerable autonomy, and schools in the worker's settlements followed lines different from those of other schools. Out of this, three systems or trends evolved: "general" schools; Mizrachi schools of a religious character; and schools under labor influence.

Common to all three types is a curriculum designed to give a general, well-rounded education with a deep sense of devotion to the country and to the Jewish people. The Mizrachi schools lay special stress on religion and demand the observance of religious precepts. Extra school hours are added to cover religious subjects. In the labor schools, a love for manual work is stressed and the ideals of labor are inculcated.

No matter what philosophy, all the schools are included in the centralized network of the Vaad Leumi's Education Department. Each, however, has a certain amount of autonomy. At present the "general" schools have 53 per cent of the school population, the Mizrachi 24 per cent, and the labor 23 percent.

The "general" schools strive to create a synthesis between Jewish culture and general subjects. The Mizhachi schools insist on the traditional approach. The labor schools are the most advanced in methods; for the most part they organize the children in collective groups which emphasize social living and preparation for pioneering. The teacher-pupil relationship is moulded in the spirit of comradeship. Instruction is

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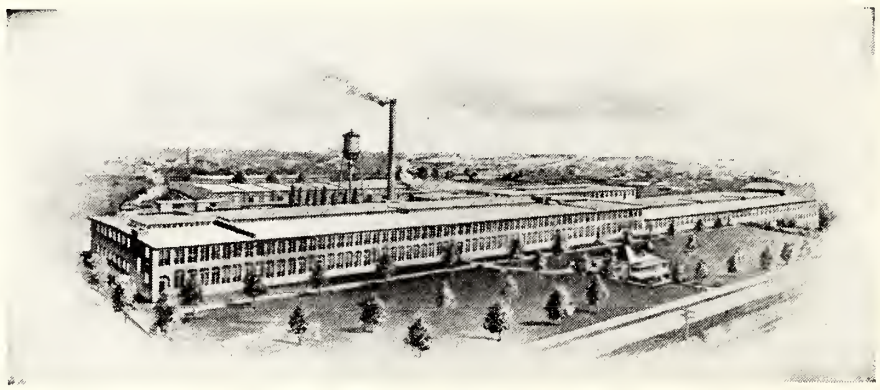

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Irradicable Stain

By MURRAY FRANK

Nuremberg:—The Rev. Martin Niemoller appealed to the Germans to confess their war guilt "so the world can forgive the deliberate murder of six million persons." If the Germans fail to admit their fault, he said, even their great-grandchildren will be outcasts.—NEWS ITEM.

THE question of Germany's guilt for the crime against Europe's Jews has come to the fore as it was destined. Enveloped as the world is in post-war problems, it has not forgotten Germany's barbarities toward a defenseless people, and will be in no mood to forgive, as long as we keep alive the story of man's greatest inhumanity to man, and as long as there exists no genuine reproach and repentance on the part of Germans.

Pastor Niemoller's plea to his people is far from convincing: he does not even find it necessary to mention that the "six million persons" murdered by his countrymen were Jews. Hans Frank, former Governor of Poland and the one most responsible for the extermination of three million Polish Jews, recently said at Nuremberg: "I feel a terrible guilt within me . . . A thousand years will pass and this guilt of Germany will not be erased."

Hans Frank's statement is even less convincing than Niemoller's. He is trying to save his neck by playing on the sentiments of those judging him. His manner of defense only proves that he has not even slightly removed himself from the Nazi philosophy which teaches that people will forgive them for the greatest crime.

The Mass of Germans—Silent

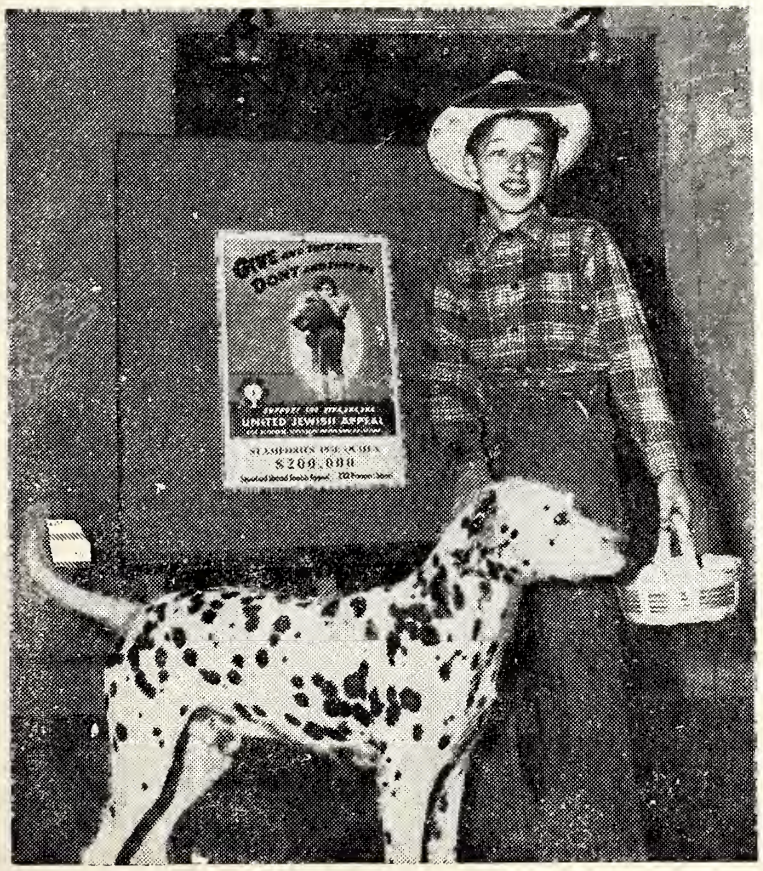
Except for Niemoller and Hans Frank, Germany is silent about its crime; Germany does not discuss the murder of six million Jews. Once we attributed this silence to Germany's confusion and bewilderment as a result of the war and its aftermath, but after a year her people still have not admitted their guilt and repented before God and the world. They dislike even to be reminded of it.

What seems to us to be of greater importance is the question: What does the Christian world, as such, think and how does it feel about the crime the Germans committed against the Jews?

All sources now are fairly well agreed that six million Jewish men, women

(Please Turn to Page 80)

Young Farmer's Profits Go To United Jewish Appeal



Laizer Gorn, 13 years old, of Stamford, Conn., who has his own chicken ranch on his dad's farm, has developed a thriving business selling eggs. When Laizer heard about Stamford's drive on behalf of the $100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine, he decided to pledge all his business profits to the local campaign. Here, Laizer and his Dalmatian mascot stop on their way to market to see how the Stamford drive is progressing. Through the $100,000,000 United Jewish Appeal, American Jews are taking unprecedented action to provide relief and rehabilitation in European lands, to support mass settlement and upbuilding of the Jewish homeland in Palestine and to aid in the adjustment of refugees who find haven in the United States. The Joint Distribution Committee, United Palestine Appeal and the National Refugee Service are the constituent agencies of this year's historic United Jewish Appeal drive.

1946 - 5707

Best Wishes for the New Year

"L'SHONO TOVO TIKOSEVU"

May it bring to you and your family health, happiness, peace and prosperity. May it see your hopes fulfilled and may it be rich in the successful accomplishment of your highest aims

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Happy New Year

In the cordial spirit which prevails at this festival season, we extend to our Jewish friends our sincere wishes for good health and prosperity throughout the New Year

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NEW YEAR GREETINGS

To our friends and patrons we extend our best wishes for the New Year. May it usher in months of supreme happiness. May its joy and prosperity be unending.

DUNEAN MILLS

Manufacturers of

RAYON FABRICS

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New York, N. Y.

THE WOULD-BE PAUPER

(Concluded from Page 21)

tea. Here, let me help you off with your coat.

Yosse: I wish someone would carry this coat off to the ends of the earth. All our troubles come from things like this garment. Why must I wear a fur coat like a millionaire? Why must we have a white tablecloth on the table on an ordinary Tuesday? No wonder people think I'm rich.

Esther: Don't blame this poor old coat. Look how the fur is rubbed away on the collar and the seams are green with wear.

Narrator: The fact is that Yosse-Baer poverty is perfectly obvious. But a mysterious fatality seems to prevent his fellow citizens from becoming aware of what lies before their eyes.

Yosse: Just unwrap the sheet Reb Zelig. There! This clock is genuine porcelain . . . and the works are perfect.

Yosse: Apparently, both wealth and poverty are evils. And I suffer from both, for I am this town's rich poor man. If only I were simply poor . . . half my burden would be lifted from me.

Zelig: At the rate your possessions have been diminishing, you will soon be stripped down to a bare skeleton.

Yosse: At least then the town will see that my bones are the same shape as any other poor man's.

Zelig: For this clock I can give you . . . sh, wait, here comes Reb Mendel down the street. Step behind this partition so he won't see you.

Yosse: Let him come. I want nothing better than to be found here by a member of the Committee for Repairing the Bath House.

(*Bell tingles. Door opens, quickly shuts.*)

Mendel: Reb Yosse! You here! Oh, ho, ho. For a moment I was taken aback. So you've brought your porcelain clock, too. Here is mine. My wife also insists on one of those new ebony types from America. But let me tell you, Reb Belig, this old clock is actually worth a lot more . . .

Narrator: Paupers pass themselves off as millionaires, cowards get themselves admired as heroes, but to seem what one really is . . . that can, apparently, prove very difficult.

Narrator: The rest of the year Yosse-Baer and his family manage to get by somehow . . . on miracles . . . but when Passover comes Yosse-Baer is in a real crisis. All the Passover expenses. Where is it all to come from? Reb Zelig, the pawnbroker, has been honored with another visit and Yosse-Baer is just home with the proceeds of his father's golden goblet . . . a ten-rouble note . . .

(*Door closes.*)

Esther: They're waiting for you, Yosse-Baer, in your study. The Committee For the Passover Fund For the Poor.

Yosse: I don't want to see them. I have no money for the Passover Fund. In fact, from now on the Passover Fund will have to take care of me.

(*Sound of door opening.*)

Man I: We must have a large fund this year for matzoth, wine, potatoes. What is your advice, Reb Yosse-Baer?

Yosse: I agree. I must give you something . . . Can you change a note?

Man II: If it's a hundred-rouble note, we haven't enough yet.

Man I: Ten roubles! The same as last year. You're not serious about change, of course. You're joking?

(*Pawnshop, bell, door opens and shuts.*)

Zelig: Alas, Reb Yosse-Baer, back again! But you were just here an hour ago. Here it is. What are you doing? You mean you want to pawn your great-coat? No, don't take it off. I won't accept it . . . it would be like receiving in pawn a living being. Here are ten roubles. Take the money and put the coat back on.

Yosse: Reb Zelig, just keep the coat . . . you will make me a free man . . . no more misunderstandings. People will know me exactly as I am. Don't you see? Reb Zelig, you're taking it off the counter! You know I'm right. Saved! A new life is opening for me.

(*Synagogue.*)

Yosse: (Fading in) Ya da da die, da die, da die. Yadda dadie. A bit chilly! But what's a little shiver when a man has just risen from the dead.

Man I: Isn't Yosse-Baer looking wonderful? Nevertheless it's a bit early to be without a coat.

Man II: Weather is a matter of how one feels. Yosse-Baer is apparently so full of energy it annoys him to be bundled up.

Shamas: Reb Yosse-Baer, Yosse-Baer. I've been looking everywhere for you. We need your advise at once. A student has just arrived from out of town, a wonderful young man . . . a genuine scholar. So we thought of asking you.

Yosse: Of course, send him to me.

Narrator: The Seder of Yosse-Baer, our town's rich man, somehow turns out to be a genuinely regal affair. There he sits at the head of the table . . . a king reclining deeply in his pillows. Beyond his wife Esther-Beila, the two orphans, the girl Gittel and the clever student from out of town, keep their eyes glued on their Haggadahs.

(*After the Sedar.*)

Esther: Wake up, Yosse-Baer. I need your advice.

Yosse: What? Did someone say advice?

Esther: The student wants to marry Gittel. She just told me while we were washing the dishes. But of course they can't get married. It's obvious. He's poor and he must go on with his studies.

Yosse: What's the matter with you, Esther-Belia? Can such a match be allowed to fail for such trival reasons? Tell them that Yosse-Baer, the bride's foster father invited him to live here with the bride and devote himself to his studies.

Esther: Yosse-Baer, money or no money, you will never stop being a rich man!

Know what two of the most coveted luxury items are in the "friendship" boxes being sent overseas to destitute European girls? Cold cream and lipstick!

Ghost Fleets to Palestine

By Alfred Werner

An account of the leaky flotillas under a multitude of flags, which for the past ten years have been carrying Jews towards their National Homeland, but more often carried them to their death.—THE EDITOR.

SEVERAL years ago, Dr. Chaim Weizmann, discussing the issues of Palestine's "absorptive capacity" and of the so-called "illegal" immigration, quickly dismissed the problems by asserting that "there is always room in mother's house." The Royal Commission, sent to the Holy Land by the British Government to study its economic problems, declared, in its report of 1937, "that there was no reason why the rate of immigration should not go climbing up and up."

Yet the Tories in London continued to appease the Arabs, or, more precisely, the Effendis, who were opposed to Jewish immigration. For the harassed Jews of Europe, British authorities issued only a limited number of immigration certificates each year. Many who were desperate tried to reach the land of their fathers "illegally." Some sneaked in through the desert, disguised as Arabs; others arrived nailed in boxes of merchandise, or on the backs of slowly treading camels. But the majority of the "illegals" paid all they owned in money and property for passage in leaky, vermin-infested boats, owned by a wily Balkan or Levantine pirate who promised to "smuggle" them close to some unguarded part of Palestine's coast, from where they could wade, swim or row ashore.

Some day the story of these "ghost ships," crowded with homeless Jews, which haunted the waters of the eastern Mediterranean, will be written as a chapter in the Golden Book of Jewish Renaissance. That kind of "illegal" immigration existed even before the White Paper of May, 1939 virtually closed Palestine to the Jews. The most famous case then was that of the steamer Velos, in 1934. Three hundred and eighteen German and east European refugees were marooned in that ship, all of them teen-agers or in the early twenties. The Palestine authorities refused to admit these immigrants, for they were uncertificated: the captain tried his luck on other shores. When the refugees' meagre funds were exhausted, they were kept below deck like cattle for weeks, until they were given temporary asylum in Poland.

In 1938 when the Nazis marched into Austria, the number of immigrants entering Palestine increased greatly. During the summer of the next year, three tiny ships, crowded with Jews, limped into Beirut, Syria. For weeks they had cruised along the shores of Palestine. Whenever they entered territorial waters, British destroyers and patrol boats turned them away. An epidemic had broken out in two of the ships; they were allowed to dock. But as the stretcher bearers carried the dead and sick ashore, Syrian officials forced the third vessel, which was free of disease, to put to sea again.

In November, 1939, a few weeks after the outbreak of the second World War, the tiny Salvador, a "floating coffin," left the Romanian port of Constantza with 500 Jewish passengers. In the Sea of Marmara, between the Bosporus and Dardanelles, this unseaworthy craft sank. Half of her passengers were drowned. The survivors were picked up by the Darien, which, with eight hundred other Jewish refugees from Bucharest pogroms, reached Palestine in March, 1940. Happily for the passengers, their ship was about to sink, and they had to be taken ashore. After their internment they would have been deported to Africa or to an Indian Ocean island, had shipping been available.

(Please Turn to Page 96)

GREENSBORO, N. C.

Berlin-Leinwand

Miss Helen Berlin, daughter of Mr. Philip Berlin, was married on August 25th to Hyman Leinwand, son of Mr. and Mrs. Philip Leinwand, of Whiteville, N. C. The ceremony took place at noon, in the home of Mr. and Mrs. J. E. Love, aunt and uncle of the bride, with Rabbi F. I. Rypins, officiating. The bride was given in marriage by her father, and had as her only attendant, Miss Espie Demetrilis, as maid of honor. Arthur Leinwand was his brother's best man. Wedding music was furnished by Miss Mabel Baach at the piano, and Mr. August Rouf rendering vocal selections. Following the ceremony Mr. and Mrs. Love entertained at a wedding breakfast at Sedgefield Inn for the family and out of town friends.

Mrs. Leinwand is a native of Greensboro. She attended Woman's College and was employed at ORD for about three years. Mr. Leinwand was in the army for 37 months, 27 of which were spent in India. Since his discharge, he has been in business in Reidsville, where the couple will make their home.

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AMONG OUR CONTEMPORARIES

Sidney Hillman

During recent years there have been many Jewish immigrants to this country who acquired power and fame through the acquisition of wealth. Sidney Hillman, the Jewish immigrant from Lithuania who perhaps exerted more influence upon recent American life than any other Jew, was not one of them.

Hillman dedicated his life not to amassing money but to ameliorating the lot of the working people, the common men, in the United States. His life was a magnificent example of the social idealism of the East-European Jew and a magnificent refutation of the charge by anti-Semites that Jewish genius can express itself only in the selfish pursuit of money.

As a leader among the liberal and progressive forces of this country, Hillman was a convenient target for the malicious arrows of reactionary forces who could point to his foreign birth as "proof" that what he stood for and what he fought for was not in harmony with the traditions of American democracy.

Yet, defying them all, Hillman did not abandon his life's mission in order to escape the attacks against him as the Lithuanian-born son of a rabbi, but bravely and quietly went on with his efforts to make America a better place to live in for the underprivileged masses. As president of the Amalgamated Clothing Workers Union, as head of the CIO Political Action Committee, as a leader in the war effort under President Franklin D. Roosevelt, Hillman gave of his utmost to the cause of true democracy among men, according to his lights, whether in industrial or in political relations, unmindful of the effect such devotion might have upon his personal popularity in certain circles, or even upon his health.

Of late years Hillman had also been given increased attention to the plight of the Jewish people abroad, that very East-European Jewry that had cradled and reared him, that had given him his youthful dreams and ideals. As a member of the Executive Committee of the national campaign of the United Jewish Appeal, he gave devoted leadership to relieve the tragic plight of European Jewry. His efforts on behalf of European Jewry were undertaken without the noise of publicity and were of much value in recent years.

His untimely death at 59 robs America and Jewry of a great humanitarian and an outstanding statesman in the field of labor-management relations, as President Truman has called him.—*American Israelite.*

For Peace In Zionism

We can not understand or condone the intensity of feeling with which the various parties in the Zionist movement are campaigning for the election of their delegates to the World Zionist Congress. At a time when Zionist strength should be mustered for the immediate opening of the gates of Palestine to one hundred thousand Jews and for the abrogation of the White Paper—Zionists in America, in basic agreement on all major policies are exaggerating their differences for the purpose of effective campaigning.

We hope that with the election over on June 17th, all parties will attend to the serious business of creating an alert public opinion to force Messrs. Attlee and Bevin to keep faith with the surviving Jews of Europe and with the honor of Great Britain.—*The Jewish Herald.*

Jews Without Judaism

Some six months ago James G. McDonald delivered a scathing attack against self constituted Jewish leaders who were ignorant or ashamed of the Jewish tradition and who alienated themselves from the Jewish masses. As if to prove to Mr. McDonald that his denunciations were well founded, the San Francisco section of the American Jewish Committee has arranged a luncheon for him the first day of Shavuot to take place at a downtown hotel.

It is said that the people who protest so much about Israel being a religious community should be the very ones to desecrate the sanctity of a Jewish holiday by holding a secular function entirely alien to the spirit of the holiday. Since Shavuot commemorates the occasion of the giving of the Torah and with it the designation of Israel as a religious community, surely those who considered Israel solely a religious com-

(Please Turn to Page 89)

Bulgarian Jewish Community Survives

The Only Jewish Community That Came Out of the Nazi Exterminations Intact, Rebuilds

ARTHUR FISHZOHN, Joint Distribution Committee director in Bulgaria and the first American relief worker permitted to carry out assistance activities there since the war, reported today that the Jewish community of Bulgaria is the only one in Nazi-occupied Europe to have survived intact and that the most important need for Bulgaria's 47,000 Jews is tools and raw materials to repair their shattered economy.

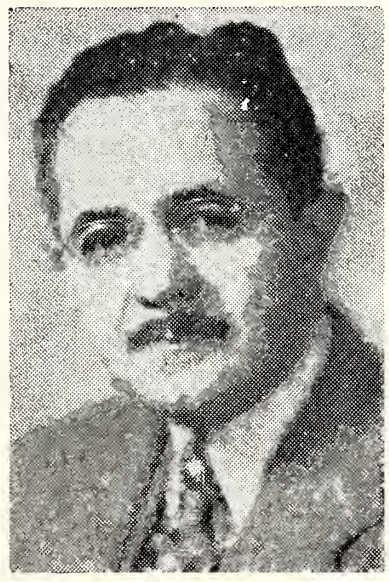
In an interview at New York offices of the J.D.C., major American agency aiding Jewish survivors overseas, Mr. Fishzohn declared that although poverty and distress among Jews in Bulgaria is widespread, the present government has granted the Jews greater civil and political liberties than they enjoyed before the war. It has also made every effort, he pointed out, to restore homes, funds and realty stolen from Jews during the Nazis' two-year domination of the country, although the personal property of the Jews is irretrievably scattered.

Mr. Fishzohn said that he received complete cooperation from Bulgarian authorities and was permitted to travel freely throughout the country. He returned from an eighteen month overseas stay for the J. D. C., four months of which were spent in Bulgaria.

"Spared the extermination campaign that ravaged other Jewish populations of Nazi-occupied Europe, Bulgaria's Jews today are rebuilding their lives along with the rest of the country's population," the J.D.C. director stated. They were saved by the spirit of the Bulgarian people, whose opposition to Nazi-invoked measures against Jews prevented deportation of the Jews to Nazi concentration camps. Later, the Fascist Bulgarian government banished nearly all the Jews into slave labor battalions in the provinces.

"These people have all since returned to their homes and Jewish family life in Bulgaria is going on—a rarity on a continent where few Jewish families survive," Mr. Fishzohn noted. "The Jews of Bulgaria will carry on and rebuild their lives," he said, "if only the tools with which to work are sent them.

"Today, however, very few Jews have been able to get back into the business, arts and professions they practised before the war," he continued. "Their chief need is for tools, artisans' supplies and light machinery necessary to resume their careers, plus credit blanks to help Jewish merchants and cooperative establishments."



ARTHUR FISHZOHN

Urging widespread support of the $160,000,000 campaign of the United Jewish Appeal, from which the J. D. C. receives its funds in the United States, Mr. Fishzohn reported that the J.D.C.'s main assistance to the Jews of Bulgaria has been in the form of a supply program — food, clothing and shoes. "So great is the need for clothing among Bulgaria's Jews that even the burlap bags containing 650,000 pounds of used clothing forwarded by the J.D.C. were utilized to make children's playsuits," Mr. Fishzohn recalled.

(Please Turn to Page 88)

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Spokesman For a United Jewry

By SYLVIA GILMAN

THE situation in which the remnant of European Jewry found itself on the first Rosh Hashona after V-E Day was a living demonstration of American Jewry's foresight in creating the American Jewish Conference. For the cease fire order did not automatically usher in a new era of peace and justice for those Jews who had survived Nazi slaughter. On the contrary, Earl G. Harrison, who during the summer of 1945 surveyed the situation in Europe as the personal representative of President Truman, reported "as matters now stand, we appear to be treating the Jews as the Nazis treated them, except that we do not exterminate them." Mr. Harrison, whose views were free of the pressures of post-war power politics, pointed to a positive solution. His report to the President stated "The civilized world owes it to this handful of survivors to provide them with a home where they can again settle down and begin to live as human beings."

The DP Camps

Mr. Harrison's report was made public on September 29, 1945. But the American Jewish Conference had plunged into the work of rehabilitating the remnant of European Jewry even before the booming echo of gunfire had died away. In the first days of May, the Conference had asked the U. S. War and State Departments to permit the dispatch of Jewish liaison officers to American occupied Germany. On May 10, two days after V-E Day, representatives of the Conference met with Jewish Congressman, UNRRA staff members, and U. S. Government officials. The Congressman, upon whom the Conference urged the need for immediate action, responded by cabling General Eisenhower, then Commander of Allied Forces in the European theatre, appealing for his approval of the project.

Through press and radio the Conference brought the hard facts of Jewish life in Europe to the attention of the American public. Dr. Israel Goldstein, co-chairman of the Conference Interim Committee, had visited the camps during the summer. He suggested improvements in camp administration to General Eisenhower, particularly the establishment of all-Jewish centers. He presented an eye-witness account of the situation to the consultations of Jewish organizations in London, so that united action might be taken toward a solution.

After months long delay, Jewish liaison officers and Jewish relief agencies were permitted to enter the American zone. They operated under the supervision of UNRRA, which assumed responsibility for camp administration, with AMG supplying basic food and clothing needs.

The American Jewish Conference team arrived in Germany in October. Speaking to the Jews in the camps in their own language, prepared by training and sympathy for the difficult task of setting the victims of Nazi persecution on the road to rehabilitation, the Conference team worked indefatigably. Every camp in the American zones of Germany and Austria was visited. Recommendations were made to UNRRA camp administrators and to the military authorities.

Commenting on the report made by Conference team members Horace Marston, J. H. Whiting, UNRRA zone director in Germany, stated: "Mr. Marston's excellent report should stimulate constructive action by all concerned with providing greater opportunities for Jewish displaced persons in Germany." On his own initiative, Mr. Whiting submitted the Marston report to the Anglo-American Committee of Inquiry on Palestine during its hearings in Germany.

The Conference was concerned not only with increasing food rations which were "too much to starve to death but not enough to live on" in the first months of liberation. It pointed out, through its team abroad and representations in Washington, that Jews, because they had been singled out for persecution, required special treatment to wipe out past injustices and to achieve for them status and living standards approximating human decency. All-Jewish centers were particularly important, because most displaced Jews in Germany were of Polish origin, and the non-Jewish Poles with whom they were housed exceeded even the Germans in anti-Semitic brutality.

Physical conditions in the camps improved, but progress was slow. It required insistent pressure, against inertia, red tape, indifference, and hostility, in some cases. Caloric rations rose from 900 to 1000 in some camps, to a prescribed ration of 2000 calories or more. Housing accommodations were increased. All-Jewish centers were established. Hospital facilities were made available. Workshops for vocational training, schools and recreation programs were founded. After much effort, several farm sites were turned over to Jewish displaced persons for agricultural training in preparation for emigration to Palestine.

Besides Mr. Marston, the members of the Conference team in Germany were Major Alfred Fleishman, Dean Samuel Sar, Hans Lamm and Sylvia T. Neulander.

The Final Goal

While the Conference exerted itself to better conditions in the Jewish centers in the American zone, it never lost sight of the larger goal—resettlement for Jews in places where they could begin new lives. Foremost among these places was Palestine. Polls taken among Jews in the camps by disinterested agencies showed that 98% wished to emigrate to Palestine. Outside of the camps, Palestine also ranked high as a choice for ultimate settlement.

The American Jewish Conference, which includes non-Zionist as well as Zionist groups, acted upon the ines-

capable logic of the choice of the European Jews themselves. These Jews had declared: "Europe has become a vast cemetery for us. We want to live as free Jews. We decline the invitation, extended from some high places, to 'continue contributing our genius' to a Europe which has just repaid us by exterminating 6,000,000 of our brothers and sisters. We want to use our constructive powers to build the Jewish homeland."

The Conference, therefore, directed its efforts to opening the doors of Palestine to European Jewry. At the first United Nations Conference in San Francisco, in April 1945, the Conference forged a united front with Jewries from other lands. The united delegation succeeded in introducing a safeguard clause in the trusteeship chapter of the United Nations charter which left the rights of the Jewish people under the Palestine Mandate unchanged. But the positive act of opening the doors, shut tight by expediency and appeasement while the Nazis slaughtered Jews during the war, demanded an unabating struggle involving the full mobilization of American Jewish opinion and complete vigilance on the diplomatic front.

Typifying the dilemma of a post-war world in which the big powers evaded their obligations and played shuttlecock with the aspirations of the Jewish people, was the de-humanizing "DP" tag which the Jews in the camps still wore as the second Rosh Hashonah after liberation approached. In the careful language of diplomacy, Jews

(Please Turn to Page 82)

U. J. A. Drive Leader

Barney Balaban, President of Paramount Pictures, Inc., has accepted the National Chairmanship of the Motion Picture Industry Division of the unprecedented $100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Lauding the "magnificent job" already started on behalf of the United Jewish Appeal by the motion picture industry both on the West Coast and in New York, Mr. Balaban termed the United Jewish Appeal "the most important campaign in our life time," stating that "I have never been so deeply moved by any appeal as this campaign for the survival of the Jewish people," through the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

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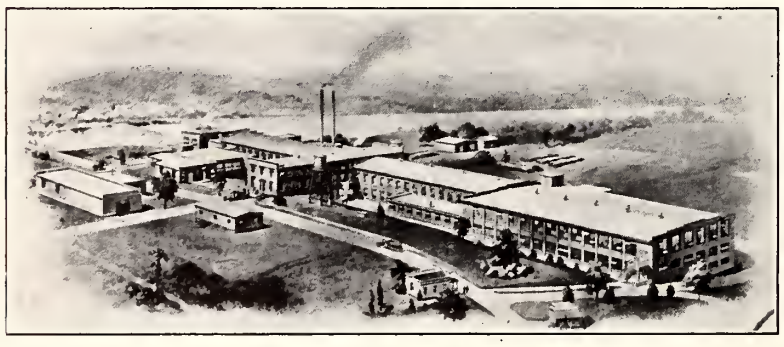

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BACK TO FAMILY LIFE

(Concluded from Page 53)

In addition, there is the settlement of Nira, near Nathanya, which is founded on similar principles; but as it combines industry with agriculture, it belongs to another category.

An essential fact is that all these new-type settlements started as kibbutzim, and that all their members first had several years' experience of collective life in its most uncompromising form.

In all three cases, economic collectivism has been retained unchanged. Like in every kibbutz, all means of production as well as the produce itself are owned jointly and work is organized collectively. It is significant that even the most conservative of the three groups, that of the villagers of Shavei Zion, who were neither Zionists nor Socialists before they came to Palestine, has never been tempted to abandon economic collectivism in favour of the "private property"—individualism to which they were previously accustomed.

On the other hand, the example of Moledeth shows that the demand of a private sphere within collective life can become overwhelmingly strong, even with young people brought up in the orthodox ideologies of Zionism and Socialism, who have proved themselves able to conform for long years to the rigid discipline of communal life with all it implies.

The Private Sphere

The private sphere they want can be circumscribed by the words family life. They want a house of their own (however small) instead of a room in a communal house; they want to eat their own meals at their own tables, cooked by the housewives in their own kitchens; they want their children to live with them, and not to form a "children's collective" within the collective. They do not want the continuous contacts of the communal dining hall, and they do not want their children's training left almost entirely to the collective as a whole. In other words, they want to re-establish the individual family within the economic collective as the "foundation of society and main source of its energies."

While the settlers of Shavei Zion and of Hittin, not much given to abstract thought, developed their new form of settlement by just following a natural urge, the young people of Moledeth have developed a detailed "dialectic superstructure" for their practical deviation from the orthodox ways of collectivism. One of their leaders, Mr. M. Wollner, expounded their ideas in a lecture given at the Hebrew University in Jerusalem, on the occasion of a symposium on April 25, of which a Hebrew extract has been published. The Meshek Shitufi aims at "collective production by collective means, but individual consumption of the—equally distributed—gains by individual households."

"The fate of a settlement depends upon the degree to which the occupants find in it a real home and day-by-day contentment, not only during his youth and the times of pioneering, but at all times and under all circumstances. We sought a middle way between lofty ideals and human nature. We decided to sacrifice the freedom of individual work to economic collectivism, while at the same time abandoning collective life in favour of greater human contentment. We must not only strive after abstract ideals, but after the realization of them in everyday life. Conditions must be shaped in a way that they conform to the psychological requirements of the majority, and not only of a few of the elect."

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How Much Longer?

By ZALMAN GRINBERG

Chairman, Central Committee Liberated Jews of Bavaria

The voice of the surviving remnant of European Jewry was heard in the United States recently when Dr. Grinberg, the representative of 70,000 displaced Jews in the American zone in Germany, called upon the Jews of America to end the misery and homelessness of the Jewish survivors in Europe. The following is the text of the stirring address which Dr. Grinberg delivered from Nuremberg by short wave on the occasion of the observance of UJA Day in Greater New York.—THE EDITOR.

I am speaking from Nuremberg, Germany where our people still dwell in the shadow of concentration camps, in the hope that I can convey to you who are blessed with the abundance of America democracy, both the gravity of our situation and the extent of our needs. More than a year has passed since our liberation, but the morale of our people has reached its nadir. For more than 12 months we have waited, day in and day out, for the fulfillment of our liberation, but we still live in camps and in barracks, we are still fed dry rations, we are still hedged in with regulations, we are still separated from the remnants of our families and often we are still unaware of their fate, we are still in a land of the enemy; yet, despite all this, we have **not** allowed the flame of hope to burn out or die within us. I hope, I pray that you will share with us your blessings and your strength so that the flame of life not only will continue to burn, but also will be fanned into a living, glowing reality.

We are the Sherith-Hapletah, the survivors and eyewitnesses of the millions of Jews butchered and gassed by Nazis. We have suffered wrongs blacker than night. Shall I detail for you the enemy's devilish devices of destruction? The mass shootings? The branding of our flesh? The severance of child from mother? The marches of death? The stars themselves must shudder in horror, and the ground beneath cries out with the blood of the innocent. This dreadful chapter, this summation of evil, is green in our memory, but to even the most gifted, the most sensitive, the most sympathetic of you it must seem unreal, incredible. If it appears so to American men and women now working here, how much more unreal must it all seem to you who are so far away. Yet, it is a matter of life and death that our plight should be known and understood; our fate and our hope are indivisible; an ocean of water cannot dilute the blood-bond that unites us.

We are the remnant of the six million Jews whose bodies are now being exhumed from mass pits and re-interred in decent graves. They will remain forever symbols of the days of darkness. We had believed that our liberation by your great armies would be the dawn of light. Now a year has passed, we ask ourselves, we ask you, we ask the world, "How much longer?" For six years we were starved, we lived through winters without heat or clothing; we were numbed by isolation. We are in reality those whom sorrow has condemned, whom fate has beaten, we have born anguish, pain, ignominy, humiliation. And again we ask ourselves, we ask you, we ask the world: "How much longer?" Can this cry of sorrow penetrate your hearts and your minds? Can I impress upon you that not only are we separated by a great, cold ocean, but we are divided by an ocean of blood which was spilled before our eyes?

We are the saving remnant of a decimated European Jewry. Short years ago we, too, lived like civilized human beings; we had homes, families, friends; we earned our livelihood; we had our problems and aspirations. Now we have lost everything, we are immobilized, in occupied enemy territory, we cannot have a family life, we cannot be gainfully employed; we cannot redevelop the skills which ultimately will make us useful citizens and re-establish our self-respect. Consequently, we turn to you who have been blessed with good fortune, who are part of a nation more richly endowed than all other nations, who have already demonstrated your genius for organization and a sense of justice. There were times during the past years when we were resigned to the fact that you had forgotten us in the storm and stress of world-shaking events. Your Government gave me the privilege to see your country and visit with you recently, so that I know this is not the case. But there are thousands here who feel isolated, who live in a political vacuum. They naturally feel that all your efforts to aid are, in terms of their daily existence, too inadequate and as a result that they are fighting a lost battle.

We, the Sherith Hapletah, do not

(Please Turn to Page 78)

HARRY A. DOBKIN
who was appointed Associate National Director of B'nai B'rith Wider Scope.

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bring new hope and new strength to the people of Israel . . . May the unbounded faith and courage in the face of adversity bring a reward of Health, Happiness and Prosperity.

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JEWISH EDUCATION IN PALESTINE

(Concluded from Page 58)

divided between study and actual labor; the operation of a school farm, shop, or kitchen is as integral a part of the school curriculum as in instruction in academic subjects.

Content and Form

There are eight years in the Hebrew primary school course in Palestine. The curriculum does not differ substantially from that of schools of the same type in other countries. The Bible is a major subject in all schools and forms the cultural and literary background of the Jewish renascence. The schools for children of religious parents give a prominent place to the Talmud and religious studies. English is taught in the upper four years of the primary school, and in some schools Arabic also is taught in the last two years.

In addition to classroom studies, there is instruction in practical subjects such as gardening, beekeeping, poultry farming, carpentry, metal work, bookbinding, sewing, handiwork, cooking, and home economy.

The secondary schools in Palestine are similar in structure of those of Central Europe. The pupil may enter in his sixth year, go through four preparatory classes and eight regular classes. Or he may attend primary school for four years and enter the first grade of the secondary school. Or he may finish his eight years of primary school and enter the fifth year of the secondary school. The purpose of the secondary school is twofold—to provide an education that is complete in itself so that its graduates are equipped to earn a living, and to prepare those with ability to continue their studies in institutions of higher learning.

The main subjects are Hebrew language and literature, English as the first foreign language and French or Arabic as the second, mathematics, physics, biology, geography, and history. In the final two years the studies take on a more specialized character. They are divided into two categories: arts, which greater attenion is given to history, civics, economics, literature, etc.; and science, in which mathematics, physics, and chemistry are stressed.

Final, written school examinations, which are uniform and comprehensive, are conducted by the Department of Education of the Vaad Leumi in collaboration with examiners from the academic staff of the Hebrew University. All pupils take the same examinations in composition, English, mathematics, and Bible. Candidates majoring in the arts also are examined in Talmud, Hebrew literature, and history, and those who have studied science take examinations in higher mathematics, chemistry, and physics or biology.

The holders of certificates obtained by passing these examinations are exempt from entrance examinations to Hebrew University in Jerusalem, Hebrew Technical Institute at Haifa, and many colleges and universities in Europe and America.

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Joining Hands to Work for Refugees

Edwin Rosenberg of New York, First Vice-President of National Refugee Service, and Mrs. Joseph M. Welt of Detroit, President of the National Council of Jewish Women, shake hands on plan to combine services of the two agencies for aid and adjustment of newcomers finding haven in U.S.A. Consolidation has been approved by NCJW and by NRS Executive Committee. Combined service will be financed by $100,000,000 campaign of United Jewish Appeal; its first big job will be to help immigrants under Truman directive.

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We Must Sustain Faith

By RABBI AARON MAUSKOPF
Congregation B'nai Israel, High Point, N. C.

RABBI AARON MAUSKOPF

It has always been a cherished custom in the House of Israel to greet one another on Rosh Hoshono with that beautiful ever new watchword of the season "L'shono tova tikosevo." Next to the word "sholom" this festive salutation imparts a characteristic Jewish mood of deep hope and well being. The coming of the holidays has immemorially been a signal for a momentous spiritual awakening and a summons for personal and communal consecration to the highest aspirations of living. No other festival challenges the Jewish spirit with such mighty tasks and issues; no other so much kindles the fires of half forgotten memories and slumbering loyalties. The majestic panorama of human destiny and divine testing unrolls progressively from the more than beautiful pages the machzor service, infusing the attentive worshipper with a sense of renewal from the dust and heat of workaday world. The long stifled promptings of the still, small voice of conscience, duty, godliness becomes a mighty chorus of affirmation as Israel turns penitently to the throne of mercy and judgment.

As one glimpses the events of the past year, from the summit heights of the new, we find much cause for deep concern intermingled with our grateful feelings. We have crossed safely from the state of war to the more pleasant condition of peace. Life has again assumed a normal pattern for most. The hydraheaded beast of nazi-Fascism, with its demonia capacity for destruction has been slain, and the world's mightiest citadel of foul pestilence and iniquity has crumbled in the dust. History's worst flood of fire, hate and blood has been checked. But so far the sign of the rainbow of peace and true reconciliation of men has not made its expected appearance in the heaven of man's hopes. The old saying is verified "the thoughts of man's heart is perverse from his youth." The old game of cynical politics and unashamed appeasement in international relations is dashing to shreds man's anguished hopes and holy dreams for a united, brotherly and righteous humanity. And the worst sufferers in this era of gross inhumanity, the homeless and friendless Jewish survivors of Nazi concentration camps find the gates of hope barred even as the wellspring of human mercy and decency sealed.

In Poland where less than 10 percent of a prewar Jewish community of three million, has survived, daily pogroms by fascist bands with the blessing of the official church are taking a horrible toll of Jewish lives. In Palestine where a heroic small Jewish community attempts to embrace in merciful compassion the maimed and scarred remnants of orphans and widows who hopefully reach her shores, the British government, in defiance to all claims of human decency and justice, mobilizes her full military might to liquidate the last island of hope in a sea of darkneses and desperation for the despoiled Jewish remnant. British officials, borrowing a page from the Nazi bible of hate and blood, apply the most brutal repressive acts against our people whose only crime is their resolute will to life, freedom and a new hope. Thus only one year after world democracy and freedom won a resounding victory, we are still asking the anguished question "Watchman, what of the night; the morning has come but also the night?" And we wonder whether the much heralded dawn is nothing more than the fitful twilight flickerings of a new night of conflict.

This is certain, that in this crucial struggle for Jewish survival, we, American Jewry, will associate ourselves actively in faith and acts, in word and deed with our embattled and desperate brothers everywhere. We must sustain their faith and heroic courage in this darkest hour for Israel. We must assist them through the instrumentality of political pressure, through the intensification of the united Jewish appeal, through the active work of the S.O.S., clothing campaign and through the mobilization of all Jewish national organizations for the greatest program of relief reconstruction and rehabilitation. An ancient story in our Bible tells us that during Israel's battle with the Amalikes in the heart of the great wilderness, Moses' hands grew weary in outstreached prayer, "and they put stones under them for support." Refusing a more comfortable support, the great leader said that as long as his people are battling for their life he could not set in comfort and preferred a stone for a soft cushion.

American Jewry if it is not to miss the boat and decry later its embezzled opportunity, must and will stand at the helm and exert all its resources of heart and mind and substance, to pilot the tempest tossed, storm battered ship to safety. We must bid farewell to indecision, indifference, petty squabbling and dissention until the dawn of a better day. Only then can we ever greet the New Year with hope and promise.

We Must Renew Our Loyalty to Judaism

By Rabbi Meir Engel
Greensboro Conservative Hebrew Congregation

To the members of the Greensboro Conservative Hebrew Congregation, the Jewish Community of Greensboro and the readers of the The American Jewish Times, I extend my cordial good wishes for the New Year. With you, I join in the solemn prayers of Rosh-Hashana and Yom-Kippur, which we address to the Father of all mankind.

The world shaking events of these days by necessity recall to our minds the Rosh Hashana prayer, "Hayom Harat Olam"—"This is the Day of the Creation of the Universe." These events are truly in character with the contents of this prayer which reads: "And upon the nations it will be decreed whether to war or to peace." The Days of Awe, Rosh Hashana and Yom-Kippur are indeed such, and this year more than ever before in history.

On this day of Rosh Hashana, commemorating the creation of the world, let us look upon the anguish and suffering of mankind not as upon the pains of death, but rather as those of birth and life. To that end, we must call forth within us a spirit of resolution, determination, understanding and faith, in keeping with the sublimty of the issues which confront us. Let us stir within us the forces which promise the realization of the Prophets and Sages of Israel, of human unity and brotherhood, based on the dignity and equality of all men.

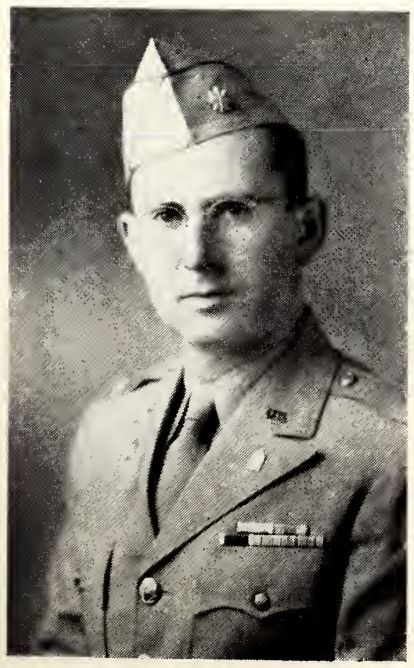
As children of Israel, we must acquire a renewed loyalty to Judaism, a more widespread study of the heritage which has been entrusted to us, a more deeply rooted sense of responsibility for the fate of our Jewish brethren wherever they are. Thus will we achieve a deeper communion with God and a closer association with all men.

May our Heavenly Father grant us, all of Israel and all mankind, "A year of His favor, a year of happiness and health, a year of peace."

Rabbi Engel has been called to the pulpit of the Greensboro Conservative Hebrew Congregation and will conduct the High Holy Day services, which will be held in the Assembly Room of Temple Emanuel.

Born in Tel-Aviv, Palestine, on Yom-Kippur, September 12, 1914, he received the M.A. degree from the Hebrew University in Jerusalem in 1937, majoring in archaeology. He attended Jewish Theological Seminary of America on a five-year scholarship, being graduated and ordained Rabbi in 1942.

Rabbi Engel occupied pulpits in Philadelphia and Salt Lake City. Commissioned in 1943, 1st Lt. Chaplains Corps U. S. Army, he served two years overseas with the 98th and 25th Infantry Divisions, returning to the States in June, 1946, in rank of Major. He is active in Boy Scouts of America, Young People's League of the United Synagogues, B'nai B'rith, Histadrut and the Zionist Organization.



RABBI MEIR ENGEL

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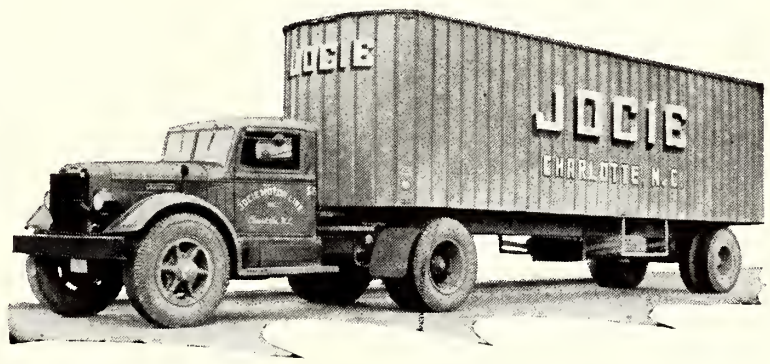

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ORGANIZE UNITED SERVICE

(Concluded from Page 39)

"Immigration to the United States and adjustment of the foreign born here are matters of major international significance at present. The United States, by its own actions, can set a weighty example for other lands, including Palestine, in dealing with the problem of providing haven for thousands of displaced and homeless people. America sets this humanitarian example by maintaining its tradition of asylum for the oppressed. To reinforce this principle, it is essential that those reaching the United States shall adjust readily to American life. USNA serves in all phases of the immigration and adjustment process. Its work begins while the prospective immigrant is still abroad, and continues until he has become integrated in an American community.

"The USNA program is a synthesis of all the functions of NRS and the national services of NCJW in this field. Local programs of assistance to the foreign born are continuing as in the past under the auspices of NCJW Sections, community refugee-aid committees, and local welfare agencies. Certain direct client services formerly carried on in New York City by NRS, such as location and social adjustment, have been taken over by the New York and Brooklyn Sections of NCJW."

The announcement pointed out that the National Refugee Service had been a constituent agency of the United Jewish Appeal. Since USNA will carry on the work of NRS, it will continue in the same relationship.

The USNA program includes the following major services:

Migration—Guidance and assistance to Americans in aiding relatives and friends to come to the United States under our immigration laws, or to migrate to other countries of asylum.

Location—A two-way service to assist Americans in ascertaining the whereabouts of relatives or friends abroad, and to help refugees overseas in getting in touch with American kin.

International Social Service—Assistance to persons in the United States in welfare matters requiring contact with other countries.

Port, Dock and Tansit Service—Assistance to newcomers on arrival in the United States by ship, train or airplane; aiding new arrivals to proceed from ports to entry to final destinations and thus serving American relatives.

Reception and Intake—Provision of shelter, meals, essential clothing, and other necessities to immigrants immediately after arrival; assistance in problems of adjustment during their first days in the United States.

Resettlement—Stimulation and aid to newcomers in moving away from ports of entry to communities offering opportunities for speedy adjustment; cooperation with local communities in arranging for systematic resettlement of individuals and family units.

Family Service and Economic Assistance—Aid to newcomers on a case work basis in meeting essential needs; welfare and rehabilitative services to obviate the need for immigrants to seek public assistance.

Employment and Retraining—Aid to new arrivals in finding work in fields where additional manpower is needed and where their skills can make a constructive contribution.

Naturalization and Americanization—Help to the foreign born in adapting themselves to American life and customs; assistance in learning English, American history and traditions; and guidance in naturalization processes.

Children's Program—Reception care for orphaned children; cooperation with qualified local child care designated by the U. S. Children's Bureau which place Jewish refugee children in adoptive or foster homes.

Community Relations—Liaison with local community programs for new Americans; information and assistance for local Sections of the National Council of Jewish Women and other cooperating groups and agencies.

Education and Public Relations—Interpretation of the national program to the public; promotion through constructive publicity of an atmosphere favorable to the integration of newcomers in American life.

Success of this program depends largely on cooperation between the national agency and local communities. Mr. Rosenberg and Mrs. Engel pointed out. USNA has the cooperation of local Sections of the NCJW and other local groups, volunteer and professional, reaching into more than 1,000 communities throughout the country.

"Past experience has demonstrated," the message said, "that the USNA program can bring about speedy adjustment of the newcomers, their wide distribution throughout the country, and ready acceptance in American communities. Thus a firm basis is provided for continuing our country's great tradition of asylum and its humanitarian leadership among nations."

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DOUBLE GOLD STARS

Their Legacy Is Peace

AMONG the families who mourn the loss of the 10,780 Jews already known to have died fighting for America there are known to be at least 49 Jewish families, each of whom sacrificed two sons in the bitter war against the Axis. According to the document casualty lists of the National Jewish Welfare Board (JWB) Bureau of War Records, in one family alone death struck three times, leaving the grief-stricken parents bereft of sons.

These are facts which proclaim the sacrifice of American Jewish lads who gave their lives to leave a legacy of peace; these are facts which do honor to the sorrowing mothers and fathers whose bravery in suffering equals their son's heroism.

From America's towns and cities, from farms, offices, factories, shops and schools, young Jews of this country joined the armies of liberation to free the enslaved and oppressed. Among the typical cases of brothers who died in service to bring freedom to the world—for lack of space, the story of courage and sacrifice revealed by all the double gold star cases cannot be told here—were the three Liebfeld boys from St. Paul, Minn. Lt. Sigmund Liebfeld, a Liberator Bomber pilot and veteran of three years in the Army Air Corps, was returning to his home base in England from a raid over Europe when his plane was lost over the English Channel—just one month after his brother, Morris, a Marine Lieutenant, had been killed in the Pacific during an assault on Saipan.

The bereaved parents, Mr. and Mrs. Louis Liebfeld, received some measure of comfort from the knowledge that their only surviving son, serving with the American forces in England, would not be sent to the front lines. In cases of multiple deaths in one family, the sole remaining son was not kept in combat area. Sam, an aviation engineer, was thus recalled from England and assigned to flight test duties in the U. S. Risky as his assignments were—his work included the testing of jet-propelled planes—Sam escaped danger time and again, only to meet death near Minneapolis in a plane crash during a routine flight. Three sons had left, none came back home again.

The story of the Emmer boys at Clayton, Mo., is especially dramatic because of the coincidence of circumstances which surrounded their death. First, 19-year-old Raymond Emmer was killed with a Browning automatic rifle in his hand, somewhere in Germany, on the birthday of his brother, Captain Wallace Emmer, ace flyer of World War II, who held a record of 18½ enemy planes shot down in combat. A year later, Captain Emmer, determined to avenge the death of his closest friend who was shot down over Germany, piloted his Mustang over enemy territory. Flak hit his plane and he was forced to bail out. He died of heart failure, a prisoner of the Germans.

"It is a bitter irony of fate that a fighter pilot of your son's rarely-equalled or surpassed record should meet his end on the ground," wrote Charles W. Stark, the senior American officer of Dulag-Luft No. 1 in Germany, to the boys' parents, Vivien and Blanche Emmer.

Double tragedy struck the home of Jacob and Mary Gans of the Bronx, N. Y., too. Only a few days apart they received War Department notifications that 22-year-old Solomon, a lieutenant in the Infantry, had been killed in France, and that their other son, Ralph, had died in England four weeks later.

With equally merciless swiftness, Mr. and Mrs. Charles Goland of Los Angeles, Calif., received within 36 hours the shocking news of the death of their two sons. Pfc. Hyman and S/Sgt. Martin Goland were killed on the Normandy front a week apart and within 100 miles of each other.

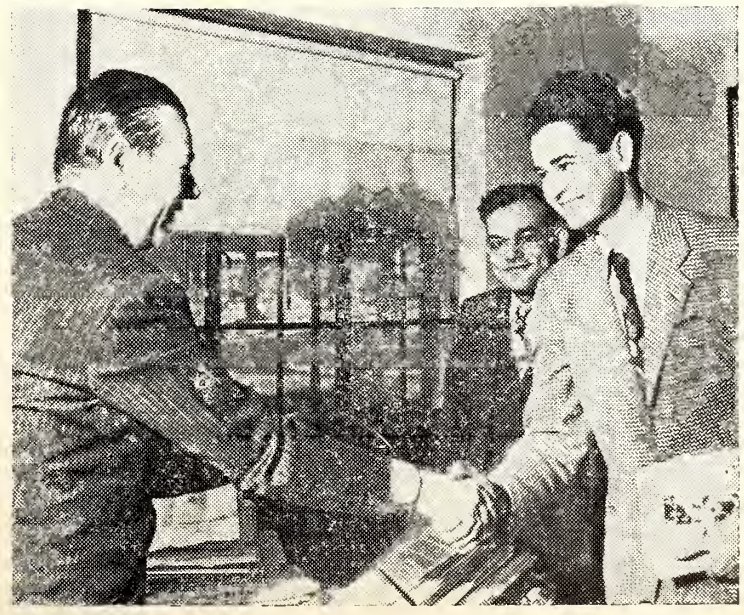
Hope for the return of their son, Lt. David Pinnelas, bombardier with the 8th Air Force, who was reported missing, was still alive in the hearts of his mother and father, Hannah and Isidore Pinnelas of Brooklyn, N. Y., at the times that they were informed that their younger son had died in the New Guinea Base Hospital of wounds sus-

(Please Turn to Page 85)

U. J. A. Brings Them Freedom

The seeds of a free life are planted by the $100,000,000 United Jewish Appeal

(Right) Orphans who have grown up in hiding, untaught and untrained, learn the Three R's in an improvised schoolroom in a Joint Distribution Committee home in Budapest. To escape the chill, children wear coats and sweaters, but they are eager to make up for lost years despite cold and lack of chairs, books, pencils, and room. (Below, left) This sturdy Palestinian pioneer, proudly handling the chains of a giant crane in a timber factory, bears little resemblance to the cowed Rumanian inmate of Bergen-Belsen he once was. Today he is a member of a settlement in the Jewish homeland established by United Palestine Appeal. (Bottom, right) Bruno Kaiser, one of the 923 refugees of the Oswego, N. Y., shelter who received his immigration visa at Niagra Falls, Ont., gets a personal welcome to the Land of the Free from U. S. Consul George Graves, while Bernard Dublin, of the National Refugee Service staff looks on. J. D. C., U. P. A. and N. R. S. gates of freedom are swung open by the $100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine.



New Year Greetings

Our best wishes for a Happy and Prosperous New Year to the Jewish people here and everywhere. May the year just beginning bring realization to their fondest hopes and ambitions.

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New York Office
254 Fourth Ave.

MAKE-DO BECOMES PROGRESS

(Concluded from Page 52)

helped organize, and often played the decisive role in Jewish book and music councils. They participated in studies of community needs for formal and informal Jewish education and gave increased emphasis to programs of Jewish content for all age groups. Since the war's end this trend has expanded. The Passaic YMHA has organized a Y Adult School of Jewish Studies to meet a widespread need. Classes are held weekly. The Elizabeth Center set up an adult Jewish institute and a Jewish Youth Institute. The Perth Amboy Center recorded a large increase in classes in Jewish studies. Responding to increased interest in Jewish culture among young adults, as evidenced by attendance at synagogue service, the New Haven Center launched an extended Jewish education program for this group. The Paterson YMHA, also in response to a demand, introduced religious services. The Jewish Center Lecture Bureau of the Nation Jewish Board is a major resource through which the centers are bringing to their communities outstanding lecturers and speakers on Jewish topics and artists of note in the fields of Jewish music and dramatics. Significant increases are reported in attendance at Jewish forums, lectures, discussions, concerts and similar programs. The centers are also continuing their leadership in the development of Jewish Book and Music Councils.

Many of their concepts and methods in programming for teen agers and children having been modified by the war, Jewish centers, traditionally youth serving agencies, have found these new techniques equally valid today. For the younger children the centers are continuing the development of the war-created nursery schools, day care and home camps with striking success. Given tremendous impetus by the need for women workers in war industries and by the mass participation of women in war effort activities, center nursery schools, day care programs and home camps have expanded since the war. From all parts of the country come reports of an unparalleled demand for these services.

The need of identifying teen agers with the war effort as well as the decimation of professional staffs and volunteer club leaders resulted in a shift to mass activity and a lessening of club and small group programs. The wartime teen age canteens that flourished in every center were so valuable in providing free choice of activities, new leadership, and a sense of independent policy-making that their continuation was inevitable.

Increased interest in vocational guidance is still another significant postwar result of centers' wartime programming. So too are the rapid growth of special interest groups through which the center membership is enabled to develop skills and hobbies and a new emphasis on providing center members with a variety of personal services involving social, family and economic adjustments, with stress on the Jewish aspects of such adjustments.

These positive developments, recorded in reports, conferences and studies made under the auspices of the Program Reconversion Committee of JWB, indicate that the Jewish community centers are not resting upon their war laurels but are striking out boldly upon a course of expansion, improvement and intensification of their programs and activities to meet the total group work needs of American Jewry.

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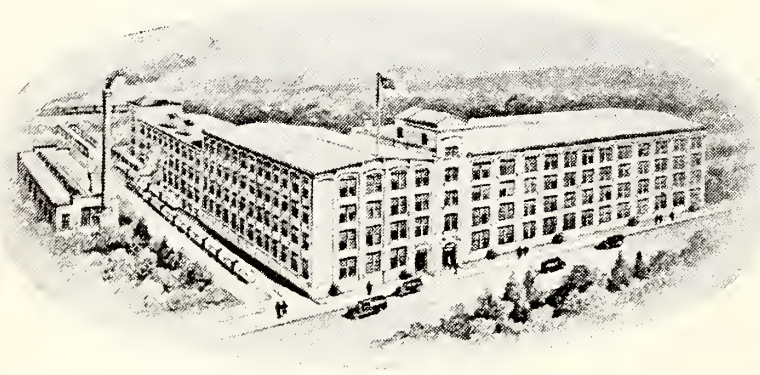

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Rabbi Moses Blau

An Appreciation of the Late Leader of Agudath Israel

By I. A. Abbady

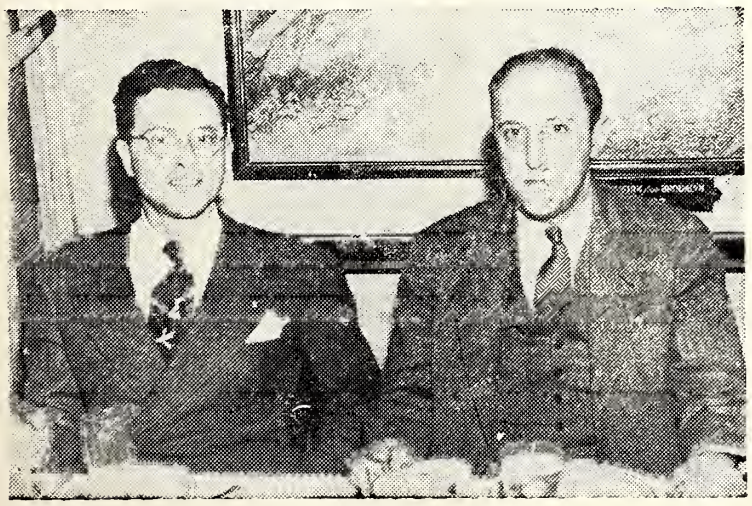
Mr. Abbady was chief Hebrew translator of the Government of Palestine from 1920 until 1944.—THE EDITOR.

It is a sign of the political maturity of the Yishuv that the cortege of the late Rabbi Blau was followed reverently by crowds of people who belonged to all ideological trends and parties in the Yishuv, and not only to the so-called Old Yishuv, whose acknowledged leader and spokesman Rabbi Blau was. That fact points more than many others to the considerable poltical progress we all made since Rabbi Blau appeared on our political platform. It certainly points to the universal esteem in which was held a public servant whose sincerity and constructive elements were acknowledged by all, even if they did not see eye to eye with him on all the points of his program. Time was when things were very different. About a quarter century ago, on the inception of the British Civil Administration in Palestine, Agudath Israel appeared on our political platform, and for the first time it pressed for the grant of certain rights to the "Old Yishuv." From the purely formal and legal point of view, Orthodox Jewry has not yet secured the rights for which the Agudath pleaded. But for all practical purposes, and viewed from any other angle, it may be said of the campaign which was then launched by the Agudath, if it was not crowned with complete success, it was not entirely in vain. Agudath Israel has become a valuable factor in our public life which we can ill afford to ignore, especially in our hard political struggle. It is as yet premature to sum up the net results of that campaign, which had its fluctuations and whose tactics underwent certain changes, according to varying circumstances. The impartial historians who will appraise it in retrospect, after these years of trying vicissitudes, in the light of our supreme national interest, might perhaps find it difficult to admit the justice of the claim for the recognition of Orthodox Jewry as a separate community, but will be bound to acknowledge the sincerity and good faith of a demand from an appreciable and crystalized body of Jews, to take their due share in our public life on the basis of the Thorah and Jewish tradition. For it is a fact that there is in Palestine and there was in the Disspora (was, for to our chagrin, Jewry has been exterminated) a fairly substantial body of Jews to whom the secular element in Zionism was alien, and who longed for a traditional Jewish public life in the country, without any vestige of secularization. The only authoritative spokesman of that Jewry was the late Rabbi Moses Blau.

I knew Rabbi Blau for over twenty-five years; my first meeting with him was also one of the first occasions on which I took up my duties as Chief Hebrew interpreter in the Secretariat of the first High Commissioner, Sir

(Please Turn to Page 84)

Noted Economist Reports on Anti-Semitism



Anti-Semitism still flourishes in Europe and the United States despite the overthrow of fascism in Germany, declared Leo M. Cherne, (left) executive secretary of the Research Institute of America, in a report on postwar conditions in Europe to members of the New York Council of the Joint Defense Appeal.

He urged American Jewry to support the Joint Defense Appeal as the financial arm of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, making possible their coordinated programs in fighting anti-Semitism. This year the Joint Defense Appeal goal is $5,000,000 — a sum 43 per cent more than the amount raised last year to maintain the expanded activities of the two defense agencies in meeting the new problems following the aftermath of war.

"Old World anti-Semitism must not overflow to the shores of the New World, if we are to enjoy our American democratic rights and live as free people," Mr. Cherne stressed. Seated with the distinguished economist, who is now serving in Japan as special taxation adviser to General MacArthur, is Alan M. Stroock, honorary chairman of the JDA.

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You Can't Argue With Anti-Semites

(Concluded from Page 47)

ed by anti-Semitism. Persecution, pogroms and explusions were tragedies for those directly affected and a heavy drain on the resources of the Jewish peoples as a whole, but they did not weaken nor even touch the core of the Jewish people, their philosophy and way of life, because those bases of Judaism always were beyond anti-Semitism.

There is no power that can remake anti-Semites. Even in free America we are all but helpless before the politer forms of anti-Semitism.

There is little we can do to turn anti-Semites into philo-Semites. Rather, we must arm ourselves so that their sting will not poison us.

Instead of being concerned primarily with the negative phases of anti-Semitism, its prevention, treatment and cure, Jews should concentrate on the positive aspects of Jewishness, the eternal verities of our existence and survival. An observer of the contemporary American-Jewish scene easily could be led to believe that Judaism is a fight "against" rather than an effort "for."

"Jewish self-hatred" has been popularized recently in our literature. But little is done to prevent and cure it. In the essay Hatzi Nechamah (A Half-Consolation) written in 1893, Ahad Ha'Am, the Zionist philosopher, offered a novel and correct analysis of the impact of anti-Semitism on Jewish psychology by pointing out that if an accusation is hurled long enough at a person who is completely innocent, the victim ultimately may doubt his guiltlessness and be swayed to agree with his accusers. Jews constantly plagued by anti-Semitism eventually may reach the point where hatred by the majority will raise doubts of the justice of their own cause and the merit of their people and their culture.

This state of mind Thad Ha'Aam diagnosed correctly as the real threat of anti-Semitism. Its grave peril lies in its propensities for breeding Jewish self-hatred.

History atests that while the success of the fight against anti-Semitism is never commensurate with the effort, prophylactic measures against the spread of Jewish self-hatred are highly effective. These steps include the strengthening of Jewish self-respect and of psychological resistance by teaching what Judaism really represents.

That the Jew who is ignorant of the Jewish lagacy and the meaning of Judaism is singularly vulnerable to Jewish self-hatred is evident, for this type of Jew has nothing to compensate for the hurt of anti-Semitism.

The intelligent and effective attack on anti-Semitism should be concentrated primarily on strengthening the inner Jewish bulwark. It is here that defense is needed most. Not anti-Semitism, but what lies beyond it in the Jewish sphere, is the challenge of the hour, the emergency which must be met if our people is to survive in creative vigor.

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Titles From the Bible

By ALFRED KOLATCH

The following article is condensed from an interesting study which has appeared in The Reconstructionist early this year.—THE EDITOR.

IT is as simple to choose a forceful and meaningful title as it is to select a poor outlandish one. With so many silly and awkward titles afloat on the sea of current literature, it is a sad reflection upon the background and taste of our contemporary authors that the Bible has not been consulted more and more for suggestions in the quest for titles.

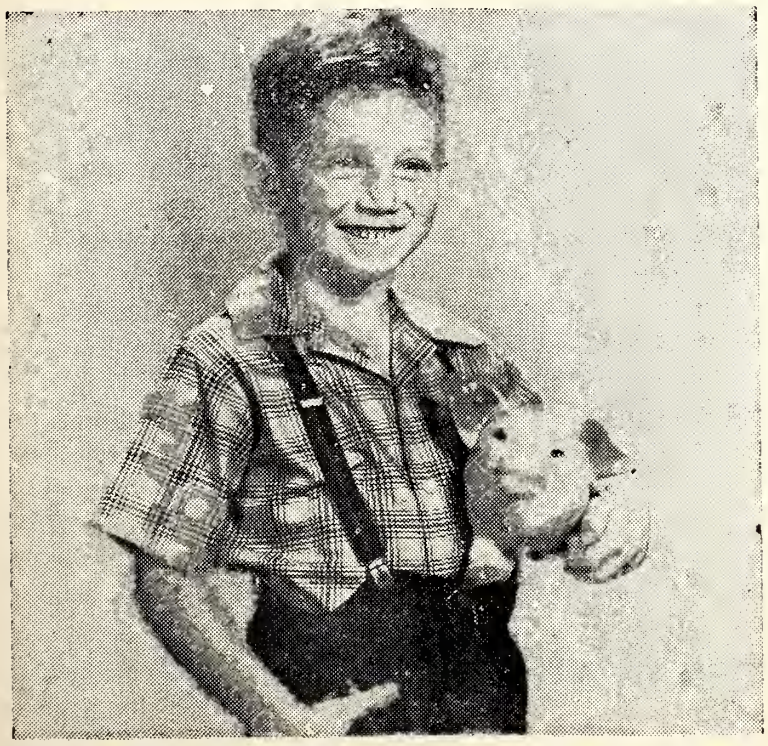
The Bible, through every succeeding generation for more than 2000 years now, has proved itself to be not only a source of religious inspiration and edification, but of information and instruction in such unrelated fields as history, folklore, medicine, and law, as well as other areas of human endeavor. It can also be a reservoir of material for the title-seeking author who often is in a fever of despair. A wealth of untapped material lies dormant beneath the covers of those all too often dusty tomes. Not realizing that in it, centuries of wisdom and insight into human nature and the world have been concretized and consolidated into short, pithy and beautiful phrases and verses, authors have sadly neglected this source of sources. An author choosing his title from among these gems of literary art and aesthetic greatness is bound to come upon an appropriate phrase which can be taken in toto or adapted to his needs. Whether it is fiction or non-ficton, you may count on a search of the pages of scripture to be amply rewarding.

Recent Biblical Titles

Some few authors, however, in the last year, have been wise enough to see the value of the Bible as a source for titles. Among the most recent publications, many of which have been carried for long periods on the "best seller" lists, are to be found titles which have origin in the Bible. A Lion Is in the Streets, comes from the book of Proverbs (26:13), as Adrian Langley clearly states at the beginning of her book. Valley of Decision comes from Joel (3:14); Lower Than the Angels and A Little Lower Than the Angels, from Psalms (8:5); One God, from Malachi (2:10); Behold This Dreamer, from Genesis, (27:19); Teeth of The Lion from Job (4:10); and Revelations (9:8); Thou Art the Man, from II Samuel (12:7); Behold the Man, from Zechariah (6:12); By Bread Alone, from Deuteronomy (3:3); Let Us Consider One Another, from Hebrews (10:24); What of the Night, from Isaiah (21:11); Days Are As Grass from Psalms (103:15); Days of Our Years, from Psalms (90:10); Put Off Thy Shoes, from Exodus (3:5); Voice of the Turtle, from Song of Songs (2:12); The Little Foxes, from Song of Songs (2:15); and Army Without Ban-

(Please Turn to Page 83)

Six-Year-Old Gives Savings To Save Child Survivors



Six-year-old Stevie Weissman set an inspiring example for the Tampa, Fla., campaign on behalf of the $100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine when he contributed his total savings —$58.92—to the local drive for the relief, rehabilitation and resettlement of Europe's 1,400,000 destitute Jewish survivors. Stevie had been saving his weekly allowance for a bicycle but was so aroused by reports of the plight of the 150,000 Jewish child survivors that he broke open his piggy-bank and donated all of his savings to the Tampa drive which has aready raised more than $117,000 against a goal of $100,000. The $100,000,000 U.J.A. supports the life-saving programs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

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HOW MUCH LONGER?

(Concluded from Page 67)

ask that we feast in splendour, we do not ask special privileges. We ask only that we be enabled to use our brawn and brains to dig the good earth, to build homes and families, to join the common effort of men and women of good will to build a decent society. The overwhelming majority of us wish to go home — wish to go to Palestine. We wish to do in our land what your pioneers did in your country. We ask you to redouble your efforts so that we may have roofs over our bowed heads and a firm foundation for our unsteady feet. We wish to face each other and face the world with pride and with dignity. It is for this reason that I direct my message to you, the workers for the United Jewish Appeal.

Jews of America, citizens of Democracy! If you wish to declare a brotherly solidarity with us, then this solidarity must not merely be built upon the fact of common ancestry, but above all upon the experience of common pain. You must feel at this time deep sympathy and compassion so that the ocean of blood which separates us will instead unite us. Then, and then alone, will you truly understand us and render aid commensurate with our vast needs.

We of the Sherith-Hapletah are not unmindful of the assistance that the U. S. Army, the UNRRA, and the small heroic band of American Joint Distribution Committee and Jewish Agency for Palestine workers have given. But we know the capacity and power of the United States. We saw your magnificent armies destroy the Nazi war machine. We know the sacrifice of your sons and daughters on the field of battle. Our hopes and the hopes of the world rest with you. All of us know that although hostilities have ceased, the struggle to down the enemy and to lay foundations for a peaceful world continues. The banner of liberation has been raised: the reality of liberation has yet to be moulded. We live in the faith that will play your high-born role in history and put into operation irresistible forces of liberation. Otherwise, you will have sown wind and the world will reap a whirl-wind.

Finally, to use the matchless words of your own great Abraham Lincoln, let us dedicate ourselves to the unfinished work which those who fought and suffered and died have thus far so nobly advanced.

WE MUST PRAY *for* COURAGE *and* STRENGTH

By RABBI SIDNEY BALLON
Tree of Life Temple, Columbia, S. C.

I am very grateful for the opportunity to extend to the readers of these columns my very best wishes for the coming New Year. So many of us will be celebrating our first civilian Rosh Hashana in such a long time that this year's observance should be an exceptionally gratifying one. I pray that all who are able shall enjoy to the fullest their happy holiday family reunion.

Joy will be tempered, however, by the memory of those who did not come back, by the tragedy our people cannot seem to shake off, by the realization that war failed to solve many old problems and bequeathed us new ones. Our most earnest prayer at this holy season must be for the courage to carry on and the strength to maintain our faith in the ideals our people have so long espoused. We must remember the Jews of the Warsaw ghetto, who perished chanting in the face of death their profession of faith, ANI-MA-AMIN, "We Believe." We must consider our fellow Jews who fight for the future in the Land of Israel and who profess their faith in deeds of rescue and resistance to injustice. From such heights of sacrifice and service we must draw our inspiration, and we must prove worthy of them. May God grant that we shall measure up that we, the Jews of America, will wear with dignity and honor the mantle of world Jewish leadership which has fallen upon us.

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Enjoying the Bible

**A Review by* Dr. Abraham E. Milgrim

Educational Director, United Synagogue of America

"To be admired by everyone and read by no one" has been the fate of the classics, and with equal justice it can be said that this has been the fate of the Bible too. Bible societies have made valiant efforts to distribute

MORTIMER J. COHEN

the Book of Books. Young confirmants carry it proudly on Confirmation day: brides walk with it to their wedding canopies; witnesses swear to the truth on it in courts-of-law. Even hotel rooms offer it as reading matter for the lonely of heart. Annually, the newspapers report that the Bible is still a "best seller." Nevertheless, knowledge of its contents may be assumed, regretfully, to be as rare as ever.

The reason for this ignorance of the Bible may be found in the fact that *The Holy Scriptures* is a difficult book to read. Archaic expressions—no matter in what language, strange imagery, and unfamiliar backgrounds upon which biblical events and thoughts are based present obviously too many obstacles for the average person to hurdle. In former days, when Bible reading was part of the necessary religious discipline leading to salvation—the Jews called this reading a *mitzvah*—men and women gladly made the strenuous effort to con its pages and, by dint of repetition, managed to absorb some of its religious values. Nowadays, however, when Bible reading is urged merely as a religious exercise, as literary example for the acquisition of good English style, or as part of one's cultural heritage, the diminishing results, so far as knowledge of the Bible is concerned, have been catastrophic.

Lovers of the Bible have tried to overcome the inherent difficulties of reading it by condensing it, by rewriting it, by dramatizing its stories, and by providing its more perplexing passages with elaborate introductions. Numerous such books have come from the pens of Christians. Now one has

(Please Turn to Page 87)

*PATHWAYS THROUGH THE BIBLE. By Mortimer J. Cohen. With 25 two-color illustrations and a five-color frontispiece by Arthur Szyk. Philadelphia: The Jewish Publication Society of America, 1946. xxv+549 pages, including eleven new maps. $3.00.

Mme. Yvonne Petrement, Attache of the French Consulate General in New York City and former associate of the French Minister of Prisoners of War and Deportees, wishes bon voyage to Mrs. Gloria H. Wagner (right) prior to her departure aboard the S. S. Marine Perch to establish a home for unattached Jewish women in Paris for the National Council of Jewish Women. Mrs. Wagner is a former Office of War Information radio commentator in Europe. The home will be a part of Council's overseas service program, conducted in cooperation with the American Jewish Joint Distribution Committee. The organization is presently maintaining a similar home in Athens, Greece.

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IRRADICABLE STAIN

(Concluded from Page 59)

and children were destroyed by the Nazis for no reason other than that they were Jews, Let it be understood in its full tragic significance that the deaths of these six million constitute a loss of more than one-third of the Jews in the world.

As the day-to-day news unfolds tragic stories of the pitiful existence of the surviving remnants of European Jewry, it appears at times that the Christian world has remained untouched by the tragedy which befell the Jewish people. With few exceptions, we have seen little genuine sympathy and very few tears over our losses.

One of the exceptions is a recent editorial in the Washington Star, one

MURRAY FRANK

of the great newspapers in the Nation's capital. The Star declares that despite all evidence the normal civilized mind even now has difficulty in comprehending the nature and magnitude of the Nazi crime against the Jews. The editorial asks: "How can a crime like this be understood in ordinary terms?"

More Than Mere Murder

The paper defines the crime as "more than mere murder," as "evil for evil's sake . . . that carried them to such depths of inhumanity that all their actions became those of mere animals lacking any sense of right and wrong." The editorial questions the amount of remorse among those responsible for the crime, asserting that at the Nuremberg trial some Nazi leaders not only admitted the crime without regret or emotion, but even displayed pride in their accomplishment.

German World Outlook: A Thousand Years

In view of the universal lack of remorse among the Germans for their crime, we question the length of time they will require to erase their guilt, at the present rate. Only a few years ago the Germans were planning to set up a Nazi system that would endure a thousand years. Now Hans Frank estimates that it will take a thousand years to erase their guilt. Is it a German custom to reckon everything in terms of a thousand years?

If the Germanas should wonder as we have what the Christian world thinks of them and their crime, let them read the last part of the Star's editorial:

"The millions of the destroyed will never come back, but the story of what happened to them—the almost unbelievable but terribly true story—will not die. This is something that may well trouble the peace of mind of the descendants of Hitler's followers for generations to come. Not often in history has the record of any nation carried a stain so dark and ineradicable."

ASHEVILLE, N. C.

Announcement is made by A. M. Simons of Bryson City of the engagement of his daughter Helen to Joseph marriage is scheduled to take place on Welch Strauss of Fayetteville. The September 8th in Asheville, where Miss Simons has been making her home with her aunt and uncle, Dr. and Mrs. Samuel Robinson.

Miss Simons, a graduate of Woman's College, Greensboro, has been a teacher at the Caesar Cone School there for several years. Mr. Strauss, son of Mrs. Joseph Strauss of Greensboro, and the late Mr. Strauss, was graduated from Oak Ridge Military Institute, and served in the army for three years.

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Crisis and Faith

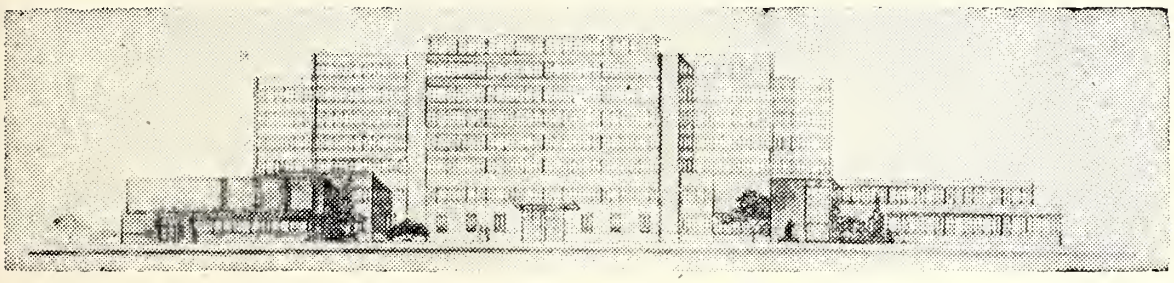
***By* RABBI SOLOMON D. GOLDFARB**
Congregation Brith Shalom, Charleston, S. C.

Every New Year is a crucial period in the human calendar. It is crucial in the sense that it holds up a mirror before man and beckons him to look at himself afresh and regard his destiny from a new point of view. Thus, the Jewish New Year has ever been regarded in Jewish tradition as the opportunity for renewing one's life—CHADSCHOO MAASAYCHEM. Rosh Hashonah has recurrently called upon the individual and the group alike to make the most of TIME; to begin the better life-anew.

This ROSH HASHONAH, however, will usher in more than the usual crucial year. It will be the beginning of a most critical year, both in world affairs and in Jewish affairs. Indeed, the crisis is here, and its symptoms are ominous. The peace of the world hangs in the balance: the fate of the Jewish people is precarious. HINEH YOM HADDIN! The Day of Judgment is upon us! The atomic bomb is suspended over man's head, juggled like a ball by little men. The homeless Jew is thrown about cynically and cruelly. Trully we are in the midst of YOMIM NOROIM, stranded in an era of dread and danger.

How shall we face a year fraught with destiny? How shall we contemplate a year pregnant with life and death? As Jews who have looked thousands of years in the eye fearlessly our attitude is clear. We still have our faith, our trust in God and in man. Israel leaped over the volcanos of hatred and crossed rivers of blood through out the ages, and carried its banner of faith unsullied. Israel survived Rome's arenas, Spain's inquisitions and Hitler's gas chambers—holding fast to its faith in a better tomorrow. The faith which was born with Abraham as he led his son a sacrifice to God is still with us—the people of six million sacrifices. We have not reached the twentieth century to abdicate the throne of God's glory and man's dignity.

Humanity needs this everarching faith. Man is sorely in want of a conviction in God's goodness and human possibilities—a conviction which springs from the ages and tested in Israel's experience. The Jew will thus render again a great service to mankind if even now—in this most critical era—in the very face of danger and crisis—he will remain steadfast in his ancient faith. The chant which emerged from the Concentration camps rings with the ancient ANEE MAAMIN, I have faith. It is for us to believe and act on that belief—that when the present crisis will pass mankind will behold a new dawn, and Israel will know true salvation. L'SHONOH TOVOH!



NEW MEDICAL BUILDING FOR NATIONAL JEWISH HOSPITAL AT DENVER
Projected building accommodating 196 patients, to be erected after the completion of a nation-wide drive for two and a half million dollars, beginning witha campaign in Denver last June.

Hospital Building Program

A nation-wide drive to raise $2,500,000 for a program of modernization and enlargement of the National Jewish Hospital at Denver has been launched with a campaign in Denver for $250,000. The program calls for the demolition of five buildings which have been in daily use for more than forty years, for the erection of a new seven-story medical center on their site, for the modernization of existing facilities and for the extension of the Hospital's four-fold program of free treatment, research, rehabilitation and education. Realization of these plans will effect a doubling of the bed capacity of the Denver institution in order to permit the admission of many tuberculous patients under the traditional policy set forth in the Hospital motto: "None May Enter Who Can Pay — None Can Pay Who Enter."

The Denver campaign marks the first city-wide appeal for capital funds during the Hospital's half century of service to men, women and children from every part of the United States and of every race and creed. Ralph L. Carr, former Governor of Colorado, is the Chairman of the Denver campaign. "The remarkable human service being rendered by the Hospital to needy persons of all faiths," was a leading reason given by Mr. Carr in accepting the chairmanship.

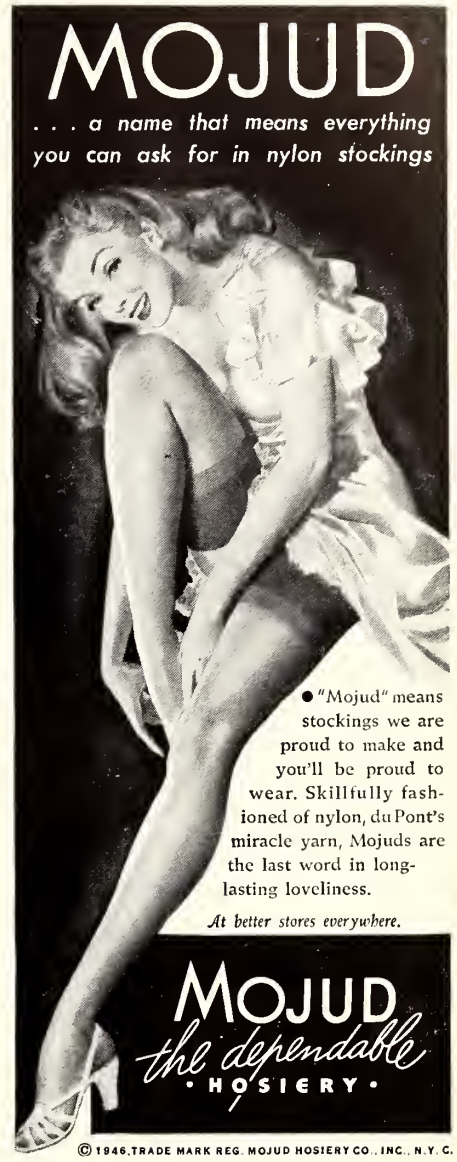
The truly interfaith nature of the Hospital's activities was hailed by Urban J. Vehr, Archbishop of Denver, who gave the first contribution to the drive with the declaration that "It gives me pleasure to add a word of tribute to the splendid service and care accorded the patients at the National Jewish Hospital in Denver. I have heard from many priests, who visit the Hospital regularly, numerous and continuing testimonies of admiration and commendation of the marvelous treatment given poor afflicted tubercular patients." Another endorsement was a unanimous resolution adopted by a meeting of the Denver Ministerial Alliance, calling attention to the "broad effectiveness of this truly inter-faith, humanitarian work."

The national campaign has brought forth commendations from many prominent citizens. Dr. Thomas Parran, Surgeon General of the United States Public Health Service, has stated that "We need at least 40,000 additional sanatorium beds to care for the already reported cases of active tuberculosis among civilians. While these patients await admission to tuberculosis hospitals already filled to capacity, they will develop advanced disease, infect others about them, and swell the total of premature deaths.

"I particularly welcome the National Jewish Hospital's plan for doubling its present bed capacity. For many years I have followed with keen interest the high standard of work carried on by your institution, and wish that it were much larger and that there were many more like it. It was the first free hospital in America serving the tuberculous patient on a national, non-sectarian basis. The continuation of work being done today, on a large scale, under the same high standards, is a project so vitally necessary in the control of tuberculosis, that every American should get behind this program. It will be an important contribution to final eradication of this disease."

Plans for the proposed new building call for two modern surgeries, a research wing, accomodation for 196 patients, seven diet kitchens, a new X-ray division, clinical laboratories, an X-ray deep therapy unit, a physiotherapy department, a medical library and every modern facility a tuberculosis hospital should provide. This new structure will cost approximately $1,925,000 and about $400,000 will be required to equip it. An additional $175,000 will be needed to modernize and enlarge existing structures. Two of the present buildings have been remodelled to house patients formerly treated in two buildings no longer suitable for care at the high standards developed by the professional staff. These older buildings are now being razed.

More than half a million clinically significant tuberculous cases are known to exist in the United States today. This disease is the major cause of death among young Americans between the ages of 18 and 35. It is the purpose of the National Jewish Hospital at Denver to continue in the forefront of the effort to eradicate tuberculosis.



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SPOKESMAN FOR A UNITED JEWRY

(Continued from Page 65)

were also alluded to as "infiltrees" and "persecutees." Palestine was screened out of the United Nations discussions wherever possible, and was referred to only by inference.

When the issue finally came to the fore, after President Truman had requested British Prime Minister Attlee to permit the entry of 100,000 European Jews to Palestine, the American Jewish Conference rallied American opinion behind the President's request. When Great Britain countered with the proposal to establish the Anglo-American Inquiry Committee, the Conference, though it had correctly interpreted this as a delaying maneuver, led the testimony for American Jewry at the Committee's Washington hearings. Henry Monsky, Chairman of the Interim Committee, presented the memorandum outlining American Jewry's position and also gave oral testimony. The implementation of the Committee's short-term recommendations for the immediate transfer of 100,000 Jews and abrogation of the White Paper's land purchase restrictions, is the objective of an all out conference campaign at present. In addition to public pressure, on all occasions, this campaign is being pushed through diplomatic channels.

"Infiltrees" And Borders To The American Zone

Not many months after V-E Day, Polish Jews who had been repatriated began recrossing the frontiers back to the American zone. They fled for their lives in the face of a resurgent and uncontrolled anti-Semitism. As the sporadic anti-Jewish attacks in Poland became more widespread, the numbers of Jewish "infiltrees" who sought safety under the American flag steadily increased. American military authorities became alarmed. Jewish installations became dangerously overcrowded, since the Jews who were camp residents insisted that the newcomers had to be accomodated. There were rumors that the borders to the American zone would be closed.

The American Jewish Conference stepped into the breach. Having established firm contact with the Jews in the camps, it was fully informed of the existing situation. In Washington, there were continuous negotiations with top War and State Department officials responsible for control of the American zone's borders. Assurances were received by the Conference that Jewish "persecutees" would not be barred from returning to American occupied territory. Additional accomodations have been provided to shelter the Jews fleeing from Poland and other East European countries. The necessity for maintaining a zone of safety for Jews in Europe has been recognized. This is to the credit of American authorities, who are confronted by many difficulties in caring for the new influx of Jews, and again demoustrates the effectiveness of united action by American Jewry through the American Jewish Conference.

While the Conference has interceded with American authorities to keep the American zone open to Jews fleeing persecution, it has also publicly protested against the attacks upon Jews in Poland. When Cardinal Hlond, Primate of Poland, attemped to justify the murder of 41 Jews in Kielce on July 4, 1946 by stating that Jews "who occupy the leading positions in Poland's Government," were to blame, the Conference declared that the Cardinal's statement was "tantamount to absolving the murderers of their guilt," and served to undermine the earnest efforts of the Polish Government to extirpate anti-Semitism." The Conference asserted that it refused "to believe that this statement represents the views of the Catholic Church." The Conference coordinated the actions of the interested Jewish groups toward alleviating the growing emergency in Poland.

Reparations, Restitution Of Property And Civil Rights

One of the major problems which the Conference had the foresight to prepare for at its inception was the problem of reparations for damages inflicted upon Jews, and restitution of their property and civil rights after the war had come to a close.

The first sum allocated for reparations for Jews—$22,500,000 from German external assets to be used for rehabilitation and resettlement — was granted by the Paris Reparation Agreement of December 1945 after Conference representatives and meetings with American members of the Allied Reparations Commission and representatives of neutral governments. Citing the Paris Agreement as a precedent, the Conference has proposed to Secretary of State James F. Byrnes, that a portion of German external assets in Latin America, which the South American countries are now liquidating, should also be set aside as reparations for Jews. Restitution of Jewish property in Germany and Austria are part of the Conference's work in progress.

The Conference has formulated plans for the creation of a Jewish Reconstruction Commission which is to take charge of assets belonging to Jews who left no heirs, and Jewish cultural possessions stolen by the Nazis from Jewish communities which no longer exist. This Jewish Reconstruction Commission would act as a trustee for the Jewish people pending the final disposition of the heirless property.

The Situation Now

While the solution of the Palestine issue hangs in the balance, the displaced Jews in Germany and Austria waiting to emigrate must continue to be fed and housed. UNRRA, which runs the camps, is scheduled to end operations by December 1946. The International Refugee Organization which is to succeed UNRRA will not be in a position to take over before the summer or early fall of 1947. At the Fourth UNRRA Council meeting in Atlantic City in March 1946, representatives of the American Jewish Conference brought to the attenion of all delegates the urgency of assuring assistance to Jewish refugees during this interim. An aide memoire was presented, and meetings were arranged with groups of government delegates.

(Please Turn to Page 86)

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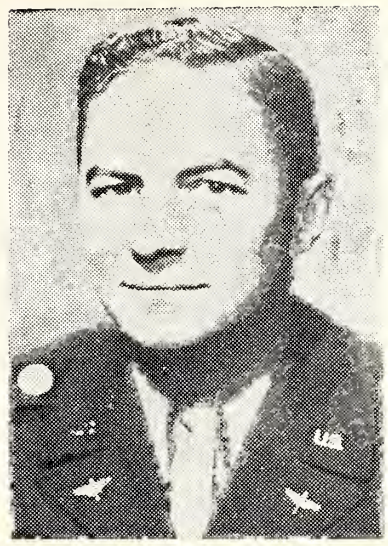

Paulette Oppert (left)
Maj. A. Fleishman (above)

Featured speakers at the Smoky Mountain Zone Conference of the J.D.C. at Asheville, N. C., August 25th.

TITLES FROM THE BIBLE

(Concluded from Page 77)

ners, adapted from "Army With Banners" in Song of Songs (6:4).

Undoubtedly, the most drawn-upon section of the Bible are the first eight verses in the third chapter, book of Ecclesiastes, The Cumulative Book Index of 1938-1945 reveals that, in this brief period, eleven different titles have been appropriated from those eight short verses, They are: Time of Peace, A Time To Be Born, Time To Build, A Time To Cast Away, Time To Kill (appearing twice), Time To Laugh (three Times), A Time To Speak (twice), A Time To Die (twice), Time for Everything, Time To Mourn and Time for Silence. The Song of Solomon (Song of Songs) is likewise a book that has been pregnant with titles and can be used to even greater advantage if we study its pages. From verse 12 in Chapter 2 alone, two excellent titles have come: The Voice of the Turtle and Time of the Singing of Birds.

Contrasts

Are these titles not as attractive and meaningful as any that have appeared on the face of a book? Yet, what do we find? We find that, although Scriptual titles have all these advantages over the average title that will be selected by an individual, in the past two and one-half years less than seventy recognizable titles out of the thousands upon thousands that were announced, have been derived from or inspired by the Bible.

Many titles have been so often used and repeated in different curious forms and shapes that it is almost possible to formulate an amusing game from them. This is true of the "happen" titles of which forty-one have appeared from 1938 to 1945. (This includes only those beginning with "It".) Especially are the "can happen" and "can't happen" titles, which have been so overworked and abused in need of "canning" without further ado. They bespeak, when set up in pairs, the dilemma and confusion of our age. This is how they look when set side by side:

It Happened One Day; It Happened One Night

It Happened Next Tuesday!; It Happened on Wednesday.

It Can't Happen Here; It Can Happen Here.

It Could Never Have Happened; It Had to Happen; It Always Happened.

It Couldn't Happen To Us; It Happened to Me.

It Happened in Paris; It Happened in Vienna.

The same is true of the "tomorrow" titles, which it should be fairly obvious, can have no future on the bookcover of tomorrow. No less than seventy-three titles beginning with the word "tomorrow" have made their appearance in the past eight years. Here is how they look when set up in pairs:

Tomorrow Always Comes; Tomorrow Never Comes.

Tomorrow Will Come; Tomorrow Comes Never.

Tomorrow Begins Today; Tomorrow Started Yesterday.

Tomorrow Is A New Day; Tomorrow Is Another Day.

The Bible has been declared by many of its opponents to be a dead book. If proof be needed that such a statement is as untrue as it is unwarranted, a comparsion of the scriptural and non-scriptural titles listed above should be amply satisfying to the critic. But even greater proof is to be addnced from the beautifully poetic and human verses and statements which might have been used but still lie unsung on the virgin pages of the Book of Books.

J. D. C. STAFF ASSIGNMENTS

Budapest, Hungary—Leaders of the Hungarian Jewish community this week are in consultation with Dr. Joseph J. Schwartz, Chairman of the European Executive Council of the Joint Distribution Committee, now in Budapest to study the needs of Hungarian Jews. Dr. Schwartz recently completed an investigation of the situation facing Jewish survivors in Poland.

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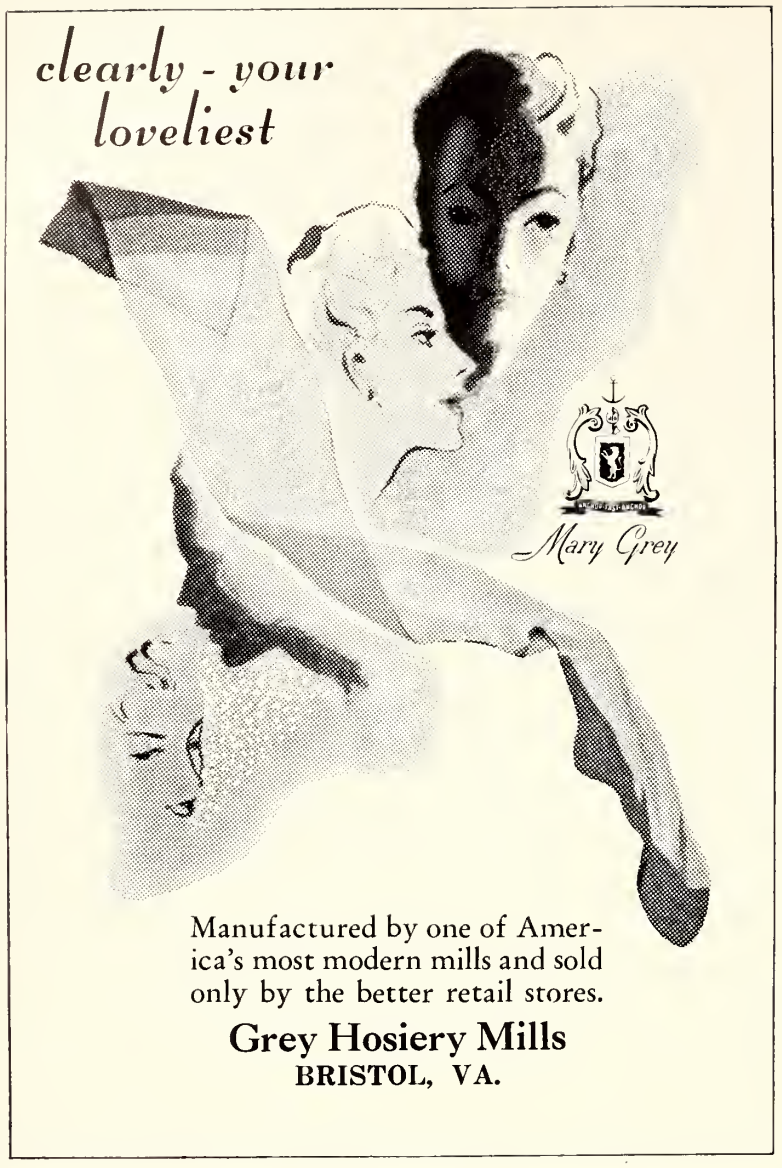

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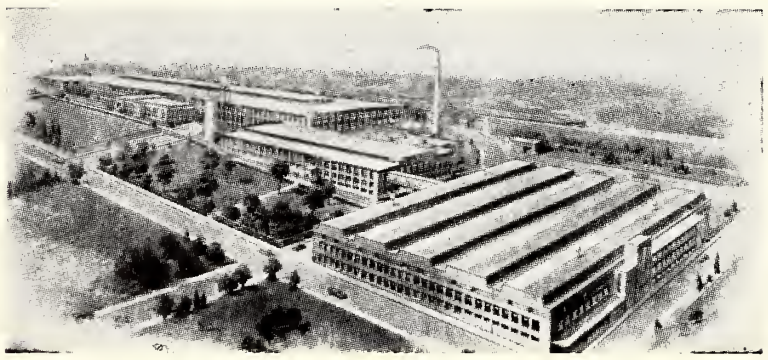

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RABBI MOSES BLAU

(Continued from Page 75)

Herbert Samuel. It was a few months after Sir Herbert was inaugurated, in the winter of 1920. Several weeks previous Rabbi Blau had called for the customary visit of courtesy and acquaintance. On that occasion he came with a deputation of rabbis and spokesmen of the Old Yishuv to plead before the Government the cause of Orthodox Jewry. There were also present at that interview Sir Wyndhamm Deeded, the first Chief Secretary, and Mr. Max Nurock, the Jewish Secretary, in the Palestine Secretariat. Deeded was (and is) a man of deep religious Christian feeling. When you watched him listen to the representations of religious leaders of Palestine, it was easy to see that he took a keen personal interest in the discussion, and not from an inclination to discharge routine duties of his high office. He differed in that respect from High Commissioner Sir Herbert Samuel, a liberal and a convinced rationalist, who received all his callers with such accomplished yet frigid courtesy that you could hardly determine his personal attitude to a problem, or a claim 'round which there was a considerable and often stormy controversy.

We were all novices and "greenhorns" in our respective tasks, both the High Commissioner and the members of the deputation, whose first experience it was to discuss affairs of state with the King's representative. The dean of the deputation, as well as the introducer, was the late Rabbi Hayium Sonnenfeld, and the real and factual spokesman was Rabbi Blau.

Whoever met Rabbi Sonnenfeld for the first time could not help being deeply impressed by his patriarchal figure and impressive personality. There was about him an air of true holiness, of genuine resignation from all base earthly values, of real spiritual exaltation. The man had an almost divine countenance, with large penetrating eyes, the snow-white beard-spiritual grandeur and total indifference to the baser motives of our earthly existence stamped his whole being. I remember that Rabbi Sonnenfeld opened with the traditional Hebrew blessing offered to ruling Princes in Israel, and then proceeded to a rather rich Yiddish, which he sprinkled liberally with quotations from the Midrash and the Talmud. The task of interpreting affairs of state is at no time easy, and I must admit that in face of a Yiddish in which I was a complete ignoramus, I very nearly lost my head, even though I found support in the quotations from Talmudical literature.

Rabbi Sonnenfeld was followed by Rabbi Blau. He was as yet young and inexperienced in that delicate task of making representations to the highest ruler in the land, and therefore followed a written brief meticulously. He read a short statement, couched in measured and precise terms, in good flowing Hebrew which was distinguished both for its pithiness and for its lack of looseness. You could not listen with passivity or indifference to so balanced a statement, and even the High Commissioner, generally very cautious in his replies, found himself constrained to interject, not to express agreement with what he said, not to indicate that certain points made in the statement were rather extreme. But there could be no question as to the sincerity or the persuasive powers of the man reading the statement.

That first impression of my first meeting with Rabbi Blau, persisted in my subsequent numerous meetings with him at official interviews and meetings with the highest official authorities (and once or twice with the Secretary of State himself, while on a visit in Palestine), as well as at deliberations and proceedings before a variety of Commissioners of Enquiry and administrative bodies and committees. In all these official representations, Rabbi Blau insisted on and strictly adhered to his principles, which could be summed up in two sections: The recognition of Orthodox Jewry as a separate community, and the acceptance of the authority of the Thorah as a foundation of Jewish public life. Whether he represented his case verbally or in writing, he always expressed himself with dignity, economy of words, directness and conciseness, which were bound to rouse the respectful interest and attention of all who listened to him.

But if the principles themselves have not varied, the style and the phraseology did undergo considerable changes for the better, born of the wisdom that comes from broad experience. Twenty-five years of advocacy for his community have immunized Rabbi Blau from that disagreeable necessity which the English queerly term "overstatement," and which is never helpful in the exposition of political (or other) pleadings and representations. Rabbi Blau trained himself to say less than he really wished to say, and with a commendable economy in words that was all the more conceiving because of the rather responsible and high stature of the source from which they came. That unique gift in the exposition of political representations was an essential element in the art of diplomacy under normal conditions. But however essential, it was not that gift in itself which endowed Rabbi Blau with qualities of leadership, and it was not by virtue of it that he became the acknowledged leader of his community. Constant devoted and persistent public service, total devotion to one ideal and one cause, the respect that his personality evoked in all who negotiated with it on public business, it was these qualities which elevated and educated the man until he was universally acclaimed, not only as a spokesman and advocate for his community, but also as its unchallenged leader. Indeed, leadership was the striking feature of his personality. In our present day many an otherwise noble concept had been distorted and made hideous by outrages perpetrated by all sorts of so called leader-demagogues, so much so that we tend to forget the noble and genuine qualities which alone endow a man with the coveted mantle of leadership. A leader is not only he

(Please Turn to Page 94)

"What—No Bread?"

DOUBLE GOLD STARS

(Concluded from Page 73)

tained during the fierce fighting in Biak. In a letter concerning the details of Morton's death, Mr. Pinnelas wrote the JWB Bureau of War Records that "we keep praying that David will be returned to us real soon." Several months later all hope for David was destroyed; the Pinnelas received the dreaded letter which states, "The War Department regrets . . ."

Heart-rending are the stories of these brothers in arms—Jewish boys who contributed their full measure of sacrifice to defend the sea, guard the sky and drive the enemy into defeat and submission.

Lt. Harold D. Greenberg, a lad from Lake Charles, La., for example died of tuberculosis in Beaumont, Tex. He knew he was going to die, but with the same courage that he fought the enemy on New Caledonia, where he contracted the disease, Harold faced his end. A year before, his mother and father, Mr. and Mrs. David Greenberg, had learned the bitter news concerning the death of their other son, Marvin, Lieutenant in Naval Scouting Squadron 58, who perished while on a bombing mission in the South Pacific.

Other Double Gold Star Families

Other double gold star families are the Wilners of Washington, D. C., whose boys, Bernard, an army major, and John a tank company commander, died in the cause of freedom; the Lowes of Jamaica, L. I., whose two sons, David and Gordon, were killed in action; the Weissmans of Chicago who lost both sons in Germany—Leonard, a lieutenant colonel in the Medical Corps, and Louis, a navigator on a bombing plane; the Steins of Mt. Pleasant, Tenn., whose son, Morris, was killed in the Philippines less than a year after his brother, Hyman, who was in France on D-Day, succumbed in the Battle of Normandy; Mrs. Harris Lumberg of Long Beach, Calif., whose boys, Bernard and Milton Sahl, gave their lives for victory over fascism; the Heismans of Philadelphia, who lost two sons—Bernard, holder of a Silver Star for "gallantry in action," and Herbert, killed in the North Africa campaign.

Twins are Casualties

The roster of Jewish families, to whom the loss of a son occured twice during World War II, is long and fraught with tragedy. Bernard and Sanford Wilkof, for instance, were identical twins who had never been apart, not even in the Army, where they served side by side. Death, however, separated them when Bernard died in the arms of his brother in North Africa. Soon after, Mr. and Mrs. Louis Wilkof, Canton, Ohio, received the sorrowful news that Sanford, too, had been killed during the stormy fighting in Italy.

Equally tragic is the pain of irrevocable loss suffered by the Pearlins of Quincy, Mass., whose two sons perished three years apart. Edward, a member of the merchant marine, was killed in action aboard the S. S. Illinois when his ship was torpedoed in the Caribbean sea. Shortly before his death he had written to his parents that he had come to the "realization that in these catastrophic times one cannot isolate himself from the resulting suffering and sorrow." Three years later, his brother Eugene, tail gunner in the Army Air Corps, holder of the Air Medal and 2 Oak Leaf Clusters, with 50 missions to his credit, was killed returning from a raid over Germany.

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Spokesman For a United Jewry

(Concluded from Page 82)

The Fifth UNRRA Council meeting in Geneva, which began August 2 will decide the question of who shall assume responsibility for refugee relief operations until the IRO begins to function. The American Jewish Conference is represented at the Geneva meeting.

The decisions of the 21-nation Paris peace conference will be crucial to the future of the Jewish people. As this is written an American Jewish Conference delegation is in Paris, closely cooperating with the World Jewish Congress and the Board of Deputies of British Jews. The Jewish delegation is pressing for inclusion in the peace treaties with former Axis satellite countries of provisions which will guarantee the restoration of rights and status to the Jews who remain in those countries. The first general statement on the peace treaties was submitted to the Council of Foreign Ministers on June 27. This statement declared that the security of Jews in former enemy countries was "a matter of international concern," and that the execution of protective measures for Jews therefore be supervised by international authority.

The American Jewish Conference delegation in Paris is composed of Henry Monsky, Louis Lipsky, Dr. Maurice N. Eisendrath, Mrs. Moses P. Epstein, Dr. Hayim Fineman, Rabbi Leon Gellman, Dr. Israel Goldstein, Rabbi Irving Miller.

The Paris peace conference is but the first of such international conferences. Treaties with Germany, Austria, and Japan are still to be written. The UN Assembly which meets in New York at the end of September will also have a hand in mapping the new world order. American Jewry, the largest and only intact segment of Jewry left the world, must carry out its heavy responsibilities in the period with vision, with vigilance, with undivided strength.

At the Third Session in Cleveland, February 17-19, 1946, the future of the Conference was the subject of most intense discussion. It was not a question of to be or not to be. It was rather a question of how to be. The actions taken by the Conference had vindicated the wisdom of the American Jewish leaders, organizations and communities which had conceived it. There was complete agreement on the need for continuing the work of the Conference. This was expressed in a resolution unanimously adopted by the delegates, which read: "It is recognized that there is a widespread demand for an American Jewish organization competent to speak authoritatively for the Jewish community and since this Conference was not designed as a permanent body, the Interim Committee is directed to explore the possibility of establishing a permanent, democratic, representative Jewish body, in consultation with representative community organizations and through agreement as to the nature and scope of such an organization with existing national organizations, and subject to such agreement, to propose ways and means for bringing such a body into existence."

Since the third session, a planning committee on the future organization has been appointed. Its terms or reference and its procedure have been defined. It is composed of Dr. Stephen S. Wise and Henry Monsky, honorary chairman and chairman of the Interim Committee respectively, Louis Lipsky, chairman of the Executive Committee, one representative each from the nine groupings in the Conference, and a panel of nine other distinguished Jewish leaders selected for their own qualifications and experience in American Jewish affairs. The planning committee is to report to the Interim Committee not later than November 1946.

While the planning committee is blueprinting the future organization, Conference operations continue on a wide front. The foregoing has been an undetailed summary of these activities.

One salient point should be made in closing. In Washington, the spokesman for a united American Jewry has been recognized. The Conference Washington office is a rallying and coordinating center for American Jewish action. Members of Congress and government officials communicate with the Conference on all matters of vial interests to the Jewish people. The nature of these consultations cannot always be revealed. In a world torn between power politics and the universal desire for security and justice, in a world in which the Jewish people still remain extremely vulnerable — American Jewry has learned the value of subordinating differences to one common goal.

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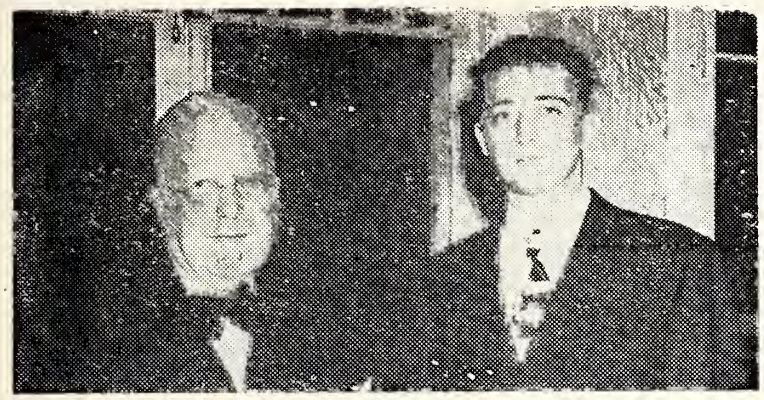
The Oldest and the Youngest



Dr. David Phillipson (left), the oldest, and Rabbi Edward Zerin, the youngest, graduates of the Hebrew Union College.

DR. ABRAHAM MILGRIM

Enjoying the Bible

(Continued from Page 79)

come from Jewish pen, and is published by a Jewish organization.

The Jewish Publication Society of America has, of course, always been interested in the Bible. It has given the English-speaking world a translation made by Jewish scholars. It has published a number of commentaries on several biblical books. It has produced an abridgement for school purposes. It has issued several books of Bible tales for children. Its latest book on the subject, appropriately named *Pathways Through the Bible*, is in accord with the general tendency of facilitating the reading of the Bible by adults and young readers. In content and make-up, this volume compares more than favorably with similar books of its kind.

Dr. Mortimer J. Cohen, the author of this volume, sets out to give the American Jews "a simplified version of *The Holy Scriptures* which would be readable, easy to comprehend and even enjoyable." His approach is marked by a consciousness of the sacred nature of his task. For its part, The Jewish Publication Society did not follow its usual procedure of placing the responsibility of publication on its editor and its Publication Committee. Instead, it appointed a special Bible Committee and, what is more significant, it chose a group of rabbis, scholars and educators, representing various shades of American Judaism, critically to evaluate and guide the work.

The Jewish Publication Society is fortunate in its choice of author. In this introduction, Dr. Cohen states that the book "seeks to hew out pathways through the richly luxuriant and forestlike complexities of the Bible literature, so that the unskilled traveler may find his way through it with ease and with pleasure. Having a kind of roadmap, he is prepared to discover for himself the religious truths, the spiritual insights, and the inspiring literary beauties that lurk on every page and in every line and word of Israel's masterpiece." This ambitious task the author carries out in masterly fashion. His charming, simple style and his literary insight and taste are evident on every page. Even the numerous subtitles reflect depth of discernment and skill in planning. The Book of Judges, to cite one example, is divided under

(Please Turn to Page 90)

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BULGARIAN JEWISH COMMUNITY

(Concluded from Page 63)

"The burlap bags were washed, dyed, cut and sewn together by unemployed groups and made enough garments for 2,000 children."

Mr. Fishzohn spent over a year in Athens and Istanbul, from which he directed the J.D.C. supplies program in the Balkans, before receiving permission to enter Bulgaria.

In addition to the used clothing and canned food, more than 10,000 pairs of new shoes and an additional 17,000 pairs now en route, blankets, sheets and household items, the J. D. C. has sent into Bulgaria a complete 120-bed hospital to equip the Jewish memorial hospital in Sofia, a shipment which caused "great joy" among the Jews of the city, the J.D.C. representative recalled. He said that the J.D.C. carries out its relief and rehabilitation activities in Bulgaria through thirty-two sub-committees throughout the country, which have been unified by the J.D.C. into a cohesive group.

The government, cooperating in the J.D.C. relief program, has also passed legislation permitting bulk relief shipments as well as smaller relief parcels to be sent into the country free of tariff duty, Mr. Fishzohn reported. David Yerocham, President of the Jewish Consistoire (central Bulgarian Jewish Committee), who is a member of the J.D.C. central relief committee in Bulgaria and a member of the Bulgarian Parliament, and Col. Avram P. Tadjer, Chairman of the Committee, were instrumental in securing passage of the measure, Mr. Fishzohn said.

Government aid in behalf of the Jews of Bulgaria includes the operation of non-sectarian nurseries, to which Jewish children are admitted, and subsidies to parochial schools, he said. The government is also returning taxes levied on Jewish owned properties and bank accounts by the Nazis during their occupation of the country.

Mr. Fishzohn, who lives in New York, is a graduate of Fordham University Law school and was identified for several years with the National Refugee Service and the United Jewish Appeal. He is married to the former Freda Weill of New York City.

Jewish History on the Advertising Limited

(Concluded from Page 55)

notorious Polish pogromist and at one time member of the Polish Government in London, was enthusiastically greeted by the Congress on his arrival here some years pass.

Please, gentlemen of the Polish Congress, don't use Jewish martyrs as a pawn in your political game. Stop desecrating our dead — they martyrs of pogroms, in the traditional Polish pattern, in Kielce, Lodz and wherever Jews constitute a majority! You of the Polish Congress — we won't permit pogroms on our dead!

GASTONIA, N. C.
Rabbi William B. Silverman To Go to Duluth, Minn.

Rabbi William B. Silverman, Rabbi of Temple Emanuel here, has announced that he has accepted a call to the pulpit of Temple Emanuel in Duluth, Minn., and he will assume his new duties on September 17th.

MANILA

Morton I. Netzorg, leader of the Jewish Relief Committee in the Philippines, has acknowledged "with many thanks" the receipt of 24 bales of used clothing and 14 bales of shoes sent by the Joint Distribution Committee which arrived here recently.

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SPRUCE PINE, N. C.

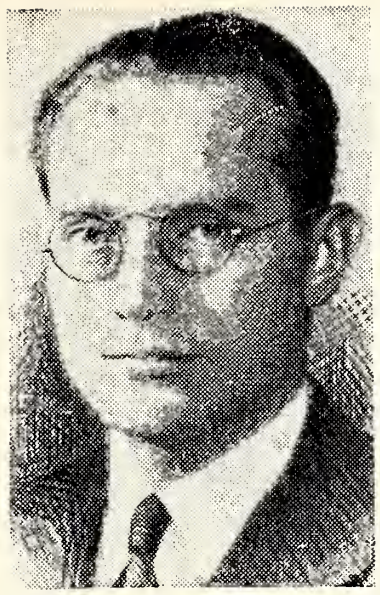
GREETINGS FROM GREENSBORO CHAPTER OF HADASSAH

What can I say to you on this Rosh Hashona, dear friends, in the face of the appalling circumstances in which our people in Europe and Palestine find themselves today? We have been deceived at every turn by the British, and with our brethen continually in danger of being shot down by British ammunition, it is most difficult to keep faith. But keep faith we must.

For have we not kept faith these many years? And we must believe sincerely in our hearts that we are closer than ever to our goal, for never before in the history of the Jew has he shown such faith and courage. But he knows more than ever the need of a Jewish Homeland, which will be for him "A land of the free and a home of the brave."

So once again I greet you with L'Shonah Tovah Tikoseva, and ask that you join me in prayer that the world will at long last be impressed with the justice and desperate need of the Zionist solution of the Jewish problem.

Eugenie Jacobs, President



Doctor Simon Greenberg, newly appointed Provost of the Jewish Theological Seminary of America.

Patented and waiting for a manufacturer is a lawn sprinkler which turns itself off when it starts to rain, and on after a 24-hour dry spell.

AMONG OUR CONTEMPORARIES

(Continued from Page 62)

munity ought to attend Temple services and use the day for religious edification and observances.

To all other confusions is added the one that those who are most committed to the proposition that Israel is a church are the most irreligious in practice and observance, and they who consider themselves especially sensitive to good manners show a woeful lack of them in Jewish community life.—*The Jewish Herald.*

D P Camps

Dr. Israel Efros, a member of the World Jewish Congress cultural delegation which made a tour of DP camps in Germany, said that he and the other two members of the delegation, H. Leivick, Yiddish playwright and poet, and Mrs. Emma Lazroff Schaver, an opera singer, had visited 18 of the 21 camps for Jewish DP's in the American zone in Germany.

Jewish life in Germany today, he said, is a picture of misery, nervous tension and despair. However, the DP's have created a social organization and a form of communal life. Through workshops and schools they are attempting to train themselves to play a productive role in whatever place they wish to settle—which in most cases is Palestine. There is not sufficient work for all of the camp residents, he stated, and as a result tension is growing.

The German population has succeeded in beguiling the American soldiers and is becoming increasingly arrogant toward the Jews, Dr. Efros said. Although the troops who fought the war were extremely friendly to the liberated Jews, the occupation troops have fallen under the influence of the Germans, he charged.—*Chicago Jewish Chronicle.*

A Job Well Done

As Herbert J. Kahn lays down the reins of presidency of the Cincinnati Jewish Center, those who have watched this organization's growth in public acceptance and in size ought to be reminded of the indefatigability and conscientiousness that have marked and continue to mark his interest in the Center.

Mr. Kahn epitomizes the spirit of that handful of men and women who, 10 and 15 years ago, were courageously tackling the jobs of "selling" the Center idea to a lethargic community. There were many Cincinnatians at that time who questioned the need of such an organization and who believed that at best a Center would serve only the "underprivileged."

His administration has been characterized by a thoroughgoing democracy, an emphasis upon full and frank consideration of Center problems

(Please Turn to Page 100)

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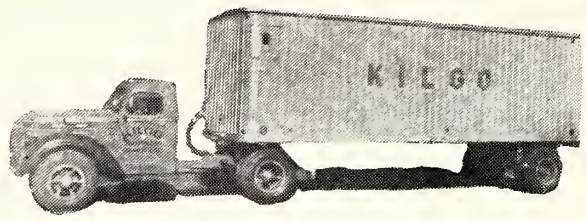

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CHARLOTTE, N. C.

ENJOYING THE BIBLE

(Concluded from Page 87)

the following five headings: 1) Disloyalty—Punishment—Peace; 2) Deborah—Mother in Israel; 3) Gideon—the Man Who Refused to Be King; 4) Abimelech—the Little Man Who Would Be King; and 5) Samson—a Brave Man Who Used His Strength Foolishly.

More striking is the actual charting of the *Pathways*. The selections include those classic passages of the Bible which "combine both literary beauty and the enduring ethical and religious values of Judaism." The material is subdivided into many sections, each with its proper heading and each containing a thought unit. Each book is preceded by a short introduction, and each section is preceded by a brief interpretative paragraph. These introductions are lucid yet profound. Not only are they charming in style, but they are calculated to arouse the interest of the reader and to help him to "discover the relevancy of the book's message to the present or to his personal interests." The paragraphs preceding the subdivisions of each book also serve as enlightening commentaries. Thus, we read in the paragraph introducing the section "The Cleansing Flood":

> Men multiplied and spread over the earth, and evil increased with them. So heartless did they become that, according to our sages, they put clothes on the marble statues to protect them against the winter's storms, but neglected the poor who died of the bitter cold....

In organizing his material, the author follows for the most part the order of *The Holy Scriptures*, and adheres to the diction of the accepted version except where he occasionally substitutes modern English words and phrases for obscure archaic ones. He also takes some liberties in rearranging or transposing a few verses and a few books. In the latter category, the first to meet the eye is the placing of the Book of Ruth after the Book of Judges. The Psalms, too, are rearranged and placed under the following headings: 1) Sweet Singer of Israel; 2) Psalms About Nature and Man; 3) Psalms About Man's Pilgrimage Through Life; and 4) Psalms About Israel and Zion. The Book of Job is edited and presented as a drama.

The Jewish Publication Society is equally fortunate in its choice of artist. In Arthur Szyk, the publishers commissioned a great artist who is at the same time imbued thoroughly with the Jewish spirit. Szyk broke with the old tradition of Bible illustrations which make the Bible heroes and heroines look either like other-worldly, languid, non-Jewish-looking actors on a stage, or wild and brutal warriors engaged in striking down and destroying an enemy. He portrays the Bible's characters as human beings, as Jews. His twenty-six illustrations are therefore novel and refreshing, in addition to being remarkable for their wealth of detail and their fascinating design. Touchingly, Szyk dedicates his contribution to the book "as an eternal *kaddish*" to his mother and her faithful Polish servant whom the Nazis burned alive. The volume is enriched also with eleven new maps, done in the manner of modern cartographers.

The publication of *Pathways Through the Bible* was made possible through the generous gift of Mr. Sidney Neumann, of Philadelphia, in memory of his parents, Abraham and Emma Neumann.

Dr. Mortimer J. Cohen has been Rabbi of Congregation Beth Sholom of Philadelphia for the past twenty-eight years. He is a graduate of the Jewish Theological Seminary of America and received his Ph.D. at the Dropsie College. In 1937, he published *Jacob Emden: A Man of Controversy*, which is a psychological study of the life of one of the foremost figures in Judaism during the eighteenth century. Dr. Cohen is also editor of *In Jewish Bookland*. He is noted as a literary critic and at the same time has been a profound student of the Bible.

J. D. C. HELPS HOSPITAL PURCHASE IN PALESTINE

Jerusalem, Palestine—Dr. J. Yassky, director of the Rothschild-Hadassah University Hospital on Mt. Scopus, Jerusalem, has expressed his "deep gratefulness" to the Joint Distribution Committee for is help in connection with the purchase of surplus medical supplies from the U. S. Army in France for use in the Jerusalem hospital.

THEY held on to the beaches . . .
YOU hold on to the War Bonds!

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NEWTON, N. C.

Report From Palestine

By Rabbi Simcha Rabinowitz

Rabbi Rabinowitz, now in Palestine, is one of a commission of three (the others are Mrs. Belle J. Goldstein and Mrs. Dvorah Rabinowitz) sent to the Holy Land by the Mizrachi Women's Organization of America.—THE EDITOR

Do you remember the weird, terrifying, shrieking wail of the air raid sirens in New York when America entered the war? One such alarm is vivid in my mind. We had returned from Tannersville rather late in the evening, put the children to bed, got things into order, felt the stifling heat in our apartment and finally went to bed. I don't remember what time it was, but suddenly we were awakened from our sleep by the sirens. The children were frightened, and we were kept busy quieting them, while we ourselves were quite shaken.

We exerienced a similar rude awakening this past week before dawn on Tuesday, July 30. At first we thought of an unusual fire raging in the city; then we imagined something had happened at sea. All the time the sirens kept on shrieking, coming nearer and nearer, dying out and coming back to life with a full breath rising and falling. This kept on for about an hour. And then we learned that the wailing sounds were meant to announe a curfew—"a punitive measure" the anthorities call it, stifling the life of a city like Tel Aviv, with a population of about 200,000.

Tel Aviv, you know, is a busy city, bustling with life early and late. Wherever you go you see long lines standing, people waiting to board a bus to go to work, or to board an out of town bus, or to get near the stamp window in a post office station, or to get into the restaurant or movie. Allenby Road, Jaffa Road, Herzl Street, the business district of this modern city just bubbles with life. There are no traffic lights, not even traffic policemen directing traffic at these busy corners. Taxis, cars, trucks, bicycles, motorcycles, horse-drawn wagons, donkeys, etc., crowd the streets, and pedestrians on the side walks, and in between the traffic trying to cross the street. Add to these, the sidewalk cafes, with people sitting, eating, or drinking coffee, reading newspapers or discussing the latest news, and you'll get a picture of the busy life of this Jewish city.

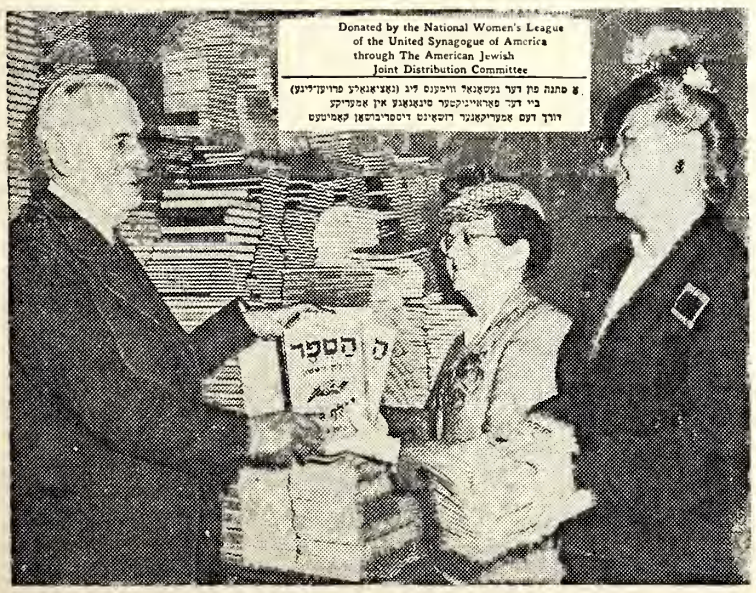
Imagine then what it means to impose a "curfew" without any previous notice, except the siren alarm. Imagine 20,000 soldiers taking possession of the city, each armed with rifle and bayonet, tanks running over the deserted streets, army trucks and jeeps at every corner, and loud speakers calling in Hebrew: "No one is to leave his house." And the radio announcing: "Jewish members of the police force will also stay at home, unless sent for. He who will leave his house without a curfew pass is liable to be shot."

All roads leading to Tel Aviv were closed off, barbed wire was stretched across roads, streets, etc. None could enter the city nor leave it. Were it not for the military patrolling the streets, one could imagine we were in the ancient city of Pompeii—a city without life except for the tourist and his guide.

Then began the searchers. "Searching for terrorists" to use the words

(Please Turn to Page 99)

United Synagogue Women's League Ships Textbooks Overseas Via J.D.C.



At the Joint Distribution Committee warehouse in New York, Dr. Bernhard Kahn, Honorary Chairman of the J.D.C. European Executive Council, accepts the first of 6,000 Hebrew and Yiddish textbooks contributed by the National Women's League of the United Synagogue of America for shipment overseas by the J.D.C. to the displaced persons camps in Europe, to Italy, Shanghai and other areas. Left to right, Dr. Kahn, Mrs. Samuel Spiegel, Chairman of Overseas Projects for the League, and Mrs. Barnett E. Kopelman, President of the League. The texts, which ready for shipment, will be used in J.D.C.-supported educational training and retraining centers. They are for use by children through the eighth grade.

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NEWTON, NORTH CAROLINA

REVIEW OF THE YEAR

(Continued from Page 57)

firmed by Earl G. Harrison, American representative on the Intergovernmental Committee on Refugees, in a report to President Truman, in the fall of 1945.

"As matters now stand," wrote Mr. Harrison, "we appear to be treating the Jews (ie. the Jewish D.P.'s) as the Nazis treated them except that we do not exterminate them." While German civilians, including many Nazis, enjoyed living normal lives in their own homes, the victims of Fascism were forced to live under guard in former concentration camps "amid crowded, frequently unsanitary and generally grim conditions." Mr. Harrison urged the opening of Palestine to the displaced Jews, contending that there was no decent solution for the future of many European Jews other than Palestine.

Nurenberg Trial and Cairo Sanctuary

The distressing Harrison report, however, never made head lines in the press half as big as those made by the news from Nurenberg where the trial of the 24 top Nazis opened on November 20, 1945. Amazingly, that trial was not yet over when Shofar was to be blown in 1946. Embittered observers wondered whether it would not have been a wiser thing to simply hang those monsters, whose guilt was beyond any doubt, instead of wasting precious time and money on them. On the other hand, the trial revealed to the public that along with the Germans, collaborators from many other countries were accomplices in what the late President Roosevelt had termed "one of the blackest crimes of all history."

Father Coughlin had been on the best of terms with the Nazis, and HajAminel Husseini, ex-Mufti of Jerusalem, and the Iraqui pro-Nazi leader Rashid Eli el Gailand have been actual co-planners and implements of the Nazi mass-murder conspiracy.

Instead of being tried as a war criminal, Haj Hamin was permitted to live in a luxurious villa in France wherefrom he "fled," with seemingly unanomous British, and French consent, in an airplane to Egypt where he is now busy stirring up more trouble against the Jews and against all democratic opinion in the Middle East. In America, some of Father Coughlin's followers sought to have his broadcasts resumed.

Slowly the world began to realize that more and different things had to be done than to feed Herman Goering with chicken and green peas. What about his victims?

"I consider," President Truman said on December 22, 1945, "that common decency and the fundamental comradeship of all human beings require us to do what lies within our power to see that our established immigration quotas are used in order to reduce human suffering. I am taking the necessary steps to see that this is done as quickly as possible."

Truman's directive however, merely ordered the application of immigration laws that have been in existence for about two decades. Applied to the refugees and displaced persons in the American zones of occupation in Europe, it enables 39,000 persons per year to come to the United States. Because of the unfortunate quota system, though, probably little more than half the number will be able to make use of American visas. In August, 1946, President Truman, who earlier had gone on record as favoring quick admission of 100,000 immigrants to Palestine, declared that he would ask Congress to admit a designated number of European displaced persons, "including Jews," as permanent residents of the United States, and that he would also request other countries to admit some displaced persons.

Palestine Inquiries

The problem was not solved by such palliatives. Hopes had been pinned on an Anglo-American Inquiry Committee jointly sent to Europe and Palestine by the governments of the U. S. A. and Britain to obtain a true picture of the Jewish plight and make constructive recommendations. After several months of study the Committee made public a 40,000 word report which plainly urged that 100,000 European Jews be admitted to Palestine as quickly as possible since no other country was available for immediate large-scale Jewish immigration. While the Zionist objected to some of the recommendations made in that report, they welcomed its rejection of the ominous White Paper

(Please Turn to Page 98)

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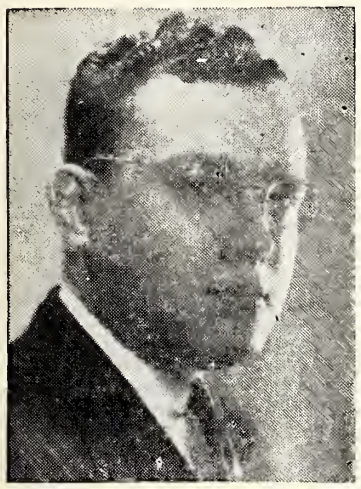
Rabbi Hinchin Heads UAHC Southeast Region



Rabbi Martin I. Hinchin, who was ordained this year by the Hebrew Union College, will be the new director of the Southeast Region of the Union of American Hebrew Congregations. He will succeed Rabbi Alfred Wolf who has become director of the Union's California Region. Rabbi Hinchin, who graduated from the Yeshiva College in 1941, will also be rabbi of Temple Southeast Region of the Union of American Hebrew Congregations. He will succeed Rabbi Alfred Wolf who has Emanu-El of Dothan, Alabama. A Iowa. Rabbi Hinchin assumes his new duties in Dothan on August 1st.

This Is Not the Way

(Concluded from Page 56)

Aside from such obvious truths that two wrongs never make a right and that Jewish patience had been strained to the breaking-point, let me add that it is a naive pipe-dream to think that a minority people facing an enemy infinitely superior as to numbers, military power, economic resources and political prestige, can hope to resort to arms with any hope of success. Nor is the situation clarified by invoking the shades of the heroes of the Battle of the Warsaw Ghetto or the memories of 1776, the Irish Republican Army, or India. These analogies may furnish fine material for oratory and empty rhetoric, they are also fundamentally unhistorical and completely unrealistic. And if any should be so childishly romantic as to think that the dramatic events of these past days in Palestine will rouse public opinion throughout the world in favor of the Jews and especially Zionism, let him think twice. If the annihilation of six million Jews, if the Battle of the Warsaw Ghetto, if the suffering of European Jewish survivors amid the ruins of their former homes, if the latest pogrom in Kielce have not served to stir and rouse the world to action, what reason have we to believe that the killing of a few British underlings and subalterns, who are only the tools of those who on higher levels make and implement the vicious policies of empire and colonialism, will produce a pro-Jewish public sentiment?

Certainly I want Jewry here and abroad to "fight," but I want them to fight a battle that while long and arduous, at least has some chance of ultimate victory. And this battle cannot be at present fought and **won** with bombs and guns. That seems the verdict of common sense.

The detour of violence and terror will not lead to the goal of a Free Palestine and a secure world Jewry. However much we may admire the heroism and the unquestionable courage and patriotism of the members of the extremists in Palestine, we must also recognize and insist that THIS IS **NOT** THE WAY!

GREETINGS FROM GREENSBORO COUNCIL-SISTERHOOD

It is no easy task, as we enter the New Year, to be optimistic about the immediate future of world Jewry. If we are realists, we cannot escape facts. And yet the period of the High Holy Days has ever been one of hope, — and we must continue to hope.

The year ahead will require fortitude, faith and continued efforts by those that have, for the spiritual and physical rehabilitation of those among our people who are not so fortunate.

In extending the greetings of the holiday season to members and friends of Council-Sisterhood I hope and trust that they will relp to make the New Year a happier one by their resolve to show continued zeal in their efforts toward this goal.

Mrs. Raymond Farber
President

ASHEVILLE, N. C.
Jack Goodman Bar Mitzvah

Jack Goodman, son of Mr. and Mrs Al. J. Goodman, celebrated his Bar Mitzvah on July 20th. Services were held at Temple Beth Ha-Tephila, followed by a reception at the Jewish Community Center.

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Our New Year Task

By RABBI FRED I. RYPINS

Temple Emanuel, Greensboro, N. C.

It is easy and it is pleasant to extend our good wishes at this season in a carefree, superficial manner. It becomes more difficult as we look forward to the possibility of their fulfillment and ask if this will be really a better year. We see immediately that all problems will not be solved. Some matters may grow worse instead of better. Yet we are not completely discouraged. We begin to make up a balance sheet, to add and subtract. We attempt to determine whether the gains will outweigh the losses. Finally, we reach a conclusion that is less exuberant but is heartening because it is within the realm of reasonable likelihood.

Thanks to God

There is hardly one among a hundred people who appreciates sufficiently the blessing of living in America. Here, we are almost completely free to rise according to our merit. We have a wide latitude of thought and speech. We worship or do not worship as we decide. But actually, we take these high privileges for granted. Do we need to be in danger of losing them in order for us to awaken to the full measure of our responsibility? If not, during the coming year, we will be more active citizens. We will be better neighbors. We will contribute more time and energy to good causes. We will practice more the great precepts of our faith. We will give thanks every day to God not only in word but also in deeds. Nor at the end of the year, will we regret what we have done because of our inner peace and satisfaction which has been won honestly and because we will be on the upward path to better days.

RABBI MOSES BLAU

(Concluded from Page 84)

who is sustained by a large and powerful following. His first task is to lead, to guide, to serve as shepherd and instructor to his community, to inspire it with his own ennobling example, and not to be led or guided by it. Firmness as well as adherence to principles, the ability to express them convincingly, flexibility in negotiating, in order to concede the unimportant and insist on the vital and essential elements in political program, above all—unmistakable sincerity and belief in the cause one represents—Rabbi Blau's personality was richly endowed with these assets which have rightly made him the undisputed leader of his community.

He rose to these heights from the Old City of Jerusalem, a scion of the fourth generation of Jewish settlers in the Holy Land, who came to make their home in the country long before immigration was driven by purely political motives. It was those early settlers, now commonly known as the "Old Yishuv," who safeguarded and kept alive for waves of subsequent settlers the right to live in the Holy City, and not, only to die in it. Little wonder that Rabbi Blau's love and zeal for Jerusalem knew no bounds. Some imes that love found expression in a somewhat unrestrained language, to the point of ignoring or underrating the great new life which was based on foundations of the old, but even such want of restraint, in the defense of the rights of the Old Yishuv, has undergone considerable fluctuation and variation. It has not softened or become mollified or less firm; its flexibility has increased so that we no longer take it amiss.

The Old Yishuv may well take pride in a personality of such driving force which has risen, as if by itself, without urge, push or cause from outside. But the loss and the gap caused by the death of a leader of such calibre are bound to be felt not only within the ranks of te Old Yishuv. The death of Rabbi Blau will be mourned by the whole Yishuv of Palestine, new and old, young and middle-aged, rural and urban, intellectual and common folk, all of whom will miss sadly a leader of such stature.

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

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Rosh Hashono Reflections

By Dr. Frank Rosenthal
Rabbi, Congregation Emanuel, Winston-Salem, N. C.

I have before me two letters. One written by one of the official representatives of the "Displaced Persons" of the English Occupation Zone, who has just returned from a meeting with British Authorities in London, and the other from one of the leading Protestant Pastors of the Confessional Church of Germany, who also had just returned from London, where he had addressed a joint International meeting of Protestants, Catholics and Jews.

Since this is the time within the calendar of Israel, where Jews recite the Penitential Prayers, (Selichoth,) prayers written under the most cruel and trying circumstances in the history of our people, I have looked at those two documents of human despair, in the light of modern Selichoth. The Jewish leader wrote: "Despair has overcome all of us, we do not know where to turn to. The mighty of the world seem to have handed us over to doom. The blood of our brothers and sisters, of my beloved child, my good wife and my and your parents has been spilled in vain. There is only one answer that I have found for our problem. As long as the entire world will think in terms of secular approaches, not only we, but the entire society of man is doomed to destruction. I have never known the power of prayer. But now, I know that it is the only answer for Man. Because, Man has the inborn faculty to pray, and when he does, he, in his heart, has a cleaner and healthier approach to all worldly problems. To say it in the words of our good friend and teacher Martin Buber, it is "the daily rehearsal of moral concepts, which influences the worshiper for the good." In the sight of hunger, undernourishment of our women and children, in the sight of a hopeless future, it might sound rather strange to you, if I speak about the necessity for prayer, or by that token for religion, but that is not only our answer it is the answer of the world. We have learned to pray the hard way, now it is up to the world, to be conscious of the humane order, as established by Religion, and we, the displaced people of the world will be saved, and happy again. A world that disregards the rule and words of the Divine, must disregard the dignity and safety of Man. We learned that here in the torture Camps and in the Gas Chambers. When will the rest of the world learn it, and by what means?"

The Protestant Pastor wrote to me: "There are terrifying memories that haunt us. Each encounter with a Jew is for us Germans the occasion to confess the immense guilt, a guilt, which the German people, misled, and carried

DR. FRANK ROSENTHAL

out by delusions and satanic powers, has incurred and will have to carry for all time. We have forgotten God, and God's rule, therefore was abolished, and the tragedy came to pass. We have disregarded that the Lord is called upon in Churches and Synagogues alike, we have disregarded that he has appointed Israel to bear witnesship of His Divine revelation, we have pillaged and murdered. Even those of us, who have fought the evil spirit of Hitlerism from the start and who had to pay for it with our lives, our freedom, — even I, who has spent two years among the righteous in that

(Please Turn to Page 97)

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GHOST FLEETS TO PALESTINE

(Concluded from Page 61)

Meanwhile, no fewer than 2,400 refugees managed to crawl into Palestine from the Turkish steamer Sakarya, which anchored off a deserted beach in February, 1940. Infuriated at what is called "systematic infringement of the law," the Palestinian Government doubled vigilance of the coastal patrols. Henceforth, the captains and crews of the "ghost ships" would be given long sentences at hard labor, while the Jewish organizers of this "undersea lane" would be jailed. If the "illegal" immigrants had been released, their number would be deducted from the total of allotted certificates. High Commissioner Sir Harold MacMichael declared that the 1,770 uncertificated immigrants aboard the Pacific and the Milos who reached Palestine in November, 1940, definitely would be deported. He warned them that even after the war they would not be allowed to return to Palestine.

Disregarding protests and sympathy strikes in Palestine, the Government ordered this latest group of refugees to be transferred to the French passenger liner Patria, in the harbor of Haifa. Shortly before the ship was due to sail to Mauritius, an island in the Indian Ocean, a mysterious explosion rent the vessel and she sank. Two hundred and fifty lives were lost. Yielding to vigorous protests from abroad, the Government permitted the survivors to remain. Significantly, more than 150 of them joined the British armed forces in the Near East and distinguished themselves in the Mediterranean and African campaigns. Incidentally, the first British soldier to fall at Tobruk was a Czech Jew who survived the Patria disaster.

Shortly after the Patria disaster, the Atlantic, a 400-ton ship, reached Palestine in a sinking condition. The 1,800 passengers were moved first to the Atlith internment camp. Police entered one night and ordered them to be ready for transportation to Mauritius.

The Struma disaster has been retold in striking language in Ludwig Lewisohn's novel, "Breathe Upon These." The Struma, a cattle boat of 180 tons, flying the Panamanian flag, left Constantza in October, 1941, with some 770 Jews on board. Among them were physicians, engineers, students and persons who owned property in Palestine. The craft lacked all conveniences, and did not carry life boats. She reached Istanbul about mid-December. But the passengers had no visas for any country; the Turkish authorities refused to let them go ashore. The Jewish Agency appealed urgently to the British Government for visas for these unfortunates, warning that non-admission to Palestine would mean either death by sinking or surrender to the enemy. On February 24, 1942, the Turkish authorities ordered the ship to leave that country's territorial waters, although the captain protested vigorously that his ship was not seaworthy. She was towed from port and sent to sea when she reached open water. All but two of the 770 aboard lost their lives. Two days after the catastrophe, permission to enter Palestine was granted to the children aboard who were under sixteen. All children aboard the Struma were drowned.

Since the liberation of Europe by the Allied armies "ghost ships" crowded with survivors of Dachau, Buchenwald, Belsen and Maidanek again crossed the eastern Mediterranean. But there was a marked difference to previous landings. The Yishuv was resorting to violence. Whenever a "ghost ship" landed near a beach, the Jewish Resistance Movement engaged the police in that section in order to divert their attention from the landing. Although the Britishers used all devices of modern warfare to hunt for the "illegals," thousands of them managed to "disappear" ashore.

The Last Ghost Ship

The latest and possibly the last "ghost ship" was the Fede. The story of that 120-foot boat with its 1,014 passengers is still fresh in memory: the British refusal to let the ship pass through the harbor of La Spezia; the hunger strike of the passengers and the sympathy hunger strike of Jewish leaders in Eretz Israel. We shall not forget the description of the ship: "crowded with canvas cots seven tiers high; each sleeping person allowed a space only two feet wide and two feet high; there was no adequate ventilation, the only light or air entered through an opening in the deck above. Verily, the refugees from Tsarist Russia traveled like princes in the steerage of the Hamburg-American liners compared with the wretched Zion-lovers of 1946."

On April 17, 1946, the High Commissioner of Palestine announced that the refugees detained in the Fede would be granted entry into Palestine. A week later, according to reports, the Anglo-American Inquiry Committee recommended that 100,000 Jews from Europe be admitted to Palestine as quickly as possible. Should the United Nations act in accordance with this advice, we should see the end of the "floating coffins," of the "ghost ships" carrying human cargo to the land of Israel.

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Pioneer Women present a gift of $15,000 to the Labor Zionist Movement of Poland . . . The Presentation to Dr. Joseph Sack and Chaya Grossman (third from right) was made by Sonia Lehr, the organization's treasurer. Participating in the ceremony are members of the National Executive: Dr. Sonia Kaminetsky, national organizer, Miss Dvorah Rothbard and Mrs. Israel Goldstein, members of the National Praesidium, and Mrs. Abraham Margulis, Chairman of the Jewish National Fund.

ROSH HASHONO REFLECTIONS

(Continued from Page 95)

German torture Camp so well known to you — will have to confess our guilt, because we did not fight bravely enough against evil, because we did not pray faithfully enough and immunize ourselves against the evil and because we did not love ardently enough . . . "

Rarely have two persons of so different a background and position, expressed it more eloquently, what the message of the Selichoth-prayers, which prepare us for the High Holidays, has taught us through the ages.

God is the Judge of the world. God judges the individual, and He judges Institutions and States and Nations. He has given us a blueprint for a wholesome and good society of Man, it is up to Man to follow the set pattern. If Man fails, it is He who is responsible for the doom in which he finds himself. This is not a philosophical deduction or theological romanticism, but it is an ideology, expressed in one of our main prayers for the New Year, which describes God in His judicial capacity through the image of a shepherd causing His sheep to pass beneath his crook, counting them and numbering them and appointing for each the measure of his life and decreeing his destiny. The Lord, who is our shepherd, decides: "Who shall live and who shall die, who at the measure of man's day and who before it, who shall perish by fire and who by water, who by the swords . . . who shall be at ease and who shall be afflicted, who shall have rest and who shall have to wander, who shall be poor and who shall be rich, who shall be brought low and who shall be upright."

But this prayer also tells us that it is given into the hand of Man to avert the evil in the decree but the elements that the Jewish leader and the Christian Pastor felt so keenly are missing the world of today, the absence of them having created the turmoil in our present day political situation, in the plight of the helpless and through the "furor tentonicus" of German barbarism and paganism. The answer is: "But penitence, prayer and charity avert the evil in the decree."

5707 finds us with bowed heads and desperate minds. It seems that the Jewish people that gave one third of its blood as sacrifice to the world, is

(Please Turn to Page 101)

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REVIEW OF THE YEAR

(Concluded from Page 92)

of 1939 which ordered that "there shall be no further immigration into Palestine without Arab acquiescence."

British Socialist Imperialists

Hopes were quickly shattered. Excepting however the Fascists, hardly ever before has a government betrayed its principles and its friends as callously as this has been done by the present Labor Government of Britain, co-sponsor of the Inquiry Committee on Palestine. The Laborites obviously forgot that, as an opposition on July 20, 1939, they had almost unanimously voted against the White Paper, product of Tory Imperialism. When Labor's Foreign Minister Bevin warned the Jews not to get ahead of the queue and sneeringly observed that New York City was fed up with them, he could hardly claim kinship with such moral Laborite as the late Lord Josiah Wedgewood who had once expressed the hope that a Jewish Palestine would eventually become the Seventh Dominion in the British Commonwealth.

Instead of making an effort to settle 100,000 Jews in Palestine, in accordance with the Committee's recommendations, the Labor Government stalled and stalled. Finally, with concurrence of some State Department accomplices, it came with a queer plan for partioning the Holy Land into three zones: one British, one Arab, one Jewish, the last named to comprise a territory not much larger than little Rhode Island, and its autonomy restricted to matters of minor importance, the basic prerogatives being retained by the Mondatory Power. The authors of the plan preconditioned that its execution was dependent on an approval of the Jews and Arabs and that the immigration of 100,000 Jews would be allowed only if Jewry would accept the plan in toto.

Both Zionists and Arabs rejected the scheme. Meanwhile, the Holy Land was in turmoil. British troops had been ordered to use all devices of modern warfare, such as radar, tear gas and machine guns, in their hunt for "illegal" immigrants and "illegal" weapons, while His Majesty's proud Navy patrolled the Eastern Mediterranean to run down wretched vessels carrying undernourished and sick survivors of Concentration Camps to their Homeland.

With the Shofar again ushering in the New Year, we recall clearly such tragic and regrettable incidents as the bombing of the King David Hotel in Jerusalem, by a few desperate youths; the successful counter-maneuvers of Hagauah in its match of wits with an expedient Empire; the curfews and other vicissitudes imposed upon the Yishuv, and finally, the inexcusable and brutal deportation of survivors of Nazism concentration camps, from Palestine to British concentration camps in Cyprus.

In ancient times, the Shofar was an instrument to call back a sheep that had strayed from the fold; it was also used to sound an alarm.

At the beginning of the year 5707 the sound of the Shofar ought to remind us of our duty to keep close to the fold, helping each other, supporting our brethren, fighting and suffering in Europe and Palestine.

It is difficult to imagine a Jew whose heart would not be uplifted by the tales of courage and heroism reputed and reported from the Holy Land day after day.

Frieda Kirchway, non-Jewess, editor of the Nation, wrote on her return from Palestine recently:

"The Jews of today are not the Jews of 1936 to 1939, so eager to prove their pacific and constructive intentions that they all but fell backward in their effort to avoid violence... They believe that they are fighting, not just for their homeland as in the thirties, but for the survival of their people."

We must not forget, though, that our struggle for a Jewish Palestine is inevitably linked with the greater struggle for democracy, for winning the peace after having won the war. The foes of progress are emerging from their hiding places, in England—Sir Oswald Mosley, in America—the America Firsters and the KKK.

The message of the Shofar is simple for all righteous ones all over the world: Be on your guard in the year of decision, 5707.

Od Lo Ovdo Tik-Vo-Seynu

(Concluded from Page 49)

There are enough right-thinking peoples in the world without bias and without prepudice, whose voices will be heard, and through our combined efforts, our brethern in Europe will yet experience the peace of mind and contentment that we Jews in America enjoy.

Let us who live in America continue to manifest communal pride: let us continue to support our Jewish charities, our community chest and our Red Cross. Let us maintain our self respect and not only support our synagogues but attend them throughout the year; Let us "live with dignity and walk the world with dignity." We pray for a shono-tova, for a New Year, let us lend our efforts to help make it such.

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Report From Palestine

(Continued from Page 91)

of the High Commissioner over the radio. Since everybody in Palestine is required to carry with him his passport or identity card the authorities have a list of the entire population. The soldiers lined up the people from each building on the sidewalks, and officers looked over the "papers" of each, some (the women) were allowed to return to their homes, and others were taken to headquarters for further questioning — "screening" they call it here. Of these, "suspicious" characters (people that had been searched or arrested before, or whose papers were not in order) were detained. In the meantime, the soldiers searched each home, building, etc., for weapons. According to the official announcement over the radio about 600 or 800 people were detained for further questioning. Some of them were kept all day and returned home, that is escorted home by the military in trucks by nightfall. Among those detained, the authorities claimed, were 15 "terrorists." In the entire city, weapons were found in about five or six places including the Great Synagogue and a large school.

On Wednesday, at 5 p.m., the curfew was lifted for two hours to allow the "imprisoned" inhabitants an opportunity to buy food or to borrow "from neighbors" as the radio announced. But no baking was done for two days, no food was delivered, since all roads were closed. And so long lines formed at food stores, and people bought whatever could be had—canned food, stale

RABBI MOSHE DAVIS

Registrar of the Rabbinical School of the Jewish Theological Seminary of America, Rabbi Davis has been appointed Dean of the Seminary College of Jewish studies, succeeding Prof. Mordecai M. Kaplan, who has resigned.

food, etc. The military was supposed to have brought in bread and milk and to have distributed them among the people. There was so little, however, that it was like a drop in the bucket.

At the Beth Zeiroth, we had the Motza children and their madrichim, who are spending their vacation here, while the Tel Aviv children are vacationing at Motzo. Some girls of the Beth Halutzoth, a half dozen of the staff, and all these had to be fed in addition to us Americans. Mrs. Goldstein found some flour and baked some bread. Matzoth and cookies were eaten. We rationed the food we had. And at 5 o'clock, everybody including the older children" ran" to get in line for food —bread, to be exact. They all came back without bread, standing two hours in line and being shoved around by the soldiers. "It was very humiliating," said Mrs. Goldstein. But she managed to buy some fish. The others brought back matches, canned fruit, canned vegetables, soap, etc. No wonder—no food had been brought in and barbed wire kept you from going to other stores.

We were pretty well taken care of, comparatively speaking, for there is a food store room in the Beth Zeiroth, where we found some canned food. But imagine what the curfew meant to the large number of people who live in one room, sometimes as many as three or four, without any kitchen facilities, and who are forced to go out to eat. These were left stranded as if on an uninhabited island, without food. To have seen the people run out of their homes, especially children, was a touching sight. The Motza children exclaimed: "AT last we are freed from prison."

From the very beginning, all telephone connections were discontinued, no mail, no telegrams, dependent entirely on our own resources. In spite of it all, our spirits were good. Beth Zeiroth is a large comfortable building, and we were not cramped for space. We were probably the only place in the city where the daily min-

(Please Turn to Page 101)

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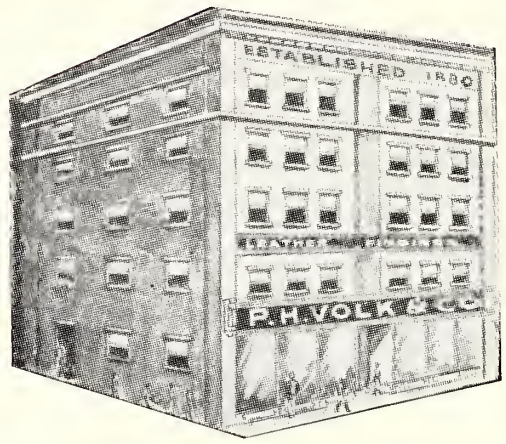

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AMONG OUR CONTEMPORARIES

(Concluded from Page 89)

and policies by the board and membership, and a realization that much of what the Center is today is due to the painstaking toil of those who dreamed ambitiously more than a decade ago.

As the Center enters upon a new administration, led by the new president, Theodore Hoffman, we hope and trust that the organization's leaders will always bear in mind that while large membership is important, even more significant are the quality, the aims and the achievements of that organization.—*The American Israelite.*

Eretz Israel Is Indivisible

Of the solutions proposed for the "Palestine problem," suggested schemes of partitioning the country are least acceptable. Eretz Israel is indivisible! We of this generation have no right to barter away the heritage we are meant to hand on intact to our children and children's children. Future Jewish generations will never forgive us should we take a road of appeasement without peace that would lead to the establishment of a Jewish ghetto in an Arabic Palestine!

The case of Transjordan, historically and legally part of the Jewish Homeland, tragically illustrates the end results of partition. We dare not renounce our just claim and title to even one foot of the sacred soil of Eretz Israel. Possibly we may lose *this* round of the struggle for the Jewish Commonwealth — but we shall lose everything if we attempt to buy peace from England by signing away our birthright to all of Eretz Israel, from Dan to Beer Sheba.

It is not sentimentality but hard realism that impels us to insist on our full territorial rights to Eretz Israel — hard realism and respect for the rights of the many Jewish generations of the timeless tomorrow. —*Jewish Spectator.*

Rabbinical Conference

The "unconscionable arrest" of members of the Jewish Agency and thousands of other Jews in Palestine was branded as "tantamount to the inauguration of war by the British authorities" in a resolution adopted here at the closing session of the 57th annual convention of the Central Conference of American Rabbis. The 440 assembled rabbis charged that the "deliberate desecration of the Jewish Sabbath was a wanton violation of religious freedom which represents a reversion to the barbaric practices of ancient Syria and Rome."

Citing the gallant war record of the thousands of Palestine Jews recruited for the Allied forces by the Jewish Agency, the rabbis appealed to President Truman to use his good offices to obtain immediate release of the imprisoned members of the Agency executive and all the recommendation for the admission into Palestine of 100,000 Jews. The resolution was unanimously adopted, with prominent non-Zionists lending their support.

Earlier, the conference attacked the "unprovoked and malicious" statement on Palestine made recently by British Foreign Secretary Ernest Bevin, which, it is said, deliberately impugned the high motives of our Government and the American people in relation to the salvation of our broken people in Europe." A resolution on the findings of the Conference does not assent to those sections of the committee report which "negate the British pledge to the Jewish people in the Balfour Declaration."—*Chicago Jewish Chronicle.*

A Happy and Prosperous New Year to All

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GREETING FROM N. C. ASSOCIATION OF JEWISH WOMEN

Most of us have come out of the war with a changed sense of values and altered concepts. From the war came dreams—ideals—hopes and promises. Now, as we look back upon the past year of peace, it behooves us to stop and ask ourselves if we have lived up to those ideals and fulfilled our promises, for it will be upon the strength of these that we shall build our future.

Our future is our Youth. As we face the dawn of a new year, we also face the responsibility, as Americans and as Jews, of providing our men and women of tomorrow with a way of life which will be an assurance to them that at least we have not failed them—that we have not forgotten the sacrifices of our sons on the field of battle, and the torture and suffering of our unfortunate brethren; that we will continue to fight our own battles, so that theirs will be a world free of petty grievances and unjust prejudices.

We are building a world not for ourselves but for those who come after us. Do you recall this story from the Talmud? A Rabbi was once passing thru a field where he saw a very old man planting an oak tree. "Why are you planting that tree," said he. "You surely do not expect to live long enough to see the acorn grow into an oak tree." "Ah," replied the old man. "My ancestors planted trees, not for themselves, but for us, in order that we might enjoy of their shade and their fruit. I am doing likewise for those who will come after me."

Let us all plant good and sturdy oak trees for the future!

A Very Happy New Year to all.

Mrs. A. F. Klein President

MRS. A. F. KLEIN, President

REPORT FROM PALESTINE

(Continued from Page 99)

yan was not disrupted. The Motza children conducted daily services in the synagogue of the Beth Zeiroth.

Thursday afternoon, the soldiers reached our block, made the Beth Zeiroth entrance (Frug Street) as their headquarters for the whole staff and we saw the whole proceedings. In the meantime, Mrs. Gotsfeld had succeeded in getting an officer to permit her to come to the Beth Zeiroth for the children needed "money to buy food." A soldier escorted her and took her right back to her home. And several of us tried to contact the officers in the hope they would get bread for the children. But they answered, "We have no bread either." So Mrs. Goldstein told the soldier that we are Americans, that the Beth Zeiroth is an American institution, etc. Finally she was taken in a jeep to headquarters from one officer to another until she reached the highest one, where she was "screened," examined, questioned, etc., and finally was told, "Do you know where to buy your food." "No," she answered, "but the girl in charge of the kitchen knows." "Very well. She may go to buy." This took several hours. Mrs. Goldstein was brought back in a truck and two of the staff were taken by the soldiers in the truck to buy food. First they were taken to headquarters to be "screened"—given passes, etc. But in spite of that, they were stopped, roads were blocked, and it was 8 p.m. when they finally reached Petach Tikvah and began to shop. To make it short, they returned at 10 o'clock with bread, eggs, butter, cheese, milk and tomatoes.

You should have seen the excitement of the Motza children. They were already in bed when the food arrived, and they came out in their pajamas and lined up at the kitchen window where their "madrichim" handed out slices of bread! This lack of bread probably reminded them of their Eu-

(Please Turn to Page 103)

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The Jewish State and Immediate Action

By David Ben Gurion

Mr. Ben Gurion is Chairman of the Executive of the Jewish Agency for Palestine and is the outstanding leader of the Jewish labor movement in Palestine. This article is an excerpt of a larger article which appeared recently in the Palestine press. It is of interest and importance in conjunction with the issues before the forthcoming World Zionist Congress.
—THE EDITOR.

THE Jewish State will not be established at Downing Street or the White House in Washington, or even in the offices of the Jewish Agency. The Jewish State will have to be established in the first instance, within the soul of Jews, particularly within the soul of the Jewish worker: that must be the foundation of the Jewish State, and anyone who denies this fact denies the future of the Jewish State.

There is no power in the world that can create the Jewish State without Jewish will, and there can be no Jewish will unless there is the will of the Jewish worker.

Zionism has suffered a great tragedy and faces both an internal and external crisis, a crisis in our relations with the whole world. Our quarrel with England is not just with England alone. This is a struggle between the suffering Jewish people and the entire world, which does not feel or care about our misfortune. This struggle is not new in the history of the world, but it has reached its peak. And our internal crisis is the result of the terrible misfortune that has no equal in Jewish history, the destruction of European Jewry. We are called upon today to undertake a great moral and spiritual effort to preserve the spiritual nature of our movement as one of self-liberation. It is the truth that we hold high, and the purity of our principles that will determine the character of the movement, and not military maneuvers or elections strategies. Every worker, every Jew, should know clearly why we call upon him at this time—and there must be a clear decision. The decision must be based on each of our three principles—Chalutziut, Struggle, State.

At the London Zionist Conference last summer I tried to analyze the key problems that confront the Zionist movement, and I am sorry to say that they remain the problems which the forthcoming Congress must settle:

1. Opposition to the implementation of the Whtie Paper, or its continuation in any shape or form; large-scale Aliya, colonization and security under all conditions; drafting of the forces and means for these plans in Palestine and elsewhere.

2. Organization of the remnants of European Jewry, with the youth at the head, as a militant Zionist force, directed to their speedy evacuation to Palestine.

3. Making the teaching of the idea of Chalutziut the dominant one in the education of Jewish youth in all countries—without exception. Expansion and strengthening of Zionist and Hebrew education in the Jewish communities of the Middle East and North Africa; implanting the Zionist idea in all communities of the Galut, irrespective of country, regime or area, that the Jewish State is necessary for the existence, respect, and freedom even of those Jews who choose to remain in the Galut.

4. Extensive political activity in England and in all political centers of the United Nations for the purpose of securing the immediate establishment of the Jewish State. To this end, to gain the political authority and the financial means for the representatives of the Jewish people—either the Jewish Agency or a Provisional Jewish Government—to evacuate in the shortest possible time a million Jews from Europe, the Middle East and other lands, to establish and expand industrial, financial and agricultural projects to make possible the settlement of additional millions, resulting in the raising of the living standard of all the inhabitants of Palestine, Jews and Arabs alike.

5. Uninterrupted and energetic effort on the part of the Jewish people directed toward cooperation with the Arabs of Palestine in the maximal development of Palestine for the welfare of all its inhabitants; close ties and friendship between the Jewish State and the Arab peoples of neighboring countries on the basis of productive work and mutual assistance in the interest of the progress and advancement of all the countries of the middle East.

This must be our program today.

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Report From Palestine

(Concluded from Page 101)

ropean experiences before they reached Eretz Yisroel.

During the day, we saw a hearse (the car of the Chevrah Kadisha) draw up to the house next to ours. At such a time of sadness, frustration, humiliation, such a scene did not add to our state of mind nor heart. A bearded Jew stepped out, holding something in his hand that looked like a shroud and a glass of water. He kept it covered and walked into the house. Then he came out and rode away. "What happened?" we called across to a neighbor. "The driver brought some milk for his baby," was the reply. "He could not come in any other way, so he came with the hearse."

By 5 o'clock the curfew was again lifted, to buy food. The soldiers were "talkative." They found people who spoke English. One of them told me, "It's a shame!" "We searched in a house this morning where there is a two months old baby, and the mother could not get any milk for the infant."

As the children passed by and looked at their rifles, etc., another soldier exclaimed, "All these are the weapons of death, weapons of the devil. I fear that these children will grow up hating the British." One of the sergeants said to me, "As far as I am concerned this building is American territory. Outside is Palestine. I would not search this building." But Friday morning, a new group came, and by 11 o'clock they began to search the building. Dvorah (Rabinowitz) accompanied and watched them. Nothing was disturbed. Other schools were not so fortunate, for as the soldiers tapped and thought a wall sounded hollow, they ripped up tiles, walls, safes, etc. They "took" the money they found, even the "coins" from the Jewish National Fund boxes, thus leaving many schools in a pretty mess as we were told later by principals and teachers of other schools. The same happened to many people, too. Some were struck, some were wounded, some were grazed by flying bullets. Many were humiliated. Even the mayor, Rokach, and his wife, were made to stand in line to be screened. So were officers of the Jewish Brigades, still in uniform. A 15 year old boy from Affulah in Tel viv for a visit, was caught by the curfew and, after being screened, he was held and is still being held because his name is similar to that of a man whom the authorities suspect.

The night before, Thursday, eight soldiers slept in the building. About an hour before the curfew was lifted (on our block at 5 p.m. on Friday) soldiers in tanks rode around shooting in the air and in a nasty manner ordered us inside. We were on the balcony. We were boiling with anger.

Said my Yacov, "Now we can feel the sadness of the nine days."

Fortunately, we had bread, cheese, milk, butter, from the night before and were able to prepare for Shabbath. There was nothing as yet in the stores. Thus for four days were we imprisoned in our houses, and the city lost practically a week's income, wages, business, etc.

In a word, it is a well-planned, definite attempt to ruin the Yishuv by humiliation, by punitive measures, by requisitioning houses, buildings, etc. (ruining hundreds of families in Jerusalem, in Haifa, etc.) by "choking" the life stream of the Jews of Eretz Yisroel.

The people of the city cooperated with the authorities. But the answer of the Yishuv was the founding of another Kibbutz for discharged soldiers, the Jews of Eretz Yisroel go on building, and are confident of the future.

Ex-GI 'Mascot' Reunited With Her Mother By NRS

Six-year-old Antonina Warzawska, shown here as she appeared when she was mascot of an American GI in Germany, has now been reunited in Lodz, Poland, with her mother from whom she was separated for four years. National Refugee Service, whose work is financed by $100,000,000 United Jewish Appeal campaign for 1946, conducted successful search involving inquiries in Poland, Germany, Italy, Mexico, Canada and U. S. A.

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Rosh Hashono Reflections

(Concluded from Page 97)

still in bondage. Knowing our plight, it is so easy to find prayers and wishes for all of us. We do not ask for much. We just want to live. We want to have a chance to breathe again as free men. This is not asking too much, it is the birthright of every child just born. I remember my bunk-neighbour in one of the hell-holes of the concentration camp Buchenwald, a simple, honest tailor, praying day and night for only: "Lechem le-echol, beged lilbish" "Bread to eat and a garment to wear," and he died with that hope and prayer on his lips under the whips of the SS. That is truly the prayer that we have to offer today, for our brethren in despair, and we also hope that they will not have to die before a pagan world will feel their plight and will grant them, what they are taking for granted as a matter of course. But we have also a prayer to offer for the world. That prayer must be answered, if we want to survive all the intricacies of world and power politics and the latest schemes for mass destructions. Let the world realize, as the German Pastor did, its faults and come to penitence, may we find again the faculty to bow before the Master and Judge of All in Prayer, which will condition us to be more charitable to those less fortunate than we, and that will mean, to employ the vernacular of the Hebrew word "Tzedoko,," to establish "Justice" and lasting peace in the world. May 5707 become the turning point to that end "Bimbero beyomemu," "Soon, O God, in our days."

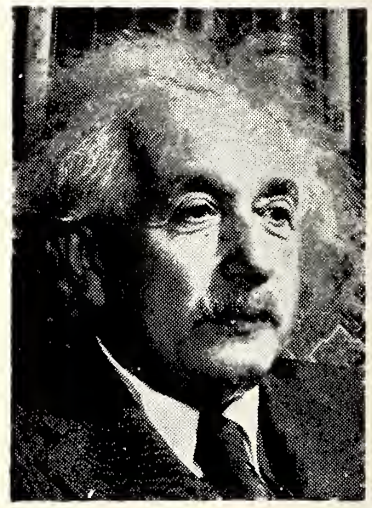
Speaking for the Young Jew

(Concluded from Page 44)

no absolute test of worth; rather, the evaluation of recent activity is essential to valid judgment. Surely consideration of the program predicates unquestionable success for the future of the movement.

During the war B'nai B'rith Youth Organization earned for itself a remarkable reputation by virtue of its outstanding service. Since VJ Day, the Organization has transferred its energy to a drive for overseas relief. Activity has been marked in the cultural fields as well. Hundreds of groups throughout the country participated in an oratory contest on the topic of Jewish survival and in a debating tournament on the subject of a Hebrew university in the United States. The Jewish Book Review Contest has proved to be quite popular. Then too, religion has not been neglected. Thousands of boys and girls have participated in religious services and religious programs. In many communities the AZA chapters themselves have sponsored such services monthly and even weekly.

The success of so ambitious a program demands huge human and monetary resources. The B'nai B'rith has nobly provided such financial assistance. Leaders of various groups have come from the lodges and auxiliaries and from Hillel Foundations as well. But as the Organization makes its mark on the American Jewish scene, the community itself must and surely will share the responsibility for this endeavor. This group has just begun to work its plan; the time is not ripe to judge its success. But of this we can be certain: such enlightened effort deserves our full support. If it succeeds, our efforts will have been more than well spent.



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THE TRUTH MUST BE TOLD

(Concluded from Page 37)

constructively with the Palestine problem following the defeat of Germany.

Then came the defeat of Germany and the defeat of Japan, and a great change swept over the political face of England. It brought to power a Government more deeply committed to support of Zionist policy than any previous British Government. That Government has been in office for a year, and still the remnant of our people languish behind barbed wire, and there is no visible progress in working out or applying a just and durable solution of the Palestine problem—nothing but shifts, shufflings, and procrastination.

This is how the situation in Palestine and in Europe has deteriorated. First the situation is allowed to deteriorate almost beyond hope, and then it is the victims of that deterioration who are punished.

I am asked to "use my restraining influence." Indeed, this is my desire and determination. But as one who has all his life regarded cooperation with England as an indispensable cornerstone of Zionist policy, I cannot help saying, however reluctantly, that the primary cause of the dreadful happenings here today lies not with the Jews but with those who have allowed the situation to drift into the present calamitous plight. This should not be interpreted to mean that I condone political violence. I abhor and repudiate it. I have used and will continue to use all my strength to eradicate it. I am the last to justify breaking the law, but even in the administration of law, account is taken of extenuating circumstances. Is there a people in the whole world which has endured such terrible trials as my people? It is not the large number of our dead, the staggering quantities, but the manner of their death. Our people have been led to the slaughterhouse like so many sheep, destroyed by the most refined methods of cruelty yet conceived by human bestiality. And in the question burning in our hearts is: How long shall we endure this? The truth must be spoken, and this is the truth as I see it.

Britain's might is, as we have been reminded, more than adequate to bomb Tel Aviv to rubble in an hour and lay waste our settlement in a night. But I cannot believe that His Majesty's Government will use that might in the way it has been suggested—not too subtly suggested, I may add. But if, God forbid, that should come to pass, we shall recreate what has been destroyed and once again build up the land of Palestine to the limit of our strength and resources. And those of our people in Europe and elsewhere, for whom the world today holds so little hope, will continue to press at the gates of Palestine.

In this solemn hour, therefore, I appeal for speedy action to counteract the counsels of despair spreading among our people not only here but everywhere. I appeal to the British people and its Government: Stay your hand! Undo the wrong you have done us! You are keeping behind bars in Latrun and Belsen those who in the hour of your greatest need, when you stood alone, helped you in your struggle for survival. Ours is no less a struggle. Let my people go!

CHAIM WEIZMANN

ASHEVILLE, N. C.

Ehrlich-Goodman

Mr. and Mrs. Nathan Ehrlich of Little Rock, Ark., announce the engagement of their daughter, Virginia Lee, to Arnold S. Goodman, son of Mr. and Mrs. Al. J. Goodman, of Asheville. Miss Ehrlich is a senior at the University of Missouri. Mr. Goodman, recently out of the army, was a lieutenant in the Corps of Engineers, and is at present associated with his father in the construction business. Wedding plans are not complete.

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INDEX TO ADVERTISERS

Page

A

A & P Food Stores 44
Abram & Sons, Inc. 103
Aetna Shirt Corp. 103
Alabama By-Products Corp. 79
Algodon Manufacturing Co. 46
American Enka Corp. 52
American Oil Co. 101
American Service Co. 18
American Yarn & Processing Co. 51
Anderson Weavers 38
Anniston Manufacturing Co. 65
Appleton Company 61
Atlanta Playthings Co. 23
Atlantic Co. 16

B

Baltimore Paint & Color 101
Barkley Machine Works 51
Barnhardt Manufacturing Co. 90
Beacon Manufacturing Co. 46
George Blankstein Co. 83
Blue Bell, Inc. 80
Blue Ridge Hardware & Supply Co. ... 36
Briggs Manufacturing Co. 27
Brown's Hosiery Mills, Inc. 95
Broyhill Furniture Factories 10
Bryant Electric Repair Co. 47
Burkhart-Schier Chemical Co. 65
Burlington Truckers, Inc. 98
Burton Upholstery Co. 26
Bush Transfer, Inc. 36

C

Caldwell Furniture Co. 15
Cape Hickory Hosiery Mills 93
Carolina Container Co. 89
Carolina Mills 41
Carolina Power & Light Co. 44
Carter Fabrics Corp. 55
Catawba Fnishing Co. 92
Catawba Paper Box Co. 98
Champion Paper & Fibre Co. 52
Claussen Bakery 22
Clearbrook Woolen Co. 74
J. A. Cline & Son 94
Coca-Cola Bottling Co. of Asheville 72
Cocker Machine Co. 12
The Coffman Fisher Co. 104
Cohen Hosiery Co. 97
Herman Cohn Co. 104
R. D. Cole Mfg. Co. 30
Copland Converting & Finishing Co. ... 66
Commerce Manufacturing Co. 80
Corriher Mills Co. 68
Craddock Terry Shoe Corp. 77
Crescent Knitting Mills 93
Crook Bros. Chenille Machine Co. 76
Cross Cotton Mills Co. 62

D

Dacotah Cotton Mills 56
Dallas Hosiery Mills, Inc. 88
Davis Hosiery Co 87
DeLuxe Clothing Manufacturing Co. ... 103
Diamond Full Fashioned Hosiery Co. .. 91
W. J. Dickey & Sons 74
Dinkler Hotels 3
Drexel Furniture Co. 28
Dunean Mills 60
The Dunson Mills 58

E

Early Bird Hosiery Mills 93
Ecusta Paper Corp. 53
Elder Hosiery Mills 91
M. Epstein & Son Co. 104
Erlanger Mills 68
Erwin-Sutton Hosiery Mill 95
Everwear Candlewick Co. 76

F

Fancy Leather Goods Co. 104
Fashion Millinery 105
Fayetteville Knitting Mills 89
Max Feldstein & Sons 99
Fidelity Hosiery Mills, Inc. 95
The Joe Fisher Specialty House 100
Fogle Furniture Co. 30

G

Gambrill & Melville Mills Co. 57
Gann Hosiery Mill 91
Gastonia Combed Yarn Corp. .....
Inside front cover
Gastonia County Dyeing Machine Co .. 4
Gastonia Roller Flyer & Spindle Co. .. 40
Gastonia Textile Sheet Metal Works .. 48
Gibsonville Hosiery Mills Co. 97
Glencoe Mills 63
Glenwood Knitting Mills 90
Gordon Garment Co. 39
Gossett Machine Works 51
Graham Hosiery Mills 94
Gray Mills, Inc. 50
Greensboro Manufacturing Co. 51
Griffin Hosiery Mill, Inc. 95
Grey Hosiery Mills 84
Greyhound Lines 71

H

J. J. Haines & Co. 104
Hanes Hosiery Mills Co. 84
Neal Hawkins Transfer Co. 42
R. C. Heller Co. 102
Hewitt Hosiery Mills 92
Hickory Chair Co 33
Hickory Fry Furniture Co. 96
Hickory Industries 8
High Point Bending & Chair Co. 37
High Point Paper Box Co. 87
High Point-Thomasville-Denton Railroad 28
Hildebran Hosiery Mills 94
Home-Made Chair Co. 33
Hoover Chair Co. 26
Hubbard Pants Co. 20
B. F. Huntley Furniture Co. 24
Hy-lan Furniture Co. 33

I

Ideal Chair Co. 35
Ileal Machine Co. .....Back Cover
Ivey Weavers, Inc. 56

J

Jackson Hosiery Mills 86
Jarosz Hosiery Mill 92
Jenkins Metal Shops 49
Jocie Motor Lines, Inc. 71
John-Massey Hosiery Co. 94

K

Keith Manufacturing Co. 38
Kiddie Klothes Kompany 105
Kilgo Transfer Co. 90
Kirby Hammond, Inc. 57
H. Klaff & Co. 105
The Kramer Co. 104

L

L & N Upholstery Co. 34
Lawtex Corp. 76
Lee Baking Co. 16
Lenoir Wood Finishing Co. 34
Leward Cotton Mills 66
Lexington Chair Co. 27
Liberty National Life Ins. Co. 78
The Lily Co. 86
Lindy Hosiery Mills 98
Lola Mills, Inc. 54
W. J. Loth Stove Co. 22
The Lovable Brassiere Co. 21
C. E. Luttrell & Co. 96

Mc

McCormick & Co. 103
McGhee Upholstery Co. 38
McLeod Leather & Belting Co. 72

M

Manget Brothers Co. 70
Marcus & Farber 102
Marcus Loeb & Co., Inc. 19
Marion Manufacturing Co. 62
Marlow-Van Loan Corp. 98
Marsh Furniture Co. 26
Martinat Hosiery Mills 94
Max & Wolpert 104
May-McEwen-Kaiser Co. 95
Melville Woolen Co. 74
Metro Coat & Suit Co. 99
Mid-State Cloth Mills 59
Herbert Miller 103
Millman Underwear Co. 105
Milne Hosiery Mills 97
Mitcham & Co. 50
Mojud 81
Monarch Hosiery Mills 97
Montgomery Furniture Corp. 29
A. B. Morgan Fixture Co. 75
Morgan Manufacturing Co. 14
Morrison Furniture & Fixture Co. 32
Mountcastle Knitting Co. 87

N

National Chair Manufacturing Co. 25
National Fruit Product Co 97
National Millinery Co. 101
National Store & Fixture Co. 100
National Upholstery Co. 35
Oscar Nebel Hosiery Corp. 85
Nelly Bee Products 92
Julius Nelson Corp. 105
Newton Knitting Mills 85
Nickles & Lauber 82
North Carolina Furniture, Inc. 32
North Carolina Mutual Life Ins. Co. .. 98
Nunnally & McCrea Co. 80

O

Oakdale Cotton Mills 55
Occidental Life Insurance Co. 29
Old Dominion Plywood Corp. 15
Overlook Knitting Mill 93

P

Palace Threatre 96
Park Royal Hat Co. 105
E. R. Partridge, Inc. 79
Paschal Mirror Co. 25
D. W. Peach & Co. 46
Pearlstine Hardware Co. 96
Pee Dee Express, Inc. 77
Pet Dairy Products Co. . Inside Back Cover
Piedmont Engraving Co. 63
Piedmont Mills 43
Piedmont Processing Co. 49
Piedmont Scrap Material Co. 77
Piedmont Wholesale Co. 98
Pilot Freight Carriers, Inc. 63
Pilot Furniture Co. 27

Q

Quaker Meadow Mills 69

R

Rhodes Furniture Co. 21
Rhyne-Houser Mfg. Co. 70
S. W. Rice Co. 99
Ridouts Brown—Service Mortuary 78
Robbins Knitting Co. 88
Robinson Manufacturing Co. 23
Rochlin Veneer & Plywood Co. 38
Rombro Bros., Inc. 104
Rowan Cotton Mills 69
Roxboro Cotton Mills 65
Royal Cotton Mill 67

S

Sandhill Furniture Corp. 12
Sanford Cotton Mills 67
Sanford Furniture Co. 37
Santee Textile Mills 64
H. Schreter & Sons, Inc. 102
Sam Schwartz Machinery Corp. 48
Selig Co. 19
Seven Point Hosiery, Inc. 97
Sewell Hats 39
Shenandoah Life Insurance Co. 66
Sheraton Hotel 28
Sheraton Belvedere 99
Shuford Hosiery Mills 93
Shulmans Restaurant 105
Siceloff Manufacturing Co. 79
J. Silber & Co. 105
E. E. Smith & Son 48
Yates D. Smith 42
Southern Dairies 36
Southern Franklin Process Co. 61
Southern Natural Gas Co. 78
Southern Silk Mills 72
Southern Weaving Co 53
Southern Winding Co., Inc. 42
Southland Manufacturing Co. 98
Spencer Machinery & Supply Co. 50
Statesville Chair Co. 32
Stein Bros. & Boyce 103
Stevens Manufacturing Co. 47
Stoneville Furniture Co. 37
Stout Chair Co. 37
Stratford Hosiery Corp. 97
Suggs & Hardin 35
Superior Yarn Mills 47
Sykes Foundry & Machine Co. 96

T

Threads, Inc. 41
Thomasville Chair Co. 28
Thomasville Furniture Co. 10
F. C. Todd, Inc. 49
Tower Hosiery Mills 86
Troutman Chair Co. 37
Troy Whitehead Machinery Co. 50
Truitt Manufacturing Co. 38

U

Unique Furniture Makers 24
U. S. Knit Wear Co., Inc. 102

V

Victor Monaghan Co. 60
Vienna Restaurant 102
Villa Rica Hosiery Mills 88
Virginia Woolen Co. 75
P. H. Volk & Co. 100

W

Well Made Pants Co. 105
Wenonah Cotton Mills Co. 68
West Point Foundry & Machine Co. ... 30
Whenball Hosiery Mills 90
Whisenant Transfer Co. 34
Williamston Shirt Co. 53
Wiltex Hosiery Products Corp. 89
Winchester Woolen Co. 75
T. W. Wood & Sons 69
WRDW 39
Wrenn Hosiery Co. 87

Y

York Mills 64

Wedding in Caracas—via Bergen Belsen and Landsberg concentration camps. When Rabbi Robert S. Marcus, head of the World Jewish Affairs Department of the American Jewish Congress, was a U. S. Army chaplain in Europe, one of the inmates he assisted in the Landsberg concentration camp was Josef Kleiner. Rabbi Marcus, now in South America on a tour for the World Jewish Congress, was asked by Kleiner and his bride, whom Marcus aided at Bergen Belsen, to officiate at their wedding. They came to Venezuela via Sweden.

TABLE OF CONTENTS

Page

Editorial 5
The Interpretation of Jewish Law—Dr. Michael Higger 6
It Happened In America—Bernard Postal 7
Citizen Sinatra—Paul Galico 9
Repatriation Is Not The Answer—Chester A. Brown 11
A Shocking Survey—Mark M. Krug 13
The Reconversion of G. I. Sarah—Walter Duckat 15
Keeping Business As Usual 17
Rededicating the Synagogue 19
The Would-Be Pauper—Harold Rosenberg 21
Rembrandt, The Jews and the Bible—A Review—Dr. Herman S. Gundersheimer 23
Palestine Miniatures—J. L. Teller 25
Just Two Nice Jewish Boys—William B. Saphire 27
16 Months Later—Lt. Col. Judah Nadich 29
Guiding Principles For American Jewry—Frank L. Weil 31
The Truth Must Be Told—Chaim Weizmann 37
Jewish Education In Palestine 43
Make-Do Becomes Progress 45
You Can't Argue With Anti-Semites—Dr. Trude Weiss-Rosmarin 47
Back To Family Life—C. Z. Kloetzel 53
Jewish History on The Advertising Limited—Bernard Lerner 55
This Is Not The Way—Dr. Karl M. Chworowsky 56
Review of the Year 57
Irradicable Stain—Murray Frank 59
Ghost Fleets to Palestine—Alfred Werner 61
Spokesman For a United Jewry—Sylvia Gilman 64
How Much Longer?—Zalman Grinberg 67
Double Gold Stars 73
Rabbi Moses Blau—I. A. Abbady 75
Titles From the Bible—Alfred J. Kolatch 77
Enjoying The Bible—A Review—Dr. Abraham E. Milgrim 79
Report From Palestine—Rabbi Simcha Rabinowitz 91
The Jewish State and Immediate Action—David Ben Gurion 102

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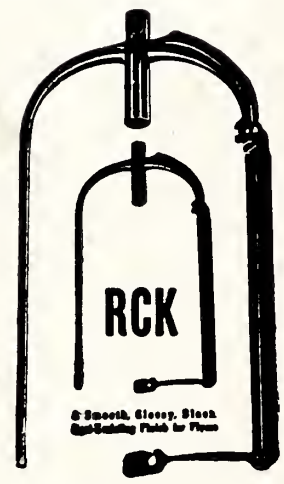

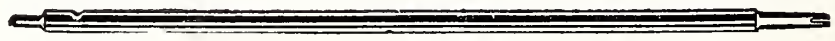

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The AMERICAN JEWISH TIMES

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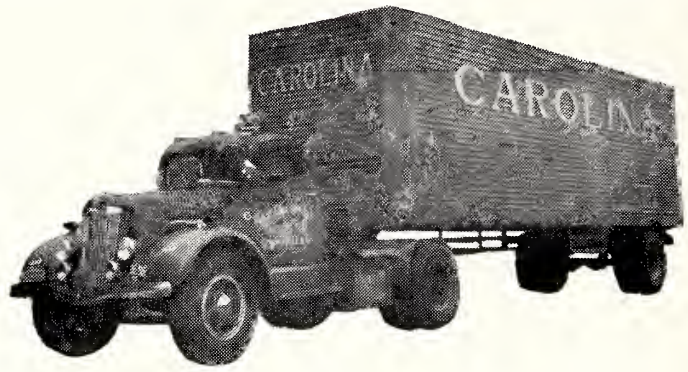

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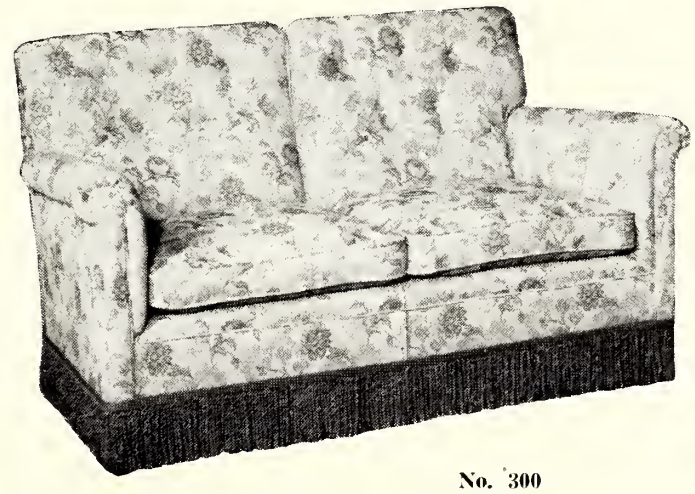

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The American Jewish Times

VOLUME XII | OCTOBER, 1946 | NUMBER 2

EDITORIALS

CHESTER A. BROWN, Editor

What Are the Facts?

As Americans, all of us are interested in the broader phases of the controversy regarding our foreign policy, and as individuals, we have our own views. But as Jews we are especially interested in the facts that bear on the problems of world Jewry.

Captain William Kapelman, former Intelligence Officer with the U. S. Army Air Forces in Palestine, recently addressed a letter to Under Secretary of State Dean Acheson. This letter was an outgrowth of an interview which Captain Kapelman as head of a Jewish War Veteran delegation had with Mr. Acheson in July, in the course of which he made certain charges, based on information he had secured in the comse of fulfilling his official duties. At that time, Mr. Acheson requested the Captain to "document his charges." This he has done in his letter.

There are various charges, all of which tend to prove that the Department of State "had adopted tactics of delay and evasion," and had been "acting in direct opposition to (announced) American policy," with regard to the Palestine problem.

One charge in particular needs close investigation. It is that "every time a favorable pronouncement vis-a-vis a Jewish Commonwealth in Palestine was made by the Executive or Legislative branches of the U. S. Government, a secret communication was sent by the State Department to various Middle East governments, which was in direct contravention to the newly-enunciated policy."

Many of us, regardless of our political faith, have suspected that the affairs of our State Department were being conducted with, to use a charitable description, laxity. But this charge indicates something far graver than mere laxity. Nor is the question one of Zionism or Anti-Zionism. Unless this charge is successfully controverted, it would appear as if we had adopted a policy of double-dealing that we could reconcile with the government of Great Britain, but hardly with that of our own country.

If there is any truth to the charge, it must be obvious that the procedure was taking place either with, or without the knowledge and consent of President Truman and Secretary of State Byrnes. If it has been without their knowledge and consent, the responsibility is none the less theirs, as government heads who should know what is going on. The procedure then should be the instantaneous removal of those who are directly responsible within the State Department. If on the other hand, they were parties to the double-dealing, they should be made to feel the full wrath of all interested in honesty in government and be sent into political obscurity.

The charge of Captain Kapelman has been substantiated by Bartley Crum, an American representative to the Anglo-American Committee on Palestine. It certainly should be answered. The truth should be made known, let the chips fall where they may. A refusal to answer by the State Department could only be construed as an admission of its guilt.

Let us have the facts!

We Must Be Maximum Jews

Guest Editorial, By Rabbi Norman N. Shapiro, Congregation B'nai Emanual, Tulsa, Oklahoma

This year as the high holidays drew near, we had hoped for peace for the world, and for the Jew. It seems that we are to have neither. Where, we ask ourselves, is the conscience of the world . . . and where the conscience of the individual? Does the thought of an atomic war hold no terror for humanity?

These are important soul-searing questions that the people of the world must ask themselves, and they must be prepared to face a frightening answer. The Jews of Palestine are dying again. I say again, because they died with their brethren in Germany, Poland, and in all Fascist territories, not once but many times before. Are we to consign more innocent victims to the Book of Life again this year, and beat our breasts and ask the most Holy One to forgive us our transgressions.. without first offering ourselves, our means, our time, our efforts, and some encouragement and hope to the emaciated remnant of Jewry who languish on slave ships, and once more behind barbed wire enclosures?

Because we have known rest and sanctuary in America does it necessarily follow that our sense of sympathy and deep feeling for other Jews has been dulled? Palestine is getting closer and closer. There too, was the Jew's idea of sanctuary for many years, and it has suddenly become a highly contested piece of property to the British Government, who, because of its importance in the eyes of the Jew, have elevated the Holy Land higher and higher like the gourd of water before the lips of the man dying of thirst who was unable to reach and drink.

It is the spirit of the Warsaw ghetto which permeates the survivors of the concentration camps who are forcing their way toward the promised national homeland of the Jewish people. The passive victims will once more turn into heroes who know that their struggle against all odds is more than a question of life and death. It is a struggle for self-respect, human decency, for the very things without which life is not worth living.

The Jews are fighting now, as they never fought in 1933. They will resist the British illegal aggression and reign of terror to the last. They ask no special consideration for themselves . . . they appeal to the world and their warnings, like the warnings of the prophets of old, are not being heeded. The Jews are not the last victims. They are and have always been the first. Now the barometer says "Jew." In a short and imminent time it will point to all peoples.

If the British are not stopped now, they will bring destruction upon all of mankind. The Jew warned the world in 1933 against the rise of Hitler's brutal power. The warning was disregarded, and all the world paid a terrific price. Not just the Jew. Perhaps it isn't too late to stave off the British threat to peace now and forever.

The birth pains of the new world may be hard, but that new order—not of the Axis but of the prophetic dream of a united humanity—is coming if we carry on courageously the struggle for its realization. Let the British revoke its Bevin-Attlee policy and look to the safety of its own people who must become involved, not only the Jew. Britian holds the answer once and for all to the future of the world.

We call upon our fellow Americans to remember that the Palestine issue is vital to the Jew, but that if the British Government is not stopped in its most flagrant disregard of all decency and international law, it will be too late. They have started with the Jew and will end with the atomic destruction of the world.

And what is our part in the preservation of our people and all peoples? Only as maximum Jews can we successfully solidify our own inner worlds and join with others to preserve America as the inviolate sanctuary of democracy, brotherhood, and righteousness.

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DR. TRUDE WEISS-ROSMARIN

Distinctiveness and Jewish Survival

By DR. TRUDE WEISS-ROSMARIN

DISTINCTIVE originality is the most highly prized asset of the creative personality, of the artist, the thinker and the writer. The great geniuses of mankind, regardless of whether they enrich music, literature, philosophy or art, have one thing in common: they all are innovators and trail-blazers. They inject an altogether new note in their creations through which they express their unique selves.

Rembrandt's light effects, Van Gogh's colors, Wagner's crashing themes, Mozart's lilting, playful variations and Gershwin's staccatos with the tempo of New York pulsating in them are readily identified, even by those who do not specialize in art and music. A Rembrandt canvass or Van Gogh still life is unmistakable. The style of the artist and his characteristic originality are so thoroughly fused into his creation that it is seen, as in fact it is, as an extension of the master's self.

Distinctiveness, however, is not only prized in and cultivated by the creative personality and the genius. All normal men and women crave individual self-expression. In every day life this quest for distinctiveness may show itself in a woman's desire to furnish her home "different" from the homes of her friends. Similarly, a woman dreads to meet a woman wearing an exact replica of her dress or hat . . .

In keeping with our culture's high valuation or original distinctiveness, we reward most lavishly those who contribute it. The virtuoso's prominence is least due to his technical mastery of the violin strings or the piano keyboard. There are musicians who can match the technique of an Elman, a Heifetz, or a Horowitz, but they lack the flash of originality that lifts a musician from the orchestra pit to the concert stage.

Although our economic system is geared to mass production and standardization, we respect highly and reward prodigally those who express "originality" in their chosen fields of endeavor. Nor is this quest for distinctiveness necessarily an expression of the desire for greater functional efficiency. It is not only the man who makes a better mouse-trap than the rest who attracts the crowd — the dress designer who launches a new style, the architect who draws plans for a different house, the hair-dresser who thinks up a distinctive hair-do, the writer who inaugurates a novel trend, the artist who paints horses as nobody else does, the composer who handles harmonies altogether autocratically, the violinist who commands a tone no other virtuoso can elicit from his instrument, the crooner who sings as nobody else does—they are the idols for our standarized society.

National civilizations and cultures, as the cumulative expression of creative personalities, are original and "Typically French," "Typically British," "Typically South-American," "typically Russian" are household words. We admire the "typically what-we-are-not" because it is different, original and distinct. Nations are jealously guarding their typified civilizations, analogous to the creative personality that stands watch over this distinctiveness. To renounce his originality spells artistic and spiritual death for the creative personality. To relinquish national distinctiveness is synonymous with the extinction of the nation that chooses this course.

Only Babbitts and fascists dread distinctiveness. Babbitts feel secure only on Main Street, in the crowd where everybody drives the same car, tunes in on the same radio program, builds the same standardized house filled with the same pieces of furniture and bric-a-brac. The frustrated fascist feels safe against the pricks of inferiority-consciousness only when noisily goose-stepping in a mass of other frustrated, inferiority conscious people.

The totalitarian regimes' insistence on Gleichschaltung is as unmistakable a symptom of a disturbed equilibrium and a lop-sided scale of values as the democracies' encouragement of distinctiveness bespeaks self-assurance and spiritual vigor.

Only those who know that their own contributions are without value imitate others. While the creative artist dreads nothing more than the loss of his distinctive style, the hack is always casting about for models to imitate.

A highly creative people, the Jews have consistently nurtured and guarded their national distinctiveness. From their debut on the stage of history to this day, they have been conscious of the blessing of Balaam who acclaimed them as "a people dwelling alone." This fact should be stressed in these times when Jews aspire "to be like the rest." The trend to unworthy assimilation—unworthy because it is predicated on the divestion of personality and distinctiveness — is the major disability resulting from emancipation and assimilation. In point of fact, it is not really true that the Jew was emancipated by the granting of equal rights. This boon was not bestowed upon THE Jew but solely upon a caricature of Jew who had pledged himself to renounce his Jewish distinctiveness in return for the promise of equality. The slogan of the 18th and 19th century emancipators,

(Please Turn to Page 18)

Six Past Presidents Aid Dr. Silver At 57th Convention Of Reform Rabbis

Rabbi David Philipson (lower row, extreme right) was among the six past presidents lending their counsel to the deliberations at the 57th annual convention of the Central Conference of American Rabbis meeting in Chicago. (left to right, top row) Rabbi Emil W. Leipziger, New Orleans (1939-41); Rabbi James G. Heller, Cincinnati (1941-43); Rabbi Solomon B. Freehof, Pittsburgh (1943-45); and Rabbi Felix A. Levy, Chicago (1935-37). (Lower row, left to right) Rabbi Max C. Currick, Erie, Pa. (1937-39); Rabbi Abba Hillel Silver, present president who was reelected for a second term; and Dr. David Philipson, Cincinnati, (1907-09) only living alumnus of the first graduating class of the Hebrew Union College.

RABBI SOLOMON D. GOLDFARB

The Synagogue's Attitude Toward the Center

By RABBI SOLOMON D. GOLDFARB
Congregation Brith Sholom, Charleston, S. C.

With the rapid development of the "Center" movement in American Jewry, there have been conflicting views as to whether the Center should be a "Jewish Community" project, or a synagogue affiliate. The following is the opinion of Rabbi Solomon D. Goldfarb of Charleston, a member of the Editorial Advisory Board of the American Jewish Times. It appeared first in "Conservative Judaism," publication of the Rabbinical Assembly of America, and is published with their permission.—THE EDITOR.

THE Jewish Community Center is with us. It is part of every important Jewish community, and it is here to stay. It behooves us, therefore, to consider the relationship between the Synagogue and the existing Centers —of all types—and to establish a modus vivendi between these two institutions.

I think it fair to say that American Jews will support both the Synagogue and the Center if both of these institutions will minister to the needs of our people, each in accordance with its tradition and program. Surely, the Jewish Center is no longer a question mark in the year 1946. It is an established and functioning Jewish institution, indigenous to the American scene. We of the Conservative School should take pride in the fact that the ideology of the Jewish Community Center movement was sired by our teacher and colleague, Dr. Mordecai M. Kaplan. On the other hand, the pre-eminent position of the Synagogue in the life of the Jewish people is generally granted. No responsible spokesman for the Jewish Center would deny the historic and central role of the Synagogue in the design for Jewish living.

The war years have significantly pointed to the magnificent team work which is possible when the Synagogue and the National Jewish Welfare Board (parent organization of the Jewish Centers) agreed to meet the emergency by working in harmony. The Synagogue was represented by the rabbi, who willingly and readily went out to serve our nation and the Jewish men and women in uniform. The National Jewish Welfare Board trained workers and designated some of its personnel to serve the same men and women. The chaplain performed his duty in "the front line," and the USO-JWB worker did his work "behind the lines." In truth, their respective services were very often complementary to each other, and indispensable to our men in the service. There we were given—the hard way—a blueprint for the proper relationship between the Synagogue and the Jewish Center—in time of peace.

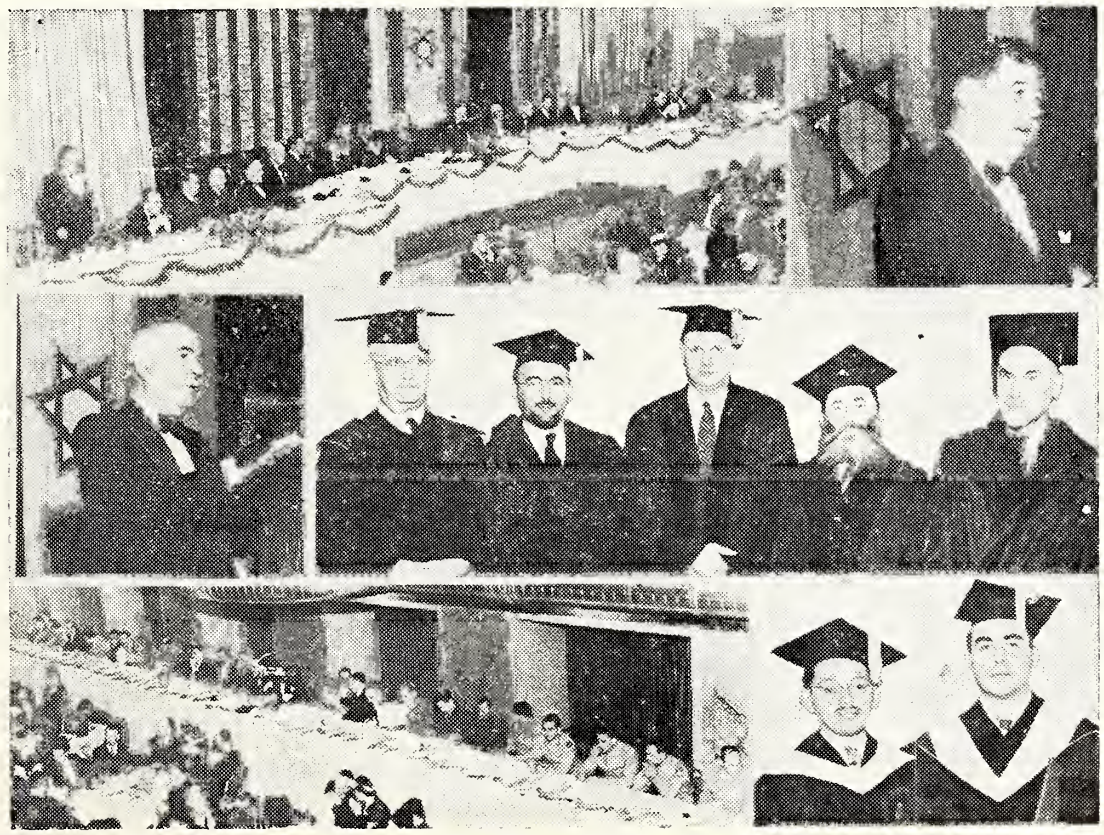
The Synagogue and the Jewish Center dare not allow preposterous claims to priorities in the war services to mar the cordial and fruitful relationships which they enjoyed during the past five years. On the contrary, the common experiences and many services shared by both should serve to bring about a greater appreciation and enhancement of the spirit of cooperation between these two arms of our people. Let the Synagogue put forth every effort to exorcise from Jewish communal life the evil spirit of vitiating claims to special glory for service rendered to our country and our men. The leadership of the Jewish Center movement—and other organizations as well—will follow and emulate the Synagogue in this high purpose. Thus the Synagogue will re-enact an historic role performed by Moses when, after a great victory, he led the Israelites in song: **Ashirah La' Adonai,** I will sing unto the Lord, for **He** hath done valiantly.

The blueprint of the past half-decade will, I believe, help us to trace some lines of approach to our problem, namely, the relationship between the Synagogue and the existing Jewish Centers. The thing that stands out clearly is the recognition on the part of the National Jewish Welfare Board of the crucial role played by the Synagogue and the chaplains, and conversely, the high regard of the Synagogue and chaplains for the work done by the Welfare Board and the Jewish Centers. I am of the conviction that basic to a proper and friendly relationship between the Synagogue and the Center is the continued and magnanimous recognition on the part of either party of the historic and valuable role of the other.

Not because I am a rabbi, but rather because I am a student of Jewish history, do I maintain that the Synagogue must be acknowledged as the primary and central institution in the Jewish community. While no responsible Jewish leader would deny this assertion, yet it is necessary to reiterate and to underscore this point, as a prerequisite for a wholesome attitude of the Center to the Synagogue, and vice versa. Per-

(Please Turn to Page 10)

Scenes At The Inauguration Of Yeshiva University



UPPER LEFT: 1,000 persons including distinguished religious, communal and educational leaders were present at the $1,000,000 dinner to inaugurate Yeshiva University. Shown are leading public figures and eminent educators, among them, the presidents of New York colleges and universities, Dr. Harry Carman, of Columbia University; Dr. George Shuster of Hunter College; Dr. Harry Wright of City College. UPPER RIGHT: New York City Comptroller Lazarus Joseph, chairman, Committee of Sponsors of the Metropolitan area of the drive to raise $5,000,000. CENTER LEFT: Former Gov. Herbert H. Lehman Calling upon American Jews to support wholeheartedly Yeshiva University's expansion program. CENTER RIGHT: Samuel Levy, chairman, Board of Directors, Yeshiva University; Dr. Belkin; Dr. George D. Stoddard, New York State Commissioner of Education; Rabbi Menachem Kasher, eminent Biblical scholar and Dr. Mordecai Nurock, former Chief Rabbi and Senator of Latvia. Drs. Stoddard, Kasher, and Nurock received honorary degrees at the annual commencement. LOWER RIGHT: The Doctor of Hebrew Literature degree awarded to graduates of Yeshiva's Graduate School was conferred upon Rabbi Akiba Predmesky, and Rabbi Moshe Regeur. LOWER LEFT: A group of the 52 Jewish chaplains, graduates of Yeshiva, who received at the dinner "scrolls of honor" for service to humanity.

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The Hillel Foundations

***By* JUDAH J. SHAPIRO**
National Administrative Assistant
B'nai B'rith Hillel Foundations

The author of this article, Judah J. Shapiro, has been associated with Hillel work since 1942. He was Hillel director at Cornell University, Ithaca, N. Y., and more recently was director of Hillel activities in the Boston area, including Harvard, Radcliffe and Massachusetts Institute of Technology. He is the editor of the new Hillel research periodical, "Guideposts." —THE EDITOR.

DESPITE the fact that in the year following the end of the war we saw a continuation of severe Jewish suffering, we should have known that no threat to Jewish survival was involved. We should have been able to draw consolation from Jewish history. How frequently did our enemies rise up to kill us throughout the ages? How consistently were their efforts in vain? Our enemies will not liquidate us by the sword and would that they knew the lesson as do we. If there are moments when we see threats to our survival as a people, it is when we must fear for our disintegration — a process that occurs within us. When Jews are Jews because others call them so; when Jewishness is defined by percentages of blood; when Jews cannot define Judaism for themselves; when a Jew finds no joy and satisfaction from a Jewish culture and way of life — it is under these circumstances that Jewish survival is at stake.

As American Jews, we must face the situation of the Jew on the two levels that we find it. Our obligation is to bring love and succor to those of our fellow Jews who are caught in a net of hate and hurt and heartlessness. We have the further responsibility of determining by our actions whether or not we shall continue Jewish life into the future, for ourselves and for those who no longer have the strength to forge the vehicle of survival. We must be sure to discern these two issues lest our compassion contain the seed of self-destruction.

Every positive effort at sustaining our Jewish group life assures us a future as Jews and assures, too, continuing resources for coping with catastrophe wherever and whenever it occurs. Jewish education and Jewish organized life are today the fields in which the future of Jewish life is planted. Every organization and agency and school which functions to bring understanding and resources to the practicing Jew must be our concern.

The B'nai B'rith Hillel Foundation is such an agency. Organized twenty-two years ago, at the University of Illinois, this program of Jewish cultural and religious activities is today presented to the Jewish student bodies of 140 colleges and universities in the United States, Canada and Cuba. The devotion of one inspired young rabbi in 1923 is today matched by 120 colleagues. A group of approximately 50,000 Jewish young men and women, with a high potential for future leadership is involved in learning and living Judaism.

In more than two decades of service, these Hillel Foundations have developed a broad program which presents Jewishness with depth and with dignity, while permitting Jewish life to be an enjoyable area of experience. Judaism is whole, it has meaning, it meets the challenge of contemporary life. These are the lessons taught at the Hillel Foundations.

Teaching at the Hillel Foundations occurs in many ways, the most creative form being that of Jewish experience. No more effective method of teaching has yet been devised than that of making every lesson in the realm of ideas be practiced on the level of reality. For example, when the idea of Jewish identity with fellow Jews is taught, it is also made practicable through a student-conducted campaign for Jewish needs overseas. Over $74,000 were raised this year by students throughout the country in campaigns initiated and conducted by Hillel organizations. Or on another level, student congregations conduct religious services regularly so that religion does not remain a subject for discussion alone, but is an area of practice for

(Please Turn to Page 50)

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DR. JOSHUA BLOCH

The Year's Book Shelf

A Survey of Jewish Books In English for 1945-1946

By Dr. Joshua Bloch

This is an abridgement of the "The Year's Bookshelf" a survey of American Jewish books in English by Dr. Joshua Bloch, Chief of the Jewish Division in The New York Public Library, the full text of which is to appear in the forthcoming volume of the tri-lingual Jewish Book Annual to be issued by the Jewish Book Council of America under the sponsorship of the National Jewish Welfare Board.—THE EDITOR.

DURING the disastrous years preceding the war and those of the war itself many exhorters have been running about the Jewish world, with sharp peering eyes and diagnostic fingers, crying as Matthew Arnold said Goethe cried, "Thou ailest here and here." In those years there was piled up the greatest amount of clinical diagnosis that a sick world ever saw. A great many people have learned, that the Jew cannot be saved by diagnosis, especially when that is unaccompanied by any sense of unquestioned values. Quite inevitably, a time of national and world disaster has turned multitudes to search for something by which the spirit can live, to positive affirmations.

It is not strange that books which meet this hunger for affirmations are having a sustained and expanding distribution and reading. This is shown in many types of books published in the past year. This interest is also reflected in the wide sale of solid books in Jewish religious and ethical teachings, for example, such books as the English version of the "Guide for the Perplexed" by Moses Maimonides and the "Book of Kuzari" by Judah Halevi are classics in Jewish literature. So also are the writings of two other mediaeval Jewish philosophers, Bahya Ibn Pakudah and Levi ben Gershon. The Rev. Dr. Moses Hyamson made available another section of his fine English version together with the Hebrew text of the "Duties of the Heart," by Bahya ben Joseph Ibn Pakudah (New York, Bloch, 1945.) The Rev. Dr. Abraham L. Lassen offers the first English translation of "The Commentary of Levi ben Gershon (Gersenides)" on the "Book of Job" (New York, Bloch, 1946), a classic in exegetical works on the Hebrew Bible. Students of the Kabbalah find delight in reading "The Way of the Faithful"; an anthology of Jewish mysticism, translated from the Hebrew by Raphael Ben Zion (Los Angeles, Jacob Cahn, 1945.)

The raising interest in the study of Talmud lore is in some measure reflected also in the output of English versions of Talmudic texts and studies, and of such works as "The Talmudic Anthology"; edited by Louis Osrael Newman and Samuel Spits (New York, Behrman, 1945) representing a sumptuous collection of parables, folk-tales, aphorisms, epigrams, sayings, anecdotes, proverbs and exegetical interpretations. The Jewish Institute of Religion published the third edition of "Pirke Aboth"; the tractate "fathers" from The Mishnah, commonly called "Sayings of the Fathers"; edited with introduction, translation, and commentary by R. Travers Herford (New York, 1945), and Behrman's House is responsible for the production of an American edition of the "Sayings of the Fathers," or Pirke Aboth, containing part of the Hebrew text with a new English translation and a commentary by the Very Rev. Dr. Joseph H. Hertz, late Chief Rabbi of the British Empire, with a new collection of favorite moral sayings of the Jewish fathers (New York, Behrman, 1945.)

Books On The Jewish Problem

"A Partisan Guide to the Jewish Problem" by Milton Steinberg (Indianapolis, Bobbs-Merrill, 1945), offers a keen analysis of the present-day Jewish problem in all its varied aspects giving thoughtful consideration to the roles Zionism and Palestine play in the solution of the problem. This and similar subjects are discussed from the point of view of Orthodox Judaism by several writers in "Israel of Tomorrow", edited by the Rev. Dr. Leo Jung (New York, Herald Square Press, 1946), which represents a compilation of contributions by twenty-one writers. "An Enemy of the People; Anti-Semitism", by James Parkes (New York, Penguin Books, 1946), is a British Christian's statement on the position of the Jewish minority in the world today and a psychological analysis of anti-Semitism. Sholem Asch's "One Destiny"; an epistle to the Christians, translated by Milton Hindus (New York, Putnam, 1945), is a vigorous indictment of that part of Christian world which is anti-Semitic and therefore anti-Christian. Asch is of the belief that by recognizing their common religious heritage Christian and Jew can achieve salvation. A document account of "An International Convention against Anti-Semitism" by Mark Vishniak was issued by the Research Institute of the Jewish Labor Committee (New York, 1946.)

Several publications which tend to create better understanding among divergent groups were issued during the year. They include such works as "World Order"; its intellectual and cultural foundations; a series of addresses edited by Frederick Ernest Johnson, (New York, Harper, 1945.) It presents an interfaith symposium of ideas, practical and theoretical, toward the for-

(Please Turn to Page 12)

National JDA Leaders Meet

Southern representatives Max N. Kroloff, of Atlanta, Donald Oberdorfer, of Atlanta and national JDA chairman, and Eugene N. Solow, of Dallas, were among the delegates from all sections of the country who met in Chicago August 16 through August 18, and helped form a National Council for the Joint Defense Appeal to aid the defense program of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith in combatting anti-Semitism. The delegates, members of the JDA National Executive Committee, also agreed to hold another national conference this winter.

The 13 National Executive Committeemen shown in the above photograph were among the 40 communal leaders present. Left to right seated are: Joseph A. Wilner, of Washington, D. C.; Frank R. S. Kaplan, of Pittsburgh; Mr. Oberdorfer; Philip Frankel, of Cleveland; and James L. White, of Salt Lake City.

Left to right standing are: Mr. Kroloff; Mr. Solow; Jesse Wolfert, of St. Louis; David H. Litter, of New York City; Gustave M. Berne, of New York City; Harold Lachman, of Chicago; David Coleman, of Los Angeles; and Jacob Alson, of New York City.

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THE SYNAGOGUE AND THE CENTER

(Continued from Page 7)

haps it is not superfluous to point out that not only the three religious wings in American Israel, namely, Orthodoxy, Reform, and Conservatism, retain the idea of the centrality of the Synagogue, but that Reconstructionism—which is so new and so American in its interpretation of Judaism—reaffirms and posits the historic role of the Synagogue as central in Jewish life.

The affirmation that the Synagogue is the heart of the Jewish Community implies a number of corrolaries, which should be reckoned with in the desired relationship between Synagogue and Center:

1. All religious and spiritual expressions in the community—on the part of all ages—are to be directed or guided by the Synagogue.

2. All phases of Jewish education—both for the young and the adults—are to be supervised and inspired by the rabbis, who are the heads of the Synagogue.

3. All matters relating directly to the status and the stature of the Jewish group are of deep concern to the Synagogue.

A mere glance at our blueprint will reveal that these essential prerogatives claimed here for the Synagogue were recognized and accepted during recent years. It was CANRA which was authorized to call out and to qualify rabbis for the Chaplaincy. It was this rabbinical association—representing all wings in American Israel—which decided all maters vital to the spiritual welfare of the men and women in the service. Furthermore, it was the chaplain who was entrusted by the Military with the care for the religious, spiritual and social welfare of the G.I. Not only did the rabbi-in-uniform conduct services and officiate at solemn occasions; that function was, according to all reports, only the **rayshith hochmah.** The chaplain did much more. He formed study groups, established lecture-forums, and offered counsel to those who were weary and worried. Thus, the Jewish 'sky-pilot" combined in his office the rabbi, teacher, counsellor, guide, social agent, and more. He was also the Jewish public-relations officer and the representative of his group to the Military and to the non-Jewish world. May I be permitted—as civilian rabbi—to pay my tribute to the Jewish chaplains, among whom I numbered many friends and class-mates, by saying that they rischarged their multifarious tasks beyond the call of duty, and with dignity.

It goes without saying that in a discussion which involves the attitude of the Synagogue one must reckon with the rabbi, its head and mentor. Now, it is my thought that the functions of the rabbi—and the Synagogue which offered his services for the good of our land and our men—ought to be accorded the same recognition and a similar role in the life of the Jewish community. Tradition and merit entitle the Synagogue and its leader to no less, in the crucial years ahead of us.

On the other hand, the Synagogue can not hope to establish wholesome relations with the Jewish Center unless it recognizes the legitimate and important position of this agency in the Jewish Community. I began this discussion by affirming that the Center is very much with us, and is here to stay. Indeed, a mere perusal of a recent manual of the JWB ("Organization of the Jewish Community Center," 1945) will show that "in a period of twenty-three years, the JWB grew into an important force in the Jewish community life. In 1943 there were 293 Jewish Centers affiliated with the NJWB, with a membership of over 390,000 children, young people and adults" (p. 2). It is safe to assume that the war years have enhanced the prestige of the JWB and the local Centers, for the very good reason that they served the American Jewish community—that is the G.I.s—with efficiency and magnanimity. Furthermore, the returning veterans are anxious to be re-absorbed into the civilian recreational activities of the community. Hence, the doors of the existing Centers are not wide enough to allow for the rush of boys and girls to their activities.

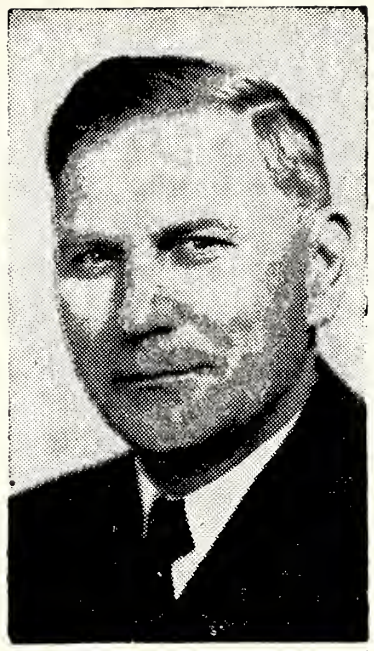
The Synagogue-Center, or a similar institution, undoubtedly has its merits, in some communities. Conditions may arise—or become aggravated—which will necessitate the construction of new and more acceptable types of Centers. Be that as it may, for the present—and I would hazard a guess that for the near future, at least—the Jewish Center now in existence is "an important force in Jewish community life." Furthermore, it is my deep conviction that with the wholehearted acceptance and evaluation of the role of the Center in the community of American Israel the Synagogue should not find it very difficult to establish a modus with the Center.

A proper appreciation of the role of the JWB and the Centers will reckon with the war record. It will credit the JWB with the splendid and invaluable task it took upon itself to act as the unifying agency of three religious groups within American Jewry. From my own experience and observation, I know—other rabbis will bear me out—that JWB-USO men served in various capacities where chaplains were not available. Very often they were called upon to minister to the spiritual and religious needs of the Jewish men in service, and they performed these specialized tasks the best way they knew how. They were ever at the beck and call of the chaplain. They supplied him with his needs in the service of the boys.

For the sake of completeness, let me not omit the service these USO-JWB-men rendered to the American Synagogue. Many small communities, consisting of one or two minyomin of Jews, which had been dormant or defunct for years, were awakened to their Jewishness through the efforts of these men who served behind the lines. True, the "invasion" of Jewish G.I.'s was responsible for the revitalization of the Jewish sense of responsibility and "belonging" among a number of these lost souls. It must, however, be recognized that the JWB worker acted as a catalytic agent, and helped much in

(Please Turn to Page 26)

New Year Greetings from N. C. Governor Cherry



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STATE OF NORTH CAROLINA
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September 6, 1946

Mr. Chester A. Brown
Editor, The American Jewish Times
Greensboro, N. C.

Dear Mr. Brown:

In connection with your New Year's Day which you are observing this year on September 26, I wish to extend to you greetings and best wishes from the State of North Carolina.

When embarking on a new year, one cannot help but look back on the events and accomplishments of the previous year. I wish to congratulate you, both as a group and as individuals, on your contribution to your community and to your state as a whole. May the year that lies ahead be fully as fruitful as any in the past.

Sincerely yours,

RGC/n

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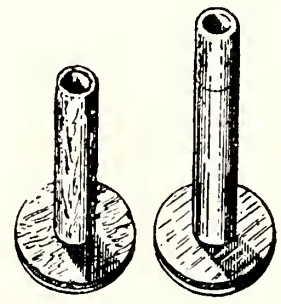

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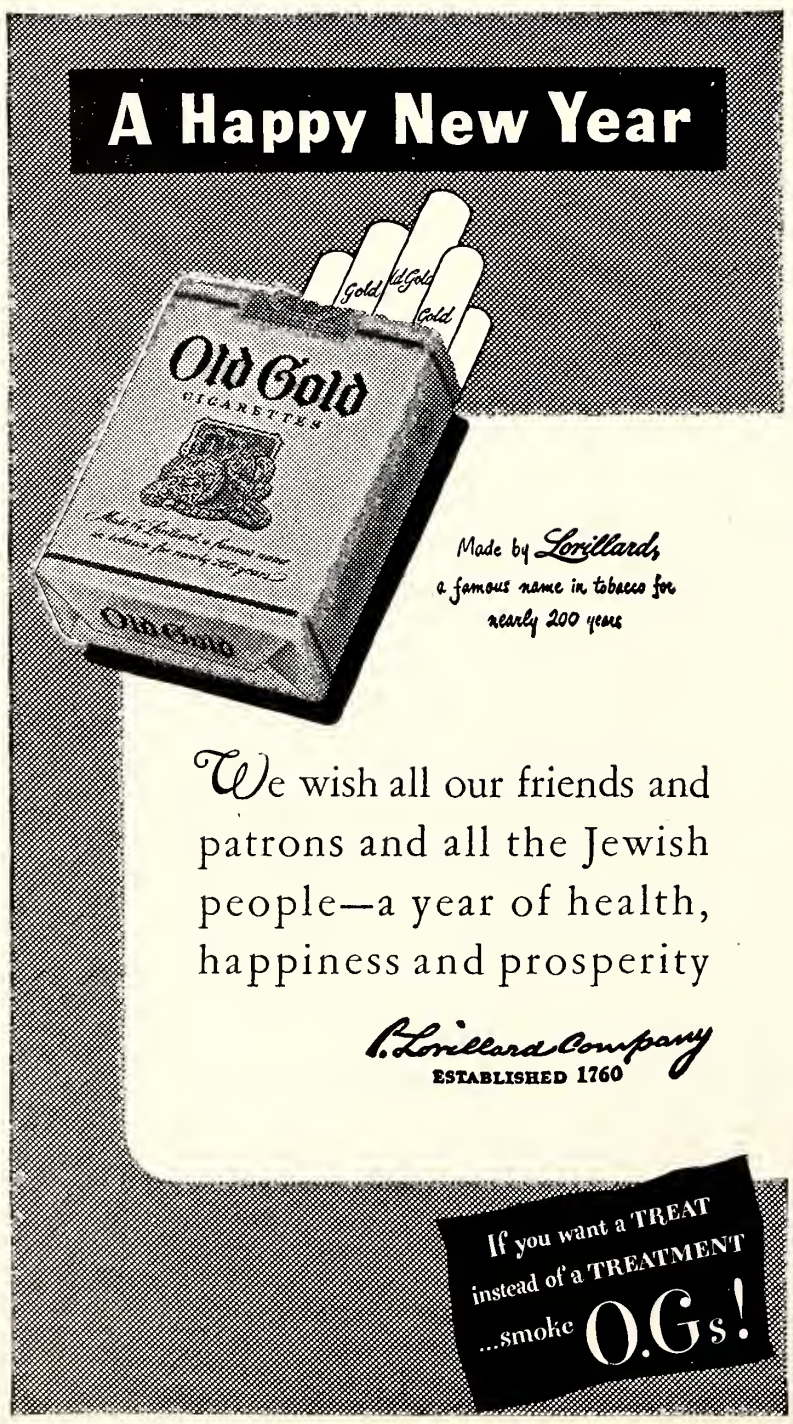

THE YEAR'S BOOK-SHELF

(Continued from Page 9)

mation of a working international civilization. "One Nation" by Wallace Stegner and the editors of "Look" (Boston, Houghton Mifflin, 1945) offers a picture and text presentation of the problem of status of minorities, among the Jews, in the United States; the injustice and violence they now suffer, the hope for future true democracy and the danger if this hope is not fulfilled. Yet one who wishes to gain an acquaintance with Jewish history will do well to turn to "The Immortal People"; one hour of Jewish history by Emil Bernhard Cohn, translated from the German by H. Coren Perelmuter (New York, Behrman, 1945), a vibrating sketch of the long panorama of the history of the Jewish people, outlined for an hour's reading. The number of publications dealing with regional Jewish history which appeared during the year are indicative of a lively interest in the subject. The first volume of Behjamin G. Sack's "History of the Jews in Canada" from the earliest beginners to the present day (Montreal, Canadian Jewish Congress, 1945), deals with Jewish experience in Canada from the French regime to the end of the nineteenth century. A model work of Jewish communal history is the "Rise of the Jewish Community of New York, 1654-1860", by Dr. Hyman B. Grinstein (Philadelphia, Jewish Pub. Soc. pf Am., 1945). Aspects of organized religious experience in New York City are dealt with by Dr. Simon Cohen in his "Shaarey Tefilia"; a history of the first hundred years, 1845-1945 (New York, Greenberg, 1945), of the "West End Synagogue" in New York City, issued in connection with its centenary commemoration. A publication designed to commemorate a similar occasion in the history of Congrefation Emanu-El, New York, is the collection of addresses on "Moral and Spiritual Foundations for the World of Tomorrow" (New York, 1945.)

A notable contribution to the literature of American Jewish history is the volume entitled "Fighting for America": a record of the participation of Jewish men and women in the armed forces during 1944, edited by L. Roy Blumenthal (New York, The National Jewish Welfare Board, 1945). A pictorial history, with some text, of Jews in America and their contribution to different branches of our civilization is offered in "The Jew in American Life" by James Waterman Wise, preface by Eleanor Roosevelt (New York, Messner, 1946). "The Jew in American History" 1654-1865 by Philip S. Foner (New York, International Publishers, 1946), deals with the part played by Jews in America's fight for freedom.

The general subject of Zionism, and the trials and tribulations of the Jewish DP's, has come in for considerable attention. A new edition of Theodor Herzl's "The Jewish State" is a highlight. An economic story "Palestine: Problem and Promise" was authorized jointly by Robert P. Nathan, Oscar Goss and Daniel Creamer. "To Whom Palestine" by Frank Gervais, is a strong prop to the Zionist cause. "No Where to Lay Their Heads," by Victor Gollanez is a moving argument. Others worthy of mention include "His Terrible Swift Sword," by The Rev. Norman MacLean; "An Answer to Ernest Bevin," by Vladimier Jabetinsky; "Education in Palestine," by Noah Mandia, and "The River Jordan" by Nelson Glueck.

Jewish novels include Ludwig Lewisohns "Jewish Short Stories"; "Wasteland" by Jo Sinclair; "Passage From Home" by Isaac Rosenfield; "Focus" by Arthur Miller; "The Facts of Life" by Paul Goodman; "Day of Wrath" by Phillip Child; "The Glory of Elsie Silver" by Louis Golding; "Farewell My Heart" by Ferenc Molnar; "The Son of the Lost Son" by Soma Morganstern, and "The Nightingale's Song" by Mrs. Dorothy Alofsin. Historical novels include "For the Sake of Heaven" by Martin Buber; "The Wise Men of Helm", by Solomon Simon is a whimsical tale of a fabulous, mythical Jewish community. In the juvenile field outstanding is the "Aleph-Beth Story Book" by Deborah Pessin.

Books with the Bible as a base include "David The King," by Gladys Schmidt; "Daniel, The Hebrew Boy," by Emerson Hartman and "Pathways Through The Bible", by Mortimer J. Cohen.

Among the books of verse are "I Bring a Sword", by Paul Eldridge; "Never to Forget", by Howard Fast; "A Masque of Reason", by Robert Frost; "Home of the Brave", by Arthur Laurents, and "Mother Goose Rhymes

(Please Turn to Page 22)

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Dr. Maurice N. Eisendrath Praises International Good Will Conference

DR. MAURICE N. EISENDRATH

THE "united front" achieved by the Jewish organizations at the Peace Conference "is of great significance and augers well for the future" said Dr. Maurice N. Eisendrath, director of the Union of American Hebrew Congregations, on his return to the United States. Dr. Eisendrath, who attended the Peace Parley in Paris as one of the representatives of the American Jewish Conference, also attended two other important conferences while in Europe, the first International Conference of Christians and Jews held at Oxford, and the first post-war meeting of the World Union of Progressive Judaism held in London.

Dr. Eisendrath, who is chairman of a subcommittee of the American Jewish Conference charged with drawing up a plan for a permanent American Jewish Conference, said:

"The unity achieved by the Jewish representatives from the United States and other countries throughout the world in connection with the Peace Conference is of tremendous significance. We failed to do this in San Francisco, much to our shame and my own personal chargin. Therefore, I am all the more elated that we achieved this unity in Paris.

"The word 'unity' lends itself easily to oratorical heights, but when one considers the ideological conflicts and cleavages between the varions Jewish organizations in the United States and elsewhere, the achievement of it is no mean accomplishment. There was at Paris a full realization of the gravity of the Jewish situation, the full impact of which one cannot escape especially after crossing the Atlantic. It impressed itself so intimately upon all of us that we felt that we would be untrue to our responsibilities to our fellow Jews if we failed to transcend any organizational differences by joining in a united front. It is my hope and belief that this full realization of the need for a united front in Paris indelibly impressed upon us all the need for similar unity back in America. In addition to the importance of the achievement of unity in terms of the peace treaties, I believe that the experiment in unity in Paris will have important ramifications upon the American scene and may be a helpful precedent conducive to the establishment of an all-inclusive and permanent Jewish body in America."

Dr. Eisendrath said that it is far too early to speculate on the actual achievements of the American delegations at the Peace Conference. "The treaties," he said, "are still to be written in final draft; then, there must be a final approval of them. The rights and guarantees asked for Jews in the defeated countries comprise a great improvement over the rights that came out of World War 1. By our appearance in Paris — unofficial as it was — we made progress in impressing upon the leading statesmen of the world the necessity of a sincere and sympathetic consideration of the problems of the remnant of Israel still living in Europe."

Dr. Eisendrath also expressed the opinion that attendance at the other two conferences — the first International Conference of Christians and Jews and the first post-war meeting of the World Union for Progressive Judaism — was worthwhile from the point of view of the accomplishments in behalf of the Jews of the world. He expressed his regret at the seeming lack of understanding by the Jewish press of the accomplishments of the first World Conference of Christians and Jews, saying: "I have been dismayed to note in the American-Jewish press a general tendency to disparage and dismiss as unimportant the first International Conference of Christians and Jews. A number of newspaper commentators have intimated that since the National Conference of Christians and Jews has not been a particularly effective organization in America, that the International Conference at Oxford would be of little avail.

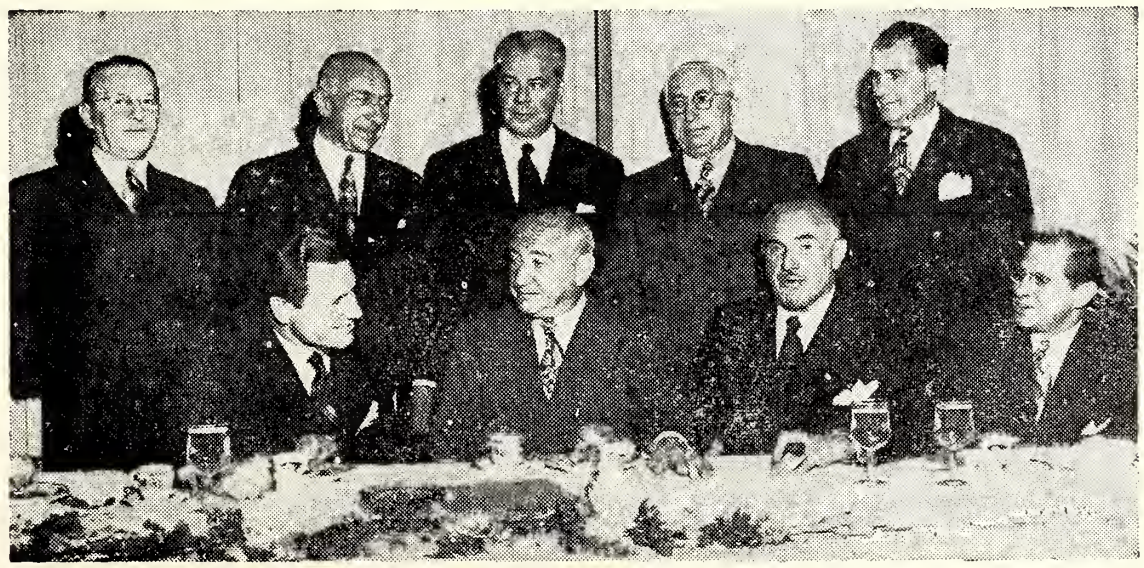
"Both these contentions," Dr. Eisendrath emphasized, "are wrong. While the National Conference of Christians and Jews has not been able to slay the dragon of anti-Semitism in America, it has done considerable effective work, so much so that Europeans, both Christians and Jews, were astounded by the National Conference's reports and tangible evidences of accomplishment on the American scene.

"Jews on the continent who have suffered the grim experience of virulent European anti-Semitism were most effusive in their commendation of the kind of program the National Conference is pursuing in America. On the second count, likewise, this skeptical American Jewish opinion is in error. The conference at Oxford, opened auspiciously by the Archbishop of Canterbury, was by no means a mere talkfest. It resolved to do something about anti-Semitism, particularly in Europe. It is determined to establish an International Conference of Christians and Jews that will have a practical and effective program. As an indication of its sincerity and resolution, there is to be a working conference on anti-Semitism at Zurich to be held as early as this coming November.

"There could be no mistake about the earnestness with which many Christian leaders from continental countries approached the problem of doing something effective and immediate about the unmistakable rising tide of anti-Jewish feeling in every country of Europe, even in these countries traditionally free of violent anti-Semitism. Most disheartening and distressing were reports rendered by both Christians and Jews concerning the growth and intensification of anti-Semitism in such historically friendly countries as Switzerland, Holland, Denmark, Sweden, etc., to say nothing, of course, of its grim and tragic persistence in Poland, Germany, and the other East European countries. While

(Please Turn to Page 28)

Rockefeller Confers With Film Leaders on Behalf of U. J. A.



Nelson A. Rockefeller, Chairman of the non-sectarian Community Committee of New York on behalf of the $100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine, conferred with Hollywood's foremost film executives at the impressive opening of the campaign of the Motion Picture Industry Division of the United Jewish Welfare Fund in Los Angeles. The motion picture drive, in which the entire film capital is participating, is one of the highlights of the Los Angeles campaign for $5,000,000 towards the nationwide $100,000,000 goal for the relief, rehabilitation and resettlement of the 1,400,000 Jewish survivors of Europe. Pictured at the dinner for the United Jewish Appeal are: (seated, l to r) Mr. Rockefeller, Joseph M. Schenck, President of the Los Angeles Jewish Welfare Fund; Jack L. Warner, and Max Firestein, Campaign Chairman. (standing, l to r) Charles Brown, President of the Los Angeles Jewish Community Council; Harry M. Warner, Walter Wanger, Chairman of the Motion Picture Industry drive; Louise B. Mayer, and Leonard A. Chudacoff, Advance Gifts Chairman.

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Toscanini—Champion of The Freedom-Loving

By ALFRED WERNER

A sketch of the career of Maestro Arturo Toscanini, world famous conductor, who left his native land in protest against tyranny and became a hero to music lovers and freedom lovers alike.—THE EDITOR.

AMERICAN movie-goers are enjoying the recently released "Hymn of the Nations," the only motion picture record of Maestro Arturo Toscanini, produced by the Office of War Information in March, 1944, and planned to coincide with the Allied liberation of Italy. While we see and hear the great Italian conducting the NBC Symphony Orchestra in works by Verdi, and listen to the description of Toscanini's rebellion against Italian Fascism, the Maestro himself is in Italy again after eight years of self-imposed exile. When he returned to his native country, cheering crowds greeted him with vivas and bravos. His compatriots did not forget the great musician who is expected to conduct again in Milan's famous La Scala.

Champion of The Freedom-Loving

Jews as well as all freedom-loving peoples could not forget Toscanini. He proved that great art is not sufficient: one must be a decent person as well. There are great German musicians, like Richard Strauss and Walter Gieseking, who heaped shame upon themselves by yielding to the Nazis. But Toscanini, with characteristic stubborness and bravery, defied the tyrants of his day.

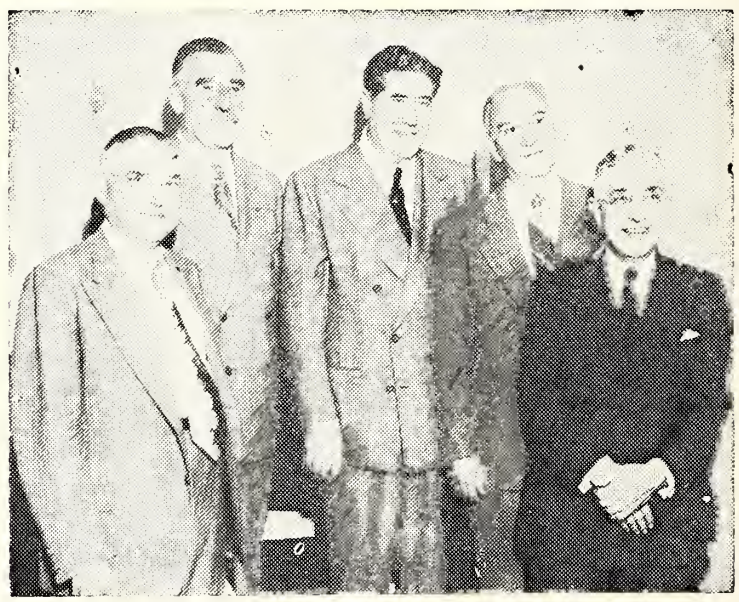
For nearly sixty years the world has recognized Toscanini, the musician. He was only nineteen when, at Rio de Janeiro, he conducted his first opera, Aida. It has been only during the last fourteen years that he has been known as a champion of freedom. Before 1931, politics interested him only slightly. The Fascists left him alone, although he had refused to join their Party.

Beaten By Italian Fascists

But as Fascism became aggressive, a clash between Toscanini and Mussolini's followers was unavoidable. In 1931, when he was about to give a concert at Bologna in memory of his friend, the composer Martucci, the mayor requested that he include the fascist hymn, Giovinezza. Toscanini re-

(Please Turn to Page 29)

Quentin Reynolds Aids Jewelry Leaders In Launching Campaign For JDA



Scapegoatism is an ancient trick employed against minority groups by power hungry despots, warned Quentin Reynolds, noted foreign correspondent and radio commentator who made the principal address as members of the Jewelry and Allied Industries joined at a dinner at the Waldorf-Astoria to open a drive for $100,000 in behalf of the Joint Defense Appeal. Lt. Colonel Harry D. Henshel, of the Bulova Watch Co., is chairman of the effort.

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Microphones' Star Reporters

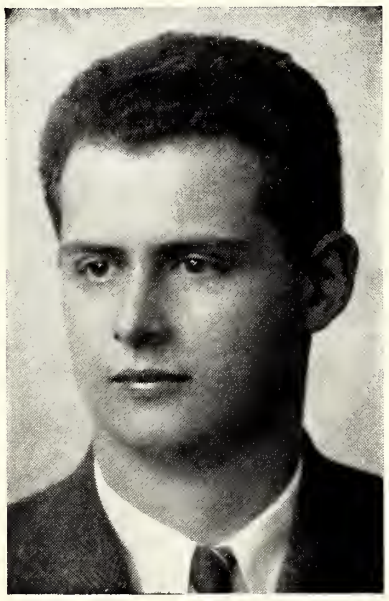
By William B. Saphire

Some famous Jewish names in radio newscasting: Winchell, the one-man war on native fascism; Young Martin Agronsky, decorated by General MacArthur, and Gabriel Heatter, the man who was made by the Hauptmann case.—THE EDITOR.

THE names of many Jewish news commentators have become households from coast to coast. The following are ony a few of the Jewish personalities broadcasting and analyzing war news daily, to millions of Americans.

Gabriel Heatter, born in New York, son of a Yiddish-speaking tailor on the East Side, leaped to radio fame in the space of one hour on April 3rd, 1936. Heatter, then 46 years old, was a veteran journalist who wrote for the Yiddish press and later became foreign correspondent for the old New York Tribune. He had just begun broadcasting on a minor New York network when he was called in by a coast to coast hookup to supplement its overworked staff broadcasting the execution of Bruno Hauptmann, convicted kidnapper of the Lindbergh baby. Heatter was assigned to announce Hauptmann's execution. The execution was delayed and he found himself with a "live" mike and millions of ears glued to radios all over the nation. For fifty-three minutes he spoke extemporaneously on the Hauptmann case, delving into his memory for background material and details of a case which had dragged nearly a year. When the broadcast was over, Heatter was famous for delivering the "longest, most dramatic, and most inspired ad-lib reporting in the history of radio."

Now, in his eleventh year on Radio, Heatter is recognized as one of the most prolific air personalities of the day and a "genius" with words. He was recently cited by the Women's Radio Committee in its annual luncheon award, as one of radio's top newscasters. Millions



WILLIAM B. SAPHIRE

of listeners, writing into his studio, have christened him "Dean of Radio Commentators."

Since the outbreak of the war, Heatter has broadcast steadily six nights a week. His programs originate in a fully equipped radio studio which he maintains in his Long Island home. He has three sponsors and is one of the highest paid persons in radio.

Martin Agronsky, son of an orthodox Jewish family of Philadelphia, and now one of the top overseas experts of the American Broadcasting Company, has just been awarded the Asiatic-Pacific Ribbon by General MacArthur for "sharing the hardships and dangers of combat with United States troops." In a personal letter to Agronsky, General MacArthur wrote:

"It is a real pleasure to me to award you the Asiatic-Pacific Service Ribbon in view of your long and meritorious service in the Southwest Pacific area with the forces of this command. You have added luster to the difficult, dangerous and arduous profession of war correspondent."

Born in 1915, Agronsky sailed for Palestine as soon as he finished school and joined the editorial staff of the Palestine Post in Jerusalem, of which

(Please Turn to Page 52)

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Hope in the Midst of Despair

By CARL AGRAMSON

THE year 5706 which has just ended was little more than an extension of the suffering of the Jewish people in the war era. We begin the year 5707 in the midst of a post-war world where Jews continue to live in barbed wire enclosures, where pogroms brutally take the lives of Jewish men, women and children, and where wandering and flight from persecution accentuate the homelessness of large masses of the survivors.

It is incredible that in the year 5707, Jews should find themselves still the victims of the Hitler canard, still the outcasts, still the displaced and the uprooted. Again and again in recent weeks, the tragic plight of the Jews has given rise to the thought that Hitler lost the war against the Allies but won the war against the Jewish people. Can it be that Hitlerism reduced the Jews not only in number but also in stature? Repeatedly we are reminded of the "hard core" of the displaced persons problem—the Jews who cannot or will not return to the homes that are either rubble or to the communities that still seethe with hatred and suspicion. It appears now that some of the "hardness" of that problem is certainly more the making of the world around them rather than of the homeless Jews themselves.

Although more than a year has passed since the coming of peace, sad and bitter disillusionment still threaten hundreds of thousands of Jews in Europe. Many wonder how long the frail thread of hope can endure in the midst of continued distress and disappointment.

In reviewing the events in the past year we find that American Jewry has been the strongest bulwark of hope the surviving Jews of Europe have had in a period filled with critical need and a desperate struggle for survival. The action which the Jews of the United States have taken in going forward with a unified effort on an unprecedented scale through the $100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, has been one of the most vital factors in sustaining the waning hopes of European Jewry, of giving concrete expression to the promise of reconstruction and resettlement. In the absence of any concerted action on the part of the Allied governments to speed the liberation of the Jews of Europe from the grip of fear and want, the historic drive of the United Jewish Appeal has emerged as the most effective source of help for Jews whose life and future still hang in the balance.

What American Jews are doing through the three constituent agencies of the United Jewish Appeal—the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service (United Service for New Americans) has saved the lives of many thousands and has strenghtened the faith of the 1,400,000 Jewish survivors of Hitler extermination in Europe. At no other time in modern history has American Jewry been so paramount a force in shaping the destiny of the Jewish people. That the Jews of America could be stirred to such unparalleled generosity demonstrates that they are ready and able to meet any responsibility or obligation in the restoration of peace and security in Jewish life throughout the world.

Through the $100,000,000 United Jewish Appeal campaign the Jews of the United States are seeking to support the world-wide relief, rehabilitation and resettlement program that will bring new life to the first victims of Hitlerism.

With the funds raised by the U. J. A., the Joint Distribution Committee is carrying on a far-flung relief and rehabilitation program in 50 countries in every corner of the globe. The United Palestine Appeal is providing for the upbuilding and development of the Jewish homeland in Palestine so that it may absorb the largest possible number of homeless Jews from Europe and the National Refugee Service (United Service for New Americans) is making possible the adjustment of refugees who find a haven in the United States under our existing immigration quotas.

During the first six months of 1946, the J. D. C. allocated approximately $26,000,000 to help Jews in distress and need in Europe, North Africa and the Middle East. With these funds the J. D. C. aided in the maintenance and rehabilitation of approximately half of the 150,000 surviving Jewish children in Europe; set up 400 emergency feeding stations which provided sustenance for 500,000 Jews in seventeen European

(Please Turn to Page 36)

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Dr. Everett R. Clinchy Holds High Hopes for the International Conference Of Christians and Jews

DR. EVERETT R. CLINCHY

EUROPEAN anti-Semitism will be the target of an active attack by the International Conference of Christians and Jews. By the organization of a continuing committee the issue is placed as the immediate and most pressing objective of the Conference, Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, announced.

Upon his return to the United States from the first International Conference of Christians and Jews, held recently in Oxford, England, Dr. Clinchy, who headed the American delegation, said:

"Of all the various group tensions, anti-Semitism most largely concerns the whole world and calls for special treatment and immediate attack."

The reasons for selecting anti-Semitism for immediate treatment are: (1) That 6,000,000 souls perished because of it. No decade of persecution in history is comparable. (2) That Jews everywhere depend on the national majority, and because of the world-wide distribution of Jewry the tension problem in their case is international. (3) That people do not readily give up a traditional scape-goat—the Jew—and that the long continuing persistence of anti-Semitism is evidence of this. (4) That anti-Semitism was used by the dictators of Europe and elsewhere as a spearhead of their attack on democracy and is still being used.

"In order to combat this rising tide of anti-Semitism," Dr. Clinchy continued, "the continuing committee organized by the International Conference will bring together 40 leaders in educational, religious and civic fields from participating nations and will be held in Zurich, Switzerland, sometime in November.

"This group was purposely kept small," Dr. Clinchy said, "It will be a working group of men competent to get action. It is not a conference to pass resolutions, rather it is a program of engineering.

"It was the consensus of opinion among the representatives of the International Conference that there is no one place where Jews should live. No country represented indicated that it would do without the Jews and many believe that after the immediate food shortages are overcome, Jews will again be welcome in Germany and all of the countries occupied by the Nazis during the war."

Pleading for the United States to take the lead in inter-religious and inter-racial understanding, German representatives declared the German youth is now ready for new teachings and a new way of life.

German spokesmen claim that 90 percent of the German youth is now not "anti" anything and not more than 10 percent still cling to the Hitler doctrines.

"If we of other faiths could realize," Dr. Clinchy said, "if we could get the full picture of the horrible brutalities to these people the task of teaching understanding and amity would be much simpler. The pictures and stories of the horror camps are not propaganda. They are true and only show a measure of what these people have faced during these past years."

To emphasize the full impact of the Jewish persecution in the past 10 years, Dr. Clinchy pointed out that if the graves of the 6,000,000 known Jewish victims of religious persecution in the past decade were dug end to end they would reach from New York to San Francisco and back again.

"The situation in Palestine," Dr. Clinchy said, "tends to give rise to more anti-Semitism throughout the world. Jewish leaders at the International Conference cautioned the other groups to be patient with the Jewish people through this trying postwar period.

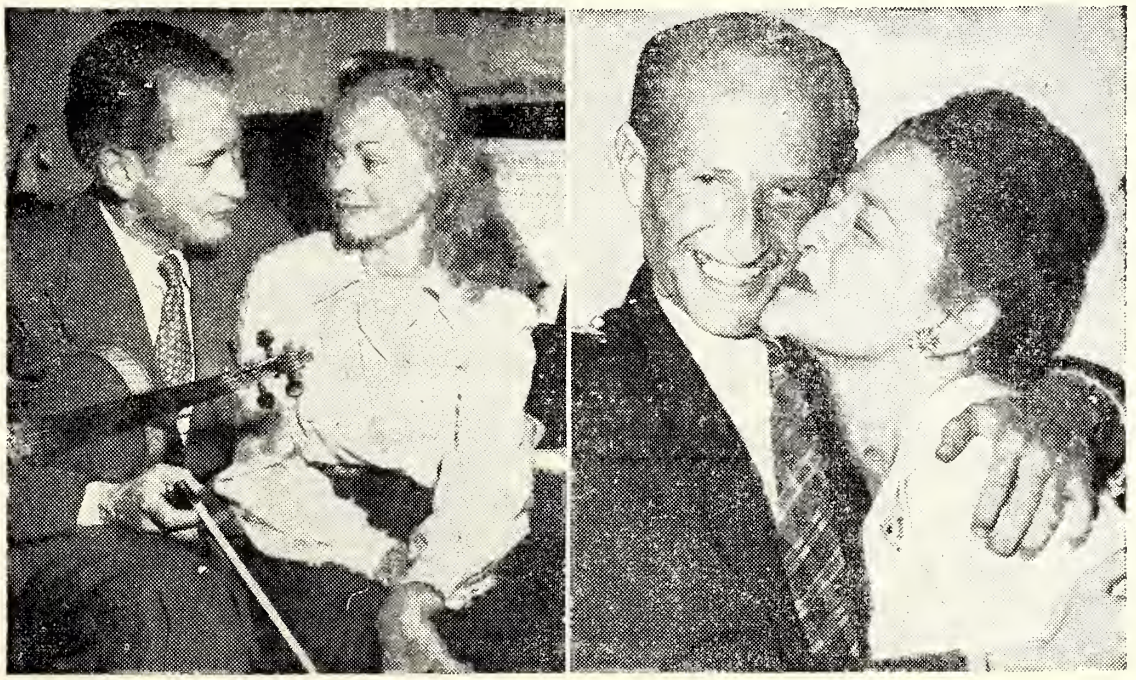
"Displaced persons have been so kicked around and so beaten mentally and physically that many of them are now psychopathic cases. Ex-remists are now doing things which they would never have done but for man's inhumanity to man."

Believing that the only adequate solution to world understanding of inter-religious and inter-racial problems is through an educational program such as the one conducted by the National Conference of Christians and Jews, plans for a permanent World Conference with headquarters in Paris have been set up.

"We hope to open offices this winter

(Please Turn to Page 52)

New "Voices" for the Music of America



Two brilliant young European musicians, Hungarian violinist Victor Aitay and Czech pianist Kurt Maier, will soon thrill American audiences with talents that helped them survive the terror of Nazi concentration camps. Both artists recently immigrated here under Truman directive with aid of United Service for New Americans, whose work combines National Refugee Service and National Service to Foreign born of National Council of Jewish Women. Mr. Aitay, whose sensitive violinist's fingers were put to use by Nazis to remove detonators from 400 unexploded Russian mines and bombs, is shown (left) following his arrival in New York with Mrs. Aitay, whom he met in Auschwitz. Mr. Maier entertained American GIs in Germany following his liberation from Buchenwald, last of several concentration camps where he was forced to play piano for Nazi guards and lead band to drown out cries of dying prisoners. He is shown (right) being greeted on arrival here by his sister, Mrs. Karl Korter, who formerly believed him to be dead. The work of USNA, principal agency aiding foreign born in this country, is supported by $100,000,000 campaign of United Jewish Appeal for 1946.

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Distinctiveness and Jewish Survival

(Continued from Page 6)

all worthy gentlemen and fighters for human equality, was: "To the Jews as human beings everything — to the Jews as Jews nothing."

Here is the crux of the problem — and this it the real guilt of the world toward the Jew: the refusal to accept the Jew as a Jew and thereby compelling him to cease being himself in order to qualify for "human rights."

Inevitably, the flat refusal of the modern Western world to accept the Jew as a Jew had a blighting effect on Jewish self-respect. The wave of mass-baptism which followed closely upon the legal emancipation of the Jews in Western Europe was one symptom of the great unhappiness of large groups of emancipated Jews. They craved to be accepted as "human beings" and upon realizing that this was denied them as long as they remained Jews, they bartered their Judaism for the entrance ticket to European society . . .

When large sections of American Jewry today object to certain types of Jewish cultural expression — the Jewish Day School, the fostering of Hebrew and its literature, the creative espousal of distinctive Jewishness — their opposition is not really directed against Jewish culture as such. It is primarily the expression of fear lest "the others" may deduce from intense and positive Jewishness that Jews ARE Jews . . .

The average modern Jew has a pathological aversion, caused by a fear complex, for everything "typically Jewish." While he may, together with other Americans, admire a French accent as "quaint" — he will abhor a Jewish accent. While he will consider serving South-American dishes sophisticated, he will deride typically Jewish food. While he may proudly buy a Spanish or a Russian paper, he would rather be dead than be seen walking into the elevator of his Central Park West home with a Yiddish paper.

The average modern Jew is ashamed of his Jewishness. There is no denying this fact. Jewishly illiterate, he evaluates Judaism and the Jewish people with the perverse measurements of a hostile world. All this "abashed Jew" knows is that Jews are being persecuted, wilified and discriminated against virtually everywhere: all he hears about Judaism is that it is "obsolete" and "outdated." And so he is ashamed of being a Jew. Jewish distinctiveness is to him not a badge of honor but a stigma — a misfortune from which he attempts frantically to escape. He is mortally afraid of Jews who insist on being Jews and thus remind the world of "the Jewish problem." What the embarrassed and abashed Jew desires most is to be inconspicous. He wants the world to forget about him.

Judaism has always been alert to the fact that survival is contingent upon distinctiveness. All of Jewish law, from the Pentateuch to the latest Rabbinic enactment, is, beside all else, an attempt to entrench Jewish distinctiveness by setting the Jew apart. This tendency became especially pronounced when, after the Destruction and Exile, a spiritual substitute for the homeland had to be provided. This substitute, and a highly efficacious and perfect one it has been throughout, was found in the Jewish way of life as charted by Jewish law.

Some Jews argue that the Jewish ritual laws should be abrogated, as they segregate the Jews by making impossible for him to mix with his Gentile neighbors. These critics of the Jewish way of life overlook, however, that the fostering of Jewish distinctiveness is precisely the aim of Jewish law. The architects of Judaism knew that national and religious syncretism must prove fatal in the end by levelling distinctiveness and originality. There are numerous Jewish prohibitions declaring certain actions and customs out of bound for the Jews for no other reason than that they are part and parcel of the Gentile way of life. "Mipnei hukos ha-goyim" — "because these are Gentile laws" is a phrase which one freguently encounters in Talmudic and Rabbinic literature.

The medieval Rabbis zealously entrenched Jewish distinctiveness by prohibiting Jews to dress in Gentile fashion, wear their hair as the Gentiles did, and imposing upon them numerous similar restrictions. Long before the Church marked the Jew with the yellow badge, Jews could be recognized by their distinctive clothes and hats. And long before the Ghetto restriction was legally enacted, Jews tended to flock together in certain sections of the cities they inhabited — even as they are still inclined to do in nowadays.

(Please Turn to Page 24)

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AMONG OUR CONTEMPORARIES

A Nazi Voice in British Uniform

Excepting the outgivings of Nazis, and American Fascists, we have read nothing to compare with the recent outrageous order issued July 26th by Lt. Gen. Sir Evelyn Barker, commander of British forces in Palestine.

In that order, issued after the Hotel King David outrage in Jerusalem, Gen. Barker instructed his troops to avoid associating with Jews or patronizing Jewish places of business, adding that the soldiers thus would "be punishing the Jews in a way that the race dislikes as much as any — by striking at their pockets and showing our contempt for them."

The selfless devotion of Christian and Jews — scientists, soldiers, sailors and others in high and humble places — constitutes a mighty part in the preservation of the British Empire in the war just ended. Those persons were thinking not of their "pockets" — nay, not even of their lives.

One reason why Gen. Barker still lives is the fact that many brave and devoted youths — Jews and Christians alike — forgot their "pockets" and their personal safety and died in a war to defeat the very ideology which Gen. Barker preaches.

The British Government's decision to disassociate itself from Gen. Barker's non-fraternization order is a negative, insignificant action. Gen. Barker deserves to be set down sharply in a manner certain to be remembered by him and those who may be tempted to follow in his path.

It is too bad that the British cannot borrow a page from baseball by waiving Gen. Barker out of the league of democratic nations and tendering him, lock, stock and bigotry, to the Nazis. He has served the latter well by his intemperance, by his intolerance and by his abuse of a position of high trust.—*The American Israelite.*

Hostages

David Ben Gurion, chairman of the Executive Committee of the Jewish Agency, has rightfully denounced the kidnaping of six British officers in Tel Aviv and called upon the Jews in Palestine to track down the kidnapers and help find and release the victims. But cognizant of the potentially baneful consequences of such actions and shocked by the very acts, irrespective of the circumstances which gave them birth, one cannot escape associations which the word "hostages" carries with it.

Britain has been treating all Palestine Jewry as a collective hostage for every misdeed of extremists whom British policy has birthed. The emergency regulations in effect in Palestine for many months have thrown all Palestine law into chaos, and it is surprising that Jews go about their business as calmly as they do. Bevin's consistent and persistent sabotage of the rescue of the one hundred thousand stateless in Germany has made permanent hostages of these Jews. Bevin's betrayal is encouraging that minority element in Palestine which, shocked by British immorality, has determined to throw to the winds much of accepted morality as something obsolete and determine its course with expedience, wrath and frustration and retaliate with British hostages for the one hundred thousand hostages in Europe.

Most of Jewish Palestine is not ready to accept this despair-determined course and will fight it, for it believes that the morality and justice of our cause will outlive international bullies, the Bevin-Capones of diplomacy.—*Jewish Herald.*

(Please Turn to Page 30)

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Building Good Will

By MURRAY FRANK

A full year has now gone by since World War II was brought to a successful conclusion for democratic America and her allies. The democratic forces of the world chalked up a great victory over Nazi-Germany and its evil ideas and ideals which found support among the misguided in many parts of the world, our own country not excepted. We had good hopes and many logical reasons to believe that after the termination of this world holocaust and its attendant tragic experiences, the peoples and the nations of this earth would all say in one strong and loud voice: "We have had enough!

MURRAY FRANK

Now, let us try to live as friends and neighbors, without suspicion of one another, without hatred against one another!"

In reviewing the events of the past year, one has to look hard to find signs and indications that the world has grown tired of its old prejudices. One would sooner be inclined to reach the conclusion that we are back where we were before the recent war, particularly in this country with the revival of the Ku Klux Klan and the renewed activities of the "Christian Front," "American First" and, literally, a host of other groups and organizations of various names, old and new, yet espousing the same old causes and preaching the same old doctrines of hatred, suspicion, intolerance and disunity.

While Hitler is dead and the clique of Nazi leaders which led Germany to its destruction is now fighting a losing battle for their lives in Nuernberg, the ideology of Hitlerism has been adopted as a cultural and political heritage by those who continue to preach hatred of the Jew, the Negro, the Catholic and the foreigner. The poison of anti-Semitism has become a weapon in the hands of all anti-democratic forces.

That is the inevitable conclusion that one would reach in reviewing recent events and occurrences. But those are the startling and the sensational events which daily find their way into the newspapers. They attract attention because they are more alarming, because they express stored up emotions, and because they signify a struggle among individuals and groups. They do not, however, tell the complete, the true story of life as it is lived in present-day America. The other side of the picture contains many interesting stories of good will, cooperation, tolerance, good neighborliness and interfaith understanding. They are the true stories of the every day life of the American people. They seldom make the headlines in the daily press because they are not laden with dynamite and, therefore, not potentially explosive.

Perhaps the most outstanding example of good will and interfaith understanding during the past year was the warning to this country by President Truman, contained in a recent message to Congress on the "State of the Union," to disregard the voices of disunity. He said: "They are voices which foster fear and suspicion and intolerance and hate. They seek to destroy our harmony, our understanding of each other, our American tradition of 'live and let live.' They have become busy again trying to set race against race, creed against creed, farmer against city dweller, worker against employee, people against their own government. They seek only to do us mischief. They must not prevail."

Such are the words of warning and good advice by the Chief Executive of this country. His words will go far in stimulating and inspiring people of all faiths to give to these words their expression in good and noble deeds. Those who truly believe in the concept establishment by the Founding Fathers of

(Please Turn to Page 38)

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There Were Trees In the Bronx

By RALPH TAYLOR

THEN there were trees in The Bronx and it was a time to play. School was something that had been put with the red oilcloth pencil box and the slippery notebook on the high dark shelf of the closet, to be thought of with quick fear only when the rain silvered the window. But it did not rain often, and the days fell away slowly from the bright, thick body of the vacation.

I remember that his name was Billy — Billy Williams with blue eyes and that he played gayly with me without laughter in the stately game of King Arthur and his Knights of the Round Table whom I remembered from the pages of a golden book. When it came time for him to die after I had thrust at him with my sword, he did not parry the stroke with his shield or protest wrongfully that it was his turn to kill me. He fell beautifully and lay quite still in the long grass until I said that he was no longer Sir Mordred but Sir Kay who must go forth to rescue a fair and weeping princess.

Every day we played in that place which we called The Mountain that was a little hill thickly grown with trees, and no one else came who was wiser than we. No one else entered that secret place to tell us that we lunged at each other with wooden swords, parrying blows with the tops of our mothers' wash boilers, acting the pale dreams of men whose hearts were young as ours and no less hungry for wonders on the earth. We were screened there from all eyes by the trees which swept up from the yellow grass. To me then there was only The Mountain. Home was an unneeded refuge, a quiet place of dreams that were buffeted away by the brave ring of swords on The Mountain. It was sweet to sit in the dining room half darkened by the green shades against the summer heat, quickly chewing a meat sandwich and feeling the pickled cucumbers slide cooly down my throat, while my mind went swiftly out of the house to The Mountain. In my stomach then was not the weight of food, but a wild, quiet excitement which was like a wire tightly bound against me.

In the beginning of the night when the sun had rolled down into the river we could not see and there was a warm, blue glow in the air, Billy and I put our swords and shields away behind a rock and came down into the streets. We walked slowly, not speaking to each other, past the big boys playing punchball in the soft air. As we went on through the streets toward our homes, nameless faces drifted by us and I felt the slow beginning of a curious fear. The fear grew as we want along, and I began to feel ashamed of The Mountain and then a fierce hatred of the faces rose inside me. I wanted Billy and me to slash at them with the swords we had left behind the rock. I wanted to see them with their eyes swelling in fear at us, backing away into the darkness, covering their trembling mouths with their hands. But I could say nothing of this to Billy, and we went along down the hill that led to our block. Sometimes our elbows would jog together as we walked, and then the fear and the shame and the anger would pass, and I would feel glad of Billy and strong as I had felt on The Mountain, not caring for the faces and remembering the next day with the same hushed expectancy that I had felt in the darkened dining room, hidden from all faces. When we came to our block we turned away from each other quickly as if we had not been walking together. We did not say goodnight. Each of us ran up the stoop of his house not looking at the other, but knowing that the other would hold a sword on The Mountain the next day.

But if it were Saturday night, I remembered that I would not see Billy there on Sunday. I knew that then early in the morning he put on a white shirt and shining blue jacket and trousers and went with his mother and his father, who was a fireman, to a place called Church which was across the street from the School. Sometimes on Sunday mornings I lay in my bed in the living room of our house, listening to the bells which I knew were a signal for Billy to leave his house with his father and mother and walk slowly down the street toward the Church. Once I had passed by the Church when the doors were open, and I had looked quickly inside. The sun was very bright on the street, and I could not see anything but a great splash of darkness at first and then the naked body of a man hanging in a red glow high up on the wall, and I ran home quickly because I was afraid. After

(Please Turn to Page 40)

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The Year's Book-Shelf

(Concluded from Page 12)

for Jewish Children", by Sara G. Levy.

This rapid survey of a year's output of American Jewish literature does not indicate sufficiently the trend of Jewish thought and feeling as they find expression through letters. "Ours is a generation" says an American literary critic, "that is surfeited with facts and starved for vision"... How true is this of our generation of Jews! A change the signs of which are already evident, has recently touched all aspects of Jewish literature. Its effects will deepen and widen. It will, in course of time, sweep away the mood of negation which, for several decades, dominated American Jewish literature. The attitude of mind which produced the cynical wise-cracking type of writing in which characters lived without values and without pride was, for a while, replaced by a questioning attitude. It is now being followed by expressions of a more definite commmitment to belief of one sort or another. It is certainly tending to strengthen Jewish consciousness and so give Jewish literature a more secure place in Jewish life.

J.W.B. Aids Post-War Expansion

With the aid of the Campaign Department and Building Bureau of the National Jewish Welfare Board (JWB), Jewish communities throughout the United States and Canada have undertaken postwar expansion of the Jewish community center movement, of which JWB is the national association, it was reported by JWB. The report revealed that 93 communities in the United States and Canada have already raised or are in the process of raising through local resources $19,000,000 for new Jewish center buildings or improvements to existing structures.

JWB's Building Bureau, for nearly 25 years the only specialized agency available to Jewish communities seeking technical help in planning new or remodelled Jewish center facilities, has aided Jewish communities to plan in terms of the total needs of the community, including synagogue and educational buildings, to avoid costly construction mistakes and to effect substantial savings in planning and costs.

Since V-J Day, the JWB Building Bureau has been called in by some 70 communities for consultation on proposed center building projects. The Bureau is now preparing plans for 10 new center buildings in nine cities which will cost $3,700,000. JWB's Campaign Department has been similarly helpful in aiding these communities to organize and conduct building campaign funds.

The 10 plans on which the JWB Building Bureau is presently working are for: Montreal YMHA; Neighborhood House of Montreal; New Bedford, Mass., Jewish Community Center; Manchester, N. H., YM & YWHA; Louisville, Ky., YMHA; Magen David Jewish Center, Brooklyn, N. Y.; Paterson, N. J.; YM & YWHA; Revere, Mass., Jewish Center; Miami, Fla., YM & YWMA; and New Haven, Conn., Jewish Community Center.

As the national association of Jewish community centers and YM & YWHA's, the National Jewish Welfare Board maintains its Building Bureau to provide its member centers and Y's with an informational, planning and consultation service. This includes a variety of technical aids aimed at securing the best possible facilities for Jewish community needs, economical construction, low maintenance costs, efficient program through wise planning and discounts through pooled orders on furnishings and equipment.

MISS NAOMI CHERTOFF TO MARRY U. N. C. ALUMNUS

Dr. and Mrs. Paul Chertoff of New York anounce the engagement of their daughter Naomi, to Benjamin Seligman, also of that City.

Miss Chertoff who is national president of Junior Hadassah, holds degrees from Hunter College and the Jewish Theological Seminary, at which her father is a professor. Mr. Seligman, recently an officer in the U. S. Navy, is a graduate of the University of North Carolina.

BURLINGTON, N. C.

Mr. and Mrs. A. M. Bernstein announce the enagagment of their daughter Betty Mae to Gus Pearlman of Charleston, S. C. The wedding is planned for November.

CHARLESTON, S. C.

Mr. and Mrs. George Hirsch announce the engagement of their daughter, Louise, to David Murray, Jr., of Boston, Mass. The wedding is scheduled to be held shortly.

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The New Year

By EDWARD M. M. WARBURG
Chairman, American Jewish Joint Distribution Committee

THE traditional blowing of the shofar this Rosh Hasonah, marking the year 5707, will re-echo its promise of deliverance and hope to distressed Jews throughout the world. In crude synagogues in the displaced persons camps of Germany and Austria, in the temples of Paris, and along the escape route of terror-stricken Jews from Poland to areas further west, the sounding of the ram's horn will mean new hope and strength for the remnant of Europe's Jews.

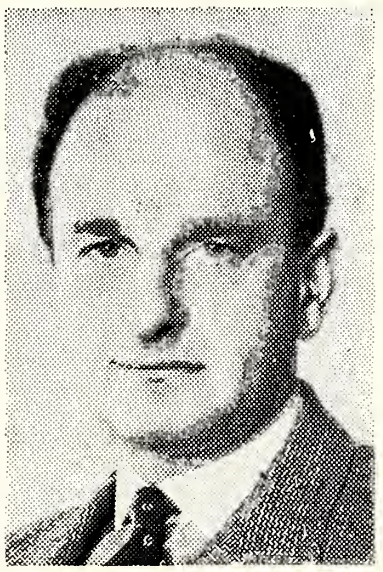
At their side in their grim struggle to pick up the threads of life again is one mighty force—the Joint Distribution Committee—representing the Jews of the United States and other countries in the most tremendous outpouring of money and the greatest expenditure of energy in any humanitarian cause in history.

Since Rosh Hashonah last, the J.D.C. has appropriated over $45,000,000, funds raised in the U. S. through the United Jewish Appeal, in South Africa through the Jewish War Appeal, in Canada through the United Jewish Refugee and Relief Agencies, and in Australia, South America and Great Britain. With these funds, the J.D.C. provided life-saving, life-sustaining supplies and services vital in the efforts of distressed Jewish survivors in Europe, North Africa, the Middle East and the Orient to resume normal lives.

Food to help relieve the hunger pangs of a decade; clothing to warm the frail bodies of the survivors of terror and oppression; medicines to heal the wounds that beset them; schoolbooks and tools and raw materials to help them to learn and to support themselves—these were the supplies the J.D.C. shipped. From the United States alone since last Rosh Hashonah, J.D.C. provisions totalled approximately 15,000,000 pounds. An equivalent amount was purchased from Army, Red Cross and other surpluses on the continent and received from the J.D.C.'s cooperating bodies in South Africa, South America, Canada and Australia.

J.D.C. activities in nearly fifty countries abroad are carried out by approximately 200 American professional and technical workers, hard-working men and women who distribute the supplies, do extra purchasing, acquire hospitals and hostels, make representations to governments and armies, and plan and direct the J.D.C. services—child care, medical aid, religious leadership, emigration assistance, vocational training and economic reconstruction. These workers perform the impossible daily and their contributions to the rebuilding of the lives of Europe's Jews are indeed outstanding.

Among the most important activities in which J.D.C. overseas personnel is now engaged is the rehabilitation of



EDWARD M. M. WARBURG

Europe's Jewish boys and girls, only 150,000 of whom survived the bloody Nazi harvest. For the older children and for adults as well, the J.D.C. helps maintain 340 training projects where 18,000 are studying trades and professions. Included among these projects are more than 100 agricultural training centers, "hachsharoth." Here several thousand Jewish youths are planting crops, tending cattle and preparing for a life on the soil in Palestine or other havens. For younger

(Please Turn to Page 44)

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Distinctiveness and Jewish Survival

(Continued from Page 18)

Jewish survival is impossible without Jewish segregation. Most modern Jews are unwilling to face this fact which is borne out by an historical experience extending over centuries and millennia. From the Jewish survivalist's point of view, the Ghetto was no curse but a blessing. It engendered a homogenous, proud and creative Jewish community, whose members fulfilled themselves in Judaism.

Modern Jews are pathetic sufferers of the affliction known as split personality. They ache to be "citizens of the world," but the world will have none of them. They loathe being Jews, while mouthing the platitude, "I am proud of being a Jew." And yet, no matter how hard they may try and strain at the leash, they will find it impossible to be anything but Jews — unwilling Jews, to be sure, but Jews nevertheless because "the world" won't admit them into its precincts.

The effects of this split personality tragedy are that not a few Jews are turning upon themselves in masochistic self-flagellation. The young American Jewish writers who write about Jewish life in what they term realistic, but what is in fact a hostile, defamatory manner (see, for instance, Budd Schulberg's "What Makes Sammy Run?"), are thwarted neurotics whose exit from the Jewish camp is barred by a concatenation of circumstances and who therefore vent their disappointment and resentment in effusions of Jewish self-hatred.

Any program that aims at securing Jewish survival must give due consideration to the role Jewish distinctiveness has played in preserving our people. Assimilation, which really stands for divestation of distinctiveness, has always spelled the doom of those Jewish groups who delivered themselves without reservations to this treacherous and hollow ideal. In order to survive, the Jew dare not assimilate himself to the world. What he must do is assimilate the world to himself. Even as the creative artist does not renounce his distinctive style and approach while studying — and perhaps enjoying, too, — the creations of other artists, so the Jew, too, should be conditioned to see the world through Jewish spectacles, as it were, and interpret it with the aid of Jewish categories of thought.

The fruitful creative Jewish minds of the past did precisely that. Maimonides did not assimilate the Bible to Aristotle; he analyzed and assimilated Aristotelianism with the Jewish catalyst. Hermann Cohen did not make Jewish ethics subservient to Kant's "Ethik der Reinen Vernunft;" he assimilated the latter to the former, so that both Hillel and Kant contributed independently to his system of thought.

With all creative Jewish personalities, and with the large multitudes of our people anchored in Jewishness, Judaism has been the catalyst with which they assimilated the world. The failure of modern Judaism is largely due to the loss of confidence in its own catalytic powers.

A Jew must approach the world and all that fills it from the Jewish point of view — otherwise he ceases to be a Jew. Certainly, "nothing human is strange" to Judaism — but the common human element, or a particularized national contribution, must be brought into the Jewish orbit, not vice versa. Judaism is outgoing, certainly, but it is even more pronouncedly ingathering. It is expansive and expanding — in the manner and best tradition of the creative personality and the creative group.

What is required, then, is more emphasis on Jewish distinctiveness. Everything that strengthens Jewish distinctiveness is to be fostered and encouraged. On the other hand, all trends aiming at levelling Jewish distinctiveness must be fought as attacks upon the Jewish survival potential. Jewish segregation is not to be feared and shunned: on the contrary, it is desirable and should be encouraged within reason. Even as the creative personality requires solitude and concentration, so the creat-

(Please Turn to Page 67)

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Thirty Years of Hadassah

By Mrs. Gershon Agronsky

Mrs. Gershon Agronsky, Acting Chairman of Hadassah Council in Palestine, traces the work of the Hadassah in Palestine from its minute beginnings under the stimulus of Henrietta Szold, to the manifold activities of today.—THE EDITOR.

IT was on Purim, 1912, that the late Henrietta Szold gathered together a handful of women in New York to form the Hadassah Chapter of a national organization to be known as the Daughters of Zion. Professor Israel Friedlander supplied the group with a motto from Jeremiah, "the healing of the daughter of my people." This described the program adopted then and followed ever since — the propagation of Zionism in America and the furtherance of health work in Palestine.

After much debate, the first definite project to be adopted was the sending of two public health nurses to Jerusalem. Out of this, it was hoped, would grow a nurses' training school and a maternity hospital. Such were the modest beginnings of Hadassah, the Womens' Zionist Organization of America, which started in 1912 with one chapter of 38 members and has now over 162,000 members organized in 809 chapters throughout the United States of America, and a budget of over four million. Since 1922, Hadassah has transmitted to Palestine for all its projects almost $25,000,000.

Hadassah Medical Unit

In June, 1916 — 30 years ago — in the midst of the war, Hadassah, still an infant organization with about 2,000 members, answered the call of the small Yishuv for medical aid. Upon the request of the World Zionist Organization, it accepted the responsibility of organizing, financing and dispatching a medical unit to Palestine. The American Zionist Medical Unit set out early in 1918 — 44 medical men, nurses and administrators, ambulances, trucks, automobiles, as well as $50,000 worth of drugs and instruments. The cost of transportation and maintenance of one year was $25,000. The J.D.C. supplied some of the money but, under the hand of Miss Szold, Hadassah raised a large part and supplied the direction and the organization to execute the entire undertaking.

The early history of the unit incudes the tale of the beginnings of hospitalization, of public health work, the care

(Please Turn to Page 46)

Mrs. Eleanor Roosevelt Praises "Magnificent Job" Done by American Jewish Congress

Greeted by Dr. Stephen S. Wise, President of the American Jewish Congress, and Mrs. Wise, President of the Women's Division, Mrs. Eleanor Roosevelt told 1500 delegates to the national convention of the American Jewish Congress in New York City that the Congress has done a "magnificent job" of combating economic discrimination and preserving the democratic ideals for which her late husband dedicated his life.

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THE SYNAGOGUE AND THE CENTER

(Continued from Page 10)

crystallizing Jewish associations. It can not be doubted that some of these revived Jewish communities will take on flesh and bone as a direct result of these associations, and will form themselves into Congregations and Synagogues.

Thus, the Jewish Welfare Board emerges from the past quarter of a century, and more especially from the last war, "an important force in Jewish Community life." Let us then base the attitude of the Synagogue to the Center on an acceptance of that unmistakable, and not easily changeable, fact. In that spirit, we will allow the Center to carry on its "traditional" and meritorious functions. It goes without saying, however, that with the war-emergency behind us, the NJWB should automatically relinquish all such activities and functions which we have defined to be the traditional and established realm of the Synagogue. The Jewish Center of the post-war era should resume its wonted and rightful place in the American community of Israel. To do less, it would fail our people, especially the returning veterans; to do more, it would be guilty of hassagath gvul, i.e., trespassing on the province of the Synagogue.

It would appear that given the proper spirit and wise direction no conflicts need arise between the Synagogue and the existing Centers. All that would seem necessary to achieve this high purpose would be a fair delimitation of their respective "theatres of operation." I have already indicated what to me seem to be the rightful functions and activities of the Synagogue, established by tradition and re-affirmed by American Jewry. To restate them briefly, they are:

1. The religious and spiritual.
2. The educational.
3. The cultural.

By a process of elimination it follows that the Jewish Center should operate within the province designated as non-Synagogual. To me these operations would appear to be the following:

1. Communal meeting place—for national and community-wide organizations, such as B'nai B'rith, ZOA, Hadassah, Council of Jewish Women, etc.

2. Recreation—i.e., Athletics, games, etc.

3. Entertainment—Dances, motion pictures, etc.

4. Dramatics, Arts and Crafts—The development and enjoyment of artistic talents and natural skills along Jewish lines.

5. Lecture forums—discussions of matters of concern to the member as a Jew, as an American, and as a world citizen.

6. Social agency—i.e., Vocational guidance, placement-bureau, etc.

7. Clubs and youth organizations—to promote Americanism, such as Scouts.

I have no doubt but that an ambitious Center director would not be satisfied with this apparently limited scope of activities. Perhaps others should be included in an over-all Center program. The Synagogue too may be jealous of some of these. However, I would maintain that in order to make for cordial relationship between active Synagogues and active Centers, there must be such self-imposed definitions of areas of work. Else chaos and Hefkeruth will overwhelm the Jewish community.

It is clear that I hold that there is a definite place for the Jewish Center in the Jewish community. But I would insist that the Center program, in order to forestall or avoid the temptation or the need for Synagogue-Centers, must not embrace the whole of Jewish life in its program. It must forever respect the authority and province of the Synagogue. Thus, the manual referred to above states: "what are the aims of the Jewish Center? . . . It creates an opportunity for group experience and creative expression for the cultural, religious, educational, social . . . needs of the individual Jew." Further: "It provides services to the various cultural, religious and educational groups . . . for the enrichment of their program" (p. 1). Now, that amounts to "all that and heaven too!" True, these proclaimed aims of the Jewish Center movement lend themselves to interpretation and modification. They speak of helps and services to "religious, educational and cultural groups." But, it may be asked: Does not this program imply, and take for granted, a weak and helpless Synagogue?

It should be granted that there was a time when the ambitious Center program was much in need, and was often the rod and staff of the Synagogue. The rabbinical associations were young and weak, and the Synagogue organizations lacked co-ordination and planning. The JWB could then include items of aids to religious and educational programming among its worthy aims. However, the times have changed, and with them the character and scope of the national associations both of the rabbinate and the Synagogue. These organizations stand ready to supply their constituents and members with all necessary aids, advice, and guides. It is evident then

(Please Turn to Page 58)

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North Carolina State Inter-Faith Conference

By MRS. A. F. KLEIN

MRS. A. F. KLEIN

THE mountains have ever been considered a symbol of strength Mr. I. D. Blumenthal of Charlotte must have thought of that when he selected the site of "Wildacres Estate" and turned it over to various religious groups to be used for gatherings, particularly for the purpose of promoting good-will among all faiths.

The approach to "Wildacres" is a winding, mountainous trail, overlooking the village of Little Switzerland. Completely surrounded by mountains of varying altitudes, there is an uplifted feeling of hopefulness that perhaps, here, among the beauty and spaciousness that is a part of the great mountain range, a weary world may, for a short time, shed its burdens. The welcoming sign at the entrance gate is enough to make one lift his head and straighten his shoulders as he approaches the place for the first time. On a large wooden sign, hung high enough for a large truck to pass through, are the words "Wildacres Estate, For All Religious Groups."

The spacious building, of a farmhouse type, set in a grove of beautiful trees and colorful flowers, offers warmth and friendliness of a rustic nature—the furniture in the rooms is made of logs of varying sizes, with the bark lending itself to the surrounding atmosphere. On chilly days, the fires in the fireplaces draw groups closer together, and the games that go on in the surrounding rooms make for companionship and the joy of competitive friendliness. With all the rusticity, however, there is enough of the modern built into the place to make for comfort all around.

Here at "Wildacres", on Friday evening, August 31st, gathered approximately 50 men and women representing a cross section of the state, who had been invited to attend the North Carolina Conference of the National Council of Christians and Jews. Gathered on this mountain top, they came of the three major faiths, to listen and to learn and to carry away with them a message of Brotherhood, Understanding and Unity. Allyn Robinson of Raleigh, state director of the NCCJ, presided at the meetings with the assurance and ease that comes of attending to a job in which one enters wholeheartedly. Harry Golden, of Charlotte, representing Mr. Blumenthal, who could not be present, was in charge of arrangements for rooms, food and all other necessary items that go into the making of a conference. Our host provided well for us—there were tempting meals for every occasion, so that there was food for the "inner man" as well as the intellectual food which we had come to absorb.

The group gathered on Friday evening in the dining room, to be greeted by a sight which was inviting to the eye as well as to the palate. Candles gleamed at each table, while a traditional Shabbas "Challah" had been placed alongside. Following dinner, the

(Please Turn to Page 48)

New York Department Store Aids SOS

Spearhead of the SOS (Supplies for Overseas Survivors) Collection's summer campaign in New York City to encourage women to fashion knitted articles for Jewish survivors overseas was a two weeks display in Bloomingdale's Neighborhood Window. The display provided a graphic portrayal of the need of the 1,400,000 Jewish survivors in continental Europe and of American efforts to alleviate their plight. Both the window and advertisements placed by the department store in New York newspapers describing the work of SOS brought many women to Central Synagogue to get wool and instructions for knitting for those in need abroad. The SOS Collection is a special project of the Joint Distribution Committee to raise 20,000,000 pounds of contributed supplies to supplement regular J.D.C. relief programs among Jewish survivors overseas. The J.D.C. receives its funds from the annual United Jewish Appeal campaigns.

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International Good Will Conference

(Concluded from Page 13)

one can cynically minimize the actual accomplishments of such conferences and organizations, it is nonetheless true that such highminded and noble spirited Christian leaders as were gathered at Oxford are virtually our only allies in a much too hostile world today."

His most memorable recollections of the meetings of the World Union for Progressive Judaism in London, said Dr. Eisendrath, were "of the presence and leadership of the former Chief rabbi of Berlin, a man who lived through the Nazi concentration camp, Dr. Leo Baeck, who, to my mind, is the outstanding prophetic spirit and saint of our generation today. Time and again, he emphasized the message that Reform Judaism must be an integral part of World Jewry. He typifies what I regard as the essence of Liberal Judaism: he is part and parcel of K'lal Yishroel. Again and again he scored any sectarianism or segregationalism on the part of Reform. He declared it to be the mission of Liberal Judaism to be a part of the progressive spirit of our time, while at the same time a living and evolving aspect of historic Jewish tradition."

America Is Guide

Dr. Eisendrath reported that Reform Judaism throughout the world, as in fact all Judaism throughout the world, "looked to American Jewry for the utmost tangible assistance. This is especially true of the Liberal Jewish movement. Because of the great hope which lies in America, the governing body of the World Union will meet within the coming year in the United States and it is hoped that American Jewry will take a far more vital interest in the extension of its movement in other parts of the world."

Admitting that the "progress of Liberal Judaism outside the United States, with the single exception of South Africa, has been unsensational," Dr. Eisendrath reported that "nonetheless, there is undoubtedly a steady growth and consistent swing toward Liberal Judaism in many parts of the world. I was particularly impressed by the fervid petition brought before our Conference by young people, especially from Holland and France and Czechoslavakia, and even from remote India, for assistance in personnel and means for the furtherance of the Liberal Jewish movement in these countries. In the European countries, particularly where Jews are endeavoring to rebuild not only their physical existence but their spiritual life as well, there is great promise that young people, if given proper assistance, will become orientated to Liberal Judaism.

"Naturally, I came back greatly distressed in spirit both because of the horrible plight of my brother-Jews with whom I came into intimate contact, but, likewise, because of the chaos still threatening the whole of Europe and the world itself. It was disheartening to return to Europe for the first time in a decade to discover the same rumors of war that were prevalent ten years ago. It is still my conviction that not by might of power and not by political maneuverings, but by a resurrection of a world religious spirit will we find our way out of the confusion and world devastation that I saw threatening in the virtually visible sparks that flew to and fro in the chambers of the Peace Conference which I was privileged to attend in Luxembourg Palace in Paris.

In Conclusion

"The plight of the Jews in Europe will continue to be bad until a practical and decent solution of the Palestine situation is achieved. All of Europe's Jewry cannot go to Palestine, but there can be no peace for all of Europe's Jews until a large percentage of them are safely on their way to Palestine, or other lands of haven throughout the world. While the Palestine situation is in a state of flux, there is an absolutely necessity of keeping the frontier of the American zone open for those now fleeing before the hideous resurgence of anti-Semitism in Poland. This, happily, is the policy of General McNarney and the American Army. To make it difficult or impossible for these thousands of harried Jews to find refuge in the American zone, would be tantamount to murder in view of the fact that entry into the American zone constitutes their only possible immediate escape. I trust that the United States will not have any of this blood on its hands by failing to continue its humanitarian policy of providing at least temporary haven for these Jews otherwise doomed to extinction."

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By Our Faith We Shall Triumph

By JUDGE MORRIS ROTHENBERG
President, Jewish National Fund

WITH a sense of fervent re-dedication to the struggle for the triumph of our just cause, the Jewish National Fund, on the advent of the Hebrew year 5707, extends its heartfelt Rosh Ha'shanah greetings and good wishes to its many friends and supporters throughout our country.

Our faith and our endurance have been put to a severe test during the tragic year that has passed. The survivors of Nazi barbarism have had no end to their unendurable sufferings. The kind words and promises of statesmen have proven to be little less than mockery. The cruel hardships which have been inflicted upon the remnants of European Jewry during the first year of peace have been highlighted by the infamy of the "Battle of Haifa," in which the British Royal Navy unleashed its might against the unhappy remnants of Jewish life in their attempt to reach the shores of Eretz Israel.

But our people's unshakable faith in the justice and ultimate triumph of their cause and the heroism and gallantry of the Yishuv in braving every danger to save the Jewish survivors by opening the gates of Palestine to them, are harbingers of a new dawn. Guided by this firm faith and looking beyond the vicissitudes of the present moment, the builders and defenders of Zion hold aloft a beacon light in the darkness.

Progress despite all difficulties has been and remains the goal and the watchword of the Jewish National Fund which has persevered at its historic task of redeeming the soil of Eretz Israel as the foundation of a new, free and sound Jewish life in Palestine. Continuing its fight against the discriminatory Palestine Land Edict, the Jewish National Fund has been able to acquire new and substantial land tracts in many parts of Palestine, thus making possible the establishment of new settlements. Returning war veterans and survivors of death camps have created in these settlements new bastions of strength and of hope. In this spirit the workers for the Jewish National Fund in America will re-dedicate themselves to greater achievement in 5707.

JUDGE MORRIS ROTHENBERG

Toscanini—Champion of the Freedom-Loving

(Continued from Page 14)

fused. On the night of the concert fifty Fascist hoodlums waited at the stage door. They beat the sexagenarian mercilessly, injuring his arm so severely that the Maestro was unable to conduct for some time. None of his attackers were arrested. But Toscanini was kept a "voluntary prisoner" in his home, and his passport was seized and withheld temporarily. Toscanini did not forget that incident. Immediately, he stopped conducting in Italy.

Gladstone's Creed

Toscanini's political creed seems to be identical with Gladstone's. "What is morally false can never be politically right." When, in 1933, the Nazis tried to defend their anti-Jewish policy,

(Please Turn to Page 34)

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AMONG OUR CONTEMPORARIES

(Concluded from Page 19)

We Are Hopeful

Since we have been critical of the role played by the American Jewish Committee in dividing our councils and breaking group discipline, we are the more pleased to report that a new spirit is permeating the leadership of the American Jewish Committee.

The good news that eleven national and international Jewish organizations meeting in Paris have reconciled their differences and are presenting a joint memorandum to the Peace Conference, is matched by a plea of Judge Proskauer, president of the American Jewish Committee, calling upon Zionists and non-Zionists alike to have faith in the leadership of the Jewish Agency for Palestine and to support it in its present negotiations with the British government.

An article appearing in *Liberal Judaism* in which Judge Proskauer indicates a friendly attitude towards the creation of a permanent American Jewish Conference which, while not duplicating the work of existing organizations or impinging upon their authority, would represent the totality of American Israel, is another omen of a willingness to alliance with the democratic forces of Jewish life.

We welcome the new spirit of cooperation and unity emerging on our national scene and to which the American Jewish Committee is making a significant contribution. We only hope that all this is more than an omen and will become an enduring reality.—*The Jewish Herald.*

More Light, Less Heat

The opening of the season of activities, coming as it does on the eve of the New Year, is an excellent time for adopting resolutions which are meant to be honored in the observance.

We have one resolution to suggest to all of our co-religionists: namely, a determination to bring to our problems—as Americans, as Jews and as citizens of the world—a sense of proportion and an ability to discuss issues impersonally.

The world climate is indeed wretched. Erstwhile allies are at one another's throats, forensically speaking. Minority groups are receiving abominable treatment. Postwar revelations of wartime greed are beginning to hit the front pages.

Through bitter experience, Jews well know the pain and unfairness of treatment based on emotion and prejudice and might. Jews properly demand that those three "principles" be supplanted by the rules of reason and fairness and righteousness from the world for the Jews as a whole, unless the Jews are willing to treat their fellow-Jews with reason and fairness and righteousness.

If the New Year sees our oratorical and literary atmosphere purged of personal diatribe and charged with a new and fresh objectivity, the world and our people will be the beneficiaries.—*The American Israelite.*

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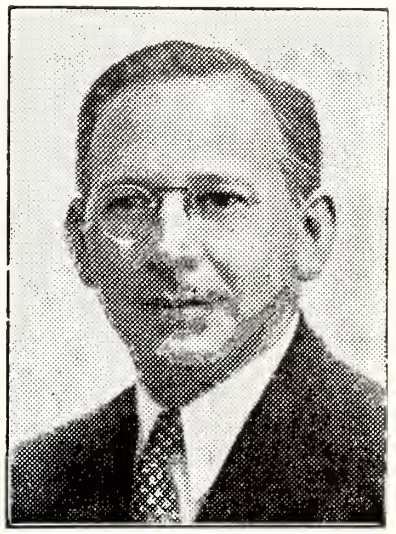
ORPHANED LITERATURES

By Dr. Solomon Grayzel
Editor, Jewish Publication Society of America



DR. SOLOMON GRAYZEL

THE problem of the orphans which now faces us is a measure of the Jewish tragedy during World War II. The unspeakable Nazis made Jewish children the special target of their fury, so that the efforts and self-sacrifice of many Jews and honest Christians were able to save only a pitifully small number of them. One cannot tell, moreover, how many of even this small number will retain their Jewishness. Only those who have been or will be transported to Palestine, or possibly to the United States, can be considered as having been saved for Jewish life.

The needs of these orphans are fairly clear and one may confidently trust that the philanthropically-minded Jews will allay at least their physical distress. There is another type of orphan, however, whose very existence is sometimes overlooked, namely, the orphaned literatures, whose fate and future parallel closely that of the orphans of flesh and blood. Books, too, were the targets of Nazi fury, for in them also the Nazis saw a promise of Jewish survival. As soon as they gained control of a country, the Germans, therefore, confiscated Jewish books, which they kept in huge collections — something in the nature of literary concentration camps — for the day when they would have the leisure to work their will upon them. The avowed aim of the Nazis was to turn some of this literature against the Jew themselves and to throw into the flames such other books as they would be unable to misinterpret. Fortunately, they did not have time to achieve their aim completely, so that vast storehouses of Jewish books have been uncovered by the liberating armies. We have a situation, therefore, where the creators and owners of this literature — its parents, so to speak — are no more, and the literature itself is as orphaned as some of the children who are now the responsibility of the Jews of the world.

This is not the first time in Jewish history that an entire literature has been orphaned. It happened once before, towards the beginning of the Common Era. A literature of a high order had long been developing among the Greek-speaking Jews of Egypt and the lands of the eastern Mediterranean. Their books of poetry, history and philosophy were having a profound influence upon pagans as well as Jews, preparing the mind of the pagan world for the acceptance of those Jewish ideals which lie at the basis of Christianity. The name of the philosopher Philo, for example, comes prominently to mind in this connection.

But the time came when, for a variety of historical reasons, Greek-speaking Jews fell victim to physical force and to assimilation. That vast community disintegrated and disappeared, leaving its entire literature literally orphaned. The other Jewries of the world failed to adopt it, that is, they refused or neglected to translate it and thus make it part of their own culture. Most of this Hellenistic Jewish literature therefore was forgotten; it vanished; it died of neglect. Only here and there did a fragment or an idea survive, and only those books or parts of which the Christians found useful have come down the ages.

A Safer Course

About a thousand years later, a somewhat similar situation resulted from conditions in Spain. Here an Arabic-speaking Jewish community reached its cultural heights between the eighth and the thirteenth centuries. Fortunately, in view of what happened later, this community cherished the Hebrew as well as the Arabic tongues, so that many of its literary treasures were written in a language which it had in common with the other Jews of the world and their survival was never in question. But its men of thought and letters used Arabic too. Thus, Solomon ibn Gabirol, the great Hebrew poet, wrote a theological work, "The Fountain of Life", in Arabic; and more than a century later Maidmonides wrote his "Guide to the Perplexed" in the same language. The time soon came when Arabic ceased to be the spoken language of Spain either among the Jews or the Christians, and again an entire segment of Jewish literature was orphaned. Some of it, to be sure, was translated into Hebrew, adopted, so to speak, by the rest of the Jews; but a great deal of it no doubt perished. Ibn Gabirol's work, mentioned above, was saved from complete oblivion by being translated into Latin and converted to the use of the Church. Its Jewish origin was forgotten until a century ago, when modern scholarship revealed its true parentage.

(Please Turn to Page 33)

From Concentration Camps to American Summer Camp

Jewish refugee youngsters who were formerly Nazi slaves in German concentration camps are now receiving a healthful vacation at Camp Agudah, Highmount, New York, sponsored by the Agudath Israel Youth Council of America. The camp, which is operated by the Agudath Israel Youth Council of America, 113 West 42nd Street, New York City, has also admitted a substantial number of children who were formerly at the Oswego Refugee Shelter. The above photo shows a number of Jewish-refugee youngsters who have recently arrived in this country, and who are receiving the loving-care and attention at Camp Agudah they need for their physical and spiritual rehabilitation.

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Europe's Jewish Children

By Mina Gordon

EACH boat that reached the shores of Palestine in the past months has brought groups of children from Europe. In fact, since liberation, there was concerted effort in each country to transport the youngest Jewish Hitler victims for whom Europe has nothing but memories of horror and devastation. The Chalutzim movement sweeping the Displaced Persons' camps and the feeble communities which are making an effort to begin life again amidst the ruins and rubble of the few European cities where they are concentrated, make every effort to accelerate the exodus of children from the benighted continent and get them to Palestine.

A noted social worker from Switzerland who brought to New York a group of orphans who were cared for during the war years in that country, remarked the other day that though she and her children's committee are not Zionists, they have long realized that the majority of their ten thousand wards dreamed of and strove for Palestine. Furthermore, this woman asserted very reassuringly that the child whose destination is Palestine recuperates much easier and quicker from the wounds of personal tragedy than the others. Zionism in Palestine, this distinguished social worker added, prove of most excellent therapeutic value to these children who have known the most ghastly horrors which Nazism perfected.

This from a European authority on children. And what do we see on the other side of the picture? Every person who has visited Palestine in recent years or months brings back a most cheering message about the rescued children, the new little ones and daughters of the Yishuv. The transformation in these children, physical, mental and spiritual, is nothing short of a miracle. It is the sunshine of Palestine, the warmth of Jewish life, the magic love from the men and women, the glow of friendship from the children of the Yishuv and the general vitality of recreating and creating—these are the secrets and the powers which turn the shock-ridden, broken European children into healthy and happy youngsters.

The Working Women of Palestine have played no small part in this gigantic and noteworthy task. From the very beginning when children could be snatched from the grip of Nazism, the Moatzath Hapoaloth (Working Women's Council of Palestine) added to its vast program the rescue and rehabilitation of thousands of the incoming children. This task has indeed taxed the machinery and facilities of the Working Women's Council; but it has become one of the most beloved and sacred missions for the tens of thousands of its members. The moment a boat lands a Haifa, the Chaveroth of the Moatzath Hapoaloth are there to give the first maternal "shalem" to the new children. Then follows their distribution in the "Kibbutzim," (cooperative settlement) and in the Working Women's Institutions in the cities. Not only are these new little guests absorbed in the Working Women's cooperative families, but special care and provisions are made to integrate them into the Palestine scene, to bring them up to the physical standards of the local children, to shower them with affection and kindness, so as to make them forget the past. The little ones are placed in the kindergartens; the others in schools; the teen-agers in vocational schools. The chaveroth see to it that no child shall be retarded because of the ignorance of the new language—Hebrew. It is no novelty to see a chavera, after a day's work, taking one of the newly-arrived children to her home, teaching him the Aleph-Beth or a nursery rhyme, looking into his eyes and telling him a story, so that his night might be filled with pleasant dreams. It is also not unusual to see a chavera taking her own children for a walk and to add a few of the newcomers to the group, so that they may feel the melody of family. This—besides the imposing program of physical and mental rehabilitation which the Working Women's Council has set up for the thousands of its new children.

The Working Women's Council could not do this without the help of its sister organization in America—The Pioneer Women. For the third year now, the Pioneer Women's Organization has launched annual Child Rescue Fund campaigns designed specifically for this purpose. Each campaign has superseded the quota and gone far beyond the designated campaign period. The hundreds of Pioneer Women's

(Please Turn to Page 35)

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Orphaned Literatures

(Continued from Page 31)

A similar danger, but of double intensity, confronts us at the present time. Two Jewish literatures which have been generations in developing, both of which represent some of the finest aspects of the Jewish cultural tradition, have been orphaned before our very eyes. One is the German Jewish literature, with its emphasis on the philosophical and historical; the other is the Polish Jewish literature, with its charm, its subtlety, its deep piety and its profound understanding of the human spirit. The one was written mostly in German; the other for the most part in Yiddish. There will certainly not be another German-speaking Jewish community and, to the regret of some of us, there is not likely to be a Yiddish-speaking community in the foreseeable future. The literatures in these languages, representing a substantial part of Jewish cultural life, are thus threatened with extinction, to our hurt and to the loss of human culture in general.

It is therefore pertinent to ask whether we, who are conscious of our duty to the physical descendants of the destroyed Jewish communities, have no responsibility to the descendants of their spirit and intellect. The obvious thing for the Jews of the United States and of Palestine to do is to embark on a vast salvaging undertaking in the form of translations and adaptations. Our duty is to make all that is worth while in these literatures available in English for the benefit of the diaspora Jewries, which from now on will be mostly English-speaking. We have long talked of the growing cultural maturity of the American Jews, and no one would argue that our own progress should be arrested for a moment, while we divert our energies to keeping other Jewish literatures alive. On the contrary, the present situation offers a challenge to our cultural self-respect and a test of our cultural strength — a challenge thrown down to us by the enemy when it sought to destroy two of our most important literary traditions, and a test of our ability to transmute ideas and values developed in a different environment into cultural forces that can be absorbed into our own life and strengthen American Jewish life in time to come.

There is no denying that any practical approach to the problem of saving these orphaned literatures presents many difficulties, quite apart from the financial one. As an example, it may be well to point to an undertaking already in progress.

No group has been more conscious of American Jewry's duty in this respect than the leadership of The Jewish Publication Society. Though the means at their disposal are limited, these men felt that at least a beginning must be made in saving the cultural orphans of the European Jews. The vexing question of where to begin was solved for The Society by considerations of sentiment and communal expediency — it decided to start with Heinrich Graetz's twelve-volume "Geschichte der Juden."

The Jewish Publication Society has always been interested in Graetz's famous historical work. One of the first tasks that The Society undertook at the time of its organization, almost sixty years ago, was the translation and publication of this history abbreviated into six volumes. Only two years ago, it produced a seventh volume, by the late Professor Ismar Elbogen, containing the history of the Jews from where Graetz had left off down to 1940. The fact is, however, that the six volumes in English were meant for the average intelligent layman; they gave no more than an inkling of the vast research and the solid scholarship of the German original. No serious student of Jewish history, whether Christian or Jew, was content to use the

(Please Turn to Page 39)

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The late Enrico Garda, Ambassador of San Marino to the French Republic, donor of annual $1,000 Mordecai Ben David Award to an American Jew "for patriotism and noteworthy achievement," for which purpose he contributed $50,000. Winner of this year's award "for indefatigable and self-sacrificing devotion to duty and noteworthy achievements," is Dr. Joseph J. Schwartz, distinguished alumnus of Yeshiva University, who is chairman of the European Executive Council of the American Jewish Joint Distribution Committee.

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Toscanini—Champion of the Freedom-Loving

(Concluded from Page 29)

Toscanini joined Arthur Bodansky, conductor of New York's Metropolitan Opera, and several other noted musicians in a cable of protest to Hilter against the dismissal of Jewish musicians. When they received no reply and the horror continued unabated, the Italian canceled his contract as chief conductor of the annual Richard Wagner festival at Bayrouth. "The lamentable events which injured my sentiments as a man and as an artist have not yet undergone a change, notwithstanding my hopes," he wrote to Frau Winifred Wagner, widow of the composer's son. "It is therefore my duty to break the silence I have observed for two months to inform you that, for my peace and yours, I no longer have any thought of going to Bayrouth."

Refuses To Conduct For Nazis

Toscanini went to Salzburg, Austria instead, where he conducted several operas and concerts during the Festspiele (festival); as a result of his participation, the festival leaped into world prominence. In 1934, Countess Gravina, daughter of Frau Cosima Wagner, the late composer's widow, tried to persuade him to resume his leadership of the Bayrouth festivals, but he was adamant. When he learned that the Austrian Government planned to broadcast to Germany performances he conducted, he threatened to leave Salzburg immediately, unless the plan was abandoned.

He knew the days of independent Austria were numbered. Although he was scheduled to conduct the Vienna Philharmonic Orchestra at Salzburg in the summer of 1938, he canceled his contract early in February after the shake-up of the Austrian government which, under Hitler's pressure, gave several portfolios to Nazis. The net proceeds of the concert which he would conduct at the Carnegie Hall on March 4, would not go to the aid of the Salzburg festivals, as originally planned, he declared, but would be donated by him partly to unemployed musicians, and partly to the Verdi Rest Home for aged and destitute musicians at Milan, where the bodies of Guiseppo Verdi and his wife lie buried. A week after the concerts at Carnegie Hall, Hitler's army marched into Austria.

Toscanini In Palestine

Toscanini never returned to Central Europe while it was overshadowed by the swastika; he went instead to Palestine. There he was no stranger. When the violinist Bronislaw Hubermann founded the Palestine Symphony Orchestra, consisting chiefly of distinguished refugee musicians from Central Europe, Toscanini was proud to conduct its first concert on December 26, 1936. A week later, he was presented with an orange grove at Bamath Hashavim, in appreciation of his coming to Palestine. When he arrived at the settlement of German-Jewish families, he was greeted by a chorus of school children singing a Hebrew song written in his home.

His concerts in Palestine were overcrowded as were those he gave in New York. But a special feature was the concerts given for Jewish laborers who attended them clad in shirt sleeves. Though there was room for an audience of only 3,000, at least twice that number attended, for it is a custom of the poorer classes in Palestine to share their tickets; a person hears the first part of the concert, then leaves and gives his ticket to his wife, a friend or a sweetheart. Significantly, he did not exclude Wagner from the program, although no Wagner had been played in Eretz Israel since Hitler's assumption of power; "Nothing should interfere with music," the Maestro declared.

For a while, he was more popular in Palestine than any Zionist leader. The story was circulated of how he and Signora Toscanini paid a special visit to their Jewish chauffeur's wife, who had desired to see him but could not attended the concerts because she was expecting a baby. At one place Toscanini and his wife were offered strawberries, which they accepted, but when the girls at Petach Tikvah brought them a half-dozen young chickens just hatched, the Maestro smilingly suggested they let the chicks grow a bit before he takes them . . .

"The music-lovers of several great countries have been lost to me," he declared to reporters during one of his stays in Palestine, but I have found a new country to replace them. I want to return here every year."

The War prevented Toscanini from keeping his promise. The musician and his wife have made their home along the Hudson River in New York. In America, the Maestro again proved himself a true friend to mankind. "Like all true artists you have recognized throughout your life that art can flourish only where men are free," the late President Roosevelt wrote to him. The artist replied with these unforgettable words:

"I shall continue unabated on the same path that I have trod all my life for the cause of liberty . . . which is the best of all things in the life of man, if it is all one with wisdom and virtue."

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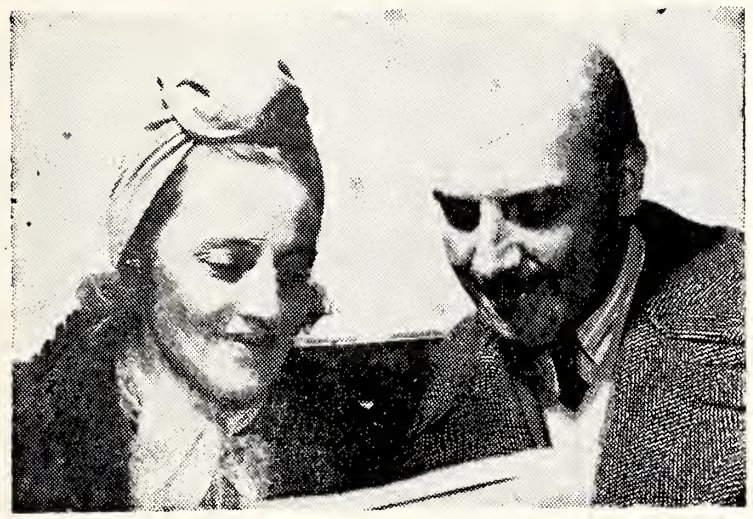

Overjoyed at the sight of their visa admitting them to the United States are Paul Aufricht and his wife Margarite, who are starting life anew in Harrison, N. Y., with the help of the National Refugee Service (United Service of New Americans) which is financed by the $100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine. In addition to the N.R.S (U.S.N.A.), the United Jewish Appeal supports the relief, rehabilitation and resettlement program of the Joint Distribution Committee and United Palestine Appeal.

EUROPE'S JEWISH CHILDREN

(Concluded from Page 32)

Clubs in the United States and Canada regard this task as one of the most momentous and sacred links with Palestine. Through this campaign tens of thousands American Jewish women become mothers to Europe's Jewish orphans.

Through the Child Rescue Fund, our chaveros and friends play a direct and decisive part in rebuilding the lives of the children of our martyred brothers and sisters whose blood cries out to us. Each of these rescued children is a sole survivor of an entire family—some—of entire communities. Each of these children who came to our chaveros in Palestine represents a family and a world which not so long ago beat with the pulse of Jewish life; now silenced by the cruelty of the Nazis.

The Third Annual Child Rescue Fund of the Pioneer Women's Organization is now in full swing. If our efforts in the past two years have resulted in rebuilding the lives of thousands of these children and enriching the Yishuv with their new vitality, we must bear in mind that our task has just begun. For Europe today, in the throes of starvation and political upheaval, has no room and no future for these uprooted, horror-stricken children. Hitler has reduced the number of Jewish children greatly, and those who escaped his wrath must not be allowed to remain where their fathers and mothers were slaughtered and their sisters and brothers were burned. Palestine is where they want to go. Palestine is where they are wanted. The Moatzath Hapoaloth must prepare the facilities to take in as quickly and as efficiently as possible its share of the incoming throngs. We here must see to it that our chaveros in Palestine can continue on behalf of these children without one moment's worry or delay because of financial needs. The Child Rescue Fund with this year's quota of $250,000 will undoubtedly be met; but it must be done quickly and the figure must go beyond the quota.

STATEMENT BY THE SECRETARY OF INTERIOR

In sending greetings to Americans of the Jewish faith for the year 5707, I am mindful of the plight of their coreligionists overseas. The end of the war failed to bring with it that surcease from travail and torture which they had a right to expect. Their lot has improved but slightly compared to what all of us had hoped. Yet, I am hopeful that as peace is brought about more certainly throughout the world, it will encompass also these unfortunates of destiny.

In our own country, it is my fervent belief and hope that we will continue to participate in a prospering democracy in which the spirit of fellowship and faith will maintain domestic stability and contribute to international peace.

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HOPE IN THE MIDST OF DESPAIR

(Concluded from Page 16)

countries. During this period, the J. D. C. also shipped more than 10,000,000 pounds of supplies to Poland, Hungary, Rumania, Germany, Austria and other countries.

The repatriation of 140,000 Polish Jews who had found refuge in Soviet Russia during the war confronted the J. D. C. with a major obligation. As these hungry, ill-clad returnees crossed the border they were given clothing, food, shelter and medical care at special emergency J. D. C. reception centers. When anti-Semitism caused these repatriates to flee from Poland, the J. D. C. came to their aid with emergency assistance as they wandered in search of freedom from fear.

Nearly half of the 200 J. D. C. representatives on the European continent are stationed in displaced persons camps in Germany and Austria where more than 100,000 homeless Jews await the opportunity to emigrate to other lands. The overwhelming majority of these displaced Jews look to Palestine as the one land that can restore them to a life of freedom and security. Others wish to come to the United States. Supplies furnished by the J. D. C. are supplementing UNRRA rations and educational and vocational guidance provided with the aid of U. J. A. funds are training the displaced persons for a better future.

Despite the present difficulties in Palestine, the paramount concern of the more than 600,000 Jews in that country is to continue and expand the program of reconstruction and development, so that the Jewish homeland will be able to receive and absorb the great masses of European Jews who seek to go there. It is interesting to note that in the midst of the disturbed situation in Palestine the United Palestine Appeal has made possible the establishment of new agricultural settlements and the continued acquisition of land. Although non-certificated immigrants are at present being deported, existing immigration regulations provide for the entry of 1,500 refugees per month.

To meet the needs of the newcomers to Palestine, the Jewish Agency for Palestine, which receives its funds from the United Palestine Appeal, is now going forward with the establishment of new housing developments, the provision of medical care, rehabilitation and retraining. During the period from October, 1945, to the end of June, 1946, approximately 13,000 Jews from Europe landed in Palestine where they began new lives with the aid of the United Palestine Appeal.

A major phase of the work in Palestine is the resettlement of Jewish war veterans, most of whom served in the Jewish Brigade of the British Army. Thousands of these Jewish ex-servicemen have indicated a desire to become agricultural settlers. In recent days two new agricultural settlements for war veterans were established with funds and facilities provided by the United Palestine Appeal. One of these new rural communities was named in honor of Bridgadier Frederick Kisch, who lost his life after giving brilliant service to Gen. Montgomery in the campaign that drove the Nazis out of North Africa.

In keeping with the American tradition of hospitality for the oppressed, President Truman issued a directive in December, 1945, designed to facilitate the entry into the United States of an increasing number of displaced persons from Central Europe within the limits of existing immigration quotas. The President took this action after he had been assured by the National Refugee Service (United Service for New Americans) that it would assume responsibility for the maintenance and adjustment of the newcomers. At the present time an average of 2,000 refugees are arriving in this country each month. An extensive program of adjustment and resettlement is now being carried on by the National Refugee Service (U.S.N.A.) to speed the integration of the new arrivals and give them every opportunity for rebuilding their lives in freedom and hope.

The National Refugee Service (U.S.N.A.) geared itself for the task of aiding newcomers from overseas by playing an important part early in 1946 in the liquidation of the Emergency Refugee Shelter operated by the Federal government at Fort Ontario, Oswego, New York. The National Refugee Service (U.S.N.A.) resettled most of the Shelter's 923 residents within four weeks to 68 cities and towns in 20 states and the District of Columbia. The National Refugee Service (U.S.N.A.) provided its corporate affidavit as the basis for issuance of visas to the 834 Jews among the Shelter residents.

It is the far-reaching, life-saving and hope-sustaining activities of the agencies of the United Jewish Appeal that represent the most decisive factors in the future of the Jewish people. Today, perhaps more than ever, the Jews of America hold the key to the destiny of their fellow-Jews throughout the world. It is for us to decide what shall be their fate in the year 5707.

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The Jewish Population of Palestine

THE Jewish population of Palestine numbered 592,400 at the end of 1945, according to estimates of of the Statistical Department of the Jewish Agency. This total is based on the figure of 174,600 persons in Palestine, in 1931, according to the Government census of that year; plus the figure of 313,400, the number by which immigration exceeded since 1931; plus a natural increase of 104,400.

Since 1922 when the Jews formed 11.1 percent of the total population of Palestine, the Jewish proportion has risen to 16.9 percent in 1931; 27.2 percent in 1935; 31 percent in 1939 and 32 percent at the end of 1945. Of the settled population, that is, excluding Bedouin, the Jews form 33.2 percent, or almost exactly one-third. Males are estimated to number 301,000, or 50.8 percent of the Yishuv; females, 291,000, or 49.2 percent.

This table shows the age groups:

Ages	*Total*	*P.C.*	*Males*	*Females*
Under 10	117,000	19.7	60,200	56,800
10-19	96,700	16.4	50,500	46,200
20-29	98,400	16.6	49,300	49,100
30-39	116,400	19.7	59,000	57,400
40-49	86,300	14.6	44,000	42,300
50 and over	77,200	13.0	38,000	39,200
Total	592,000	100	301,000	291,000

Over three-quarters of the total are of Ashkenazi origin, the next largest section being Sephardim. The figures are: Ashkenazim, 460,000 (77.7%); Sephardim, 57,000 (9.6%); Yemenites, 29,000 (4.9%); other Oriental communities, 46,000 (7.8%).

Three quarters of the Jews of Palestine, 439,000, live in 27 towns or settlements of an urban character, and the remaining 153,000 in 266 villages.

Urban Population Statistics:

The urban population of Palestine Government, was as follows:

City	*Jews*	*Non-Jews*	*Total*
Tel Aviv	166,000	660	166,660
Jerusalem	97,000	60,080	157,080
Haifa	66,000	62,800	128,800
Jaffa	28,000	66,310	94,310

The proportion of the Jewish population to non-Jewish at these various places is therefore: Tel Aviv—almost 100 percent; Jerusalem—62 percent; Haifa (excluding the Jewish suburbs in the Bay)—51 percent; Jaffa—30 percent.

Increased Jewish Population In Cooperatives:

The population of Jewish cooperative settlements and small-holders' villages in Palestine almost doubled during the course of the war, according to figures made public here. The following table reflects this increase:

September	1938—24,446	souls
September	1939—30,066	souls
September	1940—33,747	souls
September	1941—33,881	souls
September	1942—34,963	souls
September	1943—37,302	souls
September	1944—41,541	souls
September	1945—45,753	souls

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BUILDING GOOD WILL

(Continued from Page 20)

this Nation that "all men are created equal," regardless of their creed or color acquired through the accident of birth, live and breathe that concept as they live and breathe the free air of this great country. They need not be reminded constantly about it, it is a natural corollary of their daily life.

There is the story of the Jewish community of Silver Spring, Maryland, not far from Washington, D. C., which has no synagogue and no place to conduct its High Holiday services during Rosh Hashanah and Yom Kippur. The local Woodside Methodist Church immediately offered its social hall to its Jewish neighbors and the Jews were able to worship and celebrate the observance of these most important Jewish religious days. Such events are by now no novelty in this country, they are now a part of the American way of life which we are beginning to take for granted. Could this happen in race-ridden and prejudiced Europe?

A true spirit of brotherly cooperation was recently exemplified in Elmira, New York. When the surging flood waters of the Chemng River swept through this city and severely damaged St. Joseph's Hospital, a Catholic institution, the members of the local B'nai B'rith lodge were the first to rally to the aid of the stricken institution. Within a few days after the city was able to extricate itself from the disastrous flood, the B'nai B'rith donated a sum of $1200 to begin the fund for the restoration of St. Joseph's Hospital. The money was raised from contributions by lodge members at a benefit sport night. Entirely unsolicited was the letter which subsquently reached the national B'nai B'rith office from the secretary of Bishop Molloy, of the Diocese of Brooklyn, who wrote "to express sincere commendation of the very generous interest manifested by your organization in St. Joseph's Hospital, Elmira, N. Y."

Then, there are the examples of the efforts toward cementing strong interracial understanding through such means as contributing to the George Washington Carver Foundation, a research center of the Tuskegee Institute, honoring the memory of the great Negro scientist. The Cincinnati B'nai B'rith lodge took this means of building inter-racial good will. The B'nai B'rith Girls of Harrisburg, Pa., among their other services for the community, raised funds for a library and recreation room for Negro troops stationed at nearby Indiantown Gap.

In the field of sports, it was much the same story. It took a Catholic youth, named O'Leary, who pitched for the AZA chapter in Madison, Wis., to attain a victory over the Blessed Sacrament School team in the local softball league. Said the **Wisconsin State Journal**, in reporting the game: "An O'Leary, as everybody knows, is not ordinarily an AZA. But here's an O'Leary pitching and winning for the Jewish boys . . . That tells you something pretty good about our country."

Chicago has its inter-club basketball series in which Catholic, Lutheran and Jewish groups participate. This year, the all-star basketball game between the team of the Catholic Youth Organization and the B'nai B'rith Youth Organization attracted 2000 youthful spectators, who also heard brief addresses on good will and good fellowship from Catholic and Jewish leaders, in addition to the sport events.

On the college campus, interfaith and inter-cultural relationships between Jewish and non-Jewish students have now become a normal daily relationship, despite the occasional depressing stories one hears about quotas and discrimination against Jews by the authorities of certain colleges and universities. The best example of the willingess which college students have manifested in improving such relationships comes from the University of Michigan. There the Christian and Jewish students participated in a Workshop on anti-Semitism, which was sponsored for an entire semester last year by the B'nai B'rith Hillel Foundation. The workshop included discussions on the psychological, religious and economic aspects of anti-Semitism, the use of literature in combatting it, Zionism as a possible solution, the use of literature in combatting it, Zionism as a possible solution, the views of labor and the Negro on anti-Semitism, and the legislative approach to the problem. Leaders and members of all student religious groups on the campus participated.

There is also the following pleasant little story from the Florida State College for Women: A number of Jewish girls, who were registered at the college, came from strictly Orthodox Jew-

(Please Turn to Page 66)

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Orphaned Literatures

(Continued from Page 33)

English edition. That was all very well as long as every research scholar was expected to know German. But now that the day of German supremacy in scholarship is over, there is danger lest this foremost example of Jewish historical writing remain unused and forgotten. An English translation of the entire work, with its notes and appendices, therefore becomes indispensable for an understanding of Jewish history.

Granted that such a translation is desirable, its difficulties and drawbacks must be faced. A mere translation would, indeed, be simple enough; but in this case a translation alone is not sufficient. Professor Graetz began the writing of his History in the 1850s and completed it some twenty years later. For his day it was a work based on all the available data which he, great scholar that he was, had sifted meticulously. Since then, however a tremendous amount of research has been done and much new material bearing on Jewish history has been uncovered. Many of Graetz's conclusions are no longer accepted by scholars. There are entire periods of Jewish history about which very little was known in Graetz's day, but about which modern scholars know a great deal. The time is, indeed, at hand when the Jews of the United States, pursuing their own cultural development, will undertake the preparation of a new, extensive, all-inclusive history of the Jews on the order of the famous Cambridge histories of ancient, medieval and modern times. Jewish scholars for this purpose are not lacking here and elsewhere in the world, and wealthy men may be induced to think in terms of such large cultural undertakings. Nevertheless, the hope for such an achievement cannot be permitted to stand in the way of preserving so important a cultural monument as Graetz's History represents.

Thus, the problem of Graetz's antiquated opinions and conclusions remains, and some means had to be found by The Jewish Publication Society for calling attention to the advances in our historical knowledge. The scholars on the Publication Committee of The Society considered several ways of solving this problem and finally decided upon a method which will safeguard the brilliance of Graetz as a historian and, at the same time, enable the interested reader to obtain the best available information on every phase of the Jewish past. The plan is to add bibliographical notes to each event, period and historical process discussed by Graetz, calling attention to subsequent studies which have either superseded or which supplement the information he set down. The bibliography will, or course, have to be carefully selected so as not to overwhelm the student and not to lead him astray into flimsy and untenable hypotheses; on the other hand, it will have to be sufficiently inclusive to afford a view into every side of any issue regarding which no definite conclusions have as yet been reached.

Whatever is done, it would seem to be wrong to tamper with Graetz's actual text. For Graetz's History has become as much a classic in the Jewish field as Gibbon's "Decline and Fall of the Roman Empire" is in the field of general history. Four generations of Jews have been nutured upon it, thrilled to its eloquence and been inspired by its brilliant and hopeful portrayal of Jewish greatness and idealism. To the shame of the English-speaking Jews, it must be admited that we alone have been satisfied with a condensation of this great work. That is why it is now more important than ever to insure the continued life and usefulness of the entire text, both for the sake of Jew-

(Please Turn to Page 45)

Dutch War Orphan Flies to Uncle Here With USNA Aid

Malka Berger was only three months old when her Dutch Jewish parents entrusted her to a Christian family and disappeared into a Nazi concentration camp. Now 4, she just flew from Holland to refugee uncle in New York, Charles Berglas, who will adopt her. Malka's immigration here was arranged by United Service for New Americans, whose work is supported by $100,000,000 campaign of United Jewish Appeal for 1946. USNA combines National Refugee Service and National Service to Foreign Born of National Council of Jewish Women.

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THERE WERE TREES IN THE BRONX

(Continued from Page 21)

that time I tried not to think of the naked man hanging in the Church, and on the next Sunday morning when I heard the bells I made a tent of the sheet which covered me and pressed my face into the hot pillow, murmuring over and over to myself the names of King Arthur's Knights — "Sir Gawayne — Sir Launcelot — Sir Ballin."

All that Sunday I sat in a leather arm chair by the open window, trying to read, but feeling the sun warming my legs so that it was more pleasant to rest the book on my knees and look deeply into the sky for long minutes. When it was dark and people came out of their houses to sit on little camp stools on the sidewalk, I listened to their blurred voices humming up from the streets until the sound became a smooth shallow river flowing in my head, and I fell asleep. When I awoke, I was in my own bed with golden swords of sunlight fallen across me. The faint sweet smell of that day was already in my nose and throat as I dressed in the sleeping house with my hands slipping at the buttons of my shirt. In the quiet street the garbage cans were still unemptied, and flies sailed up into the sunlight from under the bulging covers. I went past Billy's house, trying to think of him lying in bed, struggling to see the pictures in the dark hall crowded by the arms of the empty clothes tree. Now instead of the smell of the day, I had in my nostrils the smell of a strange house — Billy's house in which there was over all the furniture the sharp odor of people I did not know, and I ran fast in the streets so that there would be wind blowing in my nostrils, sweeping out from them the strange smell of Billy's house.

On The Mountain there was no sounds except those of silence. I took out the swords and shields and lay down beside them in the grass. I felt alone as if there were only I alive in all the world, but I was not frightened, only proud of the loneliness and the throbbing quiet there among the trees. Sometimes I could hear an automobile rolling thickly in the melting tar of the street which seemed very far below me. Soon I heard someone walking along our secret path, and I sprang up, holding my shield in front of my body and my sword against my shoulder. Then the branches were brushed aside, and Billy in his flannel shirt and faded blue overalls stood there looking at me with a strange shadow of anger masking his eyes so that they looked dark and had no depths of light in them as they had on other days when he came to The Mountain. I did not look at him as I picked up his sword.

"It's your turn to be Sir Launcelot," I said.

He did not say anything at first, but the look of anger faded from his eyes. Then he said, "I don't want to play up here today. Let's take a hike up the Concourse."

I said quickly, "No. This is the best place."

"All right then. I'll go home. You can stay here by yourself."

"No," I said. "No. I'll go with you. Let's take a long walk."

I picked up the swords and put them

(Please Turn to Page 64)

On Rescue Mission

In connection with rescuing the Jews from Poland, where their lives are in constant danger from anti-Semitic pogroms, Louis J. Septimus, prominent New York accountant, left by plane for Paris this week, as the representative of the Agudath Israel Youth Council of America, whose headquarters are at 113 West 42nd Street. New York City. His mission, which takes him to Paris and to Prague, is to implement the program initiated by the Refugee-Immigration Division of the Agudath Israel Youth Council to facilitate the transfer of Jews from Poland to safer countries, for which purpose it has opened a European Branch office in Paris.

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How Do You Rate?

By RABBI BERYL D. COHON
Boston, Mass.

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PEOPLE are advised to have themselves examined periodically by their physician, dentist, optician. Sensible people do this. Similarly, Jewish parents should submit themselves to an examination on their efficiency as Jewish parents. The present examination is meant to help them test themselves.

Please remember that you are on your honor. Read the questions carefully. The present examination proceeds on three basic assumptions, which, it is understood, you accept.

1. "Train a child in the way he should go and even when he is old he will not depart from it." An ancient maxim, it has proven true, and is reiterated by educators today. It is assumed that you want to train your child in the way he is to go.

2. Our Jewish children will need a moral endowment for the years ahead. It is assumed that you wish to put moral money to their credit in the bank, as you are putting aside money for their college education. Unless they do have an ethical endowment, the financial endowment you are building up for them will give them very little stability—may even be a hindrance.

3. Jewish children will be challenged every step of the way in the years to come, even as we are challenged. They will need the good sense, the grace and the graciousness, the quiet courage and the cultured dignity to walk on God's earth as free men. They will need healthy roots. It is understood that you wish to give these things to them.

THE SELF-QUESTIONNAIRE

PART 1. THE HOME

Read This Carefully: The regilious education of the child is the responsibility of the home; only the home can perform the gracious miracle. Any other assumption is mischievous. School and synagogue can only help the home; they cannot absolve the home of its responsibility and its privilege. Our examination, therefore, begins with the home.

Four points for each; 48 points for the section.

1. Do you kindle the Sabbath lights? (4 points) Yes_____ No_____
2. Do you kindle the festival lights? (4 points) Yes_____ No_____
3. Does the father say a word of prayer or make kiddush (4 points) Yes_____ No_____
4. Are the Sabbath and the festivals respected in the home in actual practice, e.g., refraining from hand-work, noisy games, etc., reading a a Jewish book, etc.? (4 points) Yes_____ No_____
5. Is grace spoken before meals or a prayer after meals? (4 points) Yes_____ No_____
6. On Passover, do you have a Seder? (4 points) Yes_____ No_____
7. On the holidays, do the children attend synagogue services, accompanied by at least one adult, preferably a parent? (4 points) Yes_____ No_____
8. On Chanuko, are the lights kindled and the blessings spoken? (4 points) Yes_____ No_____
9. Are there Jewish books in your home? Are they read? Is there a prayer book? A Bible? (4 points) Yes_____ No_____
10. Does a good Jewish periodical come to your home? (4 points) Yes_____ No_____
11. Are there Jewish symbols in your home—m'zuzo, menorah, candlesticks, kiddush cup, ceremonial dish, etc.? (4 points) Yes_____ No_____
12. Do you discuss Jewish matters respectfully in the hearing of your children? (4 points) Yes_____ No_____

TOTAL

(Please Turn to Page 54)

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Jews In U. S. Armed Forces

Jewish men and women of the American armed forces hold an aggregate of 49,315 awards for valor and meritorious service in the course of World War II. This is one of the salient facts contained in the fifth issue of *These Are the Facts*, made public by the Bureau of War Records of the National Jewish Welfare Board (JWB). *These Are the Facts* is a periodic summary of statistics on Jewish participation in World War II, collected by the JWB's Bureau of War Records, and the new issue reports the Bureau's findings up to July 1, 1946.

The current issue of this publication reveals that 550,000 American Jews—"or, in military terms, the equivalent of 37 divisions"—served in the armed forces. The Bureau's statistics also show that while the computations on casualties remain to be completed, nearly 11,000 Jews are known to have died in service as of July 1st, and that the total number of casualties in all categories authenticated as Jewish was 38,338.

Thousands of Jewish families, according to *These Are the Facts*, had three or more members in service. Among them were four families with eight members each in uniform, 12 families with seven members each, and 19 more families with six members each. A poignant item concerns 48 Jewish families in which two members gave their lives in combat and one family which lost three sons.

Other figures compiled by the JWB Bureau of War Records show that Jewish men and women "served in every type of military activity—on the ground, in the air, and on and under the sea." Statistics collected on more than 60,000 men indicate that 80 percent of the more than half-million Jews in service were in the Army, 17 percent in the Navy, 2 percent in the Marine Corps and 1 percent in the Coast Guard. This breakdown is further analyzed for Jewish Army personnel, showing that of those in the Army, 1/16 saw service in the infantry, 1/12 were in other ground-force units, nearly three out of ten were in the air force and that of the last-named, almost one-fourth were flying personnel.

Special statistical studies were made of physicians and dentists in uniform, revealing that more than one-third of all Jewish medical men in the United States served in the armed forces, while fully 30 percent of the Jewish dentists in the New York metropolitan area saw service.

Discuss Housing

Mrs. Joseph M. Welt of Detroit, President of the National Council of Jewish Women, and Wilson Wyatt, Federal Housing Expeditor, seated on the National Press Building Auditorium in Washington, D. C. at a session on housing.

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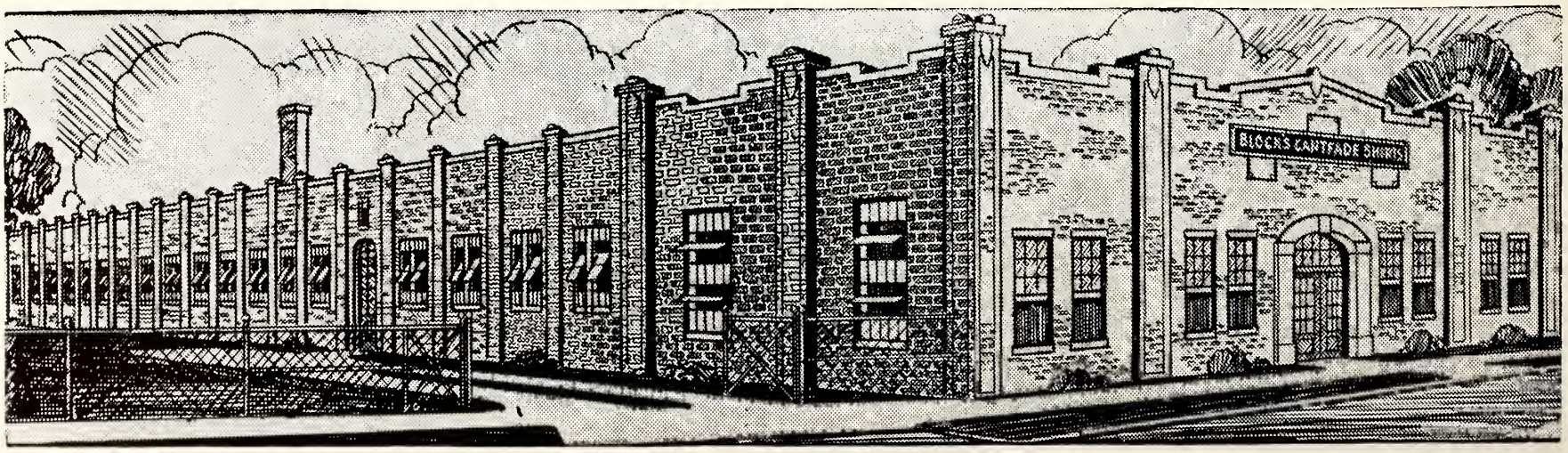


Professional Careers for Whom?

By WALTER DUCKAT

FOR a considerable period Jews have been conspicuously represented in colleges and professional schools out of proportion to their percentage of the general population. It is understandable that many Jewish veterans should be among those denied admission to schools of their choice because of present over-crowded conditions. We would be naive however, to believe that Jewish students are rejected solely because of over-crowded conditions. As a number of recent articles have indicated and as many individuals can testify from personal experience, Jewish students must still contend with stiff racial barriers in our colleges and professional schools.

It is surprising how many Jews have been taken in by the weak apologies of those who condone restrictions upon Jewish enrollment. Many Jews accept their specious reasoning, that by overcrowding our colleges and professional schools Jews create or perpetuate anti-Semitism. But anti-Semitism is not based on reason or facts. Were no Jews to attend college they would be accused of indolence or lack of ambition.

It would clarify the problem to ask why do people select professional careers. There is no one answer. Some select professional careers because the parents or relatives are engaged in them. Others are lured by imaginary or real prospects of fame or fortune. There is also an independence enjoyed by some professionals who are self-employed, which beckons many. This factor of independence appeals especially to Jews. Stern experience as victims of discriminatory hiring and promotional practices led many of our young Jews to seek independent professional careers.

Historically too, Jews have had strong leaning towards the learned professions. The love of knowledge is more than a tradition in Jewish life. The acquisition of knowledge, or Torah, is a Biblical injunction. It was natural that Jews gravitated towards such professions as medicine, dentistry, law, etc.

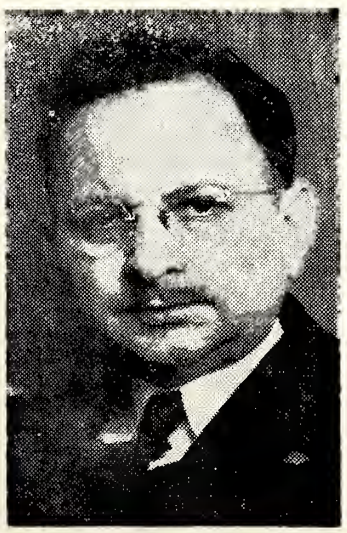
Nevertheless, it cannot be denied that many Jews as well as non-Jews do not select their career wisely. Often they choose careers ill-suited to their abilities, interests and capacities. The result of these misguided choices is intense dissatisfaction in their work, often leading to its abandonment with the loss of time, money and energy. It is impossible to reckon the price which the individual and society pays because of job dissatisfaction.

In the United States there are about three and one-half million people who earn their daily bread as professional workers such as doctors, teachers, lawyers, ministers, engineers, accountants, etc. Many are happy in their work, while others drift along in wretched resignation.

If any person who is casting about for a professional career will consider the following he may avoid much needless grief. Firstly, before he decided upon a specific career he should

(Please Turn to Page 47)

Editor of English Section of Jewish Book Annual



Abraham G. Duker, whose appointment as editor of the English section of the Jewish Book Annual was made known simultaneously with the publication of the 1946-47 edition of this trilingual volume by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board.

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THE NEW YEAR

(Continued from Page 23)

Jewish children, many of them orphans, the J.D.C. supports 158 children's homes where over 14,000 children receive care. Fifty thousand more were aided in foster homes or through help to their parents. This summer, the J.D.C. made arrangements to send thousands of children to summer camps throughout Europe, where sunlight and clean mountain air helped them to strength and health.

The health of Jewish children and adults has been a major concern of the J.D.C. in the past twelve months. Weakened by years of systematic starvation, prey to all of the diseases that follow in the wake of torture, famine and imprisonment, Europe's Jews need extensive medical care. To aid them, the J.D.C. supports 90 hospitals, sanitariums, convalescent homes, rest centers, dispensaries, and nurseries throughout Europe. A J.D.C. mobile dental unit provides dental care for thousands of displaced Jews in Italy. One hundred billion units of penicillin and other drugs have been shipped abroad. A whole hospital was purchased from Army surpluses. J.D.C. psychiatric teams are furthering mental hygiene programs for the survivors of Nazi horror and torture.

Last Rosh Hashonah, the J.D.C. sent an orthodox rabbi to Germany to assist in the revival of religious life. The J.D.C. has encouraged the rebirth of Jewish religious life abroad, helped make possible the re-establishment and rebuilding of synagogues, distributed thousands of religious books, helped re-establish religious schools and Yeshivas.

Tens of thousands of Europe's Jews who survived years of Nazi oppression and of war were homeless last Rosh Hashonah. Today more than 12,000 of them are settled in new lands with the help of the Joint Distribution Committee. From Rosh Hashonah to Rosh Hashonah, the J.D.C. helped more than 10,000 Jews, holding certificates supplied through the Jewish Agency, to enter Palestine. To America, under President Truman's immigration directive of December, 1945, came 2,000 Jewish displaced men, women and children helped to emigrate by the J.D.C. In Europe the Committee handled their papers, arranged their passages and paid or advanced their travel costs Several hundred European Jews stranded in Shanghai for half a decade or longer were helped by the J.D.C. to emigrate to the United States, Canada, South America and Australia.

A feature of the J.D.C.'s activities encouraging self-help among Europe's Jews has been an economic rehabilitation program in nearly every country on the continent. In the year since last Rosh Hashonah over fifty credit banks and producers' cooperatives have been opened by the J.D.C., enabling artisans, businessmen and professional people to purchase the equipment and raw materials they need in order to resume their careers, in order to become self-supporting, in order to achieve again the independence they knew before Hitler's foul program of hate took its awful toll. The J.D.C. also shipped such supplies overseas: carpenters' tools including jigs, saws, drills, lathes, hammers and nails; more than 1,000 sewing machines; thousands of pounds of raw wool, leather goods and similar items.

Three main areas of need in Europe, areas where the J.D.C.'s extensive assistance work spells the difference between life and death for the continent's Jewish survivors, are the battlegrounds in this struggle for survival.

The first is Eastern Europe, where over 800,000 Jews survive (outside those in the Soviet Union). For the Jews who survived in Poland, for the 140,000 repatriates from Russia this spring whom the J.D.C. met at emergency stations along the border, and for the thousands of these same Polish Jews who have taken to the road west again, fleeing anti-Semitic terror, the J.D.C. will continue to provide its greatest help, in funds, relief shipments, and in ever-multiplying services.

Elsewhere in Eastern Europe, the plight of the Jewish survivors is almost as desperate. In Rumania and in Hungary, and in Czechoslovakia, now the gateway to escape further west in Europe, the needs are great, the fight for life in which the J.D.C. has become the chief resource of Europe's Jews is in a crucial stage. J.D.C. services here are vital—and continuing.

Central Europe, second general center of J.D.C. aid on the continent, holds the displaced persons camps and centers that remain the homes of the pitiful "hundred thousand." Here the

(Please Turn to Page 62)

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New Year Message From J. W. V.

On the occasion of the High Holy Days, I extend to my comrades in the Jewish War Veterans, to my fellow Jews everywhere, my sincere wishes for a year of happiness and achievement and progress.

I feel, moreover, that our prayers for the new year must also be accompanied by our stern resolutions to help make the world, in the year ahead, closer to our heart's desire. It is for us to decide how much of ourselves we can give to bring about a world in which all men can live in greater happiness and security. The share of each one of us may be infinitesimal. We must contribute it none-the-less.

And so again I ask that we all join in resolutions for the year ahead:

That we resolve to carry our full and responsible burden as members of the world family, as citizens of the United States, as Jews.

That we resolve to be on guard against all those who would assault the democratic values that we hold dear.

That we resolve, moreover, to recognize the indissoluble bonds between all men of all lands, all races and all creeds; that we act truly by the concept that a hurt to our fellow man is a hurt to us.

That we resolve to play our conscientious role as citizens by careful study of the issues, by faithful participation as voters, and by steady communication with our elected representatives.

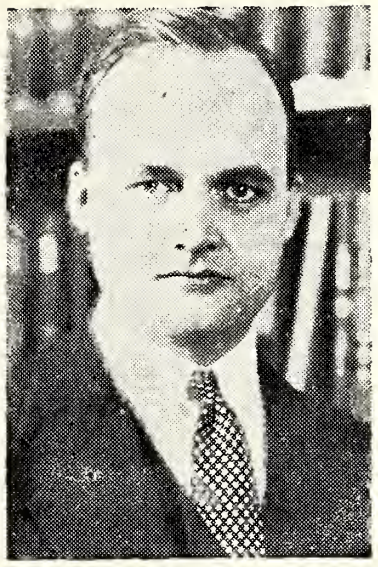
That we resolve to give generously of our funds to those the world over who are desperately in need; to Jews who have been the particular victims of the tragedies of recent years and to all men who have been brought low.

That we resolve to bring to the organizations and associations with which we are affiliated the strength of our moral, financial and intellectual resources; that we take our memberships seriously; that we *do* as well as *join*.

I urge these resolutions upon my comrades in J.W.V.—upon all who read these lines.

MAXWELL COHEN,
National Commander.

Blasts Bigotry



O. John Rogge, Special Assistant to the U. S. Attorney General and Prosecutor at the trial of the 29 alleged seditionists, exposed the activities of subversive elements who use anti-Semitism as a booby trap to undermine democracy at the meeting of the New York Council of the Joint Defense Appeal, on Wednesday, September 11, held at the Hotel Commodore, New York City.

Mr. Rogge made a special visit from Washington, D. C., to address the Council — comprising business executives, political, civic and Jewish communal leaders — which gives leadership to the Joint Defense Appeal in its $5,000,000 effort for funds required this year by its two beneficiary agencies, the American Jewish Committee and the Anti-Defamation League of B'nai B'rith in combatting religious bigotry and un-American activities.

Rogge has been in the forefront among American officials openly attacking persons accused of pre-war Nazi links. He is now finishing a 20,000 word report for Attorney General Thomas Clark on the results of his recent mission to Germany to investigate the Nazi subsidization of American sympathizers, some of whom are said to be prominent in business and political circles.

Orphaned Literatures

(Concluded from Page 39)

ish scholarship and as a memorial of the great and productive German Jewish community martyred at the hands of uncivilized hordes.

Admittedly the translation of the complete Graetz is only a beginning in the sacred task of saving the German and Polish cultures from oblivion. God grant that other organizations and individuals will soon see their way clear to adopting other portions of these orphaned literatures.

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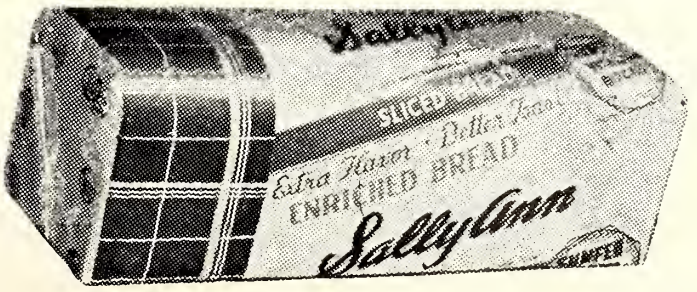

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THIRTY YEARS OF HADASSAH

(Continued from Page 25)

of the mother and child, school hygiene, the opening of the nurses' training school, the fight against trachoma and malaria, the scourges which were striking down the first postwar pioneers. By 1921, the Zionist Medical Unit, headed by Dr. I. M. Rubinow, was transformed and enlarged into the Hadassah Medical Organization, the name by which it is known today. Henrietta Szold, who had come to Palestine in 1920, remarked of the Unit: "What began as a rather simple undertaking had become a real department of health."

While Hadassah was aware that the many activities established by the unit were normally Government functions, it accepted the heavy burden of their maintenance in order to facilitate immigration and the upbuildling of the Jewish National Home.

Since 1918, more than two million persons have visited Hadassah clinics; 300,000 patients have been treated in the hospitals established by Hadassah; since 1923, 300,000 registrations of mothers and infants have been recorded in Hadassah health welfare centres.

Yishuv's Cooperation

Almost from the beginning of Hadassah's medical and health program in the country, the Yishuv indicated its eagerness to maintain and develop the various institutions and services. Organized local bodies have from time to time arranged to take over a number of projects and organized others themselves. The Kupath Holim and the Kupath Holim Ammanmit were encouraged and assisted by Hadassah in their early days, and even today their patients, who account for a third of the sick days, enjoy hospitalization in Hadassah at about a third of self cost. Thus Hadassah has in the main been the pioneer, the initiator of public health services of high standards.

Hadassah and Hebrew University

The time is too short to go into details of all the activities carried out by the Hadassah Medical Organization — the hospital and clinics, the infant welfare centres, the home medical service and convalescent care, the service to immigrants, etc. But permit me just a few words about the developments of recent years.

In 1936 Hadassah and the Hebrew University entered into an agreement to develop a program of medical teaching and research, a project envisaged by Miss Szold almost from the beginning of Hadassah's work in Palestine. The result was the Hadassah University Medical Centre, opened in May, 1939. The next step will be the building of a 200-bed tuberculosis control and then —the cows—a Medical school of Hadassah and the Hebrew University, for which plans are already far advanced.

Today Hadassah's program embraces, in addition to its medical work, the following main projects: child welfare, vocational education, participation in Youth Aliyah and in the Keren Kayemeth.

The child welfare program includes infant health care, school hygiene, school luncheons and the teaching of nutrition, and supervised recreation in playgrounds and camps. While infant welfare and school hygiene come within the purview of the Hadassah Medical Organization, school luncheons and playground are administered by a volunteer committee known as the Hadassah Youth Services. In cooperation with the Vaad Leumi and with local authorities throughout the country, Hadassah reaches over 28,000 children, who receive a mid-day meal. The recreations program, started in the Old City in 1925 through a legacy of an American Jewess, Mrs. Bertha Guggenheimer, today includes a network of 33 playgrounds in urban and rural areas. As in the case of school luncheons, the program includes the training of personnel.

Vocational Centre

Hadassah's newest educational venture is the Brandeis Vocational Centre. Here are housed the Alice Seligsberg Trade School for Girls, the Julian Mack School and workshop, a vocational guidance bureau, workshops for training boys in various crafts, evening classes for girls, evening classes for boys, training for apprentices, etc.

Youth Aliyah and Jewish National Fund (Keren Kayemeth), whose work needs no description, are part of Hadassah's program in America. Their activities are cornerstones of Hadassah's educational work; large sums of money are raised for the rescue of youth and for land purchase and redemption. This year Hadassah is raising $1,250,000 for Youth Aliyah and $500,000 for the Keren Kayemeth.

Hadassah in U. S. A.

This compressed outline will, I hope, give you some idea of Hadassah's manifold activities on behalf of the upbuilding of the Jewish National Home. I was privileged recently to work closely for several months with Hadassah in America, and one of the strongest impressions I carried away with me was the manner in which they line up to the idea of their founder, Henrietta Szold—Zionist education and work for Palestine. Except for the office staff in

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PROFESSIONAL CAREERS FOR WHOM?

(Concluded from Page 43)

be reasonably certain that he would like the work. He can best find this out by reading everything he can find on the subject. Next, he should try to talk to at least several practioners in the field. If possible he should try to observe them at work. These steps should help him to decide whether he possesses the physical, intellectual, emotional and other qualifications.

While in high school he should be certain that he has taken the proper subjects to qualify him for college entrance. The wise student will do his utmost to chalk up a high scholastic record. Today, many veterans are rueing the fact that they romped through their high school courses with little or no effort. As a result they are finding it extremely difficult to be admitted to the colleges of their choice.

If there is a trained vocational counselor available in your community you will find him very helpful in aiding you to decide upon the careers that are most feasible and best suited to your interests. Veterans may consult the Vocational Advisement Units of the Veteran Administration which are found in every part of the country. Then too, there are Jewish vocational agencies in most of the principle cities of the country which serve Jewish veterans and non-veterans in their personal and vocational problems.

In addition to the aid that you can receive from these sources there are other specific points you should consider before making a final choice of a professional career.

Listed here are a few:

1. What are the educational requirements? How and where can I acquire them? What will it cost?

2. Do I have the intelligence, health, and personality necessary for success in this field.

3. Do I like to do the things that are required of workers in this field? For example, many people are prone to consider the income of a few successful individuals and ignore the hard work or unpleasant features frequently associated with the work. Consider well all the aspects of the profession and ask yourself whether you would find the work and surroundings pleasant.

4. How does the occupation rate in your judgment? In other people's eyes? Would you feel comfortable or proud in telling people about the work you do? The supposed prestige of some vocations often leads to trouble. Many Jews are inclined to influence their children towards careers for which they may have little ability or interest. Many a young person might be perfectly happy in a trade but his parents regard trades as undignified. Our answer to that problem is that any socially useful occupation is dignified.

5. What are the average annual earnings of people pursuing this work? Approximately how much can you earn when you complete your training? What income can you reasonably expect to earn when you achieve maximum efficiency? What is the top income in the field?

7. As a Jew, what are your possibilities of getting the training you seek and ultimately earning a living in the field.

These questions, if properly answered, may be of considerable aid in setting many of our youths straight in their life's work. Certainly few things can contribute more to the happiness of an individual than the feeling that he is engaged in a useful and satisfying career.

STATEMENT OF THE SECRETARY OF AGRICULTURE

Once again I extend to the Jewish people of America and of the world my best wishes in this season of Rosh Hashonah. May this New Year bring you nearer to fulfillment of your hopes and aspirations.

The lesson of the world's sufferings should lead all of us in these troubled times to stand solidly for the principles upon which this Nation was founded and to strive for the ideals which the late President Roosevelt summed up under the title of the Four Freedoms.

Having won victory in war, let us all push forward toward the greater victory of tolerance and lasting peace.

CLINTON P. ANDERSON

New Zealand Rabbi on First Visit to U. S.

Rabbi Alexander Astor, leader of one of the two synagogues in New Zealand and New Zealand representative of the National Jewish Welfare Board, tells how JWB and New Zealand Jewry cared for religious and welfare needs of 3,000 American Jewish GIs.

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N. C. STATE INTER-FAITH CONFERENCE

(Continued from Page 27)

group retired to the meeting room, where Rabbi Philip Frankel, of Charlotte, conducted Friday evening services, even to the lighting of the candles in the regular Sabbath manner, by Mrs. Al Klein. It was as if we were in Rabbi Frankel's congregation, participating in the usual service, and when we stood to repeat the Sh'ma, there was pride in our hearts in the knowledge that our Christian neighbors were witnessing—most of them for the first time—one of the most beautiful symbols of Judaism.

After the services, Dr. Clyde Milner, president of Guilford College, addressed the assembly, using as his subject, "Brotherhood". Illustrating his theme, he told of his experiences among various religious groups in America and Europe, and how it is possible to live and practice Brotherhood by understanding and respecting the way each of us worships.

Breakfast at 8 o'clock on Saturday morning fortified us for the coming activities of the day. "The Basis of Cooperation Among Catholics, Protestants and Jews" was discussed by Father Morrissey of Chapel Hill, representing the Most Rev. Vincent S. Waters, Bishop of the N. C. Diocese, Roman Catholic Church; Rev. Ernest J. Arnold, Executive Secretary, N. C. Council of Churches, and Rabbi Sidney Unger, recently arrived in Asheville. Dr. Arnold Perry, State Department of Public Instruction, followed, with an address on "Inter-group Education," using as examples workshops on inter-cultural education, teachers' institutes, radio workshops, etc. He closed on the theme which was the keynote of the conference—that education opens up not only worlds of knowledge, but a wealth of enlightenment and understanding of the way of life of our fellow men.

Luncheon was another occasion for pleasant chatting and announcements, after which we again adjourned for the business of the afternoon. Dr. Sterling Brown, representing Dr. Everett R. Everett R. Clinchy, of the National Conference of Christians and Jews, spoke on the "Nationwide Program of the National Conference." He gave a resume of the early history of the of the organization, which was founded about 25 years ago, by Dr. Clinchy and several other prominent men, who were interested in combating anti-Semitism and other minority persecutions. Using a map of the U. S., Dr. Brown illustrated the manner in which the NCCJ divides its activities throughout the country; gave statistical data on the way the funds of the organization are raised and disbursed, and presented a comprehensive record of the manner in which the activities and the personnel are distributed. Mr. Robinson, at this point, mentioned the cities in N. C. which had a large share of the state membership and answered questions which came up regarding the state work.

Saturday evening was turned into a group discussion, following the outline of programs in the hands of each member, on "Suggestions for a Local NCCJ Program." This covered a variety of subjects regarding the physical set-up of each chapter, Public Relations Committee, Youth, Church and Synagogue Committees, Radio Workshop, Speakers Bureau and the tremendous use which can be made of the volume of literature on display at the conference, covering various phases of each religious group. Participation in the discussions brought out a multitude of interests, and comparisons were made regarding the activities in each community. Plans for another state conference next year were enthusiastically received, and the hope was expressed that participation in a Radio workshop would develop into a project of state wide interest. Support of this plan from all organizations represented at this conference was asked.

Walter Bernstein of Greensboro, brought a report of the nominating committee, members to be included on the National Board. Mr. Galvin of Charlotte, reported on the committee on Findings, and Mr. Guerney P. Hood, State Banking Commissioner, gave the results of what was possibly the most important committee appointed at the conference—the committee on resolutions. In addition to a resolution expressing thanks to Mr. and Mrs. Blumenthal for the use of "Wildacres" and for the opportunity afforded us to meet in the cause of "Brotherhood", the following resolution was unanimously adopted by the Conference: "That we (1) unite in our respect for God, for His Holy Name and for His divine teachings. (2) Respect the religious convictions of one another and we denounce bigotry and prejudice. (3) Unite in our respect for the life, property and character of our neighbor. (4) Unite to combat all elements who have for their purpose the attempt to inject religious hatred of one for the other in our community and our country."

Members submitted by the nominating committee, and elected by the

(Please Turn to Page 70)

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Answer to "A 'Part' or 'Apart'"

By SAMUEL E. REEVIN
Sumter, S. C.

In the September issue appeared an article by Rabbi S. R. Shillman of Sumter, S. C. which has stirred up considerable controversy. This article was published in accordance with the policy of the American Jewish Times to allow expressions of all viewpoints without necessarily endorsing them. It is in this same spirit that we publish this reply from Sumter's well-known Samuel E. Reevin.—THE EDITOR.

IN an article printed recently entitled "A 'Part' Or 'Apart'," a rabbi pleads with his people during the sacred days of Rosh Hashona and Yom Kippur, to mend their ways, to become loyal citizens, to be a 'part' of the country in which they live, rather than 'apart' from it. A non-Jew reading this article would suppose that as a spiritual leader he knows what he is talking about. A rabbi must know that his co-religionists have sinned in the past by not being a 'part' of their country, the only land giving them full freedom, protection and all opportunities.

Such an accusation supports the claims of Jew-hatres—Gerald L. K. Smith—Rev. Winrod—and their ilk, who claim that the Jews are not loyal citizens; and when a rabbi in Israel makes the same accusation and pleads with them to change their ways, isn't that proof enough? The rabbi is gracious enough to admit that "so many of us love America and are really 'a part' of its life and would not depart from these American shores for any consideration. Yet, many of these same persons support the opposite idea that Jews should be 'apart from' this nation and should set up a separate nation elsewhere."

Can the Rabbi show one instance where the American Jews have tried to be "apart" or have advocated that any one leave these shores and go to Palestine? The American Jews, the most secure segment of an oppressed people have a responsibility for the tortured victims of Hitler, Mussolini and their satellites,—to save the unfortunates who were yet fortunate enough to escape the fate of six millions of their brothers and sisters who perished in the crematories of Dachau, Buchenwald and other such places.

The good rabbi cannot conceive that a philanthropist can build a hospital and dedicate it to the welfare of suffering humanity and yet not necessarily use the hospital facilities himself.

The writer of that article cannot show one place or one country that is willing to accept these refugees. He and we have all read about the welcome the Polish Jews have received upon their return "home" to Poland.

A person must feel very smug and contented in his air conditioned home in the summer or his steam heated home in the winter in a choice section of the city, and say to these innocent victims, "Jews must be able to live the world over. Every land must be a Palestine. The Jew must continue his historic task of establishing and of preserving such ideals as will enable him as well as others to enjoy peace, fraternity, security and justice." Fine words indeed. But what about these homeless persecuted people driven from one

SAMUEL E. REEVIN

place and not admitted in the next? What about those rotting away in concentration camps behind barbed wire, hungry, naked, full of disease and wounds?

The only place where they are wanted and are accepted with open arms is Palestine! Their brethren want them. They ask for them and bring them in at the risk of their own lives. Poor as they are, themselves, they share and are willing to share everything they have with them.

(Please Turn to Page 64)

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THE HILLEL FOUNDATIONS

(Concluded from Page 8)

those who have come to find satisfaction from it. So in many ways the Hillel Foundations are making it possible for young Jewish college students to acquire knowledge and experience with which to function as Jews. Classes in Hebrew and history, seminars on ancient and current problems, holiday celebrations, a library of Judaica, — these are minima at every Hillel Foundation.

Over and above this constant positive program for learning and experiencing, the Hillel Director, learned and sensitive, deals with those difficulties which the individual student meets in crystalizing his emerging philosophy of life. The student does not arrive upon the college campus clear and fresh in matters of Jewish significance. He is often already the victim of disorganization and distortion and in his groping finds the opinions of other Jewish students and the professional wisdom of the rabbi as sources for clarification of his own problems. The peculiar combination, of professional guidance and participation with one's peers, has stabilizing benefits unobtainable from either source separately.

So many of our students are away from home while at college. In my own work with them, I have often stopped to wonder what these students' parents were thinking of our efforts. Such wonder is natural when we recognize the great variations in the background of the young people.

In attempting to supplant wonder with knowledge, I learned of a double thankfulness which is our blessing. On the one hand, we have parents who sent their children off in quest of higher education with heavy hearts and grave doubts because they feared for the Jewish sustenance of their children. I know of instances where no greater delight could have come to a parent than the knowledge that a child reared with wisdom and devotion in matters Jewish would be able to continue and to broaden his understanding and participation in Jewish affairs through the Hillel Foundation while at college. On the other hand, I have found joy in the hearts of parents who, failing to arouse Jewish loyalty at home, saw the emergence of identity and devotion by their children through participation in Hillel Foundation activities. As one father put it, "The last thing I expected when I sent my son to Harvard, was a Jewish education."

It is the more personalized type of Jewish education that we will be challenged to give to that most stimulating of all student groups — the veterans. Already, we have seen them inject an earnest quality into the college scene. We have already had the pleasure of their company in our Foundation programs. They are men and women, seeking knowledge and horizons in the certain knowledge that they will be active in dealing with the problems of our society. Our Jewish veterans at college indicate that they have fathomed the position of the Jew in a bewildered world. They are concerned with the world and with the Jew. The college, they hope, will help them meet the challenges of the world: the Hillel Foundations must help them as Jews.

We made the mistake long ago of treating our college students as youngsters who would find themselves when they grow up. We failed before to see the shadow that these young folks cast into the future. We maintained synagogues, temples, schools, and innumerable agencies for children and adults. We said in effect: "When they are ready to search, they will seek us out." We were like our famed brethren of Helm, as narrated in "The Wise Men of Helm" by Solomon Simon. "Not far from the prison there were two high poles from which hung a pair of brightly lit lanterns. Across the poles was nailed a large sign reading: 'All Searching Done Here.' You see, whenever the Helmites lost anything at night, it was very difficult to find it in the dark. So here for the convenience of the townspeople were these two brightly lit lanterns where they could immediately come to look for the lost article in comfort."

This generation of college youth is precious indeed, and we must bring them the light wherever they need it to assist them in seeking the wealth which is their Jewish heritage. However brightly lit are our many lanterns, it will avail us nothing removed from the scene of the search.

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Our Part

By Rabbi Maurice N. Eisendrath

Director of the Union of American Hebrew Congregations

THE year just ending, 5706, has not been a happy one for world Jewry. In perspective, it is the more tragic in that it was a year to which we looked forward with so much hope. All through the dark days of Naziism, and then the war, we looked with anticipation towards the dawn of the new post-war era. That post-war era has come. We have had more than a year of official peace, but still there is no real peace or justice in the world we live.

On the international front, we see power politics and selfish nationalism to a degree that makes one wonder whether man ever learns from experience. On the home front, there is increased racial tension, growing anti-Semitism as well as selfish sectarianism and sectionalism which, if unimpeded, will serve but as the preludes to a new and greater depression. As we enter the new year, I am more than ever convinced that the only hope for the world, and its people, lies in a greater acceptance of the basic principles of the Judai-Christian religious tradition. Only through a greater acceptance of this moral law — and the Golden Rule — will we see the beginnings of an international policy of peace, prosperity and good will for all mankind. Nothing more, nothing less, will suffice!

For the Jews, as we enter the New Year, there are some special problems. For the Jews of Europe, for the homeless and unhappy remnant of the more than a decade, of Nazi terror, there must be a solution of the problem of the displaced persons. From every point of view — both realistic and humanitarian — Jews, and other displaced persons, cannot be expected to live in the lands of their recent tragic unhappiness, unless they themselves choose to make the heroic effort to recreate life anew in such sorrow-ridden lands. The majority want to emigrate either to Palestine, or to other lands in the west. For them, there can be no real solution of their problems until a definitive program for Palestine is outlined and carried out.

For the 600,000 Jews in Palestine, too, there can be no real contentment until the ugly spectre of civil war is removed. Then, and only then, can these heroic pioneers return to their labors secure in the belief that they are building a permanent home. We American Jews, as well as the Jews of all democratic countries, have the responsibility of continuing to work towards a solution of these problems. To give of our monies is not enough; that is not unimportant, but money alone does not discharge our responsibility. We must continue our efforts with our own government, and the other governments of the world, to attain a solution that will open the doors of Palestine and other countries, including our own, to those displaced Jews of Europe who have the need for new homes.

In America, too, there is work to be done. Prejudice and discrimination continue. We must persist in working and striving for the true America, the land where no person, white or colored, Christian or Jew, will find discrimination on the basis of race or religion. There must be a continuation of the program of better understanding between peoples of all backgrounds, but this program must be based not on sympathy or benevolence, but upon understanding and education. To this end, the Union of American Hebrew Congregations and its affiliates will cooperate with all other racial and religious groups in the furtherance of a program of mutual understanding. During the year, we plan to sponsor over 100 Institutes on Judaism for non-Jews. In bridging the gaps of ignorance, we believe that real progress will be made in the elimination of prejudice.

As all Americans worked together in the war, regardless of race, religion or class, so in these critical years when peace still hangs so precariously in the balance, we must together take the steps toward the achievement of a better world. This cannot be accomplished in a world of religious or racial antagonisms. It cannot be accomplished in an era of strife between capital and labor. It is impossible of achievement in a world of warring nationalisms concerned primarily with the preparation for the next war. It can be accomplished only in a world honestly and unselfishly striving for better things for all peoples, a world in which imperialism gives away to equality, a world in which nationalisms are subordinated to international cooperation, and a world in which the rights of the individual are enshrined above the rights of states, a world in which individuals band together for the common good.

Holiday Greetings From Firms In

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The sole aim of the United States Brewers Foundation is that the sale of beer in North Carolina shall conform to the highest plane of social responsibility and law observance.

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Field men regularly check on the places where beer is sold. Where necessary, the state director warns an operator concerning certain corrections that must be made. In such cases, most retailers respond quickly. As to the few who do not, steps are taken to eliminate them. All branches of the brewing industry are pledged to the maintenance of wholesome conditions wherever beer is sold.

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Microphones' Star Reporters

(Concluded from Page 15)

his uncle, Gershon Agronsky, is editor. While in Palestine he acted as correspondent for the Christian Science Monitor, the International News Service and Newsweek magazine. During the 1930's Agronsky was recognized as an authority on the European and Near East political scene. He wrote for the Paris Bureau of the International News Service and during the Spanish Civil War free-lanced for the Chicago Tribune and the London News-Chronicle. In February, 1939, he went to London to cover the Palestine Conference for Time Magazine. In Europe when the war broke out, Agronsky broadcast from Switzerland, Belgrade and Ankara, some of the first accounts of World War Two. After Pearl Harbor he flew to the Pacific and became a front line correspondent.

During the war in Europe, Agronsky's analysis of the news was specially recorded by the Office of War Information and used by its overseas department in daily English language shortwaves to Western Europe. His commentaries are still transated by the O.W.I. into 21 langnages and broadcast to all parts of the world. They were part of the propaganda barrage beamed against Japan.

Walter Winchell, whose rapid-fire staccato probably reaches a greater audience than any other voice on radio, began his career when he was thirteen, singing in a trio, with Eddie Cantor and George Jessel, in a Harlem nickelodian. Between numbers, snng to slides, the three acted as ushers, collected tickets and kept the aisles clean. In 1910 the Cantor-Jessel-Winchell trio was featured in Gns Edwards' first song and dance revne.

In 1912, 15 year-old Winchell was made manager of a company of eight vandeville artists, all older than himself. An urge to write and to coin phrases soon manifested itself. Winchell wrote, edited and published (on a typewriter) a sheet of gossip about his fellow performers, tacking it near the mail box in every theatre he played. Winchell called his first journalistic effort the "Daily Newsense," his first coined word.

When he enlisted in the Navy, during the first world war, Winchell was made confidential secretary to two admirals. After the war he wrote a gossip column for the New York Vandeville News at $25 a week. Within four years he was drawing $500 a week on the Graphic, New York City's first tabloid newspaper. Later he moved his column to the Daily Mirror. Wincell made his radio debut in 1930 as master of ceremonies on a musical show. He became known as the "eye to Broadway's keyhole." In 1932 he commenced his Jergen's Journal series with chit chat about wedding bells, blessed events and divorces in the glamor world.

When World War two threatened, Winchell turned his machinegun tongue against aggressors abroad and would-be dictators in America. Gathering facts from innumerable sonrces all over the world, Winchell has exposed and spiked the activities of dozens of native Fascists and enemy agents. The American Legion of California named him "America's Number One Patriot."

Dr. Clinchy

(Concluded from Page 17)

and work in close association with the United States Educational, Scientific and Cultural Organization," Dr. Clinchy said.

"This would permit sharing the world educational techniques carried on by the National Conference of Christians and Jews. Work is to be started with the 15 participating nations and spread to every population center in the world."

Upon the request of the International Conference, Dr. Clinchy presented a proposal to Secretary of State Byrnes that the concepts of the Bill of Rights be incorporated in the Paris Peace Treaties and has received assurances from Secretary Byrnes that substantially the same provisions requested by the National Conference leaders would be incorpora'ed in the Paris Treaties.

The International Conference was held at the suggestion of the National Conference of Christians and Jews. "This organization was founded in 1928 by Charles Evans Hughes, Newton D. Baker, and Roger W. Straus, for the purpose of promoting justice, amity, understanding and cooperation among Protestants, Catholics and Jews, in the trough of a KKK hate wave," said Mr. Clinchy. "In the wake of Nazi hate an opportunity to organize a world council for goodwill and cooperation must be grasped."

RALEIGH, N. C.

Congregation Beth Or announces that its dinner meeting will be held at the Woman's Club on October 17th.

The Sisterhood of the Temple held a "welcome-to-newcomers" open house at the home of Mrs. Sig Schafer on September 19th.

Major P. M. Bernstein is now with the Headquarters 6th Infantry Division U.S.A. in Korea. His wife and two sons, now here, expect to join the Major shortly.

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Social and Personal

HIGH POINT, N. C.
Cassell-Doctor

Miss Anna Lou Doctor, daughter of Mr. and Mrs. Harry Doctor was married to Mr. Arthur Cassell, son of Mr. and Mrs. A. Cassell of New York City, on Monday September 16th. The formal ceremony was performed by Rabbi Aaron Mauskopf, at the B'nai Israel Synagogue. The bride was given in marriage by her father and had as her attendants, the following: Mrs. Ben Vatz, of Chapel Hill, matron of honor; Miss Renee Kramer of New York, maid of honor; bridesmaids were Misses Joan Schlossberg, Camden, S. C.; Betty Bernstein, Burlington, Rita Pearl, Greensboro, Bluma Kafka, Pittsburgh, Barbara Edwards, Goldsboro, Estelle Smith, Philadelphia. Best man for his brother was William Cassell of New York. Groomsmen were Stanley Shavitz, Fred Swartsburg, Jimmy Rones, and Norman Silver all of High Point. Ushers were Harold Wagger, Edward King and Stanley Taylor of High Point and Ben Vatz of Chapel Hill, and Harold Lasker of New York.

Immediately following the ceremony, a reception was held at Sedgefield Inn. In the receiving line with the bridal party, were the bride's parents and those of the groom. Mr. and Mrs. Cassell left for a two week's trip to Canada, after which they will be at home in High Point.

The bride, a native of High Point, is a graduate of Duke University. The groom, who is recently out of the service, is in the furniture business in High Point.

NORTH CAROLINA B'NAI B'RITH TO CONVENE IN GREENSBORO OCTOBER 27

The annual convention of the North Carolina Association of B'nai B'rith will be held in Greensboro on Sunday October 27th, at the O. Henry Hotel. Cy Jacobs, president of the Sidney J. Stern Lodge of Greensboro has announced the appointment of Adolph Guyes as convention chairman and work is in progress on programs, reservations, etc.

Several innovations are planned for the meeting, including the stream lining of the program, and the substitution of an evening dinner in the hotel's ball-room, for the luncheon as the main feature. However, a luncheon will also be held.

By reason of its central location Greensboro expects a large attendance from the lodges throughout the State.

ASHEVILLE, N. C.
Strauss-Simon

Miss Helen Simon, daughter of A. M. Simon was married on Sunday Sept. 8th, to Joseph W. Strauss, son of Mrs. Jennie Strauss, of Greensboro. The ceremony was performed by Rabbi Sidney Unger in the ballroom of the Battery Park Hotel, and was witnessed only by family and close friends. The bride was given in marriage by her father and had as her only attendant her cousin, Miss Faela Robinson of Asheville. Best man was Lewis Green of Fayetteville. Following the ceremony which was at high noon, Mr. Simon entertained at a wedding breakfast in the hotel.

Dr. and Mrs. Samuel Robinson, aunt and uncle of the bride, entertained at dinner for the bridal party and out of town guests, on Saturday evening, preceding the wedding.

Mr. and Mrs. Strauss left for a wedding trip to New York, after which they will be at home in Fayetteville, N. C., where Mr. Strauss is connected with the "Jewel Box."

Mrs. Strauss, who has made her home in Asheville with her uncle and aunt, Dr. and Mrs. Samuel Robinson for the past several years, is a graduate of Woman's College, Greensboro, and taught at the Ceasar Cone school until her marriage. Mr. Strauss, a native of South Carolina, is recently out of the service after three years.

Z. O. A. ANNUAL CONVENTION OCTOBER 25

The annual convention of the Zionist Organization of America will be held at Atlantic City, N. J., on October 25.

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HOW DO YOU RATE?

(Concluded from Page 41)

PART II. THE SYNAGOGUE

Read This Carefully: The synagogue is the central institution in Jewish life. From the synagogue issue those ideals, values, traditions, lore, that spell the meaning of Jewish life. There can be no Jewish education without the synagogue as the creative religious center in Jewry. If you say, "Let my child grow up and choose for himself whether he shall receive public school, high school, college education, or lessons in dancing, music," you may say the same in the matter of his religious education; if, however, you insist on all forms of education, you should not insist that only in the religious sphere the child himself shall choose in later life.

Allow 26 points for this section as indicated:

1. Do you belong to a synagogue? (5 points) Yes_____ No_____
2. Do you attend services?
   (a) regularly (5 points) Yes_____ No_____
   (b) occasionally (2 points) Yes_____ No_____
   (c) on High Holy Days only (1 point) Yes_____ No_____
3. Are your children in a synagogue school?
   (a) Hebrew week-day classes (4 points) Yes_____ No_____
   (b) Sunday morning school (4 points) Yes_____ No_____
   (c) Do they receive private instruction? (4 points) Yes_____ No_____
4. Do you belong to the anxiliary bodies of the congregation and are you reasonably active? (Brotherhood, Sisterhood, adult classes, discussion groups, etc.) (4 points) Yes_____ No_____

TOTAL

PART III. THE COMMUNITY

Read This Carefully: Jewry, however you define it, is one: one historic personality—"the Gulf Stream in the sea of humanity." Further, Judaism stresses social values. Judaism is not realized in an ivory tower. It must be lived in the market-place, factory, office, wherever men think and act. The master word is "duty." Therefore, the Jewish education of your child must include his responsibilities in the community at large, Jewish and non-Jewish. Keeping just ahead of the sheriff, or the tax collector, or the Black Market inspectors is not putting you in the category of a good citizen. In communal responsibilities education must be by example. Your child has his own way of judging your character. He is likely to come very close to the truth. Obviously, one cannot belong to all worthy Jewish organizations. The demands are too many. We pick those that fit in with the attitude of our minds and the general disposition of our personalities. This examination assumes that any cause honestly championed by Jews is thereby Jewish and "belongs."

1. Do you consider yourself a good citizen beyond the mere requirements of the law? (13 points) Yes_____ No_____
2. Are you an integrated person in the life of the Jewish community, contributing your honorable share to the philanthropic and cultural institutions that sustain our Jewish life, e.g., J.D.C.; U.P.A.; the local philanthropies; Children's homes; Homes for the Aged; hospitals, schools, Jewish defense organizations, etc? (13 points) Yes_____ No_____

TOTAL

Read the above over carefully and check your replies.

GRADE

	Should be	*Your rating*
PART I—THE HOME	48	_____
PART II—THE SYNAGOGUE	26	_____
PART III—THE COMMUNITY	26	_____
YOUR FINAL SCORE	100	_____

L'ENVOI

The purpose of this examination is not to discourage you. If your grade is low, you can raise it by your own efforts. Talk the matter over frankly with your rabbi. The primary consideration is not how you rate now, but, how do you want to rate as a Jewish parent?

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NEWS SUMMARY OF THE MONTH

Palestine Economic Bureau Affiliates With Keren Hayesod

The Palestine Economic Bureau will henceforward function as an integral department of the Palestine Foundation Fund (Keren Hayesod) Inc., of New York City, it was announced here by Charles Ress, Chairman of the Administrative Committee of the Palestine Foundation Fund and Chairman of its Finance and Economic Committee. The Bureau will be known as the Economic Bureau of the Palestine Foundation Fund.

Village Anti-Semites Threaten To Burn Projected Synagogue

The tiny Jewish community in the Westchester County village of Somers, within the possible site of the United Nations' permanent headquarters, was warned recently that its projected new synagogue would be burned down if it was ever built, the Chief Assistant District Attorney of Westchester County, has disclosed. Subsequently a sign on the site of the projected synagogue, announcing that it would be constructed, was found chopped from its wooden supports.

Peralta Denies Immigration Talk

Dr. Santiago Peralta, Argentine Director of Immigration, stated that he knew nothing of reports, published last week which quoted him as announcing that Argentina is ready to receive General Wladislaw Anders' anti-Semitic Polish exile army as part of a fifty-year plan to develop an Argentine super-race through immigration of "superior racial types" from Europe, the Associated Press reports from Buenos Aires.

New York Times Correspondent Frank L. Kluckholn reports that no specific immigration plan has been worked out by the Argentine Government but that some circles there feel that any program eventually evolved may be designed to encourage the entry of Fascist factions from Europe and prevent the entry of Jews. Dr. Peralta, according to this report, persistently brags in private that he does not allow a single Jewish immigrant to enter Argentina.

General Morgan Removed

British Lieutenant General Sir Frederick Morgan, storm center of a controversy last January over his allegation that Jews were "conspiring" to leave Europe and go to Palestine, has been removed as chief of the United Nations Relief and Rehabilitation Administration's displaced persons operations in Germany, and Meyer Cohen, director of UNRRA repatriation in Washington, has been appointed as acting chief succeeding General Morgan, it was announced here by UNRRA Director F. H. LaGuardia.

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In grateful recognition of the significant contribution to American Jewry's war effort by the 288 Jewish community centers and YM and YWHA's which are members of the National Jewish Welfare Board (JWB), the 38 national Jewish organizations affiliated with JWB and the three rabbinical organizations represented in JWB's Committee on Army and Navy Religious Activities (CANRA), the JWB this week presented to all of them two-color replicas of the joint citation recently awarded to JWB by the War and Navy Departments.

In presenting the replicas, Frank L. Weil, president; Walter Ruthschild, chairman of the Army and Navy Committee, and Rabbi David de Sola Pool, chairman of CANRA, pointed out that the citation "is a tribute to the entire American Jewish community, of which the JWB is the united instrumentality for religious, welfare and morale services to Jewish men and women in the armed forces, for it was the wholehearted and unremitting devotion of the Jewish community which has made possible the JWB's world-wide program of maximum service."

The replicas of the citation went to the Central Conference of American Rabbis, Rabbinical Assembly of America and Rabbinical Council of America, as well as to the following national Jewish organizations: Alumni Association of the Jewish Institute of Religion, American Association for Jewish Education, American Jewish Committee, American Jewish Congress, American Jewish Historical Society, B'nai B'rith, Brith Sholom, Central Conference of American Rabbis, Conference Committee of National Jewish Women's Organizations, Hadassah, Histadruth Ivrith of America, Independent Order of Brith Abraham, Jewish Chautauqua Society, Jewish Labor Committee, Jewish Publication Society of America, Jewish War Veterans of the United States, National Association of Jewish Center Workers, National Council of Jewish Women, National Federation of Jewish Men's Clubs, National Council of Young Israel, National Federation of Temple Brotherhoods, National Federation of Temple Sisterhoods, National Ladies' Auxiliary, Jewish War Veterans of the United States, National Refugee Service Inc., National Women's League of the United Synagogue, New York Board of Jewish Ministers, Inc., Rabbinical Assembly of America, Rabbinical Council of America, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregation of America, Union of Orthodox Rabbis of the United States and Canada, United Order True Sisters, Inc., Union of Sephardic Congregations, Inc., United Synagogue of America, Women's Branch, Union of Orthodox Jewish Congregations of America, Women's Division, American Jewish Congress, Synagogue Council of America, National Conference of Jewish Social Welfare.

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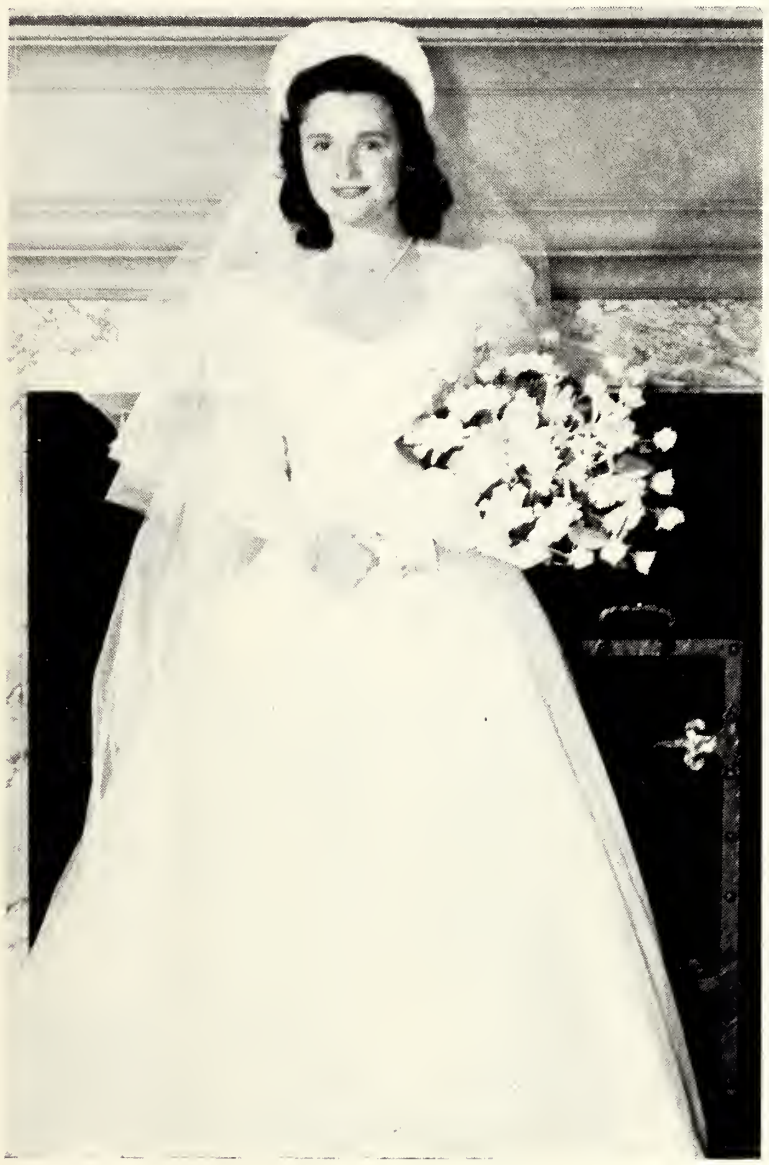

GREENSBORO, N. C.

Rogers-Stewart

Miss Dorrothy Stewart, daughter of C. A. Stewart, of Henderson was married to Dr. Seymour S. Rogers son of Mrs. Harry L. Rogers of New York, on Tuesday, September 3rd.

The ceremony which took place at 7 o'clock in the evening, at Temple Emanuel, was performed by Rabbi F. I. Rypins, uncle of the bride. Mrs. Sydney N. Greenberg, Jr., was her sister's matron of honor, while her cousin, Miss Frances Rypins, was the maid of honor. The bride was given in marriage by her father. Bridesmaids were Mrs. Stanley Lerner, (the former Miss Betty Chandgie,) of Greensboro, and Miss Barbara Greenberg of Philadelphia. Best man was Victor Markovitz, of Philadelphia, cousin of the groom, while ushers were Michael Cordoza, of Washington, Dr. Jules Rodin, Dr. Murray Abrams, Charles Roth and Laurence Klein of New York, and Sydney Greenberg, Jr. of Philadlephia. Music was by Mr. and Mrs. Walter Vassar.

Following the wedding, a buffet dinner for the families and close friends was held at the Greensboro Country Club. In the receiving line were the bridal couple with their attendants. the father of the bride and mother of the groom, and Mrs. Rypins, aunt of the bride. Dr. and Mrs. Rogers left for a wedding trip to Canada after which they will be at home in New York City.

Mrs. Rogers, who has made her home with Rabbi and Mrs. Rypins for several years, is a 1944 graduate of Woman's College, and studied voice at the Juilliard School of Music, in New York.

Dr. Rogers, recently out of the service with the rank of captain, spent three years in the army medical corps. He had his training at Dartmouth College, the College of Medicine of New York University and the Graduate School of Surgery of the University of Pennsylvania. He is connected with the Hospital for Joint Diseases, Mt. Sinai Hospital and Beth Israel Hospital, all of New York.

JEWISH CALENDAR

1946	5706-07
Yom Kippur	**Sat., Oct. 5**
1st Day of Succos	**Thurs., Oct. 10**
Sh'mini Atzeress	**Thurs., Oct. 17**
Simchas Torah	**Fri., Oct. 18**
1st Day of Chanukah	**Wed., Dec. 18**

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THE SYNAGOGUE AND THE CENTER

(Concluded from Page 26)

that if the Jewish Center program persists in including activities of a "religious, educational" nature, it opens up areas of friction with the Synagogue, which will not evacuate its territory. This paper is a plea for the avoidance of such unnecessary and harmful incidents.

The Syngogue, on its part, should continue to view with favor the validity of the Center program, as it has been defined in this study. It would be ill-advised to regard the athletic or the social activities with anything less than complete approval. The young people who frequent the Centers for these recreational pursuits do not steal the time and the energy from the Synagogue or the school. The boys and girls, and indeed the men and women, who take advantage of Center facilities, could in most cases find access to identical, if not better facilities, elsewhere. Let the Synagogue and the rabbi encourage Jewish associations among our people, young and old. It would be well to agree that wherever Jews meet there hovers the spirit of Judaism. Surely, Jewish youth gathered for one purpose or another can thus be reached by the spiritual leader and oft-times claimed for religious activities.

I have thus far dwelt mainly on desirable attitudes, and the motives for such attitudes, between Synagogue and Center. For I am firmly convinced that if such wholesome and positive attitudes would prevail among the leadership of the Jewish community, lay and religious, then Synagogue and Center could function as a team in the life of our people. Team-work implies the operation and movement of each part in its own proper time and place. Interference, the wrong way, hardly wins a game.

It is now proper that I sum up and offer some practical suggestions in the establishment and maintenance of cordial and helpful relationships between the synagogue and Center under various conditions.

1. The Synagogue recognize the non-synagogual activities of the Jewish community to be the rightful province of the Jewish Center.

2. The Jewish Center recognizes the centrality of the Synagogue in the Jewish life, and its exclusive rights and authority in matters relating to religion and Jewish education.

3. Wherever and whenever a Jewish Center, because of local conditions, or for some good reason, acts in matters pertaining to religion, culture, and education, the Synagogue—through its leader or representatives—should be given power of direction.

4. In case there is more than one type of Synagogue and more than one rabbi in a community, efforts should be made to assure coordination. Otherwise each Synagogue and rabbi will have to conduct their type of religious and educational work in their own realm. The Centers should then not attempt to give out "neutral" religious activities or **parve** spiritual food. Let the Center be content with the great number of operations within its precinct.

5. Rabbis and Synagogue personnel should make themselves available for programs provided by the Center with their guidance and participation. Even a busy rabbi should not deny the members of the Center some of his time and energy.

6. It should be disastrous in nine cases out of ten to have Synagogues of diverse persuasions and inclinations combine to direct a Community Center. The "traditional" frictions between points of view not directly related to the conduct of the Center's main affairs would retard progress and hamper normal activities.

The Jewish Community Center should be directed, administered, and controlled by the aggregate of the Jewish citizens of the community. That arrangement makes for democracy, for cooperation and for effectiveness.

CHARLESTON, S. C.

Buchstane-Prystowsky

Mr. and Mrs. Max Buchstane of West Hartford, Conn., announce the engagement of their daughter, Grace to Dr. Sidney Prystowsky, son of Mr. and Mrs. Jacob Prystowsky, of Charleston.

Gershon-Solomon

Mrs. Sam Gershon announces the engagement of her daughter, Roslyn Marion to Harold Solomon, son of Mr. and Mrs. Herman Solomon of Philadelphia, Pa.

Aaron R. Pinosky Bar-Mizvah

Aaron Ronald Pinosky, son of Mr. and Mrs. Samuel Pinosky, was Bar-Mizvah at Brith Sholom Synagogue on September 7.

Eight American Reform Leaders To Attend London Sessions Of World Union For Progressive Judaism

Eight leaders of American Reform Jewry represented the United States at the first post-war conference of the World Union for Progressive Judaism held in London from July 25-30. Discussing the subject, "The Task of Judaism in the Post-War World," were Liberal Jewish spokesmen of England, Australia, France, Germany, Holland, India, South Africa, South America and Palestine. The American delegation included (top row, left to right): Dr. Maurice N. Eisendrath, director of the Union of American Hebrew Congregations; Mrs. Louis A. Rosett, New Rochelle, N. Y., president of the National Federation of Temple Sisterhoods; Lee Friedman, Boston, member Executive Committee, U. A. H. C.; and Rabbi Morris Lazaron, Baltimore. (Lower row, left to right): Rabbi David Wice, Newark, American Field Secretary of the World Union; Miss Jane Evans, director of the National Federation of Temple Sisterhoods; Irving Fane, Kansas City, member Executive Committee, U. A. H. C. and Miss Alice Frieder, Cincinnati, representing the National Federation of Temple Youth.

America Speaks for Humanity

By MICHAEL FREEMAN

THE advancement of interfaith understanding and cooperation received its greatest impetus this year in the nationwide participation of Christians in the $100,000,000 United Jewish Appeal campaign. The broad non-sectarian support of the great relief and rehabilitation programs on behalf of the 1,400,000 Jewish survivors of fascist terror in Europe forcefully demonstrated that the crisis of European Jewry had not only elicited deepfelt sympathy on the part of all Americans but that every race and creed was determined to share in alleviating their plight.

Messages received from leaders in all walks of life, all creeds and all colors, in support of this year's United Jewish Appeal, emphasize the firm belief that alleviation of the desperate plight of the Jews of Europe—the foremost victims of Nazism—is a prerequisite for a permanent peace. Church and lay leaders reiterated their unqualified conviction that immediate action on the part of all Americans must save the embattled remnants of Europe's Jewry, and that the extraordinary $100,000,000 United Jewish Appeal is in the best tradition of American humanitarianism.

One of the most heartening aspects of this broad non-sectarian support has been the formation of local Christian community committees to support the drive. This too is without precedent. While in former years these committees functioned only in isolated instances, they blanketed the country from coast to coast during this year's spring campaign. Large cities like New York and Pittsburgh, communities like Dallas and Seattle, as well as small towns like Pensacola, Fla., and Bloomington, Ind., set laudable examples in organizing Christian committees dedicated to the support of the local U. J. A. fund drive. In virtually every state and the District of Columbia, non-sectarian appeals were conducted.

Among the notable individnal contributions to the United Jewish Appeal $100,000,000 campaign was the $100,000 gift from John D. Rockefeller, Jr. Marshall Field III gave $25,000; and Mrs. Edward S. Harkness, $2.000. Among prominent churchmen who contributed to the nationwide drive were Francis Cardinal Spellman, Bishop Herbert Welch of the Methodist Overseas Relief Mission, Bishop James P. DeWolfe of Long Island.

(Please Turn to Page 61)

A Precious Gift From America

Orphaned Jewish refugee children in Budapest hold precious packages of kosher food sent from U.S. These welcomed gifts are a part of the 1,000,000 pounds of kosher food shipped since V-E Day by the Refugee- Immigration Division of the Agudath Israel Youth Council of America, which has headquarters at 113 West 42nd Street, New York City. The Council also maintains a Guardian Sponsorship Plan, whereby American Jews can arrange for the support of youngsters like these for one year, and the "guardian sponsor" receives a photograph and correspondence address of the child "adopted."

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Visiting Around Greensboro

VACATIONISTS ARE BACK and schoolbooks are the order of the day once more. . . . THERE SEEMS TO BE an exchange of personnel as our young folks board trains for schools in various parts of the country, while WOMAN'S COLLEGE receives with open arms the usual influx of charming femininity from those same parts of the country. . . . WHAT A PITY that ORD is disbanding and scattering to various posts, just when all this begins. . . . WITH THE COMING of the fall months, there begin the usual activities of HADASSAH, COUNCIL-SISTERHOOD and B'NAI B'RITH, with all sorts of new plans in the offing. . . . YOUNGEST OF THE BUSY GROUPS includes the A.Z.A., junior branch of the B'nai B'rith, who started off their fall activities with a hamburger supper and short business meeting, which took place at the Al Kleins on Thursday, September 5th. LOWELL DRYZER, retiring president, summoned his executive board and discussions for a full season were under way; not a few of these plans include the female portion of our high school group. At the regular meeting on Tuesday night, September 10th, the newly formed B'nai B'rith Girls elected their officers and decided to cooperate with the boys' group. MIMI TEMKO is their new president. . . . RUTH LEVINE of Burlington is vice-president. . . . JOAN KLEIN is recording secretary and Barbara Tobias corresponding secretary. . . . EDITH SUTKER of Asheboro is treasurer and HILDA PECK and HELEN JACOBS (High Point) are sergeants-at-arms . . . MOTHERS OF THE girls will act as advisers. . . . Congratulations to MYRON SILVERSTEIN as the new A.Z.A. president. . . . RITA PEARL returned from several weeks at the BRANDEIS CAMP with a gleam in her eye and an enthusiasm for all that she had learned there. . . . GOING TO ASHEVILLE for the SIMON-STRAUSS wedding on September 8th were Mrs. Jennie Strauss, mother of the groom, Mrs. Hattie Weinberg, Mr. and Mrs. Ned Cohen and son, Larry, Miss Alice Rubenstein, roommate of the bride during her time of teaching here, and Mrs. R. E. Lineberry of the Caesar Cone School. . . . BIG PLANS are astir for the District Convention of B'nai B'rith Lodges which will be held in Greensboro in October. . . . NATIONALLY KNOWN names will be on the speakers' list and everyone anticipates a good program. . . . CY JACOBS, B'nai B'rith president, and ADOPH GUYES in charge of the program, are out to make this one of the best affairs ever held here. . . . AT WILDACRES ESTATE, near Little Switzerland, N. C., the state conference of the NATIONAL COUNCIL OF CHRISTIANS AND JEWS had as Greensboro representatives Walter Bernstein and Al and Min Klein. . . . RABBI AND MRS. MEIR ENGLE, newly arrived in Greensboro, were guests of the Conservative congregation at an informal reception on Wednesday evening, September the 11th at Starmount Forest Country Club. . . . THE COMMUNITY extends a welcome to them and family. . . . A VISION TO CATCH THE EYE AND WARM THE HEART was that of Mr. and Mrs. Gus Roth of Henderson, charming and gracious grandparents of Dotty Stewart, who were special guests for the beautiful Stewart Rogers wedding.

AND THIS IS AS GOOD A PLACE as any to say that we hope you've had a grand holiday and that the year 5707 will be the best one yet!

—MIN KLEIN.

RABBI JOSHUA L. LIEBMAN OCTOBER SPEAKER ON MESSAGE OF ISRAEL

Rabbi Joshua Loth Liebman of Boston, author of the recent best-seller, PEACE OF MIND, is scheduled to be the speaker for the month of October on the MESSAGE OF ISRAEL, the American Broadcasting Company's Jewish religious service, currently released over almost a hundred stations throughout the United States and Canada.

The MESSAGE OF ISRAEL, now in its fourteenth year of continuous weekly broadcasting, is not only one of the oldest radio programs in America, it is also the **only** Jewish religious service heard each week over the networks.

Other speakers on the MESSAGE OF ISRAEL for the coming year include Rabbi Charles E. Shulman of Glencoe, Illinois, Rabbi Joseph Lookstein of New York City, Rabbi Israel Goldstein of New York City, Rabbi Louis Binstock of Chicago, Illinois, Rabbi Barnett Brickner of Cleveland, Ohio, Rabbi Solomon Freehof of Pittsburgh, Pa., Rabbi Joseph L. Fink of Buffalo, New York, and Rabbi Maurice Eisendrath of Cincinnati, Ohio.

The ritual service of the MESSAGE OF ISRAEL is conducted by Rabbi Jonah B. Wise of New York City, son of the famous Isaac Mayer Wise, founder of Reform Judaism in America. He is assisted by the choir, cantor, and organist of Central Synagogue, New York City, an institution dedicated by Isaac M. Wise in 1846, exactly 100 years ago.

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AMERICA SPEAKS FOR HUMANITY

(Continued from Page 59)

Bishop William L. Essex of Quincy, Illinois, Bishop William T. Manning of the New York Episcopal Diocese, Bishop Edwin V. O'Hara, Kansas City Catholic prelate, the Right Reverend Robert N. Spencer, Episcopal Bishop of Western Missouri and Monsigner W. J. Bender, Dallas Catholic dignitary.

Leading corporations also joined in the unprecedented non-sectarian demonstration of sympathy with distressed Jewry. Notable corporation contributions came from the American Woolen Company, J. P. Stevens Company and Loew's, Inc., which each gave $50,000; Standard Oil of New Jersey and United Rayon Sales Corporation, $25,000 each; Celanese Corporation of America and Time & Life, Inc., $20,000 each; Simmons & Company, $15,000; Liebmann Breweries, $10,000; Lord & Taylor, $8,000; Bonwit-Teller and Endicott-Johnson, $5,000 each; and International Business Machines $4,000.

More than 300 communities organized some form of Christian participation in the combined nationwide drive for the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service (United Service for New Americans).

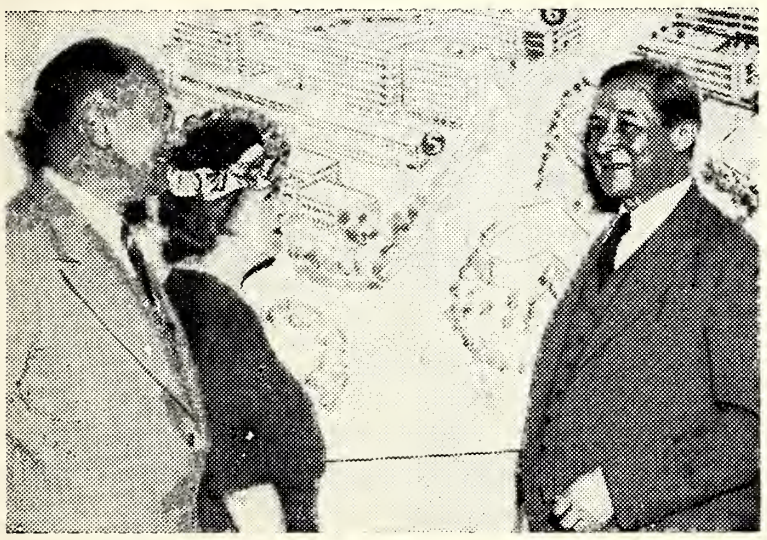
One of the outstanding instances of this growing awareness of the all-embracing moral responsibility for the destitute Jews of Europe was the organization of the Community Committee of New York under the chairmanship of Nelson A. Rockefeller.

Honorary chairmen of the committee include Governor Thomas E. Dewey of New York, Bishop William T. Manning and Mayor William O'Dwyer. Operating from its own office and conducting a vigorous campaign, utilizing radio, press, personal letters and solicitations of contributions, the New York City Community Committee raised substantially more than $1,000,000. Ads were contributed by merchants and department stores to publicize the activities of the committee, in support of the New York City campaign to raise $35,000,000 for the United Jewish Appeal.

Mr. Rockefeller set the theme for non-sectarian drives throughout the country, when he declared in a nationwide broadcast, "Hitler has made of the Jews a symbol of his ambitions to conquer and enslave the world." "Today by our aid we will make the survivors a living symbol of our continuing faith in justice and human dignity —in the freedom of all people of all races and of all faiths."

(Please Turn to Page 65)

Hebrew University Head Asks Medical School For Palestine



Palestine's need for a medical school to perpetuate the Jewish tradition of healing and research was eloquently advanced by Dr. Judah L. Magnes (right), president of the Hebrew University at Jerusalem, following his recent arrival in New York. Shown with him here alongside an architect's plan of the proposed school are Colonel Harold Riegelman and Mrs. Samuel J. Rosensohn, co-chairman of the Medical School campaign of the Hebrew University and Hadassah, with headquarters at 16 East 48th Street, New York. A drive to raise $4,000,000 to $5,000,000 for this purpose is now in progress. The medical school, at the site of the Hebrew University and the Hadassah Medical Center on Mt. Scopus, Jerusalem, will also provide facilities for extensive research in sub-tropical medicine.

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CHARLESTON, S. C.

The New Year

(Concluded from Page 44)

J.D.C. has provided extensive supplies. Here also, J.D.C. representatives serve as counselors, teachers, social workers and friends. In Germany, Austria and Northern Italy, the 100,000 displaced Jewish persons look to the J.D.C. for essential help supplementing UNRRA aid. Until they are granted permission to leave for Palestine, the J.D.C. must help them and when they are permitted to go, the J.D.C. will in all probability be called upon to use its resources to assist their migration. Moreover, in the event that UNRRA should go out of existence in the months ahead without adequate provision made for the continuance of its service, the J.D.C. will find itself faced with vastly increased responsibilities.

Western Europe, where over 350,000 Jews are living, is the third major zone of J.D.C. assistance on the continent. In France, Belgium, The Netherlands, the outlook is more hopeful, for in these countries the Jewish survivors are beginning to reintegrate themselves into their communities and find work, and some measure of happiness. Yet need is very real here, and will continue so into the foreseeable future.

Other zones of Jewish need where the J.D.C. is providing its supplies and services, areas such as Shanghai, the Philippines, the Middle East and North Africa, have seen in the year since last Rosh Hashonah, expanded and increased J.D.C. aid. In the Soviet Union, for example, J.D.C. aid in the form of medicines and medical supplies has been shipped to areas where large numbers of Jews reside.

All of the J.D.C.'s assistance and efforts, however, have *not* been able to care for all of the Jewish distressed; all its supplies have *not* been enough to meet the exhaustive needs of the survivors. More aid is needed, more help must be extended, more shipments must be dispatched to the homeless, wandering, ragged and hungry Jewish survivors.

Contributions to the United Jewish Appeal in America, and to the J.D.C.'s cooperating agencies in other lands, will help bring to reality our resolution:

"They shall live again."

STATEMENT BY THE SECRETARY OF LABOR

The sufferings of the Jews of Europe over the past seven years constitute one of the blackest pages in modern history. Almost one-third of the Jewish population of the world has been exterminated. Now, over a year after Victory in the war, the remnants of European Jewry are still without adequate rehabilitation or emigration programs.

In other countries, including, regretfully, our own, intergroup tensions are still all too prevalent. In economic matters, discrimination against members of various minority groups still persists.

Under such conditions, it is difficult to extend simple greetings for a "Happy New Year." Rather, I should like to express my deep sympathy and condolence to the Jewish community, and to pledge my efforts in support of all activities that promise relief abroad and fair and equal treatment at home.

L. B. SCHWELLENBACH

Annual Board Meeting N. C. Association Of Jewish Women

Eigteen board members of the N. C. Association of Jewish Women met for lunch and a business session at the Jefferson Roof Restaurant, in the Guilford Room, on Wednesday, September 11th. Towns represented were Greensboro, High Point, Burlington, Statesville, Goldsboro and Leaksville.

Special guest for the occasion was Rabbi Meier Engle, recently arrived in Greensboro. Rabbi F. I. Rypins made the invocation the beginning of the meeting. Miss Henrietta Wallace, recording secretary, read a report from the treasurer, Mrs. A. L. Harrison of Hickory, who was not present. Reports were heard from Mrs. Lewis Ynden of Leaksville, chairman of the Youth Group, Mrs. Lewis Rosenberg, chairman of the Loan Fund, Mrs. N. A. Edwards of Goldsboro, chairman of war records and Harry Doctor, president of the men's association. Chester A. Brown, Editor of the American Jewish Times, was also present.

Mrs. Max Zager was apointed chairman of a newly formed planning committee to work toward changes in the district set-up. Mrs. Edwards will also prepare a condensed booklet on the history of the organization, which will be mailed to all members. At this time plans were also laid for the annual state conference to take place in the spring. Mrs. A. F. Klein, president of the organization, was in charge of the meeting.

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Mizrachi's 27th National Convention In Session

The 27th National Convention of the Mizrachi Organization of America is convening at St. Charles Hotel, Atlantic City N. J., during the period Wednesday, October 30th — Sunday, November 3rd.

Mizrachi spokemen asserted that this annual convention will be of unprecedented significance in the history of the entire movement in that it is being held on the eve of the opening of the all-important World Zionist Congress, scheduled to meet in Basle, Switzerland, during the latter part of November. In view of the present Palestine situation, the convention will be called upon to formulate its stand on the many decisive Jewish problems which will be taken up at the Congress.

LEON GELLMAN

It was also announced that Mr. Leon Gellman, president of the Mizrachi Organization of America, is expected to return from Palestine in time to address the convention. Mr. Gellman, who participated in the Inner Zionist Council sessions of the Jewish Agency Executive in Paris and who is now in Palestine on official Mizrachi business, will report his personal findings on the Jewish Agency's political orientation and on the position of the Yishuv in the Holy Land.

In pre-convention literature issued at Mizrachi's New York offices by Herman Hollander, acting presiednt: Rabbi Max Kirshblum, executive vice-president, and Rabbi S. M. Zambrowsky, executive secretary, it was declared that "in light of present day Jewish difficulties, the National Convention is being convoked to resolve the following problems: the saving of the remnants of our people: the re-establishment of our centers of Torah: strengthening of Torah Judaism in America, and establishment of a Jewish Commonwealth in Eretz Israel"

U. J. A. PAYS TRIBUTE TO NORTH AND SOUTH CAROLINA CAMPAIGNS

The United Jewish Appeal, in its special campaign publication "Campaigner," pays tribute to several of the cities and towns in North and South Carolina for the success that they have achieved in their U. J. A. drives. Reference is made as follows:

Small Towns Achieve Record

Communities throughout the nation pride themselves on their per capita fund raising achievement for the U.J.A. In their vanguard is the small community of Greensboro, N. C., where 470 Jewish men, women and children set themselves a goal of $250,000, and then guided by the tireless leadership of Philip M. Segal, conducted an inspiring campaign which swept past the initial objective.

An exceptionally fine performance was run up by Asheville, N. C., which promises to realize over four times its 1945 allotment, with an expected U.J.A. grand result of more than $60,000. Charlotte, not to be left in the wake, allotted $50,000 for the U.J.A. among its 600 Jewish people.

Six small towns in South Carolina, spurred by the shining example of Greenville which fulfilled a $15,000 quota, came through with flying colors in their local U. J. A. drive. They include Georgetown, Beaufort, Florence, Anderson and Barnwell.

SAVANNAH, GA.

Ratner-Fox

Mrs. R. E. Ratner announces the engagament of her daughter, Golda Lee to Raymond M. Fox, of Beaufort, S. C., son of Mr. and Mrs. A. Fox of Washington, D. C.

KINSTON, N. C.

Welcome Stranger!

Mr. and Mrs. Jake Stadiem announce the arrival of their daughter, Sara Bettie, who made her bow at the Memorial Center Hospital. Sarah Bettie was named at the Rosh Hashona services in Temple Israel on September 26th.

Christian leaders met with representatives of the Jewish community here and decided to raise half of the community's $20,000 U.J.A. goal in a non-sectarian campaign.

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There Were Trees In the Bronx

(Concluded from Page 40)

away behind the rock. For a moment I stood there looking at them, with their straight wooden hilts nailed against the long blades. When I looked up Billy was not there. I heard him calling me from the street, and I went down to him. He was standing in the sunlight with his hands in his pockets watching the automobiles glide past in the street.

"Maybe if we go far enough we'll see Indians. My father told me there's some upstate." I said as we started to walk away from The Mountain.

"Your father's a liar. There ain't any Indians anymore," Billy said.

I didn't say anything, and we went on in the hot sunlight. The houses on the Concourse seemed to shiver in the heat. Automobiles flowed past us, their tires making a whispering noise in the sticky tar of the street. I could see the drivers sitting up straight and tall on their seats, looking into the distance. We walked on in the sunlight, not talking. Once I looked up at a street sign. 178th Street, it read. That was further along the Concourse than I had ever been before. I liked the strange look of the streets. We passed groups of women walking together pushing baby carriages with the tops down. Then we came to a place where there was a great rock squatting on the grass which grew beside the narrow sidewalk. Billy went over to it and sat down with his knees drawn up against his chest. I came over and leaned against the rock, resting from the walk.

"We walked pretty far," I said to him. I passed my hand over the warm, oily sweat on my face. He did not say anything, but sat there looking at the grass around the rock.

"Let's go back to the Mountain," I said.

He looked at me with the shadow masking his eyes. Then he turned his head away from me.

"I can't go there anymore," he said. "My father won't let me."

Then I was afraid and I pushed my hands into my pockets because they were shaking.

"He won't let me play with you anymore," Billy said.

"Why won't he?" I asked, feeling the fear swarming in my throat.

"He said you're a sheenie. The sheenies killed our Lord."

"What's that?" I said. "What's a sheenie?"

"A Jew. You're a Jew and so's your father and mother."

I could not think of anything to say to him and I felt the tears burning under my eyelids. He looked at me out of his blue eyes that were startled with shadows.

"You're a cry baby, too," he said.

I turned away suddenly as if he had pushed me, and I began to run toward The Mountain. I ran until I was out of breath. Then I walked, looking ahead of me toward the places I knew. But when I came to the mountain it was like a place that I remembered idly from a book or a dream. After a while I took my mother's washboiler cover and walked home,

Answer to "A 'Part' or 'Apart'"

(Concluded from Page 47)

The writer of that article asks: "What about the tragic plight of the displaced suffering Jews in Europe?" He answers: "My heart bleeds for them as does yours." His remedy is: "Open the gates of America, of France, of England as well of Palestine—open the whole world. Freedom includes freedom of locomotion."

But what is he—and the American Council of Judaism, of which he is a director and whose line he follows—doing about it? How loudly have they appealed to Congress and to the President to admit more Jews? They should be the first to fear their own smug position in this country would be threatened. And what about the unfortunates in the meantime, even if they were trying to do something about admission to other lands?

During the solemn hours of prayer on this Rosh Hashona and Yom Kippur, I, as a layman, will pray all my heart and soul for the brave Chalutzim, the Pioneers in Palestine. May the great and almighty God grant them strength to continue the rescue of the remnants of our brethren. It is they who provide the only safety for those sufferers.

In my prayers on these solemn days I will also pray that God instill in the hearts of my people who have the ability to help, also the willingness to help, and what if they cannot work with us, they will, at least, not work against us. OD LO OVDO TIK-VO-SAYNU.

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AMERICA SPEAKS FOR HUMANITY

(Continued from Page 61)

An unusual chapter of the non-sectarian story, stirring to communities throughout the nation, was written in Dallas, Texas. Here two leading non-Jewish publishers, inspired by a Catholic rector, a Methodist minister and a Baptist layman, decided almost spontaneously to conduct their own non-sectarian campaign on behalf of the United Jewish Appeal. Within one week from the date on which the idea was conceived casually over the luncheon table, Dallas non-Jews had raised exactly $70,000. Pointing out that Jews had always been in the forefront of all philanthropic drives into the city, Tom C. Gooch, President of the Dallas Times-Herald, and Ted Dealey, President of the Dallas News, invited 100 non-Jewish community leaders to a luncheon to discuss "an important matter." Ninety-four came and were told about the terrible plight of Europe's Jews and the mighty effort made in their behalf by the United Jewish Appeal. Within a week contributions amounting to $70,000 had been received.

In Pensacola, Fla., a Citizens Committee comprising civic leaders of all denominations sprang up, and, declaring that "decency and humanity demand that they be helped," called on the entire population of the city to give full support to the nationwide drive for relief, rehabilitation and resettlement of the 1,400,000 Jewish survivors of Europe. Response to this humanitarian appeal was enthusiastic and came from all quarters of the city. Ministers of all Pensacola churches devoted part of their services to the United Jewish Appeal to give all members of their congregation an opportunity to participate in the drive.

San Diego, Cal., went all out for the $100,000,000 United Jewish Appeal. The Mayor of the City officially proclaimed the month of May as United Jewish Appeal Month. The non-Jewish owners of two local department stores donated three full-page ads inserted in the local newspapers which set forth the objectives of the United Jewish Appeal. Local radio stations carried recorded programs dramatizing the various phases of the United Jewish Appeal's activities. The local Citizens Committee followed through with intensive personal solicitations of potential Christian givers to fulfill the local U. J. A. quota. As a result, almost 30 percent of the San Diego quota was met by the non-sectarian group.

In Corpus Christi, Texas, Mayor Wilson addressed the opening meeting of the local campaign. Departing from his prepared text, the Mayor announced a personal contribution of $5,000 with these words: "My son made the supreme sacrifice on the battlefields of Germany to defeat the arch-criminal of humanity; I can never match my boy's heroic sacrifice, but I can join him in another way, in this way, by contributing toward the liberation of a people whom he strove to make free." When Mayor Wilson completed his address, the Corpus Christi community moved immediately to increase its goal from $65,000 to $100,000.

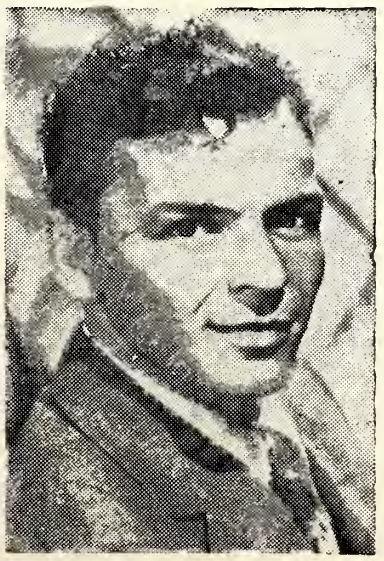
In many states, the non-sectarian campaigns received additional impetus through official proclamations by the chief executives who endorsed the aims of the United Jewish Appeal. Some of the governors set aside U. J. A. Days and Weeks in their states to encourage full support by citizens of all creeds. The State of Washington achieved notable success in a statewide campaign for the United Jewish Appeal.

The U. S. Navy in the Third Naval District in California pitched in to put the United Jewish Appeal over the top, when it inaugurated an intensive educational program acquainting all personnel with the aims of the United Jewish Appeal, and then opened all its facilities to accept contributions for the destitute Jews of Europe.

Other outstanding examples of grass roots interfaith cooperation through participation in the United Jewish

(Please Turn to Page 68)

Sinatra Aids U.J.A.



Frank Sinatra, America's singing idol, has served as chairman of a special United Jewish Appeal drive conducted among boys and girls in summer camps throughout the East.

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CHARLESTON, S. C.

BUILDING GOOD WILL

(Concluded from Page 38)

ish homes. They encountered great hardship in their efforts to secure kosher meals. Rabbi Alex J. Goldman, director of the Hillel Foundation at the school, took the matter up with the authorities and obtained their permission to make proper arrangements with the school dietician. Kosher meals were subsequently served in the college dining room to those girls who requested them.

The opportunites for good will and interfaith aid are virtually unlimited. They exist all around us. They are present at almost every waking moment of our lives. In Decatur, Ill., three-year-old Earl Leonard Ward has been suffering from a rare blood disease known as leukemia under which the youngster has been slowly wasting away. Doctors told his parents that the boy has not long to live. There was one ray of hope — to take the boy to the radiation laboratory of the University of California (Berkeley), where scientists have been treating victims of this disease with a new drug. The meager income of the family, however, made this an impossibility. Just as the parents were reaching a point of despair, the B'nai B'rith lodge of Decatur learned of their plight and immediately presented them with a check for $125 for the trip west and an offer to pay for any type blood that may be needed as a transfusion for the boy to enable him to make the trip.

Vandalism Against Houses of Worship

Last May a group of vandals desecrated the Glad Tidings Full Gospel Church in Houston, Tex., and another group of masked men burned to the ground the Downsville Baptist Church near Waco, some 200 miles away. At the Glad Tidings Church, Bibles and prayer books were torn and scattered, communion glasses were broken, sacramental wine was poured into the keyboard of the organ, and other damage was done. In Waco, the deacon of the Baptist Church was taken for a ride by the masked men, robbed of $115, brought back and tied to a post near his church. Then they burned his church before his very eyes. The first to respond, by offering material and spiritual support to both churches, was the B'nai B'rith group of the area. They offered to replace the Bibles and prayer books for the Glad Tidings Church and contributed the sum of $500 toward a fund for the rebuilding of the Waco church. This act of brotherhood elicited a letter from A. Frank Smith, Resident Bishop of the Methodist Church of the Houston area, to the B'nai B'rith, in which he writes:

"I covet the privilege of expressing to you the very great appreciation I feel for your gracious, brotherly act in making a contribution to two Christian enterprises . . . I do not happen to belong to the Christian groups to which you made the gifts, but I am nonetheless grateful for the fine spirit and inspiring example which you have displayed."

It is these informal ways of promoting good will and understanding, of expressing sympathy and encouragement, of offering cooperation and help that make America what it is. They are the true stories of American activities which seldom get into the newspapers, but which help shape the America of tomorrow, the America we all long for and dream about. This dream of America was best expressed recently by a high school student, Margaret R. Mulrooney, of Ursuline Academy, a Catholic institution at Wilmington, Del. Winner of the first prize of an essay contest on "The America I Want," Miss Mulrooney wrote:

"I dream of a tolerant America, where Catholics, Protestants and Jews, Negro and white, Republican and Democrat, can live side by side in perfect harmony. I picture an America in which there will be no demonstrations against minority groups, no thoughtless or ill-willed prejudices, an America where everyone will try to understand and tolerate his neighbor's beliefs, though he does not subscribe to them . . . I believe that today's youth can make tomorrow's America the most ideal country in the world. It is our responsibility and may we not fail in it."

Thirty Years of Hadassah

(Concluded from Page 46)

New York, there are no paid workers, 160,000 volunteers accomplish the tremendous task of raising almost five million dollars a year, of drawing new members by teaching the tenets of Zionism and the meaning of Palestine. And through these 160,000 Zionist women, many tens of thousands more are reached — husbands, children, friends and new adherents join the ranks. As Mrs. Judith Epstein said before the Anglo-American Committee of Inquiry when giving evidence in Washington: "The Jewish women of America represented by Hadassah will continue their unremitting efforts to help recreate Palestine, the Jewish National Home, as a democratic Jewish Commonwealth."

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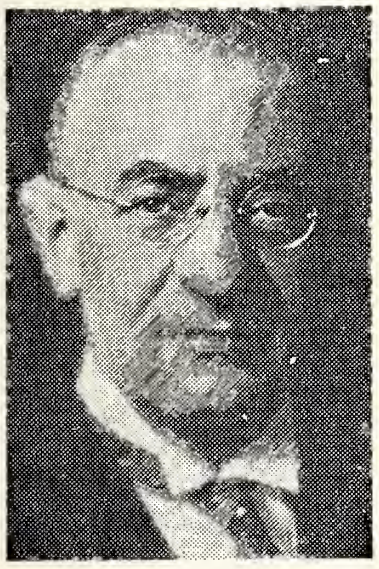
World Jewry Mourns Dr. Landman

MORE than one hundred leading members of the clergy, attended the funeral services of Dr. Isaac Landman, eminent rabbi and Jewish scholar, on September 6th, at Mount Carmel Cemetery, Long Island, N. Y. where the burial took place.

"The death of Rabbi Isaac Landman constitutes a great loss to American Judaism and source of sorrow to his



DR. ISAAC LANDMAN

alma mater and to his colleagues," Dr. Julian Morgenstern, president of the Hebrew Union College, America's oldest Jewish seminary, said here today.

Dr. Landman, 66 years old, passed away Tuesday evening, Sept. 3rd. at Star Lake, N. Y.

Long a resident of Cincinnati, he gradnated at the University of Cincinnati in 1906 and was ordained as rabbi at the Hebrew Union College the same year.

Dr. Morgenstern said that the College bad awarded Rabbi Landman the honorary degree of doctor of divinity in 1943 in recognition of the value of the 10-volume Universal Jewish Encyclopedia, which Rabbi Landman had projected and edited, and in appreciation of his rabbinical ministry through the years.

Born in Sudilkov, Russia, in 1880, Isaac Landman came to the United States at the age of 10. He was a son of Mr. and Mrs. Louis Hyamson Landman.

Upon ordination in 1906, he became assistant rabbi under the late Dr. Joseph Krauskopf at Temple Keneseth Israel, Philadelphia. From 1917 until 1928 he was rabbi of Temple Israel, Far Rockaway, N. Y. He devoted his time to editorship of The American Hebrew 1928-31. From 1906 until 1916 he was executive secretary of the National Farm Schools at Doylestown, Pa. Since 1931 he had served as rabbi of Temple Beth Elohim, Brooklyn, N. Y.

Since 1928 until its completion in 1940 Dr. Landman devoted much of his time to his Universal Jewish Encyclopedia.

He was recently elected president of the Synagogue Council of America and was a member of the board of editors of Liberal Judaism.

Those surviving Rabbi Landman include his widow, Mrs. Beatrice Landman, and his brother, Rabbi Solomon, Temple Isaiah, Kew Gardens, Long Island.

A brother, Dr. Michael Landman, physician and playwright, died in 1932. A sister, Miss Eva Landman, former Cincinnati educator and author, died in 1933.

Funeral services for Dr. Isaac Landman were held Friday morning, Sept. 6th, from his Temple, Beth Elohim, in Brooklyn .

Distinctiveness and Jewish Survival

(Concluded from Page 24)

ive collective of a people, too, needs a measnre of aloneness. Again, this does not mean that we should withdraw from "the world" — it implies, however, bringing the world under our own roof instead of treking about homeless and roofless.

Jewish segregation is a small price to pay for Jewish survival through creative distinctiveness. Our ancestors knew this because their lives were illumined with the reality of the worthwhileness of Jewishness. We must recapture the sense of the worthwhileness of Judaism — then Jewish distinctiveness will be a blessing for us, too.

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AMERICA SPEAKS FOR HUMANITY

(Concluded from Page 65)

Appeal were furnished by South Bend, Ind., Wilkes-Barre, Pa., New Haven, Conn., Worcester, Mass., Seattle, Wash., and Portland, Ore.

South Bend, where fifty eminent leaders of the community are taking part in the non-sectarian campaign, has adopted a quota of $50,000 for the United Jewish Appeal. Wilkes-Barre's Community Cooperation Committee set aside a Sunday when 240 Catholic and 90 Protestant churches observed "Community Cooperation Day" with a special appeal from the pulpit for U. J. A. To date $28,000 has been raised by the special Community Committee, and a fall campaign is planned to enlist support among Catholic school children.

Mayor William C. Gelantano, former Governor Wilbur L. Cross and Charles Seymour, President of Yale University, were the honorary chairmen of the New Haven campaign. At last reports, $18,000 had been contributed to this non-sectarian effort.

Worcester, Mass., with $20,000 in hand, expects to reach the $25,000 goal under the inspiring leadership of Carl Brownell, President of the Chamber of Commerce, and a group of distinguished citizens. In Seattle, June 16th was marked for United Jewish Appeal day by the Council of Churches and Christian Education. During church services, ministers spoke from the pulpit, congregants were asked to contribute and an envelope containing pertinent information on the U. J. A. was placed in every pew. Portland, Ore., was another bright spot in the Northwest picture, with the non-sectarian effort resulting in contributions amounting to $24,000.

Kansas City, Mo., also went all-out for the $100,000,000 United Jewish Appeal. William E. Kemp, Mayor of Kansas City, took the initiative in the formation of the local Non-Sectarian Committee to raise funds on behalf of the Jewish survivors of Europe.

This meeting turned out to be an auspicious success endorsed by religions and lay leaders of all denominations. Bishop Edwin V. O'Hara sounded the key note when he declared that the Catholic Community was acting "in token of its sympathy in this time of catastrophic distress for the Jewish people of Europe." The Kansas City non-sectarian drive raised approximately $40,000.

These high points illustrate the new feeling of dedication to assure the Jewish life in Europe which encompasses all sections of the American people. The selfless and generous aid extended by many Christians has had an inspirational effect on many Jewish givers, who have been moved to truly sacrificial giving by the example set by their Christian neighbors.

Thus, this year's United Jewish Appeal is not only emerging as the greatest rescue undertaking on behalf of the needy Jewish people of Europe, but the drive has also become a great unifying experience for Christians and Jews in America. The profound effects of this unique interfaith cooperation are already evident in the everyday life of many communities. They will be of permanent value in combatting racial and religious intolerance.

Jane Cowl Plays Role Of Lillian Wald

Jane Cowl, one of the first ladies of the American theatre, played the leading role in "Lillian Wald," an original radio dramatization rebroadcast on "The Eternal Light" Sunday, September 15. The drama, first presented on November 4, 1945, was being repeated by popular request.

The story is based on the founding of the Henry Street Nursing Service by Miss Wald, and tells of her struggle to convince property owners and manufacturers that the residents of New York's Lower East Side needed decent living conditions.

The drama, written by Morton Wishengrad, is the third in a cycle of rebroadcasts of five outstanding "Eternal Light" scripts. The others are "Brandeis," "Thomas Kennedy," "Isaiah at the Peace Table," and the "Parable of Reb Yisroel."

Special music by Morris Mamorsky was conducted by Milton Katims. Cantor Robert Segal sang liturgical music. Frank Papp was program director.

"The Eternal Light" is presented weekly by NBC and the Jewish Theological Seminary of America.

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ASHEVILLE, N. C.

The Sisterhood of Congregation Beth Ha Tephila held a tea to welcome new members at the home of Mrs. F. Pearlman, on September 11th.

Congratulations are being extended Mr. and Mrs. Leo Finkelstein on the birth of a son, Leo, Jr.: to Mr. and Mrs. A. Goodman on the engagement of their son, Arnold; to Mr. and Mrs. H. Goldstein (nee Sara Sheptowitch) who were married September 1.

Beginning with October 12th and continuing each week thereafter, Rabbi Sidney E. Unger will broadcast a half-hour religious service over Station WWNC. The hour is 6:15 P.M. The program will emanate directly from The Temple. A pre-Rosh Hashannah service was broadcast on Sunday Sept. 22nd.

New members who have joined Congregation Beth Ha Tephila since the last meeting of the board are: Mr. and Mrs. David Lowenberg; Mr. and Mrs. Hyman Winner; Mr. and Mrs. E. C. Goldberg; Mr. and Mrs. Joseph Lichtenfels; Mr. and Mrs. Fred Hoffman; Mr. and Mrs. Bernard Gordon; Mr. Seymour Fligel; Mr. M. Gumpert; Mr. and Mrs. J. Solomon; Mrs. Watts.

Congregation Beth Ha Tephila officially welcomed home the men and women who served during the war at services on Sept. 13th. A special program marked the occasion. On Saturday evening the men were welcomed by the community at large.

It isn't the right of way that counts —it's the right way, says the National Safety Council.

Seeks Retirement

Dr. Julian Morgenstern, for forty years a faculty member, and since 1921 president of the Hebrew Union College, has asked the Board of Governors for retirement effective July 1, 1947. He asks to be permitted to continue as a faculty member and in research at H. U. C.

BELGIUM TO ADMIT 10,000 JEWISH REFUGEES

Prime Minister Camille Huysmans of Belgium, in an interview with Dr. A. Leon Kubowitzki, Secretary General of the World Congress, promised to recommend to the Belgian Cabinet a proposal for the admission of 10,000 Jewish refugees from Poland, it was learned here today.

Dr. Kubowitzki, who had just completed a tour of European lands, pointed out to the Belgian Prime Minister the desperate condition of the Jews in such countries as Poland, Slovakia, Austria and Hungary, where tens of thousands of Jews can find salvation only through emigration.

Belgium, which before the war had a Jewish population of 90,000, now has about 30,000 Jews.

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N. C. State Inter-Faith Conference

(Concluded from Page 48)

group to serve on the national board of the NCCJ are: Ben Cone, Greensboro, Dr. Frank Graham, Chapel Hill, and L. W. Driscoll, Charlotte.

Rabbi Frank Rosenthal of Winston-Salem closed the sessions on Sunday morning, after which all present adjourned for Church services held by the various faiths in Spruce Pine, near Little Switzerland. Rev. Albert Cole, Episcopalian minister of Charlotte, invited all who wished, to attend these service. Rabbi Rosenthal used as his topic "Don't Let it Happen Here," speaking on his experiences under the Nazi regime, in a concentration camp, and of his difficulties as a Rabbi during that time in Germany, before he escaped to America. Rabbi Rosenthal explained how organized hatred such as took place in Germany, can be the downfall of a nation, and urged that the messages which were brought to us at the Conference, be absorbed into our everyday living in order to keep those same horrors of hatred from happening here. His closing line is full of meaning: "The literal translation of 'Peace on Earth, Good will to all men' is 'Peace on Earth, to all men of good will.'"

North Carolina Jewry was well represented at the conference. From Charlotte, in addition to Mr. Golden and Rabbi Frankel, came Mr. and Mrs. Arthur Goodman, Mr. and Mrs. Morgan and Mr. and Mrs. J. H. Goldstein. Asheville was represented by Rabbi Unger. Walter Bernstein and Mr. and Mrs. Al Klein, of Greensboro; Miss Gertrude Weil and Mrs. L. Weil, of Goldsboro; Mr. and Mrs. Ernest Neiman, of Raleigh; Rabbi Rosenthal of Winston-Salem. Each of us left "Wildacres" on Sunday, September 1st, with the feeling that if even one representative out of each group had gained enough to carry the message back to his own group, the meeting would have served its purpose. But of course, there is more than that—there is the hope that perhaps, with activities of such organizations as the NCCJ, people will learn to live together, and understand and respect each other's differences enough to make prejudices and persecutions disappear from the face of the earth; that, so long as meetings like this are possible, and resolutions like the above are adopted, there can still be a vision of "peace on earth, to all men of good will."

There were other guests at "Wildacres". There were groups of young men and women, and mothers and fathers with small children, who were sent by various church groups in the state, to take advantage of a restful vacation in one of the beauty spots of North Carolina. For a very small sum, these visitors had the opportunity to enjoy good food and wholesome companionship which, but for the generosity of Mr. Blumenthal, could not have been possible for them.

There was a spirit of neighborliness and unity of purpose throughout the conference; and when the cook walked out on Saturday night, in spite of all that Mr. Golden and Mrs. Ingram—who did a splendid job of managing the help—could do to prevent it, every woman present volunteered her services in the kitchen, and the men carried trays and helped with the cafeteria style breakfast.

INDEX TO ADVERTISERS

By Cities

NORTH CAROLINA

	Page
Burlington	57-58
Charlotte	32-41
Durham	55-56
Greensboro	14-31
High Point	59
Raleigh	51-54
Wilmington	42-50

SOUTH CAROLINA

Charleston	60-69

TABLE OF CONTENTS

	Page
Editorial	5
Distinctiveness and Jewish Survival—Dr. Trude Weiss-Rosmarin	5
The Synagogue's Attitude Toward The Center—Dr. Solomon D. Goldfarb	7
The Hillel Foundations—Judah J. Shapiro	8
The Year's Book Shelf—Dr. Joshua Bloch	9
Toscanini—Champion of the Freedom-Loving—Alfred Werner	14
Microphones' Star Reporters—William B. Saphire	15
Hope In The Midst of Despair—Carl Agramson	16
International Conference of Christians and Jews—Dr. Everett R. Clinchy	17
Building Good Will—Murray Frank	20
There Were Trees In The Bronx—Ralph Taylor	21
Thirty Years of Hadassah—Mrs. Gershon Agronsky	25
Orphaned Literatures—Dr. Solomon Grayzel	31
Europe's Jewish Children—Mina Gordon	32
The Jewish Population of Palestine	37
How Do You Rate?—Rabbi Beryl Cohon	41
Professional Careers For Whom?—Walter Ducket	43
America Speaks For Humanity—Michael Freeman	59

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In This Issue

ANTI-DEFAMATION LEAGUE--
PLAN AND SCOPE

By George J. Harrison

LUZZATTO--FATHER OF MODERN
HEBREW LITERATURE

By Dr. Trude Weiss-Rosmarin

THE ACTOR WHO HOAXED
THE NAZIS

By Alfred Werner

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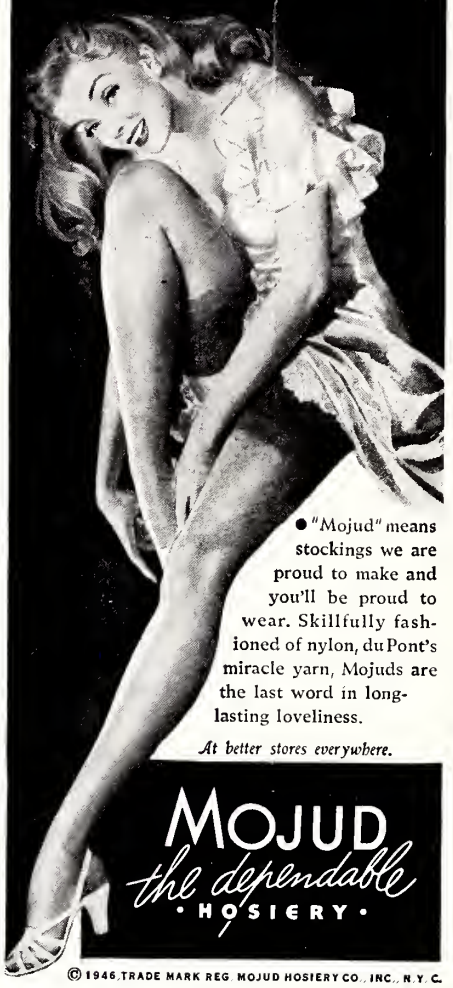

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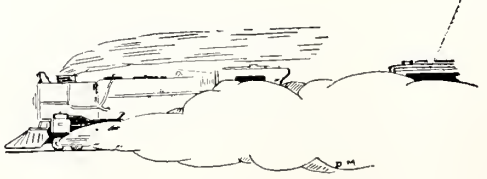

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VOLUME XII | NOVEMBER, 1946 | NUMBER 3

EDITORIALS

CHESTER A. BROWN, Editor

Recommended Reading

There are two subjects that have had so much airing over the past decade as almost to give us a feeling of repletion. One is a succession of "expose" books, many of which have made a definite point; some of which, however, were written largely with an eye to capitalizing the interest which the better "exposes" developed.

The other matter is the story of un-democratic practices in the South —and of course, the telling of this story has been going on for much more than a decade.

What has called this to mind is the appearance as we go to press of a new "expose"—Southern Exposure, by Stetson Kennedy (Doubleday & Co. New York) a review of which will appear in the December issue of The American Jewish Times. We hasten to recommend it as a "must," despite the fact that it combines both of the elements to which we have referred above.

We consider Southern Exposure the best work of its kind since Under Cover. Surprisingly enough, its author is not a "damnyankee," but the grandson of a man who fought for the Confederacy, and whose ancestors pioneered in the South. Furthermore, the author has lived his entire life in the South, so that he should know his sphere of discussion. Some Southerners will not like Southern Exposure for it is not in any sense a gentle book. The author has used the familiar technique of acquiring his information through various disguises and assumed names, and he tears apart the Klan, the Sons of Dixie, the Commoner Party, and various fascists groups and individuals which are subverting democracy below the Mason and Dixon Line.

One of the most interesting aspects of this book is the painstaking manner in which the author paves the way for an understanding of what is taking place in the South by an explanation of its economic and political history.

Despite a definitely critical tone, the book holds out hope for an improved democracy in the South. We believe that Americans in all parts of the country will have a better understanding of the South with its reading.

Actions Versus Words

The public utterances of men high in government life remind us, particularly in an election year, of the old copy-book maxim, "Actions Speak Louder Than Words." Much of what is said is predicated on its vote-getting powers and it would seem that the individual must often have his tongue-in-cheek as he pronounces his platitudes.

President Truman's recent remarks on Palestine seem to belong in that category. They are so at variance with the actions of his State Department, and other miscellaneous representatives of the government, that one wonders if this is just a typical divergence of individual viewpoints, or if the act has been rehearsed. The facts remain that Mr. Truman by his mere words, has accomplished nothing in the direction of solving the Palestine impasse, nor has he in any way accelerated the movement of Europe's dispossessed Jews toward a haven of refuge. A little more action and fewer words would be far more acceptable.

In the same sense, in the international scene, Mr. Stalin's statement on the remoteness of another war lacks corroborative action. It would seem that Mr. Stalin might do better to tell his various representatives at the Peace Conference and the United Nations meetings, rather than the world in general.

It is perhaps unfortunate that men who hold important positions have to be politicians. Their mouthings it is true, often serve as a temporary balm, but the awakening is generally rude. Our only defense is to determine to take such statements with the proverbial grain of salt. We do not often advocate cynicism, but it would seem to be the lesser of two evils, conditions being what they are.

The Nazi Executions

The execution of the nazis who were convicted at the Nuremberg trials will not bring back a single one of the millions that died as a result of the nazi madness. Nor will there be any general feeling of exulting vengeance on the part of the Jews, who were the principal sufferers of nazism. There will be a measure of gratitude that civilization hasn't sunk so low but that there is still the due process of law to take care of wrong-doers, and there will be a feeling that future tyrants *might* be discouraged from again attempting such outrages as characterized the Hitler reign of terror.

However, it is almost unbelievable that there should have been the criticism in some quarters of this country, at the "severity" of the Nuremberg sentences. This is the real danger. For as long as there exists the thinking of those who have made such criticisms there can be no guarantee that we will not have a resurrection of nazism, if not by that name, at least in principle.

One That the Mufti Muffed

In a sense, you shouldn't blame the Mufti. He had "gotten away" with so much that it is not surprising that he thought the crowning coup of heading the Arab delegation to the proposed conference in London was well within reach.

As a matter of fact we ourselves weren't too sure that he wouldn't add that to his many recent triumphs. Actually we had already written an editorial "Britain's Newest Treachery," but of course we were only too happy to zinc it when things turned out as they did.

All in all, it was a bad month for the Mufti. The refusal of the United Security Council to admit Trans-Jordania was a rebuff that must have altered his plans for the future materially.

Who knows? A few more incidents of this kind and we will almost be willing to believe more that "murder will out" and that the human race is again human.

Much Needed Light

The Anti-Defamation League of B'nai B'rith has long since established its identity in this country by its accomplishments. Nevertheless, we would venture to say that few Jews, not to mention the non-Jews, are too familiar with its objectives and modus operandi.

In the November issue of the AMERICAN JEWISH TIMES the first of a series of articles appears on the work of the Anti-Defamation League. These articles are written by key men in the organization, well qualified to tell of the scope and objectives of the League. It is reasonable to predict that at the conclusion of this series there will be a much clearer picture of what this important organization is achieving.

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Luzzatto, Father of Modern Hebrew Literature

Reflections on the 200th Anniversary of His Death

By DR. TRUDE WEISS-ROSMARIN

MOSHE Chaim Luzzatto, whose 200th death anniversary is being commemorated this year, is acclaimed as the founding father of modern Hebrew literature and as the author of "The Path of the Upright," the ethical tract loved and revered by Jews of the eastern European center of Jewish gravity which exists no longer.

Moshe Luzzatto was born in 1707 in Padua, Italy. In accordance with the enlightenment of Renaissance Italian Jewry, young Moshe Chaim was given a comprehensive secular education, in addition to the traditional Jewish training. His Hebrew dramas attest to his thorough knowledge of Italian literature. Luzzatto was not only a brilliant student but a creative writer

DR. TRUDE WEISS-ROSMARIN

and scholar with strong literary ambitions. Before he was twenty he wrote a Hebrew drama; a textbook on rhetoric and style, with a drama appended for purposes of illustration; a volume of "One Hundred and Fifty Psalms," avowedly an imitation of the Biblical model; and a Cabbalistic book, 'The Second Zohar," whose title indicated that its author meant it to be. In addition, the youthful genius wrote occasional poems and minor Cabbalistic treatises.

Cabbalistic studies had fascinated Luzzatto almost since childhood. In about his twentieth year, however, he deserted virtually all other interests for the study of Cabbala. With a group of like-minded friends, Luzzatto began to emerse himself completely in the study of theoretical and practical Cabbala. Before long, strange rumors spread through the Jewish world about the young Cabbalist and his disciples. On the basis of information obtained through the indescretion of a member of his Cabbalistic circle, the rabbinical authorities accused young Luzzatto of grooming himself for the part of another false Messiah and of misleading young men through his Cabbalistic instruction.

The opposition of the rabbis to the type of Cabbalistic studies fostered by Luzzatto was caused largely by the fact that in the first third of the eighteenth century, Jewry still had not wholly recovered from the profound demoralization which resulted from the failure of Shabbetai Bebi's pseudo-Messianic movement. The responsible leaders of the Jewish community deeply feared the pseudo-Messianic consequences which, as experience showed, sprouted almost invariably from the type of Cabbalistic circle over which young Luzzatto presided. The rabbis, cognizant of Luzzatto's superior gifts of intellect and force of personality, perceived the danger lurking in his daydreams about his role as Israel's redeemer from exile. . . It was neither narrow-mindedness nor jealousy which impelled the leading religious leaders of the time to compel Luzzatto, with all disciplinary measures at their command, to foreswear the occupation with Cabbala, and especially, to refrain from instructing disciples in its mysteries. The rabbis feared that Luzzatto

(Please Turn to Page 8)

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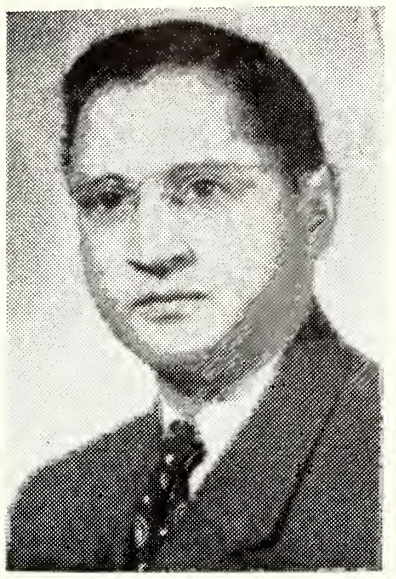

GEORGE J. HARRISON

By GEORGE J. HARRISON

Associate Director, Southeastern Region, Anti-Defamation League, B'nai B'rith.

This is the first in a series of articles outlining the work of the Anti-Defamation League of B'nai B'rith. Written by the Associate Director of the Southeast division of the League, it is hoped that it will clear up some of the uncertainties that have prevailed regarding the functions of this organization. Other articles will appear in subsequent issues.—THE EDITOR.

MANY studies have been made as to the extent of anti-Semitism in the United States. One *Fortune* magazine survey conducted in the early part of 1946 revealed that there has been no increase in anti-Semitism since 1943 when a similar poll was taken. Some people have taken comfort in this, feeling that the growth of anti-Semitism has stopped. Others see in this, however, a setback for the forces of democracy. Those having the latter viewpoint claim that, despite all the pro-democratic propaganda between 1943 and the end of the war, the effect of Nazi propaganda in this country is still with us.

Many articles have been written on how to combat anti-Semitism in the United States, and undoubtedly many more will be written. Many a writer is found to have his pet panacea for the elimination of anti-Semitism and criticizes those who do not believe the way he does. Some feel that you must appeal to reason only; others feel that you must appeal to emotions only. The butts of their criticism often fall upon Jewish defense agencies, calling them impractical, "shah shah," too militant, unrealistic, etc., etc.

ADL has often been on the receiving end of such criticism and will most likely continue to be the butt of professional writers because ADL does not believe that there is any single panacea for the elimination of anti-Semitism. Therefore, it employs all known methods and tries new methods, hoping that each will have some effect on the total scene. Just as there is no single cause for anti-Semitism, so is there no single solution for its elimination. It therefore becomes important to combat this evil on all fronts.

Whether anti-Semitism can ever be eliminated, we don't profess to know. Some believe that it never will because it is too widespread and because it has been with us for centuries. Those who hold this view claim that, as long as the Jews are looked upon as being "different," so long will there be hatred of the Jews. Unfortunately, it isn't as simple as that. Being different, in and of itself, is not sufficient to create such widespread and enduring feeling toward the Jews. One must be different in the sense of being a threat, real or imaginary, be that a threat to one's economic or social or religious security—to bring upon oneself the wrath of others. Those who have much to gain by this, the demagogues, know this very well and will play upon the feelings of insecurity of people as a means of gaining their own ends.

A belief among a certain group is that we should concentrate on the strengthening of the spiritual stamina of the Jews; that if the Jews were fully aware of the rich traditional Jewish heritage and of the teachings of Judaism and would follow these teachings, then they would build up within themselves a fortification against the onslaughts of the anti-Semites that could withstand anything that might be hurled against them. This view contains a great deal of merit, and ADL, for its part, is doing all it can by cooperating with the synagogues, the religious schools and the Jewish community centers to assist Jewish people in attaining this goal. However, while we are strength-

(Please Turn to Page 16)

J. D. C. Farm Training for Palestine

In forty agricultural training centers (Hachsharoth) operated in Italy by the Joint Distribution Committee, thousands of Jewish youths freed from Nazis concentration camps or slave labor gangs are busy and happy preparing for a new life in Palestine, where they will find good use for the new skills they are learning in the J. D. C.-supported settlements. Above, a Jewish youth chops firewood for the stove at the Hachsharah at Turin. Above right, a Jewish girl living in the J.D.C. Hachsharah at Ponte de Nona feeds the poultry. Right, tilling a vineyard at the J.D.C. Hachsharah formerly a large estate near Rome. Sheep and cattle are also raised at these settlements along with food crops. With funds contributed in the U. S. to the $100,000,000 campaign of the United Jewish Appeal, the J.D.C. provides the young trainees with basic food, clothing and medical care while they await passage to Palestine, which the J.D.C. will also help arrange.

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The Actor Who Hoaxed The Nazis

By ALFRED WERNER

The Story of Leo Reuss (cinema-named Lionel Royce), who fooled Vienna's Nazis with a yellow beard, played in Yiddish classics and became Hollywood's Number One stormtrooper.—THE EDITOR.

ON April 1, 1946 an actor died in Manila's Subie Bay Naval Hospital. A decade before, he had succeeded in fooling Vienna's most astute producers and critics, not to mention a host of Austrian Nazis, when he performed the most stunning hoax in the history of the European stage.

Lionel Royce was a member of the U. S. O. troupe performing "Rosalinda" for our service men in the Pacific, when he died of a heart attack, at the age of fifty-five. American movie-goers had seen him in "Confessions of a Nazi Spy," "Cross of Lorraine," "The Hitler Gang" and "The Seventh Cross" in which his arrogant German officers and Gestapo agents were played with convincing reality. Although he was featured in historical films like "Marie Antoinette," comedies like "My Favorite Blonde" and adventure stories like "South of Panama," Hollywood utilized his talents chiefly for unsurpassable impersonations of Teutonic villains. Perhaps he was best in those roles because they enabled him to revenge himself against the Nazis.

Mr. Royce, originally Leo Reuss, was born a Jew, in the eastern Galician village of Delina, famous for its salt mines. He studied acting in Vienna, then went to Berlin, where his talent was discovered by Leopold Jessner, manager of the renowned Deutsches Staatstheater. There Reuss enjoyed great success during the years of the Weimar Republic. When the Nazis seized power, in 1933, he lost his job, like hundreds of "non-Aryan" colleagues.

It was logical for Reuss to return to Vienna, for Austria still boasted of its status as a free country. But while officially Jews enjoyed civil rights in the "corporated State" of Dollfuss and Schuschnigg, the semi-Fascist authorities indulged in a sort of "gum-shoe anti-Semitism." Without resorting to physical violence, they gradually excluded the Jews from social and economic life. Reuss was granted as many auditions as he desired, but he was never engaged. Even the few privately owned theaters that were managed by Jews did not dare to hire Jewish actors, for directors did not wish to risk a quarrel with the union, then under strong Nazi influence, nor to receive unfavorable reviews. Leo Reuss, then in his mid-forties, and without funds, wondered what he could do. . .

One day in the summer of 1936, Max Reinhardt, then still in charge of the famous Salzburger Festspiele, received an awkwardly-written letter signed "Kaspar Brandthofer." The writer, a Tyrolese farmer, explained that while he had never been on a stage, he had always wished to be an actor, and that he had even studied some roles in classical and modern dramas. Humbly, he asked the great Reinhardt to grant an audition.

Reinhardt, a bank clerk before he entered the theatre, knew that great actors had emerged from backrounds unrelated to the stage. He wrote to "Kaspar Brandthofer" inviting him to castle Leopoldskron. There an ungainly, heavily bearded, blue-eyed, blond native was received by Mr. Reinhardt and his wife. Good-naturedly, the Reinhardts asked the would-be-actor to begin his recital. They were enormously surprised when the Tyrolese peasant, in his deep, gutteral voice, recited portions of "Macbeth" and Ibsen's "Ghosts" with power and perfection that overwhelmed them. Mr. Reinhardt, who knew that such native genius would be most successful in Vienna, gave Brandthofer a letter of recommendation to Hotrat Ernst Lothar, manager of Reinhardt's theater. Dr. Lothar, who had turned down Leo Reuss, heartily congratulated Kaspar Brandthofer and offered him a contract. The new star played the role of Dorsday, the rich, lewd antique dealer, in Lothar's version of Arthur Schnitzler's novel, "Fraeulein Else." Co-starring with him were Albert and Else Bassermann, once favorite of the German theatre.

Brandthofer was a tremendous success. For a few days his discovery eclipsed such news in the Vienna press, as Franco's attack on Madrid, the formation of the Rome-Berlin Axis, and Belgium's severance of her military alliances. The nationalist press, in particular, rejoiced in the new star, praising this true "Aryan" who practically smelled of dirt and rustic sin-

(Please Turn to Page 17)

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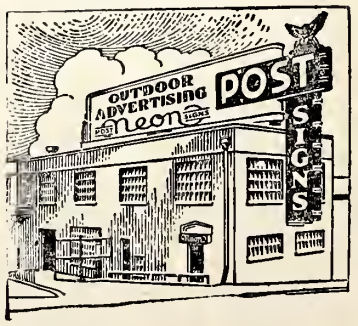

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Fellowship in Memory of Sigmund Livingston Established

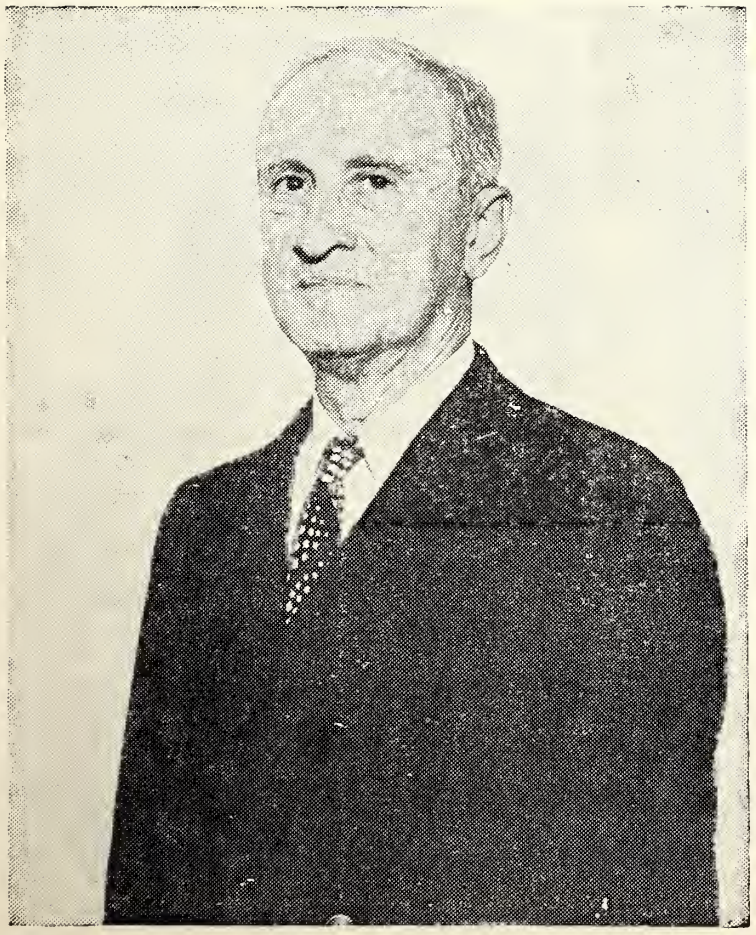
THE LATE SIGMUND LIVINGSTON

THE establishment of ten university fellowships for the study of group prejudices and intercultural relations was voted by the National Commission of the Anti-Defamation League of B'nai B'rith at the closing sessions of its annual convention held at Willkie Memorial Building, New York City.

The fellowships, which will be awarded annually to ten students in major universities of the country whose departments of social sciences specialize in research in human relations problems, will be known as the Sigmund Livingston Memorial Annual Fellowships in honor of the founder of the League who died last June after serving for 33 years as its chairman. Each fellowships will carry with it a grant of $2,000.

In a tribute to Mr. Livingston, Henry Monsky, president of B'nai B'rith, largest and oldest Jewish, fraternal order in the United States, declared that the fellowships "will make possible a continuance of the work for the cause of democratic ideals for which Mr. Livingston had labored a life time."

In an inaugural address, Supreme Court Justice Meier Steinbrink of Brooklyn, who was elected to the chairmanship of the League left vacant by Mr. Livingston's death, declared that "while evidence of rising hate movements and vicious anti-Semitic propaganda could be seen in various sections of the country, the hate mongers have not as yet succeeded in finding a common rallying ground or a dynamic leader to unite them."



U. S. Supreme Court Justice Meier Steinbrink

"We may very well see at the first major political or economic crisis that this country may have to face a coalition among forces which support the Ku Klux Klan, forces which control a large section of the German press in this country that is once more spewing out hate propaganda and other prophets of bigotry.

"We may very well be heading toward such a crisis today with the now evident split in our foreign policy, with a resurgence of racial discrimination in employment and with the continued practice of the quota system by many colleges and universities. As a result, the forthcoming State and Congressional elections and the Presidential elections of next year will offer hate mongers an opportunity to bring racial and religious issues into the campaign in order to befog the real issues.

"We will be able to turn back the tide of race hates only by finding a common ground and a unity of purpose for the democratic forces of this country. In a sense this is a war between the democratic spirit and the fascist forces. We who believe in freedom and equal opportunity for all cannot afford to arrive with too little too late. We must find our dynamism, before the fascist groups regain their prewar strength."

In addition to Justice Steinbrink, officers installed included Phillip W. Haberman of New York, honorary Vice Chairman; Harold Lachman of Chicago and Max J. Schneider of New York, vice chairmen; Jack Alston of New York, treasurer, and Richard E. Gutstadt of New York, secretary and national director.

Those elected to the National Commission, the governing body of the Anti-Defamation League, were:

Jacob Alson, New York; Barney Balaban, New York; John Balaban, Chicago; A. C. Ballenger, Chicago; I. B. Benjamin, Los Angeles; Abraham Berkowitz, Philadelphia; Maurice Bisgyer, Washington, D. C.; Manrice N. Dannenbaum, Houston; Aaron Droock, Detroit; Philip Frankel, Cleveland; Frank Garson, Atlanta; A. C. Horn, New York; John Horwitz, Oklahoma City; Frank R. S. Kaplan, Pittsburgh; Leo Lehman, Pittsburgh; David H. Litter, New York; Henry Monsky, Omaha; Charles W. Morris, Louisville; Bernard Nath, Chicago; Mrs. Abram Orlow, Philadelphia; Jefferson E. Peyser, San Francisco; Bruno W. Randolph, New York; Hon. David A. Rose, Boston; Benjamin Samuels, Chicago; Samuel I. Sievers, St. Louis; Jesse Steinhart, San Francisco; Robert E. Straus, Chicago; Edmund Waterman, New York; Joseph Wilner, Washington, D. C.

American Jewish Cavalcade

AN American Jewish Cavalcade that will visit more than two hundred cities throughout the United States and Canada will be undertaken in November by the Union of American Hebrew Congregations as the result of action taken by the Union's administrative committee. Designed both to win the unaffiliated to the ranks of Liberal Judaism and to develop a greater interest in religion among members of the congregations, the American Jewish Cavalcade will bring guest rabbis to various communities for a two or three day visit.

As outlined by Dr. Maurice N. Eisendrath, director of the Union of American Hebrew Congregation, "the American Jewish Cavalcade will be a series of revival meetings, the entire project comparable to what various Christian denominations call 'a home missionary movement.' Through the visits of outstanding rabbinical leaders, aided by a nation-wide program of radio events and newspaper publicity, it is hoped to stimulate added interest in the congregations affiliated with the Union and to aid in bringing back to Judaism those Jews who are presently unaffiliated with congregational life."

Rabbi Louis I. Egelson, the Administrative Secretary of the Union, will be in direct charge of this project.

Under the auspices of the Cavalcade, Rabbi Samuel S. Mayerberg will spend November 21 and 22 in Greensboro, N. C. Temple Emanuel will hold a dinner in commemoration of the event at the temple on the evening of the 21st.

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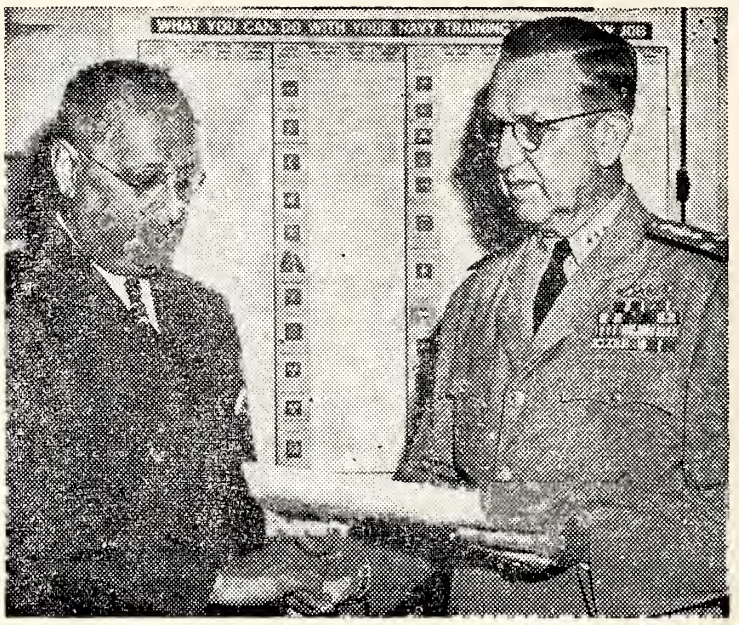

Vice Admiral Louis Denfeld, Chief of Naval Personnel, is shown presenting the Navy's certificate of Achievement awarded to the B'nai B'rith Vocational Service Bureau to Leon J. Obermayer, of Philadelphia, chairman of the Vocational Service Commission. The certificate was awarded in recognition of outstanding services rendered by the B'nai B'rith bureau to Naval personnel during World War II.

LUZZATTO

(Continued from Page 4)

might be another budding Shabbetai Zobi who would disturb the peace of the Jewish community and bring misery and suffering upon his deluded followers.

This fear of another pseudo-Messianic calamity fired the rabbis of Italy and elsewhere to restrain Luzzatto's Cabbalistic activities with all means at their disposal, the Herem not excepted. The rabbis well succeeded in neutralizing Luzzatto's Cabbalistic influence by confiscating his Cabbalistic writings, proclaiming the Herem against them, and making their author swear to steer clear of the Cabbala until his fortieth year.

About the time when the rabbis imposed their terms upon Luzzatto, the family fortune was lost and the Luzzatto clan decided to emigrate, especially since Moshe Chaim's violent altercations with the rabbinate were not conducive to the success of a comeback effort. Moshe Chaim arrived in Amsterdam about 1735. The Sephardic Jewish community there received him with great honor and affection. He taught at the Rabbinical College and dispensed of his knowledge to all who sought him out. But he gave no instruction in Cabbala. In a letter to his teacher, Rabbi Isaiah Bassan, he explained that this was not on account of the injunction leveled against him by the rabbis, but because "I simply feel disinclined to teach anyone even one word of it (the Cabbala). I therefore did not and do not pronounce even a syllable about it. . . If the Lord wishes to make the truth known, he will do so; and if not, surely he knows it, and this is enough. And if this thing will not be known to us in this world, we shall know it in the world to come."

The rabbis had been victorious and Moshe Chaim Luzzatto did not suffer as a result. Gradually he groped his way out of the maze of the Cabbalistic speculations which had all but deadened his vital creative mind. Again he turned to the literary interests of his youth, now with a more mature mind and a soul rendered more understanding by suffering. During the eight or nine years he spent in the Dutch capital, Luzzatto, who supported his family by polishing diamonds, wrote the drama Layesharin Tohillah (Praise to the Righteous), an introduction to the Talmud, and his best-known and best-loved work, the ethical treatise Mesillat Yesharim (The Path of the Upright).

Hebrew literature is rich in tracts of applied ethics. From the Biblical book of Proverbs almost to our own day there has been a steady procession of ethical tracts of great beauty, simplicity and sincerity. Luzzatto, well versed in the legacy of the generations of Jews that preceded him, drew freely on the ethical wisdom in the Talmud and in the medieval ethical tracts.

(Please Turn to Page 18)

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NEWS SUMMARY OF THE MONTH

New Group to Study Charges of Race Bias in Colleges

Measures for the removal of racial, religious and other "barriers" denying youths in New York State the opportunity to attend colleges or professional schools, will be studied by the temporary commission for a State University, created by the Legislature after charges were made that many colleges were employing quota systems to limit the enrollment of Jewish, Catholic and Negro students. Bills for the appropriation of $50,000,000 for the immediate construction of a bias free State University, were shelved by the legislature pending the commission's study of the whole question.

KKK Strongest in Resort Areas, Attorney General Says

Ku Klux Klan sentiment in California was found to be strongest in resort areas, rather than in industrial areas where during the war race tension was highest, according to Attorney General Robert E. Kenny through whose suit in the State Superior Court, the Ku Klux Klan charter was revoked in California.

Although revocation of the charter didn't outlaw the Klan in California, it cripples its organizing momentum, Mr. Kenny says.

Truman Hears Bermuda Bishop Appeal for Zion

President Truman, vacationing in this British Crown Colony, attended divine services at Holy Trinity Cathedral here where the Right Rev. Arthur Heber Brown, Bishop of Bermuda, delivered a sermon on Palestine, urging his pastorate to offer prayers for the re-establishment of homeless Jews in Palestine, "the land of their forefathers." When the President left the Cathedral, he congratulated the Bishop for "a very fine sermon."

$50,000,000 Raised for U.J.A. in 10 Cities

Fifty million dollars, or one half of the United Jewish Appeal's 1946 goal, has been raised in 10 major American cities during campaigns recently concluded, the U.J.A. disclosed here. The cities are New York, Philadelphia, Baltimore, Los Angeles, Detroit, Cleveland, St. Louis, Dallas, Kansas City, and Buffalo. More than $29,000,000 has been raised in New York City alone.

Welles Asks Unrestricted Jewish Palestine Immigration

Former Undersecretary of State Sumner Welles, in his weekly radio broadcast, urged the United States to ask the establishment by the United Nations of an international trusteeship council to assume over-all control of Palestine and permit Jewish refugees to emigrate to Palestine under no restrictions beyond those imposed by the absorptive capacity of the country. The first task of the proposed council, Mr. Welles said, would be to put a stop to the violence and repression in Palestine.

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Social and Personal

WINSTON-SALEM, N. C.
Miss Pam Ackerman, Reporter

Beginning their fall season of meetings, the Council of Jewish Women held an informal social tea at the "Y," to which all members of the community were invited. Special guest on this occasion was Mrs. Sam Tobias of High Point, president of the Mid-Atlantic Section of Council. Mrs. Helen Davis is president of the local chapter.

A reception and open house at the Beth Jacob Synagogue featured the first meeting of the Ladies Aid Society, at which time new members were welcomed. Rabbi Murray Kantor gave the welcoming address. Mrs. Ernest Lefkowitz is president of this organization and many plans are being made for a full year.

As has been the custom for many years, the A.Z.A. conducted Yom Kippur services. The usual afternoon service was conducted with various members of the group participating. Harris Clein spoke on "Bearing our Burden."

Hadassah held its first meeting of the year and made plans for a full program. Miss Alice Goldberg, president of the local group, is known to be the youngest Hadassah president in the country. Mrs. Ira Julian is 1st vice-president; Mrs. M. Miller, second vice-president; Mrs. I. Paris, corresponding secretary; Miss Pam Ackerman, recording secretary, and Mrs. Moe Horowitz, treasurer.

Miss Alice Goldberg and Miss Kay Burke entertained at a miscellaneous dinner and shower in the terrace room of the Airport, honoring Mrs. Lewis Uden of Leaksville, a recent bride, and Mrs. Sidney Katz, the former Miss Rosalyn Waldman. Mrs. Philip Katzin also entertained for Mrs. Katz at a crystal shower. These entertainments were given prior to Mrs. Katz marriage on October 20th.

"Meet your Community Night" was held at the Temple, at which time newcomers to Winston-Salem were honored, and a tea was held for all members of the community.

Welcome Strangers!

Mr. and Mrs. Morris Brenner announce the arrival of a daughter on October 15.

Mr. and Mrs. Buddy Levin announce the arrival of a daughter on October 11.

Waldman-Katz

Miss Roslyn Waldman, daughter of Mr. and Mrs. Jack Waldman, was married on Sunday October 20th, to Mr. Sidney Katz, son of Mr. and Mrs. I. Katz, of Roanoke, Va. The ceremony was performed at 5 o'clock in the afternoon in the Blue Room of the Robert E. Lee Hotel, by Rabbi Frank Rosenthal. Mrs. Phil Katzin, matron of honor, was the only attendant for the bride. Her father gave her away, and Ralph Katz was the best man. The couple will live in Marshville, Va. after a Florida honeymoon.

RALEIGH, N. C.

The Sisterhood joined the Hillel group in a tea and open house for Jewish students on Sunday, October 13th, at the College Y. Students from Chapel Hill, Greensboro, Durham and Raleigh were present. Mrs. Sigmund Schafer is chairman of this group.

Sunday School teachers for this year are as follows: Miss Sadye Harris, Mrs. C. K. Lichtman, Mrs. Henry Goldstone, and Mrs. H. L. Gelfman. A sukah was erected during the holidays, and on Sunday morning the children celebrated Sukas, each bringing fruit to be put on the sucah.

Rabbi Joseph Weiss of Goldsboro, was guest speaker at the Hadassah meeting at the Carolina Hotel on October 15th.

NORTH CAROLINA ASSOCIATION OF JEWISH YOUTH TO HOLD FIRST DANCE

The first social gathering of the North Carolina Association of Jewish Youth will be held on Thanksgiving night, November 28th, when a dance will take place at the Sheraton Hotel in High Point, according to the announcement of Paul Friedman, 218 Montlieu Avenue, High Point, president of the group. All boys and girls of high school age are being invited.

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GREENSBORO, N. C.

Stadiem-Love

Miss Bernice Love, daughter of Mr. and Mrs. Julius E. Love, was married to Mr. Ernest I. Stadiem, son of Mr. and Mrs. Morris Stadiem, also of Greensboro, on Sunday, October 13th. The ceremony took place at 3:30 in the afternoon, in the living room of the bride's home. Rabbi F. I. Rypins officiated. The bride was given in marriage by her father, and had as her only attendant her sister, Mrs. Archie Israel, of Portsmouth, Va. Mr. Israel was best man. Wedding music was furnished by Miss Nancy Dixon King, pianist and Mrs. James D. LeGwin, soloist.

Following the ceremony, Mr. and Mrs. Love were hosts at a reception, which over 200 guests attended. In the receiving line were the bridal couple and their parents, and Mr. and Mrs. Israel. In charge of the bride's book was Mrs. Hyman Leinwand, cousin of the bride, and a recent bride herself. Mrs. Jack Krawitz directed the guests to the dining room, and Mrs. F. I. Rypins said the goodbyes.

Mr. and Mrs. Stadiem left immediately after the reception for a six week's wedding trip which will take them to New Orleans, Tucson, Ariz., and Mexico. They will be at home with the groom's parents.

Both natives of Greensboro, Mr. and Mrs. Stadiem are members of two of Greensboro's oldest Jewish families. Mrs. Stadiem is a graduate of Woman's College, UNC, and received her master's degree from Columbia University. Until recently she was teacher of English at Senior High School. Mr. Stadiem, a graduate of the University of N. C., Chapel Hill, is in the real estate business.

BURLINGTON, N. C.

Pearlman-Bernstein

Betty Mae Bernstein, daughter of Mr. and Mrs. A. N. Bernstein, was married to Gus H. Pearlman, son of Mr. and Mrs. Harry Pearlman of Charleston, S. C., on Sunday October 27th, at the home of Rabbi Fred Rypins in Greensboro, with Rabbi Rypins officiating. The bride, who attended Duke University and the University of Miami, was given away by her father. Mr. Pearlman attended the College of Charlotte and the University of South Carolina. The couple will reside in Charleston, where Mr. Pearlman is an attorney.

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Social and Personal

CHARLESTON, S. C.

Macey Kronsberg Talks On Palestine

Addressing a joint meeting of Charleston Chapters of Hadassah and Junior Hadassah and the Charleston Zionist district at the Jewish Community Center on the night of October 15th, Macey Kronsberg, who has just returned from a five and a half weeks tour of Palestine, emphasized that "we in America are unable to grasp the significance of a nation being born and the birth pains in the process. One must think back on American history and recall the struggles of our country in its infancy. Jewish Palestine is a reality and an established country."

Mr. Kronsberg, who is a past president of the Charleston Zionist district and vice-president for South Carolina in the Southeastern region of the Zionist Organization of America, visited a cross section of the Holy Land. He saw on one hand many historical places, including the "Wailing Wall," the Old City of Jerusalem, Elisha's well, Rachel's tomb, Bethlehem and the Sea of Galilee, and on the other, such modern installations as the Ruttenberg locks, dam and hydro-electric plant, and the modern Hebrew university and the Hadassah-Rothschild Medical center, which is the most modern institution of its kind in the Middle East.

Mendelson-Williams

Mr. and Mrs. Albert Mendelson, of Canenea, Mexico, announce the engagement of their daughter, Miss Mary Jane Mendelson, to Lieutenant Arthur V. Williams, Jr., U. S. army medical corps, son of Mr. and Mrs. Arthur V. Williams, of 11 Rutledge avenue. The wedding date will be announced later.

Leads Retailers

I. L. Banov, King street clothing merchant, who was vice president of the retail Merchants' Association, succeeded to the presidency recently when William F. Condon resigned. Mr. Banov will continue in the presidency until January, when annual elections are held.

Podos-Nathan

Dr. and Mrs. L. R. Podos, of Linden boulevard, Brooklyn, N. Y., have announced the engagement of their daughter, Miss Ruth Podos, and Mr. Henry H. Nathan, son of Mr. and Mrs. Herbert Nathan, of 20 Glebe street. The wedding date will be announced later.

Mr. and Mrs. I. Kalinski announce the engagement of their daughter, Sarah, to David Nossokoff of Pittsburgh, Pa.

Mr. and Mrs. J. Lerner announce the engagement of their daughter, Flora, to Marty Finberg of San Francisco, California.

Marriages:

Julius Seigel, son of Mr. and Mrs. A. Seigel was married to Miss Anita Simon of Paterson, N. J.

Mr. and Mrs. Philip Bogoslow announce the marriage of their daughter Sylvia, to Sam Savitz, of St. Matthews, South Carolina.

Israel Firetag, son of Col. and Mrs. A. Firetag was married to Miss Phillis Lebenbau, of Brooklyn, N. Y.

Miss Sylvia Kirshtein, daughter of Mrs. N. Kirshtein, was married to Albert Yellin of Savannah, Ga.

Dan Hirsch, son of Mr. and Mrs. M. Hirsch, was married to Miss Toby Kronrod of Columbia.

Moses Reznick, son of Mr. and Mrs. H. Reznick was married to Miss Shirley Feld, of Brooklyn, N. Y.

Births:

Mr. and Mrs. F. Kline announce the birth of a son, Allan. The baby is a grandson of Mr. and Mrs. M. Baker.

Mr. and Mrs. L. Leiblich announce the birth of a daughter. The baby is a granddaughter of Mr. and Mrs. J. Sabel.

Mr. and Mrs. Isadore Altman announce the birth of a daughter, Gai. She is the granddaughter of Mrs. V. Altman.

Mr. and Mrs. Max Goldman announce the birth of a son, Leonard. He is a grandson of Mrs. R. Goldman and of Mr. S. Schwartz.

Mr. and Mrs. Sol Goldberg announce the birth of a son, Edward.

Mr. and Mrs. Alec Goldberg announce the birth of their son Arnold Jay. He is the grandson of Mr. N. Goldberg.

Rabbi and Mrs. Z. Gelman are receiving congratulations upon the "Pidyon Habe" of their son, Elliott. Mr. and Mrs. L. Toporek are grandparents of Elliott.

Mr. and Mrs. Irwin Goldberg are receiving congratulations upon the "Pidyon Haben" of their son, Frank Elliott. Mr. J. L. Goldberg is the boy's grandfather.

Engagements:

Announcement has been made of the engagement of Alex Epstein, son of Mr. and Mrs. Jacob R. Epstein, to Miss Ann Cooley of Hendersonville, N. C.

The Youth Activities Committee of the Charleston Center, has been reorganized and many changes have been taking place. New members were greeted at the opening meeting of the season. Miss Janice Lehrer, Mrs. Bert-

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ram Klausner, Harold Jacobs and Fred Bernstein are the new members. Plans for an extensive program of entertainment were discussed. Saturday night dances for the young people are planned, the presentation of a play by the Canteen, and the organization of activities for the 7-13 year age group. Mr. and Mrs. Otto Fox were asked to be in charge of arranging for hosts and hostesses for Canteen nights.

Edward Kronsberg was elected chairman of the 1946-47 Charleston Jewish Welfare Fund. Vice-chairmen are: Hyman Rephan, Edwin Pearlstine and Henry Yaschik. Isadore Lesser was elected treasurer, and Nat Shulman executive secretary. The following comprise the executive board: Hyman Rephan, Rabbi Bertram Klausner, Rabbi Solomon D. Goldfarb, Rabbi Samuel Rubenstein, Irving Steinberg, Leon Steinberg, Fred Steiner, Walter Solomon, Mrs. Fred Steiner, Edwin Pearlstine, Ed Kronsberg, Isadore Lesser, Nat Shulman, Moses Mendelsohn, Henry Yaschik, Louis Meyerson, Henry Koslow, Albert Kohn, William Feldman, Alex Karesh, Mrs. Manning Bernstein, Mrs. Macey Kronsberg, Nathan Goldberg, George Bogin, George Birlant, Mrs. A. J. Novit, Maier Triest, Louis Karesh, Bernard Olasov, and Joseph Sokol.

On Sunday evening, October 20th, The Jewish Community Center Booster Club sponsored an athletic award night for all youth and adults who participated in its 1945-46 program. Leonard Solomon was chairman of the affair. The entertainment was in charge of Fred Bernstein, with the following participating on the program: Ronald Kramer at the piano, Kaylene Karesh, dancing, Sarah Cohen, vocal selections, and Marvin Rabinowitz and Doris Gershon presenting some "jitterbug numbers." Irving Steinberg was master of ceremonies for this entire affair and introduced Coach Guin Decker, of Citadel, who was the guest speaker of the occasion. Mrs. Manning Bernstein, chairman of the Kitchen Committee for the Center, was in charge of a committee who arranged for a delicious

Mrs. Joseph M. Welt, President of the National Council of Jewish Women, who was recently re-elected at the first post-war Triennial convention at Baker Hotel, Dallas, Texas, November 3 to 8.

turkey supper. Junior Hadassah members served as waitresses. The turkeys were prepared and carved by the following ladies: Mrs. Mitchell Robinson, Mrs. Bessie Bluestein, Mrs. Fannie Goldin, Mrs. Moses Goldberg, Mrs. Max Zucker, Mrs. Aaron Solomon, Mrs. Annie Barkowitz, Mrs. Bessie Gershon, Mrs. Sam Needle, Mrs. Mary Singer, Mrs. Morris Abramson, Mrs. Marion Hornik, Mrs. Sol Briebert, Mrs. A. Levinson, and Miss Theo Abramson.

HIGH POINT, N. C.

Mrs. Daniel Ballow, Reporter

Bar Mitzvah

Elliott Abels, son of Mr. and Mrs. Murray Abels celebrated his Bar Mitzvah on Friday September 20th, with services at Beth Israel Synagogue. An informal reception in the Assembly room followed the services. On Saturday morning, regular Bar Mitzvah services were held at the Synagogue and on Sunday evening, Mr. and Mrs. Abels entertainted at a dinner and dance at the "Chateau." Approximately 140 relatives and friends attended this affair.

Morton Ershler, son of Mr. and Mrs. Ershler, celebrated his Bar Mitzvah on Friday, October 26th and Saturday the 27th., with services at B'nai Israel Synagogue. An informal reception by Mr. and Mrs. Ershler followed the services.

Mr. Sam Shavitz and the Harris family have been commissioned by the congregation to erect a new Aron Kodesh as a memorial to the late Louis Harris, father of Mrs. Shavitz. The project is now under construction.

With the holidays over, all organizations in High Point have settled down to a planned program for the year. Meetings have been held by the Council, Ladies Aid Society, B'nai B'rith, Mizrachi and the various Study Groups in our midst, full year ahead is promised.

The community has welcomed back Fred Swartzberg, son of Mr. and Mrs. Ben Swartzberg; Stanley Shavitz, son of Mr. and Mrs. Sam Shavitz and William Schwab, who have reveived their honorable discharges from the service.

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Visiting Around Greensboro

BIG EVENT OF THE MONTH was the marriage of Bernice Love and Ernest Stadiem—one of the prettiest and most dignified weddings of the season . . . Lots of relatives of both families, from all over the state, and friends from everywhere greeting each other at the reception . . . Adelaide and Archie Israel came from Portsmouth, Va. to be in the wedding party. ADELAIDE is the bride's sister . . .

LOUIS BATES, the Victor Bates' youngest, had quite a celebration over the week end of his BAR MITZVAH, what with Friday night services, followed by a reception at the Temple. Then a family dinner and dance on Saturday night at the O. Henry . . . Family from New York and Pennsylvania came especially for this affair—Mr. and Mrs. Elias Mazza of Brooklyn, parents of Mrs. Bates; Mr. M. Colchamiro and son Leonard, uncle and cousin of Louis; Mrs. Esther Sadack and Mrs. Lee Cooper, of Barwick, Pa., aunt and cousin, and Mrs. Joseph Politis, from Brooklyn . . . B'NAI B'RITH girls have gone seriously into the business of making it a swell organization. Most important meeting was when MISS GERTRUDE CARNOVSKY, BBG Director of this district spent a day and a half here for the purpose of getting them off to a good start, with a new charter, constitution and program outline to give them the green light. Miss Carnovsky was also guest speaker at the B'nai B'rith luncheon meeting, where she told the mothers and fathers of the work their AZA boys and BBG girls are doing . . . MIMI TEMKO makes a good first president of the BBG . . . AND THE AZA has gone all out to develop a real FOOTBALL TEAM. They've already played several neighboring AZA's, aong them being HIGH POINT, and DURHAM . . . One of the NICEST parties was given the AZA and BBG on Sunday, October 20th, when MR. AND MRS. CHARLES PEARL were genial hosts to the young folks at a Simchath Torah celebration in the lounge of the Temple. A weinie supper with all the accessories was the feature of the evening. The boys and girls had decorated the lounge with corn husks and pine boughs, and threw themselves completely into the spirit of the occasion. Mr. and Mrs. Alvin Hamberger were joint hosts . . . MRS. SOL JACOBS and little daughter, of PITTSBURGH, were guests of the Jacobs family here. CONGRATULATIONS AND GOOD WISHES are in order to the newly organized Sisterhood of the Greensboro Conservative Congregation, who have just organized and elected MRS. MAX ZAGER as their first president. Other officers are: MRS. PAUL BINES, vice-president; MRS. HARRY KARESH, secretary, MRS. HERMAN DAVIDSON, treasurer and MRS. SAM PRAGO, chairman of the telephone committee . . . HADASSAH and COUNCIL SISTERHOOD have started off their business meetings with a bang, and both study groups have begun regular programs. The Council Study group with Mesdames Milton H. Zauber and Charles Weil in charge, have chosen for their year's outlined program JEWISH LITERATURE . . . At the first congregational meeting of the Temple Emanuel for the year, on Tuesday evening October 15th, RABBI ABRAHAM FEINSTEIN of Chattanooga, Tenn., charmed the audience with a short talk after the business of the meeting was over. Rabbi Feinstein, by the way, was here to participate in the program on the WC campus during RELIGIOUS EMPHASIS WEEK October 13-16. He spoke to the HILLEL group at their Tuesday afternoon meeting, gave an address over radio station WBIG on Tuesday morning, conducted a seminar at Alumnae House, the subject of which was "The Spiritual Kinship between Judaism and Christianity," and led an informal discussion with a number of students in S. Spencer dormitory . . . AND THIS IS A good time to say how proud we are of HELEN KOLMAN, of Pittsfield, Mass., one of our outstanding girls on the campus, who holds the important office of PRESIDENT OF INTER-FAITH COUNCIL, and did a swell job in arranging the programs for Religious Emphasis week . . . Orchids also to GLADYS ROSOFF, of New Haven Conn., president, this year, of the HILLEL GROUP on the campus, and who has been doing a job of tremendous proportions, never letting up for a minute in trying to get all HILLEL members eager to attend meetings and do big things . . . And program chairman ANN GENDEN, of Troy, N. C. who is out to see that the group has a good time as well as lots of work . . . And KATIE LIHN of Vineland, N. J. who was elected by Hillel Freshmen as their representative on the Hillel Executive Council . . . All of which is just a small part

(Please Turn to Page 17)

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, 1946.

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.

HARRY SABEL.

Sworn to and subscribed before me this 20th day of September, 1946.

(Seal) THERESA N. TELLER, Notary.

Officers of the Sigmund Selig Pearl Chapter of A. Z. A., Greensboro, N. C. Left to right—Peter Lang, Leonard Guyes, Lowell Dryzer, Donald Prago and Myron Silverstein. *—Photo by Marvin Israel*

Greensboro A. Z. A. An Active Group

The Sigmund Selig Pearl Chapter of A. Z. A., Greensboro's branch of this junior B'nai B'rith organization is in full swing for the season, with a program of weekly meetings, sports activities, social programs, etc.

Meeting every Tuesday night in the Lounge of Temple Emanuel, with a joint social gathering every alternate week with the girls of the Greenbsoro B.B.Y.G., the group discusses its problems, hears its committee reports and has an occasional word of advice from its B'nai B'rith advisors.

Officers of the A. Z. A. are Myron Silverstein, president; Donald Prago, vice-president; Irwin Goldman, corresponding secretary, Peter Lang, recording secretary and Leonard Guyes, treasurer.

Its current sports activity is six-man football, and out of its two games played to date, the team has broken even, winning from the High Point A. Z. A., and losing to Durham. The first string is made up of Leonard Guyes, left end, Seymour Bates, center, Myron Silverstein, right-end, Jackie Kriegsman, left half-back, Donald Prago, right half-back, and Barry Farber, quarter-back.

An honorary member of the chapter is Audri Saltown, native of Bagdad, Iran, who is a student at Elon College. Audri has spent seven years in Palestine, and escaped from an Arab uprising in which many Jews were killed.

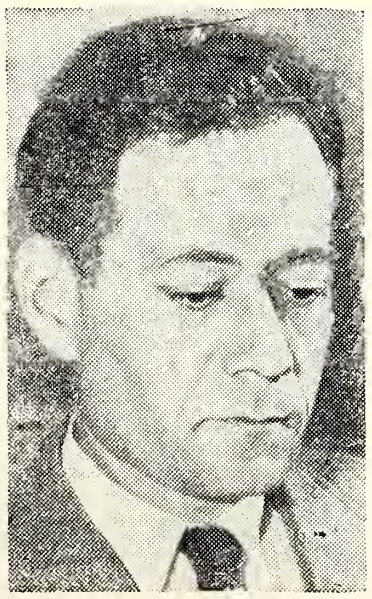
The B.B.Y.O. (A.Z.A. & B.B.Y.G.) were the guests of Mr. and Mrs. Charles Pearl at a social gathering held at the Temple on October 20.

The advisors to the group are Cy Jacobs, Charles Pearl, Phil Segal, Sam Prago, Manny Weingarten and Chester A. Brown.

GEORGETOWN, S. C.

Bernstein-Chaplin

Dr. and Mrs. Barrett Bernstein, of Lowell, Mass., announce the engagement of their daughter, Barbara Marilyn, to Mr. Irvin Chaplin, son of Mrs. Max Crane, of Bennettsville, and the late Mr. Charles Chaplin, of Columbia.



Joseph Mindel, author of three radio plays adapted from Sholom Aleichem's stories, which were broadcast on the Eternal Light, (NBC network) October 6, 13, and 27.

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ANTI-DEFAMATION LEAGUE

(Continued from Page 5)

ening our bulwarks, we cannot ignore the sniping that is going on around us. It would be like building a fireproof shelter while ignoring the fire raging all around. One writer maintains that "The survival of Judaism and the Jewish people was never threatened by anti-Semitism." This is hard to follow, especially so soon after the world conflagration. It is only by grace of God and the might of arms of the democracies that there are Jews in the world today. If Hitler had succeeded in his aims, how many Jews would there be in existence to carry on the Jewish way of life? As it is, a goodly portion was decimated. The anti-Semite may not be able to hurt the inner spirit of the Jew, but he can destroy the flesh so that there would be no sanctum for the inner spirit.

The B'nai B'rith early recognized the danger of certain elements in the United States that were deliberately stirring up feeling against the Jew. Consequently, in 1913 B'nai B'rith established the Anti-Defamation League. With the growth of Nazi propaganda in this country, ADL has expanded so that today there are 16 offices throughout the U. S. The Atlanta office was established to service the Southeastern region.

ADL realizes that you cannot fight anti-Semitism in a vacuum. It is aware of the fact that democracy cannot be denied to one group without the danger of having it denied to others. Democracy is indivisible and we must work for the welfare of all groups. ADL's program is, therefore, twofold. One is the immediate day-to-day activity of combating un-American forces and anti-Democratic propaganda. The other is the broad and long-term educational program to advance goodwill and proper understanding between American groups and to preserve and to translate into greater effectiveness the ideals of American democracy.

Under the first, ADL is constantly on the alert to gather information about individuals and organizations whose aim it is to destroy our democratic processes. They use the Hitlerian technique of creating scapegoats, of "divide and conquer." Old organizations that have been hibernating during the war years have thrown off their cloaks of false colors and have again emerged as hate mongers. Many new organizations have sprung up since the war, and more are constantly being formed, but they are all of the same stripe, spewing forth the same venom against one or another group.

It is ADL's function to learn how these organizations operate, who are behind them, and the best methods of combating them. ADL is fortunate in that it has the assistance of members of B'nai B'rith Lodges and keymen scattered throughout the country, setting up a vast network for the gathering of information. Experience has shown that we must ever be on the alert to prevent these organizations from digging deep their roots.

The educational process does not always appear glamorous to those interested in anti-defamation work, and it is not always appreciated, but it is a process that must succeed if we are ever to hope for the attainment of a greater degree of security for the Jew. The program initiated by ADL must reach many groups and must be devised so that the greatest impression can be made upon each group. To reach the broad masses ADL has sub-

(Please Turn to Page 20)

Interior of the Good Friends Shop in Greenville, S. C., I. Katz, district manager, where Kirby-Hammond of that city recently installed an Air-Temp Unit Model and Iron Fireman Oil Burner.

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The Actor Who Hoaxed the Nazis

(Concluded from Page 6)

cerity. At last, Vienna had a first-rate actor who was not a Jew, like Fritz Kortner, nor an Italian, like Alexander Moissi, nor a son of the Balkans, like Raoul Aslan. Hert was a man too proud to shave off his beautiful blond, Teutonic beard, a specimen of the superior race.

Cunning vs. Cunning

This elation of Nazis soon gave way to disillusionment and fury. Some keen observer detected a flaw in Herr Brandthofer's "Aryan" bearing, and notified Hofrat Lothar. Immediately, the director called the star to his office. He was bewildered when he learned that he was the victim of an unbelievably clever hoax.

When news of this masquerade spread through Vienna, the city divided into two camps — the believers in racism, who had thought they could detect a Jew in any disguise and demanded that the "theater" be removed from the stage, and the Liberals who applauded Reuss for his superb acting and his moral victory. But in 1936, the reactionaries were far more powerful than the Liberals. Wrote "Die Neue Welt," a Zionist organ: "All those on and off the stage who desire the disappearance of the hypocritical myth of Bodenstaendigkelt (literally, "to be rooted in the soil"), all those are grateful to Mr. Leo Reuss, who simply had to call himself Kaspar Brandthofer in order to be engaged by a theatre." A Viennese court fined Leo Reuss for "residing under a false name." In a challenging speech, he told the judge that he had performed the hoax in order to prove that it was talent not "race" that makes an actor.

Leo Reuss went further. He, who always had considered himself a German actor, accepted an invitation from the Judische Kuenstlerspiele, a Yiddish troupe performing in Vienna. On May 1, 1937, Reuss appeared on the Yiddish stage for the first time, playing the role of a magistrate in a Yiddish version of Arnold Zweig's tragedy, "Die Sendung Semaels" (The Mission of Semael), which dramatizes the Tsza Eszlar ritual murder case which stirred Hungary in the 1880's. Reuss starred also in the role of Arthur Black, the renegade who sought to escape from Judaism, but finally returned to it, an almost broken man, in Leo Kobrin's "Tzurick zum Folk." While his Yiddish accent was not faultless, he compensated by the power of his acting, for as Arthur Black he re-acted, in a sense, his own life. Although he had not renounced Judaism, he had been alienated from it for many years.

Visiting Around Greensboro

(Concluded from Page 14)

of the Hillel activities on WC campus, such as the supper arranged by the program chairman for the BIG SISTERS (the upper classmen) to meet their LITTLE SISTERS (the Freshmen) and the HUGE gang of girls who went from here in a chartered bus to attend the open house and tea arranged at the HILLEL HOUSE in Chapel Hill by their new director, Rabbi Strumpf . . . And when COLLEGE NIGHT was observed at Temple Emanuel soon after all the students arrived, the lounge was literally SWARMING with beauties from WC, GC and GUILFORD . . . Ditto during the High Holyday services when student attendance was at its peak at both the Reformed and Conservative services . . . A note of sadness crept into our community when news came of the death of Mrs. I. S. Kahn, who passed away in Raleigh, at the home of her daughter, Mrs. Max Miller, after many months of illness. To the bereaved family, the community extends deep and heartfelt sympathy. Mrs. Kahn will be greatly missed, for her sunny disposition and active interest in her community were well known to us all. . . . Shortly thereafter, news came of the death of Mr. Irving Lewin, 56, who passed away at St. Leo's hospital, after a serious illness of several weeks. Mr. Lewin, a native New Yorker had made his home in Greensboro for the past several years. He was general manager of Carter Fabrics here, and a well known figure in the textile business. In the community, Mr. Lewin occupied a prominent place, and was active in many various projects until illness forced him to retire from many activities. He is survived by his wife, a daughter, Miss Doris Lewin, and a son, Robert Lewin, of Atlanta. The sincere condolences of the community go forth to the family.

— Min Klein

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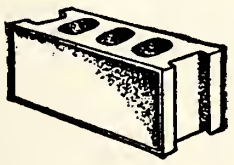

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DRINK Coca-Cola

LUZZATTO

(Concluded from Page 8)

Although the Jewish community of yesterday consisted of men and women beset by human frailties, its moral tone nonetheless was so high that Christian historians cannot but favorably contract the ethical standards adhered to in the ghetto with those in effect outside its gates.

Our grandparents were in many respects better men and women and better Jews than we. If they respected higher standards of integrity, honesty, loyalty and devotion to ideals than we do, it was due at least in part to the tact that their leisure hours were spent not in meaningless recreation but in devotion to the reading of such books as "The Path of the Upright," an absorbing volume withal. It has been translated into English by Professor Mordecai M. Kaplan and is published by the Jewish Publication Society.

Luzzatto had renounced the Cabbala, but he never abandoned the study of the Zohar (the so-called Bible of Jewish mysticism) and the dream of redemption. As a youth he had entertained vague ideas of being the one destined to usher in the promised redemption for his people; in his manhood he became resigned that he must seek this redemption on the soil of Eretz Israel only for himself and his nearest.

In 1742 or 1743, Luzzatto set out for the Holy Land. From a letter to a pupil, we know that in 1743 he was in Acco, near Tiberias. Besides this one letter, in which Luzzatto stated that he "must postpone writing more fully for another time," there was no news from him. His poem "By the Hot Springs of Tiberias," in which he describes the desolation of Palestine which nevertheless holds healing powers in its soil, is his only utterance from this period that is extant. Some have suggested that this silence was caused by his disappointment in the sorry condition of the Holy Land, but it seems more likely that after the years of strife and strenuous literary production, Luzzatto felt the need for a period of reflection and contemplation. . .

Luzzatto is buried near Rabbi Akiba's grave—Rabbi Akiba, not only a fine teacher of the Mishnah but one who yearned for redemption so ardently that he was misled into endorsing as the redeemer Bar Kochba, the first pseudo-Messiah. It is completely fitting that the remains of Luzzatto, the would-be pseudo-Messiah, rest near those of Rabbi Akiba whose colleagues taunted him with the cry: "Akiba, grass will grow from your cheeks and still the Messiah will not come."

Rabbi Akiba's bones have turned to dust; even the messengers of the Messiah are not yet in sight. . . But the yearning for redemption which fired Akiba ben Joseph and Moshe Chaim Luzzatto still burns in their descendants. And so Redemption must come at the appointed time.

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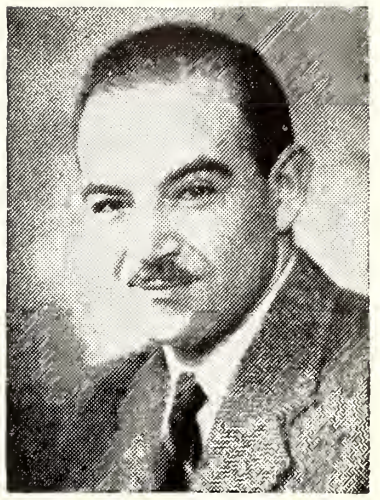
Greensboro Host to Annual Convention of North Carolina Association Of B'nai B'rith



DR. JUDAH SHAPIRO

THE Tenth Annual Convention of the North Carolina Association, B'nai B'rith was held at the O. Henry Hotel, Greensboro, N. C. on Sunday October 27th, before a gathering of about 300 representatives from lodges all over the State. The meeting was climaxed by a banquet in the Hotel's Ball-Room, where the delegates heard an inspiring address by Rabbi Judah Shapiro, National Assistant Hillel Director.

Following registration, and a business session in the morning, luncheon was held at which Isaac Graham, of Asheville, N. C., President of District Grand Lodge No. 5, was the speaker. In the afternoon the session was highlighted by an address given by Rabbi Sidney Strumpf, Hillel Director, University of North Carolina. This was followed by an impressive memorial service, led by Rabbi Phillip Frankel of Charlotte.

Wives of the delegates were welcomed by a committee composed of wives of the members of the Sidney J. Stern Lodge of Greensboro.

The complete program follows:

I. MORNING SESSION

9:00 REGISTRATION OF DELEGATES AND GUESTS

10:00 OPENING MEETING

I. H. MADALIA, *President of the State Association, Presiding*

a. *Invocation* ..... RABBI SIDNEY STRUMPF, Chapel Hill, N. C.
b. *Greetings from Host Lodge* ..... CYRIL JACOBS, *President*, Greensboro Lodge
c. *President's Report* ..... I. H. MADALIA, Charlotte, N. C.
d. *Secretary's Report* ..... ISRAEL BLOOM, High Point, N. C.
e. *Treasurer's Report* ..... J. P. SHRAGO, Goldsboro, N. C.
f. *Appointment of Committees*
g. *Address* ..... JULIUS FISHER, *Secretary*, District Grand Lodge No. 5
h. *Address* ..... GEORGE HARRISON, ADL Office, Atlanta, Ga.

Benediction ..... RABBI HAROLD GELFMAN, Raleigh, N. C.

II. 1 O'CLOCK LUNCHEON MEETING

a. *Toastmaster* ..... JUDGE S. BERNARD WEINSTEIN
b. *Song—"America"* ..... ASSEMBLY
c. *Invocation* ..... RABBI MEIR ENGEL, Greensboro, N. C.
d. *Greetings* ..... S. J. STERN JR.
e. *Response* ..... A. S. GITTLIN, *3rd Vice-Pres.* State Association of B. B.
f. *Address* ..... ISAAC GRADMAN, *President*, District Grand Lodge No. 5

Benediction ..... RABBI FRED RYPINS, Greensboro, N. C.

III. AFTERNOON SESSION

DR. LEON FELDMAN, *1st Vice-Pres. of the State Association, Presiding*

a. *Invocation* ..... RABBI FRANK ROSENTHAL, Winston-Salem, N. C.
b. *Address* ..... RABBI SIDNEY STRUMPF, Hillel Director, U. N. C.
c. *Report of Committees*
   1. Hillel House ..... BEN KREIGER, *Chairman*
   2. Officers Reports
   3. Constitution and By-Laws
   4. Nominating Committee and Election of Officers
   5. Resolutions Committee
d. *Memorial Service* ..... RABBI PHILLIP FRANKEL, Charlotte, N. C.
e. *Installation of New Officers* ..... ISAAC GRADMAN, *President*, District Grand Lodge No. 5

Benediction ..... RABBI JUDAH SEIDLER, Asheville, N. C.

IV. BANQUET, 6:30

I. H. MADALIA, *President of the State Association, Toastmaster*

a. *Song—"God Bless America"* ..... ASSEMBLY
b. *Invocation* ..... RABBI FRANK ROSENTHAL, Winston-Salem, N. C.
c. *Introduction of Special Guests* ..... CHESTER A. BROWN, Greensboro, N. C.
d. *Introduction of New State Officers*
e. *Remarks by President Elect*
f. *Introduction of Guest Speaker* ..... HENRY BANE, Member of Executive Committee, District Grand Lodge No. 5
g. *Address* ..... RABBI JUDAH SHAPIRO, National Assistant Hillel Director, New York City

Benediction ..... RABBI AARON MAUSKOPF, High Point, N. C.

Newly elected officers of the North Carolina State Association are: President, Dr. Leon Feldman, Asheville, N. C.; First Vice-President, Adolph Guyes, Greensboro, N. C.; Second Vice-President, A. S. Gittlin, Charlotte, N. C.; Third Vice-President, Maurice Weinstein, Charlotte N. C.; Secretary, Victor Goodman, Wilmington, N. C.; Treasurer, Joseph Hanchrow, Rocky Mount, N. C.

The Convention Committees were as follows:

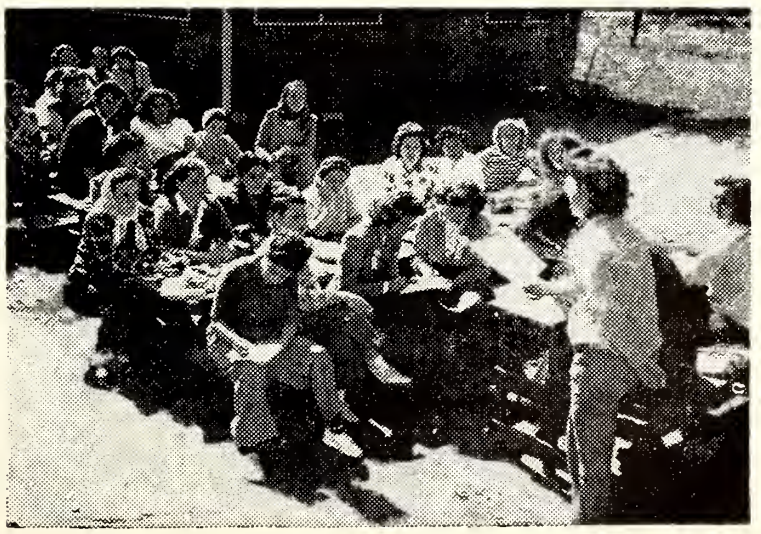
Adolph Guyes, General Chairman.

Reservation and Registration—Sam Goldman, Chairman; George Carp, Victor Bates, Sol Greenberg, Ben Senci, Harry Ganderson, Herman Davidson.

Publicity—Chester A. Brown, Chairman; Norman Block and Rabbi Fred I. Rypins.

Hospitality—Ben Kreiger, Chairman; Max Zager, I. L. Zukerman, Sidney J. Stern, Jr., Herbert Falk A. F. Klein, and Sol Blasenstein.

Arrangement—Walter I. Bernstein, Chairman; Sam J. Prago, Co-Chairman; Cyril Jacobs, Charles Brummer, Harry Abrams, Fred Sands, I. S. Kahn, Harry Karesh, Abe Stern, I. M. Karesh, Reuben Peck, Lou Silverstein, Louis Kipnis, Charles Cohen, Alvin Hamburger, Nat Markowitz, Charles Pearl, Jack Pearlman, Paul Bines, Ben Ginsberg, Abe Cohen, Sol Levine, and H. S. Falk.



Shown here are a group of the youthful delegates to the first national convention of B'nai B'rith Young Women held at Cejwin Camps, Port Jervis, New York. The delegates are listening to a report of the Program Committee by Charlotte Waterstone of Detroit, Mich. The young women formed a national organization and adopted a program of activities.

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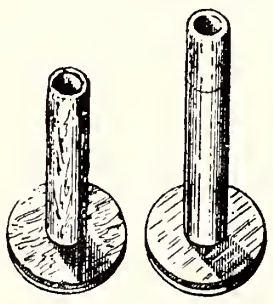

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WILSON, N. C.

ANTI-DEFAMATION LEAGUE

(Concluded from Page 16)

divided its educational program into many departments each headed by experts. Modern educational methods and media are employed to get the message of democracy into every home, school, church and organization. The work is channelized through a number of departments in the organization as follows:

Literature Distribution. Millions of pieces of literature have been distributed to schools, churches, labor organizations, civic groups, and individuals. This literature included pamphlets, leaflets, comic strips, and books.

Advertising. Employing the highly successful medium of advertising in getting across an idea, the ADL has cooperated with the Institute of American Democracy in placing advertisements carrying the message of democracy in newspapers, magazines, public conveyances, and on billboards.

Radio. Coordinating our efforts with the Institute for Democratic Education, the ADL has succeeded in placing the "Lest We Forget" radio series in more than half the radio stations in the country.

Christian Friends of ADL. Over eight thousand ministers are today receiving the *Christian Friends Bulletin* which is prepared by a rabbi for ministers, especially slanted to assist them in understanding the Jew and his religion and to help them in achieving the goal of brotherhood.

Veterans Department. Rabble-rousers through "phoney" veterans organizations are trying to instill hatred among those who fought in the war. ADL's Veterans Department in cooperation with all legitimate veterans organizations tries to get across the real message of democracy to veterans.

Foreign Language Department. Through releases to the foreign language press our message reaches 22,000,000 foreign speaking people among whom were many who were susceptible to Hitler propaganda before the war.

Intercultural Relations Department has linked forces with all progressive educational agencies and seeks to foster goodwill among all groups.

Civic Service Department concerns itself with the need for continued maintenance of the high moral Jewish code of ethics in business. It also operates in the field of social and economic discrimination and has been successful in getting resorts, real estate offices, and other businesses to modify their discriminatory policy against the Jews.

Labor. Subversive elements are constantly trying to split labor's ranks by interjecting anti-Semitic propaganda. ADL's labor program is geared to demonstrate to unions that their very existence depends upon a strong and free society.

Speakers Bureau. Through this service speakers are provided to civic organizations, Parents-Teachers Associations, labor unions, trade associations.

Research Bureau. This department surveys and analyzes the daily press, Congressional Record, subversive press, innumerable magazines, and other publications and prepares reports as needed. It serves as the resource center for factual material.

Community Consultant Service. Personal relationships are established with individual communities by community consultants who offer their assistance in handling local problems.

ADL's program is an all-embracing and vital one. It is intended to overcome the hatred and bigoted misconceptions inspired by the fascistic and anti-democratic propagandist and to bring to the attention of the public the many positive achievements, the important contributions of Jews to progress and civilization that so frequently are overlooked—in short, to give a true evaluation of the Jew in the modern world. Thereby, it seeks to inform the misinformed, reassure the doubtful, build through understanding and cooperation mutual respect and regard, and supply the multitudes with the means for achieving a truly democratic existence. In its over-all aspects, the League's program is a shield against ignorance and the resultant disunity and antagonism. It is the steel from which the one sure weapon for survival can be fashioned.

Jewish Calendar

5707—1946

Rosh Chodesh Kislev ... Sun., Nov. 24
1st Day of Chanukah .. Wed., Dec. 18
***Rosh Chodesh Tebet ... Mon., Dec. 23**

5707—1947

Fast of Tebet ..... Thurs., Jan. 2

***Observed the following day.**

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Rhinestone and Cut Steel Slipper Ornaments
Infants' and Children's Footwear
Boudoir and Ballet Slippers
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AMONG OUR CONTEMPORARIES

As the Wind Blows

Eleven central Jewish organizations were represented in the corridors of the Paris Peace Conference, and their joint statements to the press on their efforts to protect Jewish rights is an illuminating indication of the status of world Jewry today.

The statement stresses the following points: (1) the representatives conferred daily with various governmental delegations on the inclusion of a universal Bill of Rights in the peace treaties; (2) the representatives urged the governments to see that the Jews are given fair treatment in all the countries of their residence; (3) a number of Jewish leaders will remain in Paris to keep the urgency of the Jewish question before the Conference members.

It is of course to early to judge whether or not these efforts will produce any of the desired results. Unfortunately, however, experience has taught us that whatever has been achieved for the Jews at world parleys has been merely incidental. For instance, the rejection of Trans-Jordan's application for membership in the United Nations last week was due not to the opposition of the Jewish organization, but to the veto of Soviet Russia, which rightly regards Trans-Jordan as a puppet of Great Britain. We can also point to the acceptance of Afghanistan's application by the UN, despite contentions by the Jewish Congress that Jews living in that country are being mistreated.

Verily, the hope of the Jew lies in a better world, and from where we sit it looks as though hope is still the Jew's best asset for the future. —*The Jewish Ledger.*

Hatred At So Much Per Line

The continuing use of "Gentiles" and "Gentiles only" in classified advertisements does little credit to any newspaper pretending to abhor appeals to bigotry.

In some cities we are happy to say, daily publications have long since ceased to accept such paid incitements to hatred. Elsewhere the situation is spotty: some journals have issued orders to their advertising departments for deletion of "Gentiles" before the copy is accepted for publication, while other newspaper in the same cities continue to disseminate the bigotry at so much per line.

In Cincinnati, The Enquirer, despite a number of representations and promises, continues to disseminate this offensive material.

It is no secret that daily newspapers are experiencing boom times in display and classified advertising, and hence they cannot plead necessity as the mother of acceptance of such material. The offending journals never would dare to mark off and stigmatize other groups in the community, whom they have reason to fear for reason of size.

In publishing such material repugnant to a minority group, such newspapers are far more at fault than the individuals who submit the advertisements. For the newspapers perpetrate the great damage of providing the medium by which the bigotry is disseminated among hundreds and thousands.—*The American Israelite.*

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A Friendly Bank . . .
First Citizens Bank & Trust Company
STRENGTH — SERVICE — SECURITY
BUY U. S. SAVINGS BONDS OFTEN
Every Courtesy, Attention and Service Consistent With Good Banking Are the Facilities Offered By This Institution
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Always A Good Show
A. B. Huff ENTERPRISES
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Carolina Dairy Corporation
Grade "A" Pasteurized Milk
Cream Ice Cream
Prompt Courteous Delivery
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KINSTON, N. C.

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1871 1946
For Your Shopping Pleasure Visit
Harvey's
Who Has Spent 75 Years of Bringing You the Finest In Merchandise
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EAT . . .
HINES ICE CREAM
It's Delicious

Shop and Save at
BELK-TYLER COMPANY
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QUALITY FURNITURE
Reasonably Priced
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INVESTMENT R&S SECURITIES
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COMMERCIAL NATIONAL BANK
The Home-Owned Bank
Member F. D. I. C. Member Federal Reserve System
KINSTON, N. C.

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T. A. Loving & Co.
Contractors
GOLDSBORO, N. C.

For Your Shopping Pleasure
Leder Bros.
GOLDSBORO, N. C.

Enriched
MADE-RITE
is good
BREAD
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MUSIC AND SPORTS, Inc.
"It Pays to Play"
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J. M. EDGERTON AND SON
Hardware Mill Supplies
INTERNATIONAL MOTOR TRUCKS
McCormick-Deering Farm Machinery and Tractors
Farm Supplies
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(INCORPORATED)
Dealers In
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GOLDSBORO, N. C.

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The Story of Melrose House

Melrose House, a unique inter-racial and inter-faith community center in the Melrose area of the Bronx, which was established six years ago as an extension center of Juvenile House, a Jewish Community Center affiliated with the National Jewish Welfare Board, is one of the 10 agencies in all parts of the country selected to share in the proceeds of the RKO movie shorts, "The House I Live In," which starred Frank Sinatra.

Shortly after the release of "The House I Live In," Malcolm Ross, chairman of the President's Committee on Fair Employment Practice (FEPC) was named trustee of the funds to be realized from the picture, which was produced to create a wider spirit of tolerance among Americans, RKO asked the FEPC to select as the beneficiaries of the funds agencies operating on an inter-racial basis and that were significantly active in the field of bettering relationships among all Americans.

In addition to Melrose House, the following agencies shared in the proceeds: Boystown, American Friend Service Committee, Fellowship House, League for Fair Play, Riverside Children's Association, Highlander Folk School, California Labor School, Bureau for Intercultural Education and the Abyssinian Baptist Church.

Born out of recognition of the great many unmet community needs in congested areas of the Bronx and Brooklyn, Melrose House was launched in 1939 as an extension center of Juvenile House. From the very outset the extension center served all the residents of the Melrose neighborhood, regardless of race or creed or color. Louise Meyerovitz, executive secretary of Juvenile House, selected a mixed staff for the extension center, including inter-racial and inter-cultural personnel. Catholics, Protestants and Jews were represented on the board.

Now a separate organization headed by Joseph Adler, Melrose House's professional staff includes Catholics, Jewish, Protestants, Negroes and Latin-Americans. The center's program includes a child care center, an after school care program for children of working mothers, Boy Scouts, Camp Fire Girls and clubs for teen agers and young adults and a Latin-American canteen. Melrose House is supported by funds from the Greater New York Fund, membership fees and individual contributions.

SILVER REELECTED PRESIDENT OF ZIONIST ORGANIZATION OF AMERICA

Dr. Abba Hillel Silver was reelected by acclamation, president of the Zionist Organization of America for a second term at the 49th annual convention of the Z. O. A. in Atlantic City. Dr. Silver also serves as executive chairman of the American Zionist Emergency Council.

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Your Home While in
EASTERN NORTH CAROLINA
200 Rooms From $2.25 Up
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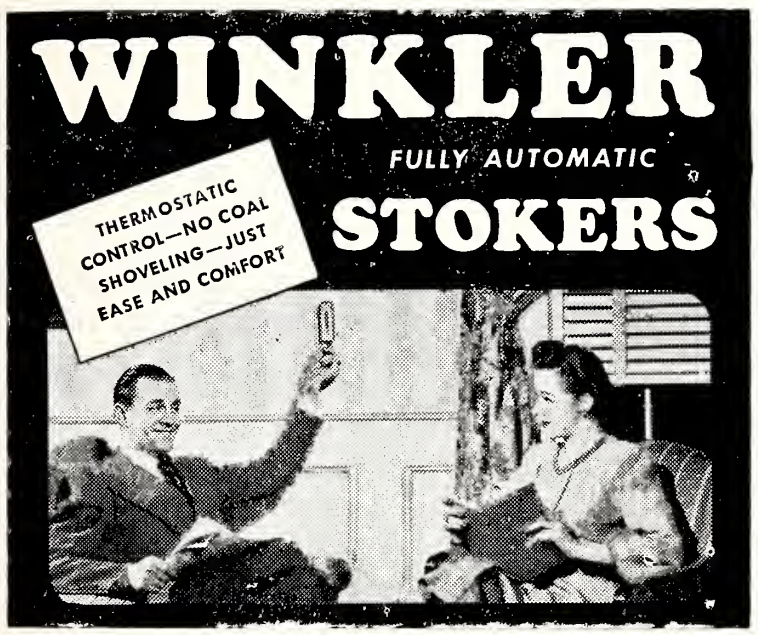

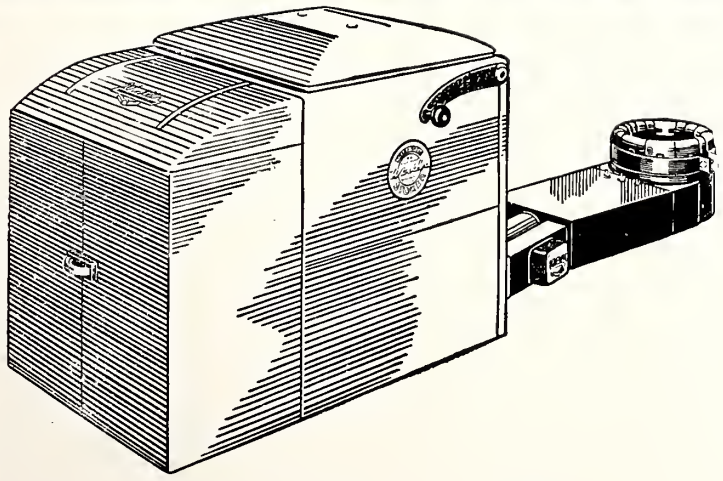

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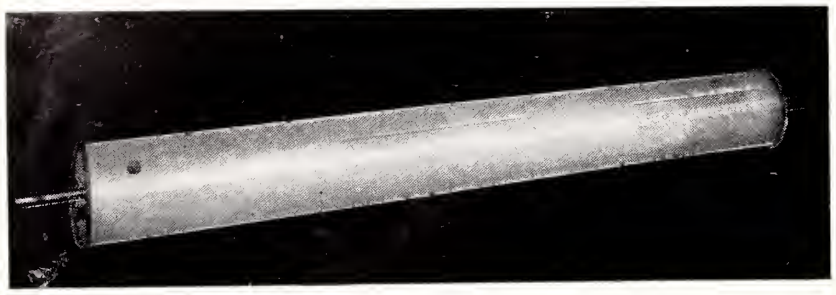

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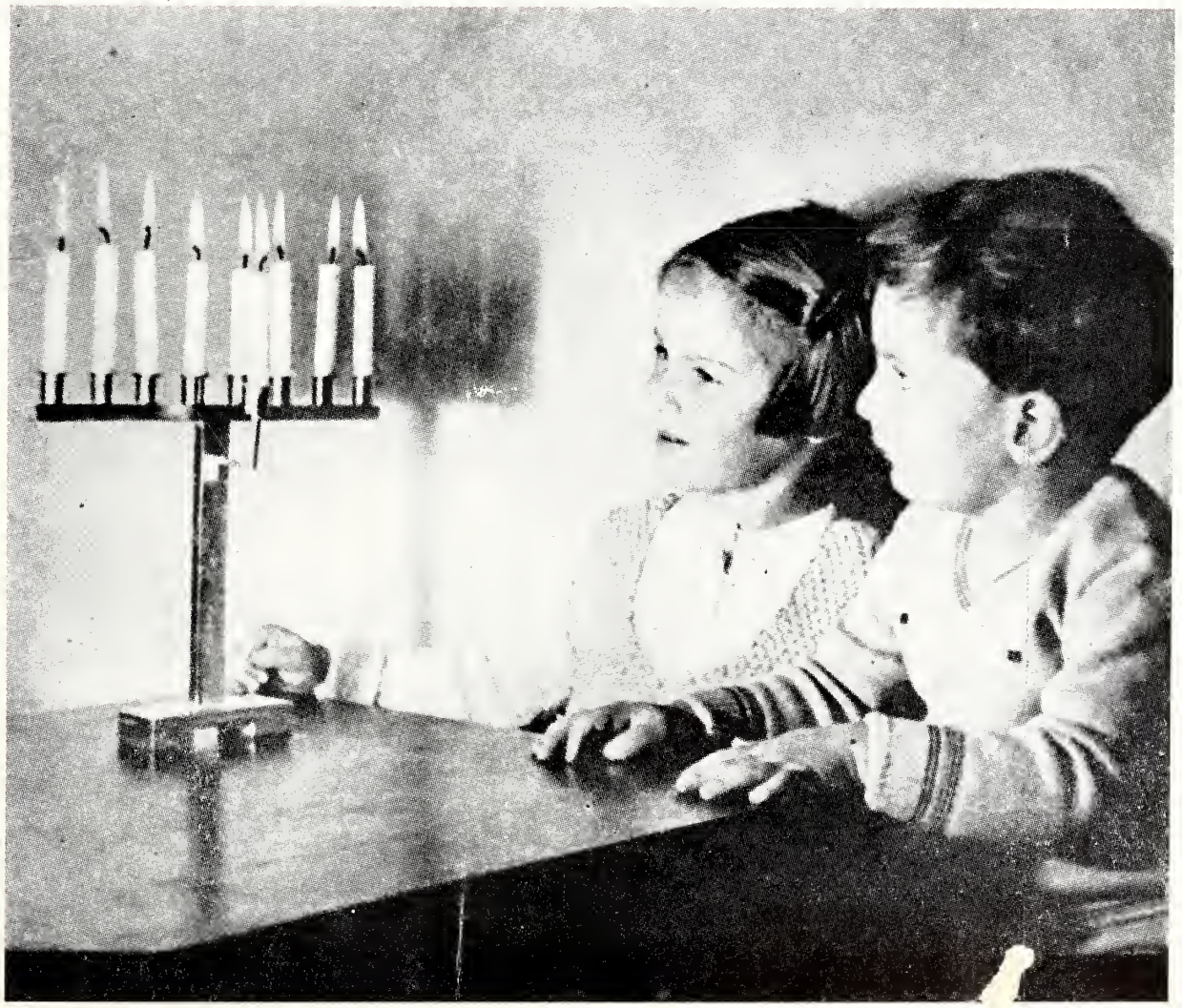

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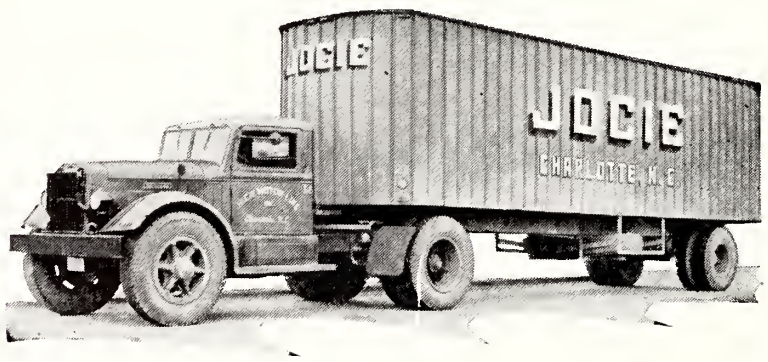

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The American Jewish Times

VOLUME XII | DECEMBER, 1946 | NUMBER 4

EDITORIALS

CHESTER A. BROWN, Editor

Some Thoughts On the Publishing Business

In the field of newspapers, magazines, and kindred periodicals, by far the greatest number of publications are produced for profit, just as is the case in any other business. It takes money to pay for paper, printing, editorial talent and to operate the business end. This money has to come from somewhere, as any one who gives the matter any thought must appreciate.

For the most part publications rely upon advertising to supply the bulk of the amount necessary for profitable operation. This is generally an equitable proposition, as the advertiser, through the medium of the publication, is enabled to establish good will and acceptance for his product that means more business and consequently more profit for him.

Seldom is a publication able to exist profitably on circulation alone. Occasionally you find an exception, as for example, *The Readers' Digest*. This popular pocket-edition apparently has found a way of making its approximately 8,000,000 circulation pay dividends. On the other hand, the New York daily newspaper, *PM*, after a diet *sans* advertising for many years, has announced that it will begin to take advertising.

There is still another group of publications—the subsidized press. These usually are concerned with developing some "ism"—propaganda publications devoted to selling some idea, or satisfying some "angel's" ego. These publications generally like to glorify themselves as "profitless." This is a misconception. It is true that the accruing profit may not be in money, but it is there, none the less, either in personal publicity, or self-gratification, or in helping to put some idea over.

There is one definite danger in the subsidized publication. It cannot for the most part be free. It is almost certain to be bound by the fetters of some individual's domination. It will invariably grind somebody's axe. Its columns must be read with reservation, for they are not democratic, but rather oligarchic. This is not true as a general thing, of the publication operated for profit. A magazine or a newspaper that must depend on public acceptance will be careful to use its columns in an unbiased, forthright manner. To do otherwise would be to lose the public acceptance that is so necessary to retaining advertising revenue.

We are long past the stage in our economic life where a publication is looked at with disparagement because it would rather earn its right to exist than be dependent on some "angel." Nor is a so-called "profitless" publication *ipso-facto* lily-white and pure.

It is deemed timely to make these explanations in the interest of setting ourselves right when we think of the publishing business. Most people think this way anyhow. Perhaps the above will straighten out some of the others.

Woman of the Year

The National Council of Jewish Women, at its recent Eighteenth Triennial Convention in Dallas, Texas, has designated Mrs. David M. Levy as "Jewish Woman of the Year," in the first award of its kind ever to be made in this country. Mrs. Levy, daughter of Julius Rosenwald, noted philanthropist, earned her citation primarily through her activities as chairman of the National Women's Division of The United Jewish Appeal, although she has many other and varied interests.

The honor bestowed on Mrs. Levy was for "the most notable contribution to human welfare during 1946," and for "devoted service to European and World Jewry, and because she exemplifies the selfless efforts of Jewish women toward the betterment of man-kind."

Perhaps the most significant fact in connection with Mrs. Levy's activities is that she was not content to stop as a co-contributor with other members of the Rosenwald family of $1,000,000 to the U.J.A., but, following a visit to Europe, embarked on an arduous tour of the United States, in the interest of the project. This undoubtedly has some definite relation to the fact that the Women's Division, which she heads, has been responsible for almost 12 per cent of the total monies raised by U.J.A. so far.

And so, while we congratulate Mrs. David Levy for her well-earned glory, let us in passing also remember some of the other unsung "women of the year"—the mothers in Israel, both here and abroad, who are carrying-on under most difficult conditions.

Your Book Shelf

Guest Editorial by Rabbi Norman N. Shapiro,
Congregation B'nai Emunah, Tulsa, Okla.

What is a library? The dictionary may have one definition, but to me the simplest explanation is a series of well chosen books on all pertinent subjects. What could be more pertinent in a Jewish home than Jewish books? That is books about Judaism, Jewish folk lore, history, and music. Plus novels about our people, by our people.

Those of us who are not familiar with Jewish customs, ceremonies, holidays, philosophy, and music are just taking an easy way out by saying, "I really don't know anything about it, and what is more I don't have the time to go to a synagogue or classes to find out." That is the lazy man's excuse. During everyone's day there are fifteen minutes to one-half an hour of free time that we waste just thinking all the things we have yet to accomplish. You can still read books on and about the topics you are loathe to discuss because of sheer lack of knowledge. You can buy books in English on almost any phase of Judaism. It is so simple to open a cover and sit and read.

This year November 15 till December 15 has been set aside as "Jewish Book Month." Its purpose is to remind the Jew whose people throughout the centuries bore proudly the title "The People of the Book," to re-form the habit of reading Jewish books, buying Jewish books, encouraging and stimulating Jewish writing. By Jewish books we mean those books which express the historic memories, the ideas and ideals, the hopes and struggles and aspirations of Israel which not only contributed to Jewish survival, but which made this survival meaningful and purposeful.

A rich and varied collection of Jewish books in every home is a necessity. It is important to try to teach our neighbors that we are not the chimeras they make us out to be. It will probably take a long time to accomplish this . . . but far more than teaching our neighbors about Judaism, it is important to teach ourselves. We must know what we are and what we stand for. Books and knowledge are a bulwark against Jewish ignorance and gentile bigotry. A shelf of Jewish books is worth a great deal more than active ignorance. Are you helping to rebuild Israel? Do you know the place of the Jew in the world? Are you prepared to answer false accusations with historic truths?

Make a promise to yourselves this month not only for this month but for all time to come, that a minimum of one Jewish book per month will take its place rightfully and proudly on the shelves of your library.

THE AMERICAN JEWISH TIMES. Published Monthly at 603-4 Southeastern Building, Greensboro, N. C. Rabbi Solomon D. Goldfarb, Rabbi Frank F. Rosenthal, and Rabbi William B. Silverman, Editorial Advisory Board; Chester A. Brown, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 2018 Brookfield Avenue. $1.50 Per Year, Payable in Advance. Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879. The views expressed by contributors are not necessarily those of the publishers, but may be published entirely in the interests of freedom of the press.

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Eugene Meyer

Secretary of the World Treasury

By Murray Frank

A biographical sketch of the son of a French Jewish immigrant whose career as financier, Government official and newspaper publisher has been climaxed by presidency of the World Bank.—THE EDITOR.

TWO Jews hold the center of attention in Washington now: Bernard Baruch, elder statesman and presidential adviser whose latest break into headlines was through his report on the control of atomic energy, and Eugene Meyer, whom President Truman appointed to the presidency of the International Bank for Reconstruction and Development—the World Bank.

MURRAY FRANK

The two are friends of long-standing; both have held important government positions; both are financiers.

Eugene Meyer, who is past seventy, owns the influential *Washington Post*, was until recently its editor when he resigned to assume his new position. Through the *Washington Post*, he exerted strong political influence in Washington, from the White House down, and this weight has been directed toward social progress and liberal politics. The *Washington Post* has earned the reputation of being one of the most progressive papers in the country.

Early Californian

Eugene Meyer was born in Los Angeles on October 31, 1875. His father, a French Jew, who left his native land at the age of sixteen, journeyed to Central America and thence by mule to Los Angeles. There he married and there his son was born. Shortly afterward the family moved to San Francisco where the elder Meyer became the representative of French commercial concerns.

Young Eugene attend the University of California and Yale. Two years in Europe followed, while he held positions with the banking and commercial companies which his fater represented. He visited Paris, London, Berlin and Frankfurt, and obtained firsthand knowledge of international banking, finance and ecoomics.

Banker at Twenty-Six

In 1901, at the age of twenty-six, young Meyer opened his own banking firm in New York. His success was phenomenal; within a few years he purchased a seat on the Stock Exchange. During those early years, Meyer is said to have obtained mueh help and advice from Baruch, with whom he struck up a close friendship. Baruch is five years older than Meyer.

In the first World War, when President Wilson appointed Baruch as head of the War Industries Board, Baruch's most trusted lieutenant was Eugene Meyer. This was Meyer's first government appointment. In 1918, President Wilson made him director of the War Finance Corporation, a position he retained until 1927.

Held U. S. Purse Strings

His next appointment was as head of the Federal Farm Loan Board. In 1930, President Hoover named him governor of the Federal Reserve Board, which controls this country's banking system, and subsequently he became chairman of the Reconstruction Finance Corporation.

Purchased Washington Post

Several months after President Roosevelt took office, Meyer purchased the *Washington Post*. He made his first attempt to buy it in 1929, shortly before the stock market crash. The *Post* belonged to wealthy playboy, Edward Beale McLean, who milked it of its assets. The paper, rigidly Republican in its policies had hit a new low in yellow journalism.

Nevertheless, McLean quoted his price at five million dollars, but Meyer was unwilling to pay more than two or three. A few month later came the Wall Street crash. The *Post's* lost circulation and advertising dropped sharply, and McLean, accustomed to drawing on its assets, was forced instead, to make large contributions toward the paper's upkeep. McLean sold it at an auction in June, 1933, which attracted publishers from all over the country. Hearst was particularly anxious to obtain a newspaper in Washington (which to this day he does not have), but Meyer outbid him and purchased the paper for $825,000, or over four million dollars less than McLean had first asked for it. The paper's circulation now is close to 200,000 as compared with 52,000 when Meyer took over.

Eugene Meyer has had three extraordinary careers as banker and financier, a high government official, and as a newspaper publisher and editor. Now, at the age of seventy, he is embarking on his fourth, as president of the World Bank.

To Direct International Loans

In this capacity, Meyer will be charged with the responsibility of directing international loans from the bank's eight billion dollar fund for the reconstruction of war-ravaged countries and for the development of economically-backward countries.

His salary will be only $30,000 a year, but as an international official he

(Please Turn to Page 22)

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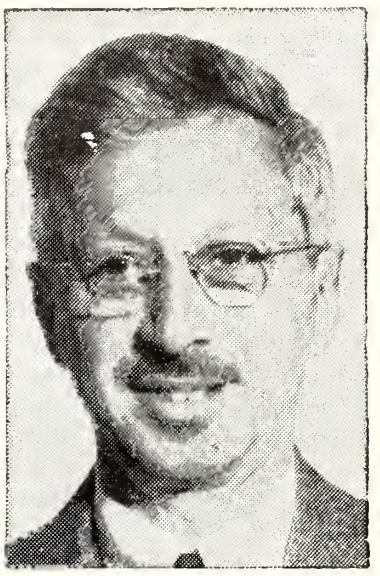

EDWIN ROSENBERG

By EDWIN ROSENBERG

President, United Service for New Americans

THROUGH the "golden door" where the Statue of Liberty presides over New York Harbor, a new pilgrimage of the oppressed to the United States began during the year 5706. It was one of the happiest events of the year for American Jews. For the Jewish survivors of thirteen years of terror and war in Europe and for Jewish exiles scattered throughout the world, it held one of the brightest hopes for the year 5707.

Once more America reaffirmed the great tradition of asylum for the persecuted, which has been a part of the fabric of this country's history, and which has helped to build its greatness. While thousands of Jews stagnated in displaced-persons centers or "sat on their valises" in Germany, France, Sweden, Shanghai, and elsewhere, while other thousands fled the new terrorism in Eastern Europe in the hope of reaching Palestine, the United States took the lead among nations by practical steps to open our gates to a substantial number of survivors of Nazism seeking haven on our shores.

Dramatic and touching scenes of reunion take place between survivors of the Hitler terror and long-separated kin each time a mercy ship arrives from Europe with immigrants to the United States under President Truman's directive speeding the rescue of refugees and displaced persons. Each of these men, women, and children has his own story of persecution, escape, internment, torture, hunger and pain. In many instances the immigrant is the sole survivor of what was a large self-respecting Jewish family before the Nazis methodically set to work to wipe it out. Almost every passenger can tell a ghastly tale of seeing intimate members of his family, including little children, herded to pitiless slaughter in gas chambers or starved to death. Even hard-boiled ship news reporters and dock workers are moved to tears by the touching reunions which take place when newcomers and their kin, weeping in sadness and joy, embrace each other.

"Of Thee We Sing"

Gathered for a songfest in the recreation room at the Reception Shelter operated by United Service for New Americans, these refugee children are on their way to forgetting their tragic past experiences and becoming happy American boys and girls. United Service has provided lodging and meals to 2,500 new arrivals, young and old, in the first ten months of 1946, at this center and other hostels in various cities. This, together with other phases of the United Service program for the welfare, resettlement and adjustment of Jewish newcomers in the U.S.A., is supported by the United Jewish Appeal.

The organized effort involved in bringing these immigrants to our shores should be a matter of vital concern to all American Jewry. It has significance not only for those who actually find haven here, and for their American relatives with whom many are reunited after long years of separation. It also has an important bearing on the fate of the many thousands of homeless Jews in Europe who are still seeking haven in other lands, especially Palestine. For the comprehensive program of immigrant aid provided by established welfare agencies like the United Service for New Americans, whose work is supported by the United Jewish Appeal, enables our Government to continue its humanitarian example in immigration policy. This can profoundly affect the policies of other lands, including Palestine.

The Truman directive, issued last December, was a logical extension of previous developments in American immigration policy. Since 1933 some 250,000 refugees of all faiths and many nationalities had found asylum in our country. It is a matter of record that these newcomers quickly and satisfactorily became adjusted to American life and that, in peace and war, they have already made substantial contributions to the welfare of their adopted country. The Government was well aware not only of this exceptional record but of the important part which had been played by the privately supported program of organized aid in facilitating, with the cooperation of local community groups throughout the country, the adjustment of these new Americans.

Even during the war, when only a few thousands yearly managed to reach the United States, our country kept its gates open to refugees. Thus the tradition of asylum was maintained without interruption. Establishment of the Emergency Shelter at Oswego, N. Y., to house temporarily some 900 displaced persons brought there following liberation by American troops in Italy, gave striking expression to the vitality of this tradition even during the dark days of the war. It should be noted here, that the great majority of these refugees were later resettled throughout the country, on liquidation of the shelter, by the National Refugee Service and the National Council of Jewish Women. NRS and the National Service to Foreign Born of NCJW were consolidated recently in the United Service for New Americans.

The Truman directive, issued after the war was victoriously ended, was designed to aid in solving one of the greatest problems that remained in the wake of war in Europe: the tremendous concentration in the American-occupied zones in Germany and Austria of hundreds of thousands of displaced persons, many of them Jewish, who had no homes to which to return or did not wish to go back to their former communities for fear of continued persecution. Some alleviation of this problem was assured by the Presidential directive through the benefits it would bring directly to thousands of survivors enabled to emigrate to the United States.

Still broader was the encouragement to thousands more whose emigration to other countries, including Palestine, might be hastened by the force of the American example.

The Truman directive marked no change in American policy. Its essential purpose was to set up machinery for implementing that policy. It provided for establishment of consular offices in Germany and for cooperation of all departmetns of the Government in hastening immigration of refugees and displaced persons under regular quotas. It emphasized, too, that the privately supported welfare agencies which had successfully aided earlier refugees in their adjustment and prevented their becoming public charges would now be expected to provide the same service for the new immigrants. It is no exaggeration to say that this was the very basis of the entire program.

In previous years by far the largest part of the responsibilities set forth by President Truman had been carried by two agencies: The National Refugee Service and the National Service to Foreign Born of the National Council of Jewish Women. Together they offered the newcomers a complete program of aid which provided all the services essential to their integration into American life. Issuance of the Truman directive put squarely up to these two agencies a new task of far-reaching importance.

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Palestine Labor Carries On

By Nahum Guttman

Director of Labor Palestine Information Bureau

WHILE the Palestine problem gained more sensational headline space in this one year than in any comparable period, while the political fortunes of the Jewish people hung in the balance, as British, American, Arab and Jewish leaders had their say — the quiet — and decisive — element in the entire picture was that Jewish workers in the fields and factories continued the task of upbuilding. Harrassed by mass arrests, curfews, and similar repressive measures that were designed as much to cripple Jewish economy as to break the Resistance Movement, the Jewish population nevertheless added considerably to the solid base upon which the Jewish National Home is being built.

The nature of the British attack upon the Jews was pointed up by a statement made on the Senate floor by Senator James M. Mead, who exclaimed: "What irony that a Labor Government should send in bulldozers to destroy the great achievement of a labor community in the Middle East! What irony that it is a Labor Government which is clamping down on the trade unions of Palestine!" This same opinion was voiced by outstanding British laborites, such as R. H. S. Crossman, representing the conscience of the Labor Party. The paradox of British Labor smiting Palestine Labor below the belt has never been and never will be expained away. Moshe Shertok, brilliant Histadrut leader and chief of the Political Department of the Jewish Agency, David Remez, a Histadrut founder now chairman of the Vaad Leumi, and David HaCohen, director of Solel Boneh, the Histadrut contracting cooperative which served the British Army loyally during the war, are but three names of those arrested which should haunt Bevin, Attlee and Morrison these nights and days.

The wholesale arrest of many Jewish leaders has led to the increasing of the burdens of those allowed to move freely. Zalman Rubashov, editor of Davar, scarcely recovered from the ordeal of the hunger strike on behalf of the Jews at La Spezia, has been called to act as head of the Vaad Leumi. Mrs. Goldie Myerson, also a hunger striker, and Palestine's top woman labor leader, has been appointed to fill the vital political office temporarily vacated by Moshe Shertok. What has occurred at higher levels has been repeated all along the line, with small children taking the place of their parents as workers in the fields.

Adaptability

This adaptability of all workers to the new situation has accounted for substantial achievements during the year, and has helped the bulk of Jewish Palestine to face each succeeding crisis with confidence, if with bitterness at the stupendous betrayal by the British.

1) In growth alone, Histadrut continues to show significant progress. 2) The dues-paying membership of Histadrut is now 162,811, an all-time high. 3) From the ranks of "illegal" immigrants and others, it has gained 8,378 members during the first six months of 1946. 4) The new membership also includes many veterans of the Jewish Brigade, now planning to settle in cooperative settlements. The Brigade was constituted mostly of Histadrut volunteers.

The housing problem is Palestine is acute, even with restriction on immigration. The Histadrut's cooperative housing authority, Shikun, has completed 4,116 (1600 this year) dwelling units on Jewish National Fund land, to house 18,400 persons. This represents an investment of $8,640,000. There are fifty cooperative housing societies planning to erect workers' homes.

American Aid

In the field of youth training, Histadrut announced that it had already graduated 11,000 members of Youth Aliya (Youth Immigration) who had taken agricultural courses in the labor settlements, and was prepared to receive 12,000 more youths of those expected to come under the 100,000 quota. The industrial training facilities are being expanded by the establishment of International House near Haifa,

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Jews and Gentiles

By
J. B. PRIESTLY

Famous novelist reviews an age-old problem.

Inter-Faith Amity in Greensboro, N. C.

At a luncheon meeting of the Sidney J. Stern Lodge, Greensboro's B'nai B'rith, devoted to a discussion of plans for S. O. S., the following break bread together: Left to right, Rabbi Fred I. Rypins, Temple Emanuel; City Manager James L. Frink; Cy Jacobs, president of the Lodge; John K. Voehringer, Jr., Greensboro industrialist; and Chester A. Brown, vice-president of the Lodge.

ABOUT ten years ago I wrote an article, one of a series for a newspaper, on the Jews. It brought me a sack of letters. Nearly all the writers of those letters appeared to be in a towering rage, and half of them accused me of being pro-Jewish and the other half told me I was anti-Semitic. Since then I have avoided this dangerous topic, which must almost head the list of topics that instantly inflame prejudice and banish all common sense and tolerance. Nevertheless, I will try again, adding a warning that I do not intend to answer any letters that these remarks may call forth—not even the good-tempered ones.

Have I prejudiced against or in favour of the Jews? The answer, strange as it may seem, is that I am prejudiced both for and against. (If this was merely a personal idiosyncracy, it would not be worth discussing, but I believe it to be a fairly common attitude.) If I meet a Jew and happen to dislike him, then I dislike him sharply. If I meet one I like, then I like him very much. There is no mystery here. Most Jews have a great deal of vitality and cannot pass unnoticed in any company. They are there, and one cannot pretend they are not. Hence the resulting reaction is stronger than usual, favourable, or unfavourable. That is why I say that I—and millions of Gentiles like me—am at once prejudiced for and against Jewish people.

A World View

But if I like a world view, and not a personal one, then my reaction is distinctly favourable. Jewish people may have sometimes treated the world badly, but it is certain that the world has treated its Jews damnably. The contemporary Jew in particular, after the appalling horrors of the last ten years, has the right to point a finger of scorn at our whole age. It is impossible to be a decent citizen of the modern world and not have the Jewish people on one's conscience. This may explain why some persons, not necessarily Nazis or Fascists, cannot help eagerly welcoming anti-Semitic legends and rumors, for it is uncomfortable to have somebody on your conscience.

Psychological Misfits

Again I would state without hesitation that the Jewish people have given more to the world than they have taken from it. I do not need to remind myself of the magnificent contribution of their race, if only because I happen to have a special interest in those fields of activity, such as music and drama and metaphysics in which so many great Jewish names may be found. And most people who dislike the Jews are generally discovered to be mistruthful of intellectual and artistic activities, and indeed are often sullen and lumpish types, psychological misfits. It is significant that it was the Nazi burners of books who became the foulest Jew-baiters in all history.

What ought to happen to the Jews? Well, I think the world ought to stop pushing them around and that the Jewish people should be allowed, within reasonable limits, to decide their own destiny. Some Jews wish to remain citizens of Britain or the United States or wherever they happen to be. (There is nothing strange about this. So do members of other races, too.) Other Jews feel they will never be happy until they are citizens of their own Jewish homeland. (And again, there is nothing strange about this.) And I see no reason why both groups should not be satisfied. Let the Jews who feel homeless have a home. Let the others who do not feel homeless stay where they are. By this compromise both Jewry and the Gentile world will benefit.

The benefits are obvious. If you have a small Jewish state, not large enough to play power politics (for we have enough of them already), then in that state the Jewish people can experiment with their own political and economic and social life, which is an excellent thing. The Zionist can show the world what he can do.

On the other hand, the large number of Jews who feel no sense of frustration in being British, American or other citizens, should stay where they are. It is, in my opinion, important to the world that they should. I say this because having been brought up in a provincial town that has a small but influential group of Jewish citizens, I have no doubt whatever that the Jewish temperament provides a valuable leaven. Modern New York, for instance, has gained much by having so many members of the Jewish race among its citizens, who have added a rich spice of their own to the general flavour of the city.

I am well aware of the fact that the whole issue is far more complicated than I have suggested here. There is the religious problem, and with that I am not competent, as an outsider, to deal. But I would have thought it possible for a Jew to be a good British or American or French citizen, making a very valuable contribution to the life of the British, American or French communities, and doing nobody any harm, and yet keeping his own religious faith, so long as that faith is purged of any primitive tribal prejudices. And indeed as I suggested in my play "Desert Highway," the very existence of people strongly rooted in a faith of this kind, which sees the universe as something better than a machine or a mere chaos, is very important to a bewildered world.

Racial Prejudice

My view, then, is that the Jew should be free to choose whether he shall be a citizen of his own historic homeland or of any other country ready to accept him and that in these other countries he should be free to worship according to his faith. But one warning is necessary. It is racial prejudice that has inspired the long persecution of the Jewish people. Therefore, the Jew himself must take care not to inflame this prejudice. He must not be guilty of it himself. For example, I happen to have no strong views about the size of noses. I have a smallish nose myself, but I regard people with large noses in no intolerant manner. But if I found that all people with large noses looked down on me with scorn, then I would soon be on the defensive, angrily asserting the superiority of nice small noses. Now I have met some Jews—sometimes in guise of furious correspondents—who insisted that I should regard them without racial prejudice (and of course to this I agree), but also insisted, at the same time, in carefully preserving their own racial prejudices in their attitude towards me. Clearly this will not do. You cannot have it both ways.

If I seem to many readers to have been too easy, perhaps almost flippant, in these remarks on a problem that has a background of heart-rending tragedy, then I apologize. But when a topic begins to exist almost entirely in a torrid atmosphere of prejudice and anger it does no harm, and may do much good, to take the topic into a cooler and easier atmosphere and to try to exercise a little common sense. And whatever the future of the Jewish people may be, they march towards it with all the good will of a host of us who have long recognized the noble contribution of Jewry to our common civilization.

FT. BRAGG AREA J. W. B. WORKER IS DEAD

Jacques L. Gottlieb, USO-JWB director of the Ft. Bragg, N. C. area died recently at the home of his sister, Mrs. Rose Saxe, of New York City. Mr. Gottlieb, who entered the service of USO in 1942 was on vacation in New York at the time of his death. Previous to his last post as area director, Mr. Gottlieb had served as USO-JWB director at Louisville, and Ft. Knox, Ky. While at Louisville, Ky., he organized a GI symphony orchestra.

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Palestine Labor Carries On

(Concluded from Page 6)

with the financial aid of the International Ladies' Garment Workers Union of America. Similar vocational schools already in operation are the Max Pine Trade School in Tel Aviv and Amal School in Jerusalem, the latter named afer the Amalgamated Clothing Workers of America. The foundation for a cooperative shirt factory and trade school at Galil Yam has been laid.

New agricultural and industrial cooperatives launched during the year included 17 groups of ex-soldiers to whom land has been allocated and 15 groups of ex-soldiers who founded cement making, handicraft, tile making, transport and other industries under the auspicies of the Histadrut Cooperative Center.

The social service of the Histadrut were enlarged. Kupat Holim's health service now extends to 270,000 persons, with a budget of $6,400,000, larger than the budgets of all other Palestine health agencies combined. Thuva, the cooperative marketing society, serves 200,000 consumers with dairy products and provides a daily glass of milk for 26,000 school children.

Cultural Activity

Even the cultural life of the Palestine workers was enriched in this period of stress and strain. The Orel theatre celebrated its 20th anniversary, presenting Shakespeare's "Merry Wives of Windsor." Over 80 Labor Choirs were functioning with some 2,500 singers. The athletic organization, Hapoel also celebrated its 20th anniversary, with over 10,000 members. The labor settlements now have 40 swimming pools, some of which double for irrigation reservoirs.

The memory of Berl Katznelson is being honored by a number of educational projects established by the Histadrut. There is the agricultural scholarship in his name at the Hebrew University. The Berl Labor College, providing a three year course for qualified students, was dedicated in August.

U. S. Chalutzim

The bonds between the Histadrut and America grew stronger as external enemy pressure increased. A large delegation is now functioning in the United States and Canada among the youth, aiming to raise a Chalutz movement among the free-born Jews of this continent. Several hundred American Chalutzim have rooted themselves in Palestine during the past decade or two, and they have measured up to the standards of pioneering life. The present call is for American Jewish youth to replace the vanished Jews of Europe as volunteers for the further development of the Jewish National Home. The chief message of the Jerusalem hunger strikers was addressed to American Jewish youth, challenging them to take up the banner of national rebirth.

America was also visited by a group of Palestine technicians, seeking to learn the latest agricultural and industrial methods. Many means and methods of conquering desert areas were learned in Arizona and California, while maintenance of motor vehicles was studied at Detroit and other automotive centers. Not only have American Jews discovered Palestine anew during these trying days, but the Palestinians, despite their political trials, have come to get the "know how" of America, so that Jewish Homeland can be reinforced and made adaptable to whatever new conditions we shall face in the future.

Finally, the response of American Jewry in terms of funds contributed to the Histadrut enterprises reached the record total of $2,000,000 for the year. These funds raised by the National Committee for Labor Palestine, agricultural, industrial and credit institutions of the Histadrut, expanding its social services and housing program, facilitating the absorption of immigrants into the homeland and aiding the manpower that builds and defends that homeland, have aided in restoring the damage done by British vandals at the Histadrut headquarters, the Davar press, and other labor institutions.

Histadrut faces the new year realizing that the show down is near. For the Jews, there is no retreat. The march ahead is paced off with the measured tread of a disciplined labor movement which is the physical and spiritual backbone of the Yishuv.

HENRY MORGENTHAU, SR., DEAD

Jewry the world over is mourning the death of Henry Morgenthau, Sr., noted American statesman and father of the former Secretary of the Treasury Henry Morgenthau, Jr., who died at the age of 90, at his New York home on November 25th.

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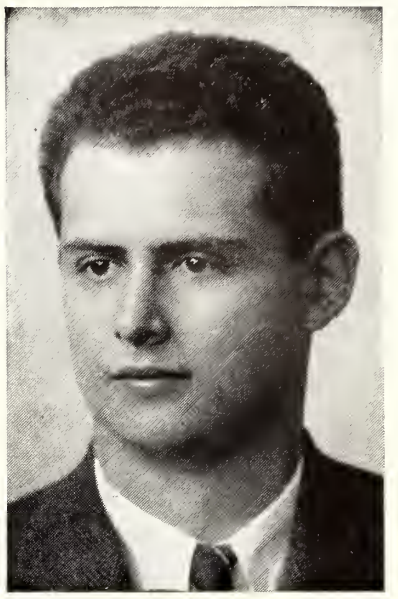
High Seas Chanukah

By
WILLIAM B. SAPHIRE



WILLIAM B. SAPHIRE

BARNEY Levy wasn't the kind of kid you'd expect to find in the Merchant Marine. He was skinny and pale, and wore thick glasses. When he wasn't on duty he was in his berth, reading a book. He'd read until the rolling of the ship made him green. Then the book would drop from his hands and he'd lie there tight-lipped and quiet, swallowing hard. Sometimes he'd make a dash for the head. The guys would snicker after him for being sick and one of them would remark:

"A Jew can't take it."

Being a Jew myself I didn't like that. But there was nothing I could do about it. As far as the other guys were concerned my yellow hair and sawed-off nose branded me a Swede, or a Pole or a Dutchman. I wasn't going to tell them different. One has to be practical in this world.

Still, I was often sorry for little Barney. He had the trademark "Jew" written all over him: the way he walked, the way he talked, the way he used his hands. Not only that, but he broadcast the fact the first day he came aboard.

"Sir," he said to the skipper, "I'm Jewish and I'd like to have my time off on Saturday instead of Sunday, if you please."

So on Saturdays, while the whole ship was standing the regular four on and four off, Barney would be in his berth reading a book . . . and swallowing hard. On Sunday, when the rest of us loafed on deck, played rummy, shot the breeze, Barney was in his white steward's jacket, cleaning out the pantry, polishing silver, scrubbing down the tables. The guys looked at him with crooked glances and one of them would remark:

"A Jew always wants to be different."

One day I cornered Barney on deck.

"Kid," I asked, "what made you go to sea?"

He looked at me and smiled nervously. "Well, you see," he said, "when Pearl Harbor happened I felt I had to serve, but my eyes weren't good enough for the Army or Navy, so here I am."

"You're having a tough time aren't you?" I asked.

"Yes, kind of tough."

"Look," I told him, "this is a practical world. You'd be better off if you acted like the rest of us. You've got plenty of time for religion when you get ashore."

A pained look crossed Barney's thin face. "It's not a matter of religion," he said. "I was taught to keep alive the customs of my forefathers. I don't see why I should stop now."

I felt like saying "Barney, I've got the same forefathers as you have and see how swell I get along," but instead I said, "O.K. kid, suit yourself," and walked away.

Two nights later I came off watch and found a bunch of my bunk mates on deck, peering through a port into the saloon. "I think the Steward's gone batts," one of them said. I looked into the saloon too. There was clean white linen covering the oil clothed table top. The ship's china sparkled like new and a white linen napkin was folded on each plate.

On the heavy mahogany sideboard, right under the saloon chronometer, Barney had lined up eight glasses and cups, in a row. A white candle stood up in each one. Barney held a candle in his hand. He wore a clean mess jacket and his white cap with the crescent moon steward's insignia on it. He was saying a prayer. He lit the first candle on the extreme left of the row and blew out the one in his hand.

"Christmas isn't for three weeks yet. What's it all about?" someone asked.

I knew what it was about. My father used to light the candles, and I would listen spellbound to the story of the single cruse of oil. I'd listen with suspense when he told how the heathens attacked Jerusalem, and swell with pride each time they were beaten back. But that was in the days before I hit it out for the practical world. If the guys want to know what it's all about I thought, let Barney tell them himself.

At mess they asked him, but Barney only said: "I'll tell you about it in eight days."

Each night the mess was set with clean linen and napkins. The silver sparkled. And each night one more candle flickered in the row of glasses under the chronometer.

The men eyed Barney suspiciously. They watched the candles and demanded to know "who in the devil's name is having a wake?" But Barney went about his work calmly. No one touched the candles but him. But the whole ship talked.

"Last night he burned seven. If that runt doesn't spill what it's all about I'll ring his neck!"

"I'll tell you tonight," he said.

But he didn't. Barney was sick. His face was drawn and gray. He rolled in his bunk, gritted his teeth and held on to his side. The skipper took one look, and they carried Barney up to the sick bay.

I went to the saloon. The guys were sitting at the table. Eight candles stood up in the glasses, unlit. I put on my cap, struck a match on the sole of my shoe, and lighting a candle with it I kindled the others. As I did so, I chanted the blessing, I had heard it chanted years ago, and never forgotten . . . "Blessed be the Lord . . . As I kindle these lights of Chanukah . . . O Fortress, Rock of my Salvation . . ."

The mess was silent. My shipmates stared at me open mouthed.

"This is a holiday we Jews celebrate in honor of a victory we won 1800 years ago," I told them. "When we licked the devil out of a crew of B.C. Nazis."

"Are you a Jew?" one of them asked.

"Sure," I said, "So what?"

"So nothing, come on, let's eat."

Denver Women Knit for SOS

Members of the Sisterhood of Temple Emanuel, Denver, Colorado, knitted and crocheted these garments from left-over yarn for the Joint Distribution Committee's SOS (Supplies for Overseas Survivors) Collection. The Denver group is an affiliated unit of the National Federation of Temple Sisterhoods, one of the national Jewish organizations cooperating with the J.D.C. in the SOS Collection. The SOS has set out to raise 20,000,000 pounds of contributed footstuffs, medicines, household and comfort items, layettes, and toys for the relief of the 1,400,000 surviving Jews in continental Europe. Overseas representatives of the J.D.C—which receives its funds from the United Jewish Appeal—distribute these supplies.

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B'nai B'rith Keeps Its Pledge

By A. B. KOPPLIN

National Director Post-War Service

SINCE V-J Day, B'nai B'rith, with a war-service record unequalled among leading American service organizations, has reconverted its entire operation for the post-war years ahead. Throughout the United States and Canada, B'nai B'rith lodges, chapters and youth groups are today meeting the peacetime challenges facing each community.

The men and women of B'nai B'rith are determined that there shall be no recession of effort, organized planning or financial support so that the Order will continue to maintain its high place in post-war service it so deservedly won during the war.

During this first year of peace, B'nai B'rith participated in five historic events in the life of the Order: Presentation of citations of Meritorious Service by the War and Navy Departments, first of their kind awarded to any national civilian organization; presentation of the B'nai B'rith pledge of service at a luncheon for General Bradley, attended by distinguished government and military leaders in Washington; visit of national B'nai B'rith officers with President Truman at the White House, to discuss the Order's post-war service program for veterans; and the meeting of officers of the Women's Supreme Council with Secretary of War Patterson, who expressed the gratitude of the government to B'nai B'rith Women for their valuable contribution to national victory.

In accepting from General Eisenhower the high honors accorded by the War Department to B'nai B'rith for its distinguished record of service in World War II, President Henry Monsky expressed the sentiment of men and women of the Order when he declared that B'nai B'rith was grateful for the opportunity accorded it to utilize its manpower and womanpower, as well as the resources of the organization, for the welfare of the armed forces.

More important, however, was the pledge Mr. Monsky made to President Truman, General Eisenhower, Admiral Sherman, General Bradley and Secretary Patterson, stating that B'nai B'rith accepted these high honors and awards "as a challenge to continue their services to returning veterans, in their devotion to the task of keeping America the home of liberty, of interfaith and inter-group amity, and preserving it as the land wherein there shall always exist the concept of our brother's keeper."

This is our pledge—our challenge for the future! B'nai B'rith has promised to remember those for whom the war is not yet over. One of its primary concerns in this post-war period is the restoration of the veteran to a normal life in his community and to make certain that his disabled comrade is not forgotten. The organization earned the respect and good will of millions of men and women in service, and their families and friends, through its wartime aid for all races, colors and creeds. It made no distinction then, nor does it make any distinction now. It is helping to build a finer and better America, where human values have meaning—and will not stop before that task is finished.

"They Need Us Even More Today"—that's the 1946-1947 slogan of B'nai B'rith's program for the men in hospitals, for those still in service and the veterans who have returned home!

The seven B'nai B'rith Districts have followed the national pattern approved by the Executive Committee in the spring of 1946 in effecting jointures of the War Service and Americanism committees now operating as Post-War Service-Americanism Committees until such time when the present period of post-war readjustment will permit more permanent changes.

Early in 1946 a National Veterans Advisory Committee was created by President Monsky to serve with the National Post-War Service-Americanism Commission in implementing the post-war program of the Order, particularly with reference to projects and activities related to the veterans. This committee is composed of 16 members, two from each of the seven American districts, one Canadian member, who served with the Dominion forces in World War II, and a woman representing B'nai B'rith women in military service.

More than 800 pieces of equipment have been provided by B'nai B'rith during the first eight months of its "Serve-A-Hopsital" project for the disabled men and women in veterans' and military hospitals throughout the United States and Canada.

Included in this major post-war service activity of America's oldest and largest national Jewish service organization are 463 bedside radios, 176

(Please Turn to Page 32)

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Gerskov-Gray

Miss Celia Gerskov, daughter of A. Gerskov of Martinsville, Va., was married to Murray Gray, of New York, on Sunday November 17th. The ceremony was performed by Rabbi Fred Rypins, at the home of Mrs. A. W. Kaplan, with an informal reception immediately following the ceremony. The bride had as her maid-of-honor, and only attendant, her sister, Miss Yetta Gerskov of Martinsville. Lawrence Gray of Brooklyn, N. Y. was his brother's best man. The bride was given in Marriage by her father. Wedding music was furnished by Miss Mabel Baach at the piano, and Gus Rouff, vocalist. The couple left for a wedding trip to New York, and points north.

Mrs. Gray is a graduate of Woman's College, Greensboro, and is on the faculty of Lindley Elementary School. Mr. Gray, a graduate of St. John's Law School, New York, is recently out of the army, where he held the rank of captain in the ordnance department. In his two years of overseas duty, he served on the legal staff of the War Crimes Committee in Japan.

CHARLOTTE, N. C.

The first meeting of the Sisterhood of Temple Israel was held in October, with a record attendance of 100. An interesting and entertaining program was presented by Mrs. B. Rappaport and Mrs. Schwartz. Hostesses were Mrs. Sam Schwartz, Mrs. Sam Goldstein and Mrs. I. Glotzer. The November meeting featured a musical program by a trio composed of Dr. A. A. Kossove, pianist, Mr. Sam Citron, violinist, and Mr. William S. Greene, cellist. A medley of Palestinian songs was rendered by Cantor Saltzman.

The first in a series of monthly Bingo parties was held on November 13th in the vestry room of the Temple. A "Pot of Gold" drawing for attendance was held and a social hour was enjoyed. Mr. A. S. Gitlin and Mrs. Harry Schaffer were hostesses for the evening.

Th following teachers volunteer their services to the Sunday School, and recognition is herewith taken by the community of their splendid contribution in time and effort: Miss Mary Cohen, Miss Joan Rosen, Mr. Arthur Goodman, Jr., Mr. Charles Levine, Mr. Harry Berlin and Cantor J. Saltzman.

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Social and Personal

ASHEVILLE, N. C.

Births:

Mr. and Mrs. Carl Gross announce the birth of their son, Carl Ezra.

Dr. and Mrs. E. Shapiro announce the birth of a daughter.

Born to Mr. and Mrs. Milton Kirschner, a son, on October 8th. The baby was named Daniel ben Mendel.

Born to Mr. and Mrs. Isadore Fagan, a daughter, Paula Helene.

Born to Mr. and Mrs. Ralph Roth a daughter, Karen Ann.

Born to Mr. and Mrs. David Lowenberg, a daughter, Trudy Ann.

Born to Dr. and Mrs. Eugene N. Shapiro, a daughter, Sandra Jean, on November 3rd.

Born to Mr. and Mrs. Aaron Schandler, New York, a daughter, Trudy Anne, on November 4th. The baby is a granddaughter of Mr. and Mrs. David Schandler.

Marriage

Mr. and Mrs. Morris Chizik announce the marriage of their daughter, Sylvia to Irwin Goodstein, of New York. The wedding took place on Saturday, November 16th, at the George Vanderbilt Hotel.

Mr. and Mrs. Sol Rubin announce the marriage of their daughter, Dorothy Mae, to Harold Johnson, both of Asheville.

Council Of Jewish Women

At a meeting held on November 11th Mrs. Frank Bershu reported on the work the children are doing at the Orthopedic home, with the material supplied by the C. J. W. Mrs. Lee Lachman Social Legislation Chairman enlightened the members by pointing out how they can best detect subversive activities spread in the U. S. by subversive organizations. She also pleaded for the women's participation as active members in the new Asheville Chapter of the Southern Conference for Human Welfare of which Prof. Frank P. Graham is President. Fifteen members responded to her plea.

The officers of the C. J. W. are: Mrs. W. W. Michalove, President; Mrs. Joseph Cooper, 1st Vice-President; Mrs. Tippie Galumbeck, 2nd Vice-President; Mrs. Harry Bershau, Treasurer; Mrs. Coleman Zageir, Recording Secretary.

On Friday November 1st, Mrs. E. Stern was receiving congratulations and good wishes on her 80th birthday. A prominent member of the community, Mrs. Stern has hundreds of friends, who called to wish her well on this happy day.

The November meeting of the Sisterhood of Congregation Beth-Ha-Tephila, featured a special program entitled "THE GREATER GLORY." The leading roles were taken by Mrs. Rolland Abrahams and Mrs. Lee S. Lachman.

The Brotherhood of Beth-Ha-Tephila sponsors the weekly radio broadcast over Station WWNC. At its regular monthly meeting, the organization heard reports of its standing committees and announced the programs for the coming months.

Weekly meetings with Dr. Unger promote the work and interest of the faculty of the Religious school. Attention is here called to the teachers and their various grades, and all possibe cooperation from the parents is urged for them. Following are the members of the faculty: Kindergarten class, Miss Cooper: Grades 1 and 2, Miss Cooley: Grade 3, Miss Fabian: Grade 4, Miss Finkelstein: Grade 5, Mr. Goldbloom: Grade 6, Mrs. Goldbloom: Grade 7, Dr. Unger and Grade 9, Mr. L. Bauer.

The first parent-teacher meeting of the Religious School was held on Tuesday evening, November 19th at the Temple. Plans and programs for the school were discussed after which the parents met with the teachers of the classes. Faculty meetings are held on Tuesday evening of each week.

Beginning a monthly feature, the Young People's group of the Congregation met on November 25th to sponsor panel discussions on all worthwhile problems of interest. The meetings will be held in the Community center and are open to all. Participants in the discussions will be men and women of the town, who are experts in their respective fields. The first meeting will have as its subject "In What Direction Is America Going?" with Don Shoemaker, Associate Editor of The Citizen, the participant.

The congregation of Temple Israel extends heartiest felicitations to the returned Jewish servicemen of our community who organized themselves recently into a local branch of the National Jewish War Veterans. The newly-elected officers are: Mr. E. F. Morgen, commander, Mr. Al Segal, senior vice-commander, Mr. Bert Raff, junior vice-commander, Mr. Alvin London, judge advocate, Dr. P. Naumoff, surgeon, Mr. Arthur Goodman, Jr., chaplain, Mr. Sol Fligel, adjutant, Mr. A. Orenstein, quartermaster, Mr. B.

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Rappaport, officer of the day, Mr. Harry Segal, officer of the guard, Mr. Harry Berlin, patriotic instructor. Mr. Robert Hankoff, historian, Mr. Louis Goodman, service officer, Mr. Maurice Weinstein, Mr. T. Valenstein and Mr. I. Ashendorf, trustees. At the recent meeting held at the Barringer Hotel and which was addressed by Mr. Maxwell Cohen of Massachusetts, national commander, our Rabbi pronounced the invocation.

At a Congregational meeting held on October 29th at the Jewish Center, the following officers were elected to head Bikur Cholim for the year 1946-47: Mr. Sigbert Loeb, President; Mr. Milton Lurey, Vice-President; Mr. Isadore Fagan, Treasurer; Mr. Nemiah Goldstein, Secretary; Mr. George Cooley, Chairman of Membership Committee; Mr. Sam Robins, Chairman of Ritual Committee; Mr. Joe Robin, Chairman of House Committee; Mr. Al Mechlowitz, Chairman of Constitutional Committee; Mr. William Michalove, Chairman of Educational Board; Mrs. Isaac Gradman, Corresponding Secretary; Mrs. Max Crohn, Financial Secretary.

As the October meeting of Hadassah, Rabbi Judah J. Seidler spoke on the "Dream of an Eternal People," and Mr. Thomas Johnson, tenor, entertained the audience with a program of selected romantic songs. Mrs. Lee Lachman, Chairman of the Membership Committee, announced that 26 new members have joined Hadassah, bringing the total number of members up to 155.

Officers of the organization are: President—Mrs. Frank Marder; 1st Vice-President—Mrs. Ben Klein; 2nd. Vice-President—Mrs. Joseph Sternberg; Treasurer—Mrs. Harry Bershau; Recording Secretary—Mrs. Sol Isaac; Corresponding Secretary—Mrs. Fred Cooley; Financial Secretary—Mrs. Charles Grand; Publicity Chairman—Mrs. David Marder; Membership Chairman—Mrs. Lee Lachman; Program Chairman—Mrs. Joseph Sternberg.

At the Sisterhood meeting held on October 28th, at the home of Mrs. Mildred Lurey, outgoing president, the following were elected to serve for the coming year, 1946-47: Mrs. Esther Jacobson, 1st Vice-President; Mrs. Irene Fagan, 2nd Vice-President; Mrs. Gertrude Rubin, Secretary, and Mrs. Florentine Loeb, Treasurer.

KINSTON, N. C.

Responding generously to Rabbi Jerome G. Tolochko's urgent appeal for winter cloths to be shipped to displaced Jews in Germany and Austria, the community cooperated in every way possible to fill these needs. Special mention was made of the following, who gave particularly of their time and effort in this project, although the entire community turned out to answer this appeal: Ike Kadis of Goldsboro, who sent in three solidly packed crates of clothes; Sam Fuchs and his assistants for the manner in which they served in trucking, boxing and shipping the clothing to the JDC warehouse in N. Y.; to Harry Kramer of Wallace, who, entirely unsolicited, sent in a large box containing warm clothing for men, women and children.

Births:

Mr. and Mrs. Leo Brody announce the birth of their daughter, on October 11th.

Mr. and Mrs. Joseph Katz announce the birth of a daughter on Friday October 25th. Mrs. Katz is the former Miss Miriam Stadiem.

Rabbi and Mrs. Tolochko celebrated their 21st wedding anniversary on November 21st. Their many friends extend to them all manner of good wishes.

Adult classes for the study of Hebrew and Judaica, organized in October, are now functioning smoothly. Rabbi Tolochko leads the classes and much interest has been shown in this latest addition to the Temple groups.

Named Program Chairman

Justice David A. Rose of Boston, Massachusetts, (above) has been named chairman of the program committee of the First National Conference of the Joint Defense Appeal to be held on January 4, 5, and 6, at the Coronado Hotel in St. Louis, Missouri.

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Social and Personal

CHARLESTON, S. C.

John W. Vandercook, noted commentator, author, traveler and writer, was the guest speaker at the Advanced Gifts supper meeting of the Charleston Jewish Welfare Board. Widely traveled and a former war-correspondent, Mr. Vandercook well knows the needs of Jewry all over the world. With a goal set by the United Jewish appeal, of $100,000,000, Charleston Jewry is putting forth every effort to raise their own quota, and go "over the top."

On November 4th the women's division of the local United Jewish Appeal, had as their guest speaker one of American Jewry's outstanding women leaders, Mrs. Marcia B. Cohen of Longview, Washington. Long identified with a score of Jewish causes, and a past president of the Business and Professional Women's Club of Longview, Mrs. Cohen inspired the women and gave them much information for their forthcoming program of raising funds for this most important of all needs.

Mrs. Macey Kronsberg, chairman of the S O S committee of Charleston reported that the drive during September and October met with great success. 106 cases of canned foods, totaling 5,430 cans, were shipped out of Charleston.

The "Saturday Niters," a social club of Charleston, held a very successful Saturday night dance at the Community Center. Music was by Bill Abbott and his Clubmen. The following committee was in charge of arrangements for this affair: Miss Theo Abramson, Mrs. Irving Sonenshine, Miss Celia Pinosky, Miss Sarah Belle Levy, Miss Doris Jacobs, Dr. Irwin Karesh, Sam Libater, Samuel Bielsky, Dr. Jack Rosen, Alan Baron and Cadet Lowell Abramson.

"The Happy Workers" in conjunction with the Senior Council, conducted a special drive for toys for the S O S. Mrs. Milton Kronsberg, chairman of this committee, was in charge. Toys were brought to the Jewish Community Center, where they were sorted, repaired and prepared for shipping.

The Brith Sholom Youth Committee, headed by Dr. Ralph Coleman, took the first important step in forming a Hebrew Academy. This group meets on Monday evening and studies various weekly portions of the Bible and Jewish History. Fifteen boys of High School age make up this first group.

The Brith Sholom Men's Club purchased a new Sefer Torah in honor of our Jewish veterans. Parents and friends were asked to make donations for this Sefer Torah, which was written in Palestine. It will be presented to the Synagogue and the names of the veterans will be engraved on the ivory handles.

The fall session of the Institute of Jewish Studies for Adults began its meetings on November 6th at the Daughters of Israel Hall. A full course is outlined for the season, including the following programs: Learning to Read Hebrew, Bible for Our Time, Learning to Understand Hebrew, A Golden Era in Jewish History, Modern Hebrew, and a course in the making of a Jewish Home, Rabbi Goldfarb, Rabbi Sherman, L. Shimel and Mrs. Goldfarb are the instructors and leaders in this Institute.

Miss Helen Yablon, president of the Southeastern Region of Junior Hadassah, presented diplomas to the Senior Judaeans who were recently graduated into Junior Hadassah at a program held at the Charleston Jewish Community Center. Guest memberships into the organization were presented to the graduates by Mrs. S. D. Goldfarb, chairman of the Zionist Youth Commission in Charleston.

Receiving the diplomas and gifts were: Misses Ray Baker, Blanche Cohen, Harriet Feinberg, Jeannette Levy, Joyce Prystowsky, Ruth Kirshstein and Elsa Rabinowitz. A skit, entitled, "Leafing through Junior Hadassah's Progressive Book," was presented by the following members: Misses Midred Garfinkle, Doris Gershon, Betty Jacobs, Doris Jacobs, Esther Jaffee, Elsa Rabinowitz, Harriett Feinberg, Joyce Prystowsky, and Harriett Rundbaken. Also, Mervin Rabinowitz and Ronald Kramer. At the close of the meeting a social hour was enjoyed with Mesdames Max Leine and Milton Banov of Senior Hadassah as hostesses.

Engagements:

The engagement of Miss Eva Levy of Winnsboro, S. C. to Mr. Herbert Oxler, son of Mr. and Mrs. Oxler, of Charleston, has been announced.

Mrs. J. Lerner announces the engagement of her daughter, Flo, to Mr. Martin S. Fineberg of San Francisco, Cal.

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Heads JWB Jewish Center Division Committee

Philip M. Klutznick, one of American Jewry's dynamic young personalities, who last week was named national chairman of the Jewish Center Division Committee of the National Jewish Welfare Board.

RALEIGH, N. C.

The newly organized Parent-Teachers' Association of Beth Or congregation, met for the first time on November 6th at the home of Mr. and Mrs. Albert Levine. The purpose of the organization is to enable the mothers of the Religious School to re-enforce the work of the teachers through the practice of Jewish observances in the home. Rabbi Gelfman spoke on the problems involved and pointed out certain phases of Jewish life which can be observed in the home. Plans are to hold monthly meetings and to discuss observances of holidays as they fall during the various months.

Mrs. Marvin Lee was in charge of arrangements for SISTERHOOD PARTIES held on November 21st. Projects included various card games and the affair was successful in every way.

The first Friday in November was observed as Newcomers' Sabbath in Raleigh. Old and new memers of the congregation turned out for the occasion. The following Friday was observed as Special Armistice Day Sabbath by the Rabbi.

The regular Sisterhood meeting on November 11th featured, in addition to its regular program, the bringing of clothing for the SOS drive.

Because of the observance of JEWISH BOOK MONTH during November, Rabbi Gelfman gave reviews of books of Jewish interest on three successive Friday evenings. The books reviewed were: THE WORLD OF SHOLEM ALEICHEM, by Maurice Samuel; PEACE OF MIND, by Rabbi Joshua L. Liebman and THE AMERICAN, by Howard Fast. November also marks the 30th anniversary of the death of Sholem Aleichem, who has been called the "Yiddish Mark Twain."

Births

Mr. and Mrs. Arnold Jacobs announce the birth of their daughter, Betsy, on November 15th. Mrs. Jacobs is the former Miss Katherine Ginsberg, of Greensboro.

Mr. and Mrs. Gerald Koshar announce the birth of their son, Marcus David. The baby is a grandson of Mrs. E. Rosaler.

At a Balfour Day Rally held at the College YMCA November 3, the Hon. Josephus Daniels, Secretary of the Navy under President Wilson, was presented an inscription on the Golden Book of the Jewish National Fund by the Jewish community of Raleigh. The presentation, made by Mrs. Ernest Neiman, was the climax of a very interesting meeting held to urge our country to continue its efforts in having the infamous White Paper restricting Palestine immigration and land purchases abrogated and implementing the Anglo-American Commission's recommendation for 100,000 Jews to enter Palestine immediately.

HIGH POINT, N. C.

Mrs. Daniel Ballow, Reporter

Bar Mitzvah

Milton Ershler, son of Mr. and Mrs. Louis Ershler, celebrated his Bar Mitzvah on Friday, October 25th, with services at the B'nai Israel Synagogue. Following the services on informal reception was held by Mr. and Mrs. Ersbler. On Saturday morning, Bar Mitzvah services were also held at the Synagogue.

Mrs. Sam Tobias, and Mrs. Harry Jacobs attended the 18th Triennial Convention of the National Council of Jewish Women in Dallas, Texas. Mrs. Tobias is president of this district, National Council of Jewish Women. Mrs. Jacobs is president of the local chapter.

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SERVING AMERICANS AND AMERICA

(Continued from Page 5)

Almost immediately NRS and NCJW pooled forces to assist the Government in liquidating the Oswego Shelter by providing migration, assistance, transportation, and resettlement services for its refugee residents. Their immigration under quota visas was the first practical application of the Truman directive. It was necessary to rush the job of liquidating the Shelter so that quotas for later months could be used for displaced persons and refugees immigrating directly from Europe. By early February the Shelter had been closed and, thanks principally to NRS-NCJW cooperation, the 824 Jewish residents had been resettled in 68 communities in 20 states and the District of Columbia.

With the Oswego project successfully completed, the two agencies now turned their attention to the greater responsibilities which they were pledged to assume in speeding immigration from overseas. For more than a year NRS and NCJW had been considering the desirability of uniting their national programs of assistance to the foreign born. There were obvious advantages to be gained through a consolidated program that would eliminate duplications and unify services.

Establishment on August 1 of the United Service for New Americans was the happy result of negotiations between representatives of the two agencies. Consolidation of NRS and the National Service to Foreign Born of NCJW placed at the disposal of United Service their trained professional staffs, devoted volunteer workers and local committees in hundreds of communities, and practical working methods that had been developed during years of experience with programs and responsibilities for aiding the adjustment of the foreign born. The financial support previously provided by the United Jewish Appeal for the work of the National Refugee Service is now being extended to the program of the United Service for New Americans.

United Service took up its work at a time when 2,000 immigrants were arriving here each month, when activity in their behalf was attaining a new peak. The transition was made without any interruption of service. It was facilitated by the fact that NRS and NCJW already achieved a high degree of cooperation in various practical phases of immigrant aid. Thus geared for its new tasks, USNA achieved new effectiveness through the consolidation.

The "United" program begins to aid immigrants while they are still overseas. Location services enable refugees abroad to communicate with American kin; then migration service aids them in preparing documents required for issuance of visas.

United Service assumes a responsibility under the Truman directive for providing its corporate affidavit in behalf of immigrants for whom adequate individual affidavits are unavailable. The great majority of immigrants coming to date under the Truman directive with visas issued on the basis of corporate affidavits have arrived under the sponsorship of United Service. Of 2974 immigrants arriving on the first six boats who have thus been aided, USNA is the affiant for 1,830. Corporate responsibility for the 824 former Jewish residents of the Oswego Shelter is also carried by United Service.

In addition to aiding immigrants arriving with visas based on the USNA affidavit, the agency is assisting hundreds of newcomers who immigrate on individual affidavits or on the corporate affidavits of other agencies and who come to USNA for services unobtainable elsewhere. USNA also serves newcomers arriving in the United States in increasing numbers from other points throughout the world. For example, hundreds of European refugees most of them Polish, rabbis and rabbinical students who recently arrived in San Francisco from the wartime ghetto in Shanghai, were provided by USNA with the same overall service.

Another important phase of the United Service program is its work for orphaned children, hundreds of whom have already reached haven on our shores as immigrants under the Truman directive. These homeless youngsters receive special care on arrival from expert workers in a separate reception center operated by the European Jewish Children's Aid, an affiliate of USNA. Youngsters kept temporarily in this Shelter by Protestant and Catholic agencies share with the Jewish children the same strictly kosher diet.

The complete program of welfare services provided for newcomers goes into operation as soon as they descend from their ship to the pier. Immigrants come to the USNA service desk as part of the disembarkation routine. Those who have relatives awaiting them are helped to find one another in the crowd by the public address system which USNA operates for the benefit of all passengers and welcomers. Each ship is met by a large group of professionally trained and supervised volunteers from the New York, Brooklyn, Newark, and other sections of NCJW in Metropolitan New York. These, women cheerfully spend long hours steering new arrivals through customs, answering questions for newcomers and waiting kin, helping old people and mothers with infants, and performing other services.

Newcomers joining relatives outside New York are sped on their way by "United's" professional and volunteer workers. They make transportation arrangements, telegraph messages to waiting kin, and escort immigrants to trains, buses, or planes. Immigrants remaining in New York overnight or for just a few hours are taken by USNA-chartered buses to the United Service hospitality center in an uptown hotel. In these modest but comfortable quarters they are provided without charge with meals and rooms. Those needing them are given other immediate necessities, such as shoes and clothing to replace the worn clogs and tattered garments in which many of the newcomers arrive.

Each newly arriving ship adds to the steady stream of immigrants who surge into the USNA offices, at the hospitality center and its downtown headquarters, for interviews with case workers

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Mrs. Joseph M. Welt, of Detroit, President of the National Council of Jewish Women, is shown (at left, above) in the organization's National Offices, 1819 Broadway, New York City, discussing maintenance of Council's first home for unattached Jewish women in Europe. Miss Bloom, former Adult Education Director of the Young Men's and Women's Association of Rochester, N. Y., is now enroute by plane to Athens, where she will assume direction of the home, formerly operated by the American Jewish Joint Distribution Committee. The Athens home, the first of several to be maintained in Europe, is part of the expanded Overseas Service Program, another feature of which will be the granting of American scholarships to qualified European women who will be trained for rehabilitation work in their native countries.

specializing in their needs for retraining and employment, family and economic assistance, permanent living quarters, resettlement, and other services.

For those without American kin, or a definite place to go, the United Service resettlement program offers immediate assistance in working out a practical plan of relocation. The day following their arrival they attend a meeting at which speakers inform them in Yiddish and German of the advantages of living in a community where they will have the friendly assistance of an organized Jewish group in re-establishing themselves and quickly adjusting to American life. Interested newcomers are then advised individually by resettlement consultants, who give them expert assistance in selecting a community according to the interest and needs of each family or individual. Without recourse to high-pressure method, this program has enabled 60 per cent of new arrivals without American relatives, and whose visas are based on the USNA corporate affidavit, to go promptly to communities outside of the port of entry.

The United Service resettlement program is based upon a concept of immigrant and community service and incorporates a practical technique developed during years of service to refugees. Up to 1946 the NRS resettlement program directly aided some 15,000 Jewish newcomers on an individual basis in moving to towns and cities throughout the United States where they successfully reestablished themselves. In addition, approximately 40,000 others resettled on their own initiative because they wished to live in communities where relatives or friends had previously settled or where they knew conditions generally were more conducive to their rehabilitation than in seaport cities. In fact, more than 70 per cent of the 250,000 refugees who came to the United States since Hitler rose to power in Germany in 1933 have settled away from ports of entry. The recently completed two-year Study of Recent Immigration from Europe, the report of which is soon to be published in book form, has demonstrated that the immigrants who moved out of New York and other

(Please Turn to Page 22)

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Social and Personal

WILMINGTON, N. C.
Mrs. Samuel Warshauer, Reporter

The Covenant Club, a social organization in Wilmington, held a Hallowe'en dance which was a huge success. Members appeared in masquerade, and prizes were given for the outstanding costumes. Dressed as a skeleton, Moe Cutler won first prize. Runner up was Mrs. Charles Finkelstein. Bob Berman is president of the club.

Mr. and Mrs. Abe Goldstein celebrated their 25th wedding anniversary on October 27th, with an informal reception at their home. Abont 150 guests called to extend good wishes to Mr. and Mrs. Goldstein.

Mrs. A. Rosenberg of Roanoke, Va. was guest speaker at the October meeting of the Hadassah. Members of the Board entertained at luncheon at the St. John's Tavern, in honor of Mrs. Rosenberg, prior to the meeting .

Mrs. Rose Oppenheimer of Baltimore, Md. spent several weeks in the city as guest of her children.

Mr. and Mrs. L. Goodman have returned home after an extended trip which included Savannah, Ga., Alexandria, La., Baton Rouge, La. They were guests of their daughter, Mrs. Meier Rosenthal.

Mr. and Mrs. William Zimmer had as their guest Mrs. Zimmer's mother, Mrs. Goldfarb of Birmingham, Ala.

Rabbi and Mrs. William Sajovitz had as their guest, Mrs. Sajovitz's mother, Mrs. Dressler, of Chicago.

Mr. and Mrs. Harris Newman have returned after a visit in New York.

Mr. and Mrs. Herman Hoffman and small daughter Suzie, of New Brunswick, N. J., were guests of Dr. and Mrs. Samuel E. Warshauer. Mrs. Hoffman and Mrs. Warshauer are sisters.

Herbert Bluethenthal is up and out again after a recent appendectomy.

Victor Goodman, president of the local B'nai B'rith lodge, was elected secretary of the State B'nai B'rith at the recent convention in Greensboro.

Rabbi William Sajowitz in addition to his other various duties, has been busy filling speaking engagements throughout the state. Gastonia, Fayetteville and Red Springs were included in his recent itinerary.

Heartfelt condolences of the community are extended to Mr. and Mrs. Harold Abrams at the death of their little daughter, Judith, who passed away after an operation in New York. The funeral was held in New York on November 4th.

J. D. A. TO CONVENE IN ST. LOUIS

A call by Henry Monsky, President of B'nai B'rith, and Joseph M. Proskauer, President of the American Jewish Committee, has been issued for holding the first National Conference of the Joint Defense Appeal and is expected to bring more than 1,000 Jewish leaders from every state in the Union to the three-day conference sessions that will be held on January 4, 5 and 6, in the Coronado Hotel at St. Louis, Missouri.

Adopting for its theme "Fighting Anti-Semitism On The American Front," the conference will seek to establish country-wide participation in the work of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith for combatting racial and religious bigotry on the American scene, Mr. Monsky and Mr. Proskauer declared.

UNGER NAMED DIRECTOR OF UNITY COMMITTEE

The appointment of Rabbi Jerome Unger, former Chaplain of the United States Military Academy at West Point, as Executive Director of the Committee on Unity for Palestine has been announced by Dr. Abba Hillel Silver, President of the Zionist Organization of America. He succeeds Rabbi Arthur J. Lelyveld, who resigned to assume the post of National Associate Director of B'nai B'rith Hillel Foundations.

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IN view of the fact that the firm of Joseph and Company, Ltd., of Quebec City, Canada, has reached the dignity of an existence of a century and a half, it has been thought fitting that the record of its acheivements and some account of the men who have guided its destinies should be put in permanent form. This decision has resulted in the publication of a volume entitled "The House of Joseph in the Life of Quebec," which appears in both England and French editions.

The books presents a picture of the evolution of a great business under shrewd and careful direction against the background of events in the city of Quebec, the ancient, historic capital of Canada.

As a successful business enterprise the Joseph Company bears witness to the sagacity, initiative and integrity of five generations of a distinguished Jewish family.

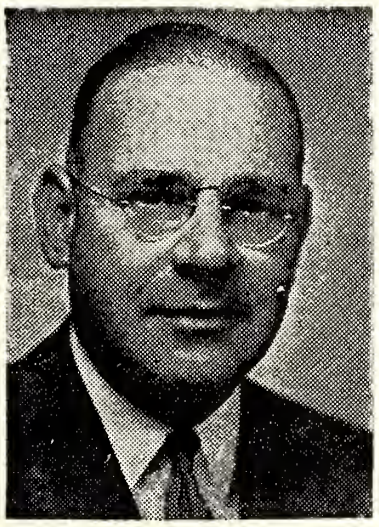
The story begins with the appointment of Aaron Hart as Commissary Officer in the army of General Amherst on the campaign which resulted in the taking of Montreal in 1760. When the war was over Hart decided to remain in Canada and established his home and business at Three Rivers. Convinced of the great future in store for this country, he wrote his nephew in England, Henry Joseph, inviting him to come to Canada and share in its developing prosperity. The young man accepted the invitation and after a short period of service with the Commissariat of the British troops at Fort William Henry (Sorel, P. Q.,) crossed the St. Lawrence to Berthier, which became the centre of his operations for the remainder of his life. These operations extended far and wide, including the transportation of goods in his own and in chartered vessels to and from England, and the carrying on of trade by a fleet of canoes with points in the interior of the continent as far as Lake Michigan. Early in his carrer Henry Joseph established branches of his business in Quebec and Montreal. After a century and a half the Quebec concern is still in operation.

Henry Joseph was blessed with a gifted and adventurous family, including three sons who became leaders in the business life of Canada, Jacob Henry, Jesse and Abraham, while a fourth, Gershem, was the first Jewish lawyer to be appointed Queen's Counsel.

On the death of Henry Joseph in the cholera epidemic of 1832, Abraham came to Quebec and directed the affairs of the company in that city for the next fifty-four years. In his later life, the burden of the business was carried largely by his son Montefiore who succeeded him, to be followed in turn

(Please Turn to Page 32)

Retiring Chairman of JWB's Army and Navy Committee



Walter Rothschild, Brooklyn, president of Abraham & Strauss department store, who has resigned as chairman of the Army & Navy Committee of the National Jewish Welfare Board after nearly five years at the helm of the committee that directs and coordinates JWB's program of welfare, religious and morale services for the armed forces. Mr. Rothschild continues as vice-president of JWB and member of the Army & Navy Committee.

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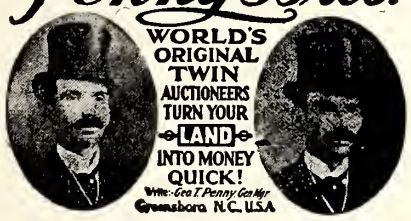

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Social and Personal

WINSTON-SALEM, N. C.
Miss Pam Ackerman, Reporter

The Ladies Aid held a bridge affair on October 22nd at the Beth Jacob Synagogue. Nylon hose were auctioned off and the affair was successful socially and financially.

The Moses Shapiro Lodge, B'nai B'rith, held open house on Wednesday, October 30th, at which time George Harrison, Director of the South East Region of the Anti-Defamation League, was guest speaker. A large number of members turned out to hear Mr. Harrison.

Winston-Salem's annual B'nai B'rith Gala Monte Carlo Night was held on Wednesday, November 13th. Starting off with a buffet supper, which was prepared by the men, games of all types followed. A number of out of town guests attended this affair and all expressed themselves as having had a wonderful time. Max Herman is president.

Mrs. Louis Samuels, president of the Seaboard Region of Hadassah, was guest speaker at the open house tendered by the local Hadassah on October 24th, in the Y.W.C.A. Mrs. Samuels gave an inspiring talk on the work of the region and urged continued interest in activities.

An open meeting of the local Zionist organization, featured as guest speaker Hans De Meiss-Teuffen, honorary member of Histadrut, the labor organization in Palestine, and world-wide traveler. Mr. Meiss-Teuffen gave a word picture of his life in Palestine, and spoke feelingly on the work being done there.

Rabbi Frank Rosenthal, celebrating his fifth year on the "Message of Israel" program over station WSJS, Winston-Salem, spoke on a national hook up under a special program sponsoring "United Nations Week." His subject was "The Importance of the United Nations for the Security of the Individual Citizen, Regardless of National Affiliation." In his five years on the air, Rabbi Rosenthal has received over 3,000 letters of appreciation for his fine contributions on this program.

Dr. Israel Laster, representative of the American Jewish Committee, spoke at the Temple service of the Winston-Salem Hebrew Congregation, on November 1st. Speaking on "Strategy of Success," Dr. Laster had an interested, an enthusiastic audience.

Winston-Salem's newest junior organization, THE JUNIOR FORUM, met for the first time on October 21st, at the Robert E. Lee Hotel. Plans are to have a dinner meeting and a speaker once a month, and the purpose of the organization is to meet in good fellowship and understanding. The newly elected officers are: Seymour Solomon, president; Mrs. Sarah Tenenbaum, vice-president; Mrs. Joe Selman, secretary and Robert Sosnik, treasurer. Bernat Norman, of the Western Electric Company in Winston-Salem, was the first speaker, and used as his subject, "Radio—Allied Sciences and Their Influences on our Daily Life."

Mrs. Joe Davis and Mrs. Eli Katzin were delegates from Winston-Salem to the 18th Triennial Convention of the National Council of Jewish Women, held in November in Dallas, Texas. Mrs. Davis is president of the local chapter.

A spaghetti supper sponsored by the Council of Jewish Women, attracted nearly 100, who came in celebration of Hallowe'en. An extemporaneons program of stunts followed the supper and every one present had a very enjoyable time.

Rabbi Murray Kantor is improving daily from his recent illness and his many friends are glad to see that he is able to be up and out again. We wish him continued improvement.

Bar Mitzvah

Robert Rosenbacker, son of Mr. and Mrs. S. Rosenbacker, celebrated his Bar Mitzvah on Friday October 25th. Following the services at the Temple,

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Mr. and Mrs. Rosenbacker received informally in the vestry room.

The following members of the congregation are teachers in the Religious school, which has an enrollment of 33. Mr. Phi Katzin, Mrs. Ira Julian, Miss Miriam Paris, Mrs. Al Schwartz and Rabbi Frank Rosenthal. Mr. Eli Katzin is superintendent of the school.

Honoring her visitor, Mrs. Blanche Root of California, Mrs. Sam Sosnick entertained at a buffet dinner and card party. 24 guests attended this lovely affair to meet Mrs. Sosnick's guest.

Miss Alice Goldberg, president of the local Hadassah attended the 33rd National Hadassah Convention which took place in Boston, Mass. in November. Reports brought back by Miss Goldberg were inspiring to all and showed the tremendous amount of work that is being done by the organization.

SAVANNAH, GA.

Birth

Mr. and Mrs. Benjamin M. Garfunkel announce the birth of a daughter, Frances, on November 7th. Mrs. Garfunkel is the former Miss Charlotte Shipper, of Trenton, N. J.

Weddings

Ratner-Fox

Miss Golda Lee Ratner, daughter of Mrs. R. E. Ratner, was married to Raymond Fox of Beaufort, S. C., on Sunday, November 17th in the B. B. Jacob Synagogue. The ceremony was performed by Rabbi A. I. Rosenberg and Rev. H. Geffen. The bride was accompanied by her mother and given in marriage by her uncle, M. Epstein. Miss Sonya Hirsch was maid of honor and the bride's only attendant. Bovis Hirsch of Beaufort, was the groom's best man. Serving as ushers were Bernard Ratner brother of the bride, and Julian Bono. Following the ceremony, an informal reception was held in the social hall of the Synagogue, after which the bridal couple left on a wedding trip to Florida. Upon their return they will make their home in Beaufort.

Out of town guests for the wedding were: Mr. and Mrs. Fox of Washington, D. C.; Mr. and Mrs. Albert Fox, New York; Mr. and Mrs. Ben Fox, Mr. and Mrs. M. Rosenthal, Dr. and Mrs. Herbert Kyserling, King Kyserling, Mr. and Mrs. O. Young, Mr. and Mrs. J. Young, Mr. and Mrs. M. Young, Mr. and Mrs. Joe Young, Mrs. Mary Sokol, Mrs. Ray Hirsch, Bovis Hirsch, Mr. and Mrs. Minkoff, Mr. and Mrs. J. Lipsitz, and Mrs. Helen Cohen, all of Beaufort.

Ulman-Gilmore

Miss Celia R. Ulman, daughter of Mr. and Mrs. Sam Ulman of Hardeeville and Savannah, became the bride of Benjamin L. Gilmore, son of Mrs. A. Gilmore of Blackshear, on Sunday November 17th. The ceremony took place at the B. B. Jacob Synagogue and was performed by Rabbi Abram Rosenberg and Rev. H. Geffen. Wedding music was provided by Mrs. Rita Aprea, vocalist and Rudolph Jacobson, pianist. The bride who was married in traditional white, was given in marriage by her father, had as her matron of honor, her aunt, Mrs. Seward Fleet, of Live Oak, Fla. The groom was escorted to the canopy by his oldest brother, Barney Gilmore, while another brother, Irvin Gilmore, was best man. Ushers were Benjamin Ulman and Albert Gilmore. Miss Chippy Gilmore, sister of the groom, and Betty Ann Fleet, Betty Jean Wolson and Arlene Wolson, cousins of the bride, served as junior bridesmaids. Flower girl was Sandra Mitchell, niece of the groom.

Following the ceremony, a dinner and dance was held at the Savannah Hotel. Later in the evening, Mr. and Mrs. Gilmore left for a wedding trip to New Orleans. Upon their return they will make their home in Blackshear.

The Hebrew Women's Aid Society held its November meeting at the Jewish Educational Alliance with Paul Kulick, director of the Alliance as guest speaker. Mrs. Eugene Garfunkel, president gave a report of the Home for the Aged conference which she attended in Atlanta. The meeting was followed by a social hour.

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(Concluded from Page 17)

seaport cities become more readily integrated in American community life than those who remained in such cities.

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With these precious assets, United Service for New Americans confidently dedicates itself to the continued task of bringing about the speedy adjustment of the newcomers, their wide distribution throughout the country, and their ready acceptance in American communities. By thus serving new Americans and America, United Service will continue to provide our Government with a firm basis for maintaining our country's great tradition of asylum and its humanitarian leadship among nations.

Eugene Meyer

(Concluded from Page 4)

is not taxed. But to Meyer the question of salary means little because of his wealth and income from other sources. He is a large contributor to Jewish charitable causes; only recently he donated $50,000 to the United Jewish Appeal.

Appointed at Truman's Request

Meyer's term is of five years. His appointment is said to have originated with President Truman, who asked Chief Justice Vinson (at that time Secretary of the Treasury) to propose Meyer's name to the Board of Directors of the Bank, which gave its unanimous approval. His office will be in Washington, where the Bank expects to begin operations late this year.

Meyer's positive attitude toward Jewish problems, particularly those of Palestine, are often reflected in the *Post*. Hardly a week passes without an editorial on Palestine, Jewish refugees, or immigration and all show a deep understanding of Jewish problems.

"American, First, Last and Always"

President Truman has a very high regard for Meyer, a Republican, and on Meyer's seventieth birthday President Truman wrote him: "The attainment of the Scriptural age need have no terrors for a man so active as you. You simply have no time to grow old." And Secretary of State Byrnes told the hundreds of Meyer's friends who helped celebrate the occasion: "In domestic affairs, Eugene Meyer has told me he is a Republican. In foreign affairs, he is neither a Republican or a Democrat. He is an American, first, last and always."

COLUMBIA, S. C.
Miss Sylvia Polan, Reporter

The TREE OF LIFE SISTERHOOD held a membership tea at the home of Mrs. Charles Reyner on November 5th. The affair was to honor old members and to welcome new ones. A literary program was presented to the group, and Rabbi Ballon spoke on the subject of the Religious school.

Rabbi Ballon was guest speaker at the Y. M. C. A. luncheon meeting at the University on November 8th. Sponsored by the Jewish Chautauqua Society, under the supervision of the National Federation of Temple Sisterhoods, Rabbi Ballon was also the guest speaker at Wofford College in Spartanburg, and Coker College in Hartsville.

The Hadassah card party on November 19th, at the House of Peace, proved a financial and social success.

The Hillel Society met at the Synagogue on November 10th, with a regular meeting and program presented by the members.

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Rabbi Samuel S. Mayerberg Brings American Jewish Cavalcade to Greensboro

Making four addresses to Greensboro's reform Jewry, Rabbi Samuel S. Mayerberg, spiritual leader of Congregation B'nai Jehudah, Kansas City, brought the American Jewish Cavalcade to Greensboro, on November 21 and 22.

Rabbi Mayerberg spoke before a luncheon gathering of the Board of Trustees of Temple Emanuel on Thursday, November 21, and on the evening of the same day, was the featured speaker at a dinner of the congregation, at which Caesar Cone also spoke. On Friday at luncheon he appeared before the Board of Trustees of the Temple Sisterhood, and that night delivered the sermon at the Temple's services.

RABBI SAMUEL S. MAYERBERG

The scheduling of the American Jewish Cavalcade for November coincides with the hundredth anniversary of the coming to this country of the founder of Reform Judaism, the late Dr. Isaac M. Wise. In his early days, when he was organizing the Union of American Hebrew Congregations, the Hebrew Union College and the Central Conference of American Rabbis, the three major instrumentalities of Reform Judaism, Dr. Wise traveled the length and breadth of the country, a veritable "circuit rider" for Reform. It is in this spirit that the Union of American Hebrew Congregations decided that it was singularly appropriate on this one hundredth jubilee anniversary that his spiritual descendants, the present rabbinic leaders of Reform Judaism, should once again take to the road in an effort to reawaken interest in Judaism and revitalize its ancient message.

The committee in charge of the Greensboro American Jewish Cavalcade consisted of Louis Silverstein, chairman; Mrs. Lewis Rosenberg, co-chairman; Mrs. Melvin Litch, reservations; Mrs. Herbert Falk, decorations; Chester A. Brown, publicity; and the following hospitality committee: Mr. and Mrs. Max Klein; Mr. and Mrs. Julius Love; Mr. and Mrs. Nat Markowitz, and Mr. and Mrs. Alvin Hamburger.

Rabbi Samuel S. Mayerberg, a graduate of the Hebrew Union College, has been spiritual leader of Congregation B'nai Jedudah of Kansas City since 1928. He had previously served at Temple Beth El, Detroit, and as Rabbi of Temple Israel of Dayton, Ohio. A graduate of the Hebrew Union College and the University of Cincinnati from which he holds the degrees of B.A., and M.A.

He is on the Board of Directors of the Conservatory of Music, vice-president of the Kansas City Philharmonic Orchestra Association, and Board of Directors of the National Social Hygiene Society, Council of Social Agencies, United Jewish Social Services, Jewish Welfare Federation and the Jewish Community Council.

In addition to his pastoral work in the past thirteen years, Rabbi Mayerberg has delivered two lectures in Old Testament Literature and Hebrew History at the School of Religion at the University of Kansas and gives special lectures each semester at the University of Kansas City. He is the author of a book entitled "Chronicle of an American Crusader."

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Social and Personal

SAVANNAH, GA.

Sachs-Weil

The wedding of Miss Selma Simmone Sachs and Frank Bernard Weil, took place on Sunday evening, November 17th, at the home of the groom's parents, Mr. and Mrs. Julian A. Weil, Twickenham. Rabbi Louis Youngerman performed the ceremony.

Miss Ray J. Sachs was her sister's maid of honor and only attendant. Rudolph Weil was his brother's best man. The bride was given in marriage by her step-father, E. J. Toomer.

Following the ceremony, a reception for families and close friends was held in the home.

Entertaining for the bride-elect, prior to the wedding, were Mrs. Rudolph Weil, who gave a dinner party, and Mrs. Dorothy Stanley, aunt of the bride, from Miami Beach, Fla., who entertained with a dinner party at the Paramount Club.

Engagement
Gorovitz-Yagoda

Mrs. Mary Gorovitz announces the engagement of her daughter, Lea Sylvia, to Dr. Max Yagoda, of Brooklyn, N. Y. and Savannah, Ga. The wedding will take place in the near future.

The bride-elect is a graduate of Savannah High School. Dr. Yagoda is a graduate of Brooklyn College and the Southern College of Optometry, Memphis. He served in the U. S. Army for four years, spending two and a half years in the China-Burma-India theatre. Dr. Yagoda is practicing optometry in Savannah, where the couple will make their home.

Gina Medem, experienced journalist, lecturer, linguist and traveler, spoke in the ballroom of the Jewish Community Center on November 15th. Her subject was "The Rehabilitation of the Jews in Europe, Palestine and Birobidjan."

Now on tour before leaving for a trip to Europe, Miss Medem has traveled extensively through Europe, Palestine, the Far East and South America. She has visited the U.S.S.R. many times and spent many months in Birobidjan, the Jewish autonomous region in the Soviet. In the early days of Birobidjan, she was one of the first American journalists to visit the pioneer settlers in that region.

KINSTON, N. C.

The following members of the Religious school of Temple Israel were elected to lead the student body: Sylvia Kantor, president; Esthelle Fuchs, vice president; Allan Heilig, recording secretary; Ruth Diamond, financial secretary; Jean Kantor, treasurer; Aubrey Bronstein, sergeant-at-arms; Carol Bernstein, chairman of program committee.

Mr. and Mrs. Morris Foxman received good wishes and congratulations on their 20th wedding anniversary on October 24th.

Under the auspices of the Jewish Chautauqua Society of Cincinnati, Rabbi Tolochko was guest speaker at the Atlantic Christian College, in Wilson. Rabbi Tolochko was enthusiastically received by the interested audience.

PALESTINE DIAMOND EXPORT DOUBLES

Palestine exported close to $25,000,000 in cut and polished diamonds during 1945, practically doubling her 1944 record, it was announced recently at the office of the Palestine Economic Bureau of the ZOA, 41 E. 42 St. NYC.

The diamond industry is a comparatively new venture for the Holy Land, having been started by refugees from Holand, Belgium and other diamond centers. "The major portion of Palestine's diamonds are exported to the U. S.," said Dr. David Tannenbaum, Director of the Palestine Economic Bureau. "This gives Palestine dollar exchange with which to purchase American machinery and equipment, which she so vitally needs."

Although much of Palestine's diamond industry is confined to 8-cut stones she is also producing larger and more intricate cuts. Palestine cut diamonds are much in demand both in this country and in India. Her diamond exports to the United States gave Palestine a favorable trade balance with the U. S. during 1945.

Doubling your speed, according to the National Safety Council, means: (1) Twice the thinking distance before you start to stop; (2) Four times the braking distance before you stop; (3) Four times the force of collision if you can't stop!

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Jack Benny, Ginger Rogers, (top) and Eddie Cantor, Tallulah Bankhead, (bottom) and Paul Muni were among the stage and screen celebrities who participated in an extraordinary nationwide broadcast entitled, "The Star-Spangled Way", in behalf of the $100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine. The special U.J.A. broadcast was heard over the network of the American Broadcasting Company.

FIRSTS FOR AMERICA

By BERNARD POSTAL
Director of Information, National Jewish Welfare Board

ON August 14, 1945, the final capitulation of Japan brought to an end World War II.

Between August 14th and September 2nd, the latter being the date on which the Japanese surrendered aboard the battleshirp U.S.S. Missouri, the nation observed the first anniversary of the end of World War II. The National Jewish Welfare Board presents the following list of wartime "firsts" credited to Jewish servicemen and women in the American armed forces. This list, necessarily incomplete as yet, was compiled in cooperation with the Bureau of War Records of the National Jewish Welfare Board.

FIRST to raise the American flag on pre-war Japanese territory was Col. Melvin Krulewitch of New York City, a member of the board of directors of the 92nd Street YMHA, who hoisted the Stars and Stripes on Numur Island during the invasion of the Marshalls.

FIRST American penetration of German soil was made by Third Armored Division commanded by Maj. Gen. Maurice Rose of Denver.

FIRST American assault boat to hit the shore of France on D-Day was commanded by Lt. Abe Condiotti of Brooklyn.

FIRST member of the WAVES to be killed in line of duty was Elizabeth Koransky, a member of the Philadelphia YM and YWHA.

FIRST American killed in action on North American continent was Pvt. Joseph Sharp of Philadelphia, who died at Dutch Harbor during a Jap air raid.

FIRST American to kill a Jap in land action in the Burma campaign was Cpl. Werner Katz of New York, a former refugee.

FIRST American Red Cross nurse killed in World War II was Esther Richards of San Francisco, who died of wounds received at Anzio beachhead.

FIRST American Army nurse killed on Western Front was Lt. Frances Slanger of Boston, who died of wounds received in Belgium.

FIRST member of WAC to die in line of duty was Pvt. Lillian Wall of Girardville, Pa.

FIRST American soldier to accept the surrender of a German general was Lt. Albert Klein of Waukegan, Illinois.

FIRST American enlisted man to receive the Purple Heart in Continental Europe was Sgt. Irving Allen of Union City, N. J., a member of the North Hudson Jewish Community Center.

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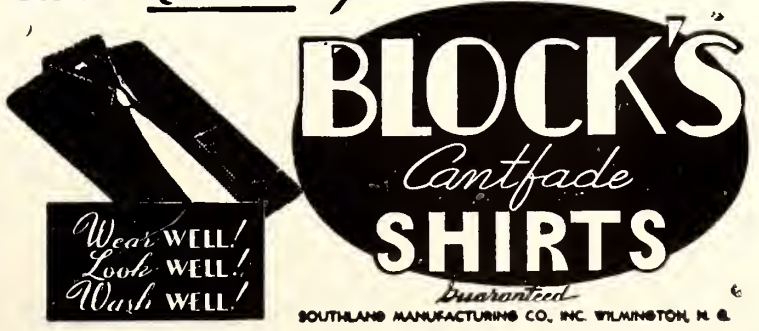

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Social and Personal

ASHEVILLE, N. C.

Mr. and Mrs. T. Galumbeck announce the engagement of their daughter, Phyllis to Mr. Norman Sultan, son of Mr. and Mrs. J. Sultan. Plans for the wedding are not yet complete.

The Sisterhood of Congregation Beth Ha Tephila carried through a successful affair on "Monte Carlo Nite," when over $500 was raised in this way, to carry on the work of the Religious School. The affair was held at the Community Center, and a gay crowd enjoyed the games and refreshments. Mrs. Reuben Grand was in charge of reservations.

Dr. Sydney Unger was guest speaker at the regular Sisterhood meeting, when over 50 members were present. Using as his subject "The Religious Training of the Child," Rabbi Unger presented ways and methods of carrying on this important phase of Temple work. Reports of the regular committees were heard at this meeting.

At a meeting of the Men's Club of Congregation Bikur Cholim held on October 24th, the following officers were elected for the year 1946-47: Mr. Harry Freeman, President; Dr. Harold Book, Vice-President; Mr. Leo Goldstein, Secretary; Mr. A. Lewis, Treasurer.

At the installation held immediately after the election, President-elect Harry Freeman in his acceptance speech pointed out that our Men's Club is in for a 'New Deal.'

His program of action promises to be of great interest to all our members. We know that all will cooperate with Harry Freeman and make of our Men's Club an envied organization.

DURHAM, N. C.
Mrs. Leon Moel, Reporter

Births

Mr. and Mrs. Abe Levine announce the birth of their son on November 9th.

Dr. and Mrs. Frank Fox announce the birth of their daughter on November 8th.

New officers of the Beth-El Synagogue and the Ladies Aid Society were installed at a banquet on Sunday night, November 3rd. The banquet was held in the vestry room of the Synagogue, with approximately 150 men and women attending. Mrs. Joe Rose, retiring president of the women's organization acted as toastmistress. Rabbi Meir Engel of Greensboro, was guest speaker.

Mrs. M. Gladstein was installed as incoming president of the Ladies Aid. Other officers include Mrs. P. Greenberg and Mrs. Joe Rose, vice-presidents; Mrs. E. Neuwirth, corresponding secretary; Mrs. S. Fink, recording secretary; Mrs. N. Lieberman, treasurer and Mrs. Leon Moel, auditor. At this time, the annual Mary Rosenstein award to the woman doing the most outstanding work of the year, was presented to Mrs. N. Lieberman.

E. J. Evans was installed as new president of the Synagogue. Officers to serve with him for the coming year are: S. Zuckerman, vice-president; Sigmund Meyer, secretary and J. Zuckerman, treasurer.

Mrs. E. J. Evans was one of three national delegates-at-large selected by the National Hadassah to represent the eastern portion of the country at the 32nd annual Hadassah convention held in Boston, Mass. November 9-13th. Mrs. Evans, long an important figure in Hadassah work in Durham and in the state generally, had a prominent part on the program of the convention.

SALISBURY, N. C.
Mrs. Philip Rubin, Reporter

The first meeting of the season of the Piedmont Section, National Council of Jewish Women was held at the home of Mrs. J. W. Chinn, with Mrs. Jack Bitzick as official hostess. Reports were brought from the various committees and plans were made for the year. Mrs. Bitzick is president of the Piedmont section and represented the group at the Triennial Convention in Dallas, Texas, in November.

Phil Levenson and Max Nurick are on the convalescent list, both recovering from recent operations. The community is glad to hear of their improvement.

Visitors in the community include Mrs. Alexander Altman, of Washington, D. C., mother of Mrs. Phil Rubin. Mrs. Rubin entertained at a tea in honor of her mother. A luncheon party by Mrs. J. L. Goldman was followed by an " antiquing jaunt" to Winston-Salem, by those present.

Mrs. Joseph Cohen was hostess at a luncheon honoring Mrs. Alexander Altman, Mrs. Phil Rubin, Mrs. Charles Navis, Mrs. Ruth Roads and Mrs. Sam Greenberg. The guests of honor were presented with corsages to harmonize with their outfits. Following lunch the ladies played Mah Jong.

Mrs. J. L. Goldman was in Birmingham, Ala. for the wedding of her brother. Accompanying her on her return home was her sister, Mrs. Seymour Marcus. Honoring Mrs. Marcus, Mrs. Ben Kahn of Concord, entertained at a party at her home. This was followed by a gathering at the home of Mrs. Phil Levenson, Salisbury, and a Mah Jong party at the home of Mrs. Phil Rubin, also of Salisbury.

STATESVILLE, N. C.
Miss Henrietta Wallace, Reporter

Mr. and Mrs. Julius Aronson attended the state convention of B'nai B'rith held in Greensboro in October. They returned with enthusiastic reports of the convention, to those who were not fortunate enough to attend.

Mrs. L. Gordon is up and about again after a recent illness. Her many friends wish her continuous improvement.

HIGH POINT, N. C.

The High Point Chapter of B'nai B'rith celebrated its tenth anniversary with a dinner and dance at the Sheraton Hotel on Wednesday November 13th. Members from surrounding towns including Greensboro, Winston-Salem, Reidsville, Leaksville, etc. were present for this affair.

Southern Exposure

* *A Review by* CHESTER A. BROWN

READERS will get but little "Southern Comfort" in reading *Southern Exposure*. For this *Under Cover* of the South deals considerably more with Southern hostilities than Southern hospitality. And yet we venture to predict that no reader, be he Southerner or "damn-yankee," will lay the book down without a feeling that he understands some things a bit clearer. He may not feel any better about what's going on below the Mason and Dixon line, but he'll have a keener appreciation of what makes them happen.

In calling *Southern Exposure* an *Under Cover* of the South we are in no sense implying that Mr. Kennedy has in any way copied Mr. Carlson. There would naturally be certain similarities in the two books, if only by reason of the fact that they are both exposes of subversive activities. The techniques are bound to be somewhat the same and of course the names mentioned by Mr. Kennedy are but a localized list of many also mentioned by Mr. Carlson.

There is one respect in which we rate *Southern Exposure* a better handling of this sort of material than *Under Cover*. So far it is the only book of its kind as far as our experience goes, that has this added advantage. Most exposes are mere recitals of names, dates and places. First, Mr. Kennedy devotes a considerable portion of his introductory to an explanation of the social, economic and political history of the South, beginning with the end of the War Between the States, which, while it in no way is intended to justify what is happening in the South, at least makes us understand why it is happening. So that, when he talks about the Ku Klux Klan, the poll tax, the numerous agencies dedicated to "white supremacy," the various Jew-baiting publications, etc., we at least have an appreciation of how they have come about.

The other bonus that Mr. Kennedy gives us, lacking in most exposes, is a proposed remedy for the conditions, not left to inference, but specifically stated. True, his proposals are largely only his own thinking, but they tie in so well with his premise that they are most convincing.

A considerable portion of the book deals with the Klan, and kindred organizations. Listed too, are a number of subversive organizations and publications with definite keys to those responsible. Many names, as has been said, are those mentioned in *Under Cover*. But as far as we can recall, the involvement of the National Association of Manufacturers and the Chamber of Commerce of the United States are new. Also there are several names of concerns whose products are familiar in every household. The au-

(Please Turn to Page 34)

**Southern Exposure* By Stetson Kennedy; Doubleday & Co., Garden City, New York; 372 pp; $3.00.

Proskauer Aids Med School In Palestine

Judge Joseph M. Proskauer, president of the American Jewish Committee, will be the guest of honor at a dinner in New York, Tuesday, Nov. 26, at the Ritz Carlton Hotel "in behalf of the furtherance of the $4,000,000 building campaign of the Hebrew University and Hadassah Medical School in Jerusalem."

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CHARLESTON, S. C.
Miss Harriet Kraft, Reporter

At the annual Synagogue election held on Sunday October 20th, the following members were elelcted to the Board of Directors: I. Solomon, chairman; M. Sokol, vice-president; A. Kaufman, financial secretary; H. Steinert, corresponding and recording secretary; M. Chase, treasurer; other members of the board include: L. Baker, O. Sokol, Rabbi Z. Gellman, M. Zucker, H. Yaschik, I. H. Jacobson.

Engagement

Mrs. J. Lerner announces the engagement of her daughter, Flora, to Marty Finberg, of San Francisco.

Mrs. Bessie Gershon announces the engagement of her daughter, Rosalyn to Harold Solomon, son of Mr. and Mrs. Herman Solomon.

Marriages

Mrs. I. Kalinski announces the marriage of her daughter, Sara, to David Nossokoff, of Pittsburgh, Pa.

Miss Miriam Carney, daughter of Mr. and Mrs. Israel Carney, of Nashville, Tenn. was married to Mr. Donald Sidney Cohen, son of Mr. and Mrs. Robert Cohen, of Charleston, in the Noel Hotel in Nashville, with Rabbi Mossman officiating. The bride was given in marriage by her father and had as her matron of honor Mrs. Robert Canna, of Nashville. Miss Sylvia Stillman, also of Nashville was maid of honor. Bridesmaids were Miss Irene Cohen cousin of the bride and Miss Dorothy Finkelstein. Flower girl was Miss Stephanie Ashe. All of these attendants were from Nashville. Mr. Harold Cohen of Charleston was his brother's best man. Serving as ushers were: Jerome Levin of Charlotte, N. C.; Mundy Cohen of Charleston, uncle of the bridegroom, and Milton Carney of Nashville. Following the ceremony a reception was held at the Noel Hotel, after which the couple left for a wedding trip to Chicago and St. Louis. Upon their return they will make their home in Charleston.

Mrs. Cohen is a graduate of Ward-Belmont College in Nashville. Mr. Cohen graduated from the High School of Charleston and attended The Citadel before entering the Army Air Forces. He is now associated with Cohen's Auto Exchange.

Dr. Sidney Prystowsky, son of Mr. and Mrs. Jake Prystowsky was married to Miss Grace Buchstane of Hartford, Conn.

Mr. Merwin Kalman, son of Mr. and Mrs. G. Kalman, was married to Miss Anne Moscowitz of Atlanta, Ga.

The marriage of Miss Anne Moscowitz, daughter of Mr. and Mrs. I. Moscowitz of Atlanta, Ga. to Mr. Merwin Kalman, son of Mr. and Mrs. George Kalman of Sullivan's Island, took place on Sunday October 13th in the Rose Room of the Standard Club in Atlanta. The ceremony was performed by Rabbi I. Marcusson. The bride was given in marriage by her father and had as her maid of honor Miss Shifra Hyman of Atlanta. Bridesmaid was Miss Rebecca Alexander, also of Atlanta. Mr. Henry Kalman of Sullivan's Island, was his brother's best man. Another brother, Mr. Joseph Kalman, was his groomsman. Ushers were Klyde Robinson, cousin of the bridegroom and Dr. Leon Feldman, both of Charleston. Music was provided by Mrs. Thomas Allen, Atlanta.

Following the ceremony, a reception was held at the Standard Club, after which the couple left for a wedding trip to Cuba. Upon their return they will reside at 230 Rutledge Ave., Charleston.

Mrs. Kalman attended Oglethorpe school and the University of Georgia. Mr. Kalman, recently out of the Army Air Force, is associated with his father in the manufacturing business.

Going from Charleston to Atlanta for the wedding were: Mrs. Annie Karesh, Mr. and Mrs. Mitchell Robinson, Mr. and Mrs. Mose Cohen, Mr. and Mrs. Morris Feldman, and Mr. and Mrs. Harry Karesh.

Mr. Nathan Rosen, district deputy to the grand exalted ruler of the BPOE, began his visits to the state lodges on November 4th. His itinerary included official visits to Elk lodges in Rock Hill, Columbia, Spartanburg, Union, Greenville, Anderson, Orangeburg, Sumter and Charleston. As district de-

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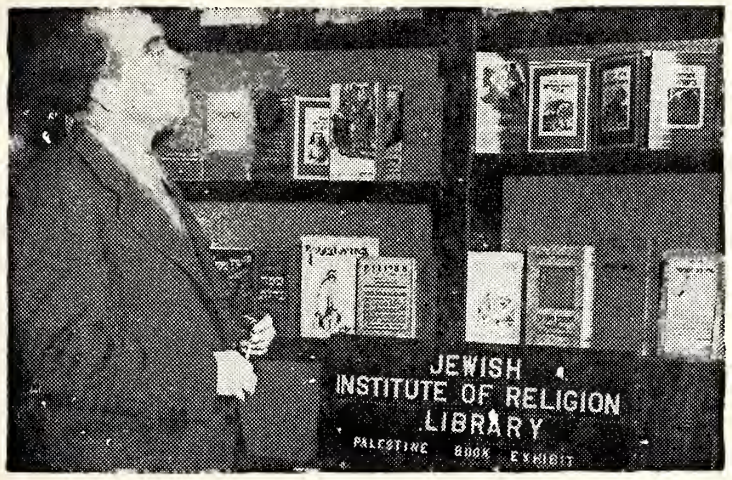

SIMON HALKIN, Professor of Hebrew Language and Literature at the Jewish Institute of Religion (New York), views part of its important exhibits of Palestinian books published during the war and post-war period. In the collection assembled by Rabbi I. Edward Kiev, Librarian, every field of belle-lettres and Jewish learning is represented. Among the books are Prof. Halkin's recent publications, "Ad Mashber," a novel on American Jewish Life, and "Al Hai" ("On the Island"), his collected poems published by the Bialik Foundation of the Jewish Agency.

puty, Mr. Rosen is the personal representative in the state of Grand Exalted Ruler, Charles E. Broughton, of Sheboygan, Wisconsin and it is his chief duty to see that the Elks' programs are carried out.

Bar Mitzvah

Norman Berlinsky, son of Mr. and Mrs. Philip Berlinsky, celebrated his Bar Mitzvah on the week end of October 26th.

Births

Mr. and Mrs. Melvin Lesser announce the birth of a son.

Mr. and Mrs. Ralph Coleman announce the birth of their son, Alan Francis.

A daughter, Debra Sue, was born to Mr. and Mrs. Manny Natelson on October 26th. Mrs. Natelson is the former Miss Tesa Bluestein.

A son, Gerald Davis, was born to Mrs. Marshall Berg, on October 23rd. Mrs. Berg is the former Miss Janet Silverstein.

A son, Aaron Paul, was born to Mr. and Mrs. Melvin Lesser on October 23rd. Mrs. Lesser is the former Miss Louise Germbertn of Bucharst, Rumania.

A son, Allan Howard, was born to Mr. and Mrs. Nathan Garfinkle, on October 8th. Mrs. Garfinkle is the former Miss Frances Solomon of Winston-Salem, N. C.

A daughter, Eileen Etta, was born to Mr. and Mrs. Max Lerner on October 25th. Mrs. Lerner is the former Miss Betty Kalfin of New Brunswick, N. J.

Born to Mr. and Mrs. David Feinstein, a daughter, Linda Harriet, on November 3rd. Mrs. Feinstein is the former Miss Helen Goldberg.

GREENSBORO, N. C.

Sidney J. Stern Lodge Elects New Officers

The Sidney J. Stern Lodge, B'nai B'rith, held its annual election of officers at Temple Emanuel the evening of December 9.

Following are the new officers: President, Chester A. Brown; vice-president, Judge S. Bernard Weinstein; recording secretary, Fred Sands; corresponding secretary, Alvin Hamburger; treasurer, Ben Krieger; warden, Harry Abrams; guardian, Sol Levine.

Temple Emanuel Brotherhood Formed

At a meeting held in the Assembly Room of Temple Emanuel on the evening of December 2, a Brotherhood was formed to devote itself to the Temple's interests. Immediately preceding the meeting the 50 members present were guests of Milton H. Zauber, president of the Temple, at a buffet supper, served in the Assembly Room.

The officers and board members of Temple Emanuel Brotherhood elected at the same meeting are: president, Milton Weinstein; vice-president, Bertram Bloch; secretary, Millard Segal; treasurer, Leonard Temko. Board members; Max Bloom, Chester A. Brown, Irving Camras, Dr. A. Freedman, Ben Ginsberg, Lewis Rosenberg, Milton Smith, David Stern, and Dr. J. Tannenbaum.

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Visiting Around Greensboro

ORGANIZATIONS HAVE BEEN BUSY and beginnings have been the order of the day . . . With two Sisterhoods now going strong, each congregation has its huge share of duties . . . First meeting of the TEMPLE EMANUEL SISTERHOOD, just recently separated from the ten-year-old COUNCIL-SISTERHOOD was called on Armistice Day to install its new officers and start the season off with a tea. In addition to the president, MRS. LEWIS ROSENBERG the following took office for the coming year: vice-president, MRS. SOL WEINSTEIN; recording secretary, MRS. BEN KRIEGER; corresponding secretary, MRS. ALVIN HAMBURGER; treasurer, MRS. JACK PEARLMAN; auditor, Mrs. SAM LYON. Committee chairmen, numbering ten took office by reciting a short poem applicable to their work . . . THIS LEAVES THE COUNCIL OF JEWISH WOMEN with the following officers: MRS. RAYMOND FARBER, president; MRS. JACK TANNENBAUM, vice-president; MRS. MAX KLEIN, corresponding secretary; MRS. MAURICE LEBAUER, recording secretary; MRS. HARRY GANDERSON, treasnrer and MRS. HARRY ABRAMS, auditor. THIS SHOULD KEEP THE WOMEN plenty busy, what with four organizations going full bast, two study groups and the varions other NECESSARY ACTIVITIES which only the women can handle . . . And as if she did not already have enough to do, ADELE ROSENBERG mothered the brood of Religious School children at a picnic, sponsored by the SISTERHOOD. With only the teachers present, the youngsters had a SWELL time and got rid of loads of hamburgers, rolls, and all else that goes with it . . . IT WAS GRATIFYING to the chairman of the Religious School Committee, HILDA WEINSTEIN, when a HUGE number of parents turned out to meet with the Religious School teachers and discuss plans and problem with the Rabbi. Enthusiasm mounted, when each parent had to fill out questionnaire, "Am I a Good Parent?" The meetings are planned at regular intervals during the school year. THE GRANDPARENTS LIST grows and grows—now it's the first one for the FRED SILBIGERS, whose granddaughter, Beaverly Ann, arrived on October 24th. Beverly is the fine little daughter of MARJORIE (Silbiger) and IRVING CAMRAS . . . AND THE BEN GINSBERGS were in Raleigh on November 15th to welcome KATHERINE (Ginsberg) and ARNOLD JACOBS' third little girl, BETSY. . . . AND JUST a few days prior to that, THE GINSBERGS were joyfully receiving news of the youngest Ginsberg, MICHAEL, son of NORMA (Haft) and JACK GINSBERG. Norma will be remembered as one of our former WC girls, from New York . . . AND THIS LEADS US TO the other important events in town, first among which comes the GERSKOV-GRAY wedding on November 17th. CELIA GERSKOV is one of our community favorites, being a teacher at Lindley Elementary, and a former member of the Temple Emanuel choir. MURRY GRAY is a nephew of the AL BLUMENTHALS . . . AND THOSE WHO WERE THERE said it was one of the LOVELIEST weddings of the season . . . AND THE SURPRISE celebration of the month was the 25th anniversary party of the HARRY MARKS'. There must have been A HUNDRED guests at the buffet dinner at Bliss's restaurant, for which daughter and son-in-law, CHARLOT (Marks) and STANLEY KARESH, were responsible. The surprised entrance of the honored couple was greeted with all sorts of good with Marie proudly wearing two beautiful orchids, and Harry a white carnation, it took only the 3-tiered wedding cake on the table to make it really look like a wedding . . . THE KARESH'S with their adorable, six-months-old FERN were here to visit the MARKS FAMILY and to see a number of old friends . . . ANOTHER VISITOR in the city was POLLY (Levine) POLLENS, who, with her little son MARTIN were here for several weeks with Polly's mother, MRS. MAX LEVINE . . . ROSE ABRAMS is all aglow with enthusiasm after her return from the 32nd annual Hadassah Conference in Boston, November 10-14. Highlighting the regular meeting of the local Chapter, Mrs. Abrams reported on the convention, presenting the outstanding projects discussed there, and enlightening the group with reports of national activi-

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ties. With the next representation of Hadassah being at the World Conference, where organizations of all types will meet in Switzerland in December, it was interesting to gather from her report the growth of the national organization which in its 35 years has grown to a national membership of over 200,000, says Mrs. Abrams. The local group has also decided to adopt a LEND-YOUR-BOOK Project, whereby they will raise funds by lending each other books of Jewish interest. BELLA BERNSTEIN is librarian . . . AND ALONG THE lines of organizational activity, the local COUNCIL presented a program at the November meeting included a presentation of JEWS IN AMERICAN GOVERNMENT. Led by HILDA WEINSTEIN whose paper dealt with CHAIM SOLOMON, JUDAH TOURO and JUDAH P. BENJAMIN, there followed a group in another series, BRANDEIS, CARDOZA and FRANKFURTER, prepared by LAURA WEINSTEIN. Closing the program was Min Klein with a series consisting of BARUCH, LILLIENTHAL AND MORGENTHAU. LOUISE FALK is program chairman, and was responsible for this meeting. In the absence of the president, the vice-president, LEE TANNENBAUM was in the chair . . . LUNCHEON, DINNER and EVENING MEETINGS featured the JEWISH CAVALCADE in Greensboro on November 21st and 22nd. RABBI SAMUEL MAYERBERG, of the Congregation B'nai Jehudah, Kansas City, was guest speaker of the 2-day event sponsored by the Union of American Hebrew Congregations throughout the nation during the month of November, and the community turned out in large numbers to hear him in the interest of reawakening interest in Judaism among Jews. MEMBERS OF THE BOARD OF TRUSTEES of Temple Emanuel were hosts at a luncheon for Rabbi Mayerberg on Thusrday, the 21st, and the SISTERHOOD followed with a luncheon on Friday. MAIN EVENT OF THE SERIES was the community dinner on Thursday evening, preceding Rabbi Mayerberg's address. On Friday evening, Rabbi Mayerberg addressed the congregation from the pulpit, after which a reception in his honor was tendered in the assembly room. Hostesses for this occasion were: Mrs. David Bernstein, Mrs. Harry Sabel, and Mrs. I. Morganstern. Following the custom of the National Organization, the local B'NAI B'RITH GIRLS have given their recently formed unit a name. Inspired by the example of one of Greensboro's outstanding women, the girls are now known as the ETTA SPIER CHAPTER OF B'NAI B'RITH GIRLS. Miss Spier, who passed away several years ago, left behind her a memorial of an examplary life, full of accomplishment and consideration for her fellow man. BARBARA TOBIAS, High Point member of the Greensboro chapter, submitted the name.

—MIN KLEIN

GREENSBORO CONSERVATIVE SISTERHOOD ADOPTS CONSTITUTION

At a meeting held on November 25th in the Bliss Restaurant, the Sisterhood of the Greensboro Conservative Hebrew Congregation met and adopted a constitution and by-laws. The group will affiliate with the National Women's League, an alliance of Conservative Sisterhoods, according to the announcement of Mrs. Max Zager, president of the Greensboro group. A sandwich luncheon was served to the gathering of forty members, and following the meeting, a musical program was rendered by Mrs. Harry Karesh.

RABBI JUDAH J. SEIDLER
Newly appointed spiritual leader of Congregation Bikur Cholim, Asheville, N. C., Rabbi Seidler formerly served with Temple Agudath Achin, Pittston, Pa., and the Huntington, L. I., Jewish Center. During the past year, he was director of the Hillel Foundation at the University of Washington.

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B'nai B'rith Keeps Its Pledge

(Concluded from Page 10)

collapsible wheelchairs, 64 bookmobiles, 41 projected book machines and 1,230 microfilmed books, 30 phonographs and several hundred records, 20 invalid transfer chairs, two automatic record players, 12 book brackets and three occupational craft carts. The report of the project from January 1st to September 1st, 1946, has recently been announced as the 1200 men's lodges and women's chapters were preparing to inaugurate their fall and winter activities.

The "Serve-A-Hospital" project is being directed by the national B'nai B'rith office through the local Post-War Service-Americanism Committees, who work with Red Cross Field Directors in the Army and Navy hospitals in the United States and with Service Officers of the veterans hospitals in this country and Canada. The Post-War Service-Americanism Department matches all local contributions, thus paying half the cost of the articles donated by the lodges and chapters for the disabled veterans and GIs.

Scores of letters have been received by B'nai B'rith from disabled veterans and from hospital and Red Cross officials throughout the country in praise of the project. This is part of the general post-war service program of the organization and is in keeping with the pledges made by President Henry Monsky to President Truman, Generals Eisenhower and Bradley, Admiral Sherman and Secretary of War Patterson, to continue the historic war services into the peacetime years. This unusual record was accomplished during the first eight months of the "Serve-A-Hospital" project despite many handicaps, including production difficulties at manufacturing plants and lack of material throughout the winter and spring months.

Among new activities recently announced for the fall and winter season are the equipping of pulpits in veterans hospitals with religious articles for Jewish services in preparation for the High Holidays and the National B'nai B'rith Hospital Tour, featuring the "Singing Sad Sack", currently under way from coast to coast. He will visit about 100 hospitals and entertain approximately 100,000 patients by time the tour ends early in 1947.

Local B'nai B'rith lodges are again busy arranging for holiday services and home parties for the disabled men in Veterans and Army and Navy hospitals throughout the United States and Canada, in cooperation with hospital chaplains and community organizations.

B'nai B'rith calls on all its members and the local Jewish communities to make our welcome home to veterans friendly, our interest in their future welfare sincere and personal and our desire to integrate them into our community and lodge life cordial and neighborly. B'nai B'rith has kept its promises and pledges before. It will keep its pledge now.

Canadian Firm 150 Years Old

(Concluded from Page 19)

by his son, Edward Cecil, and then by William K., of the fifth generation of the family.

The Joseph family has been intimately associated with the life of Quebec throughout these years and has shared the joys and sorrows of the community. Abraham Joseph was not only a successful business man, the founder of a bank and director of various financial bodies; he was also a philanthropist in the widest use of that term, interested in every good work, while his home on Grande Allee was for many years a social mecca. Fortunately he kept a diary, which runs to a number of volumes and is a commentary on social and political life in the Quebec of his time.

The traditions of the family were carried on by Montefiore Joseph who, until 1943 at the age of ninety-two, was an alert, athletic figure on the streets of Quebec, retaining to the end his interest in all that was happening about him. To his son and grandson he left the heritage of a good name and a successful business. His wife and daughters were leaders in the Red Cross and the I. O. D. E. in the province.

The book which has just been published describes in considerable detail the background against which this remarkable family has lived and worked. Quebec has a long history and its stones whisper of war, romance and human endeavour in many spheres of activity. The Joseph family has lived through a century and a half of this history and has made no inconsiderable contribution to civic welfare. How this well-known family has become permanently woven into the fabric of the business and social life of the city that has been its home for so many years is the theme of this commemorative volume.

MRS. MOSES EPSTEIN RE-ELECTED HADASSAH PRESIDENT

The annual convention of Hadassah, held in Boston in November, re-elected for a fourth term Mrs. Moses Epstein as president.

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Chief Rabbi's Council, England, Aids Jewish Orphans

Arrangements for the transportation of a number of Jewish orphans from Hungary, Czechosovakia and Poland, to England have been handled by the Chief Rabbi's Religious Emergency Council of London, under the direction of Transport and Supplies Chief Mozes. The expenses have been shared by the Chief Rabbi's Council and the British United Jewish Relief. The picture above shows part of the group at the aerdrome.

Shapiro and Lelyveld New Hillel Executives

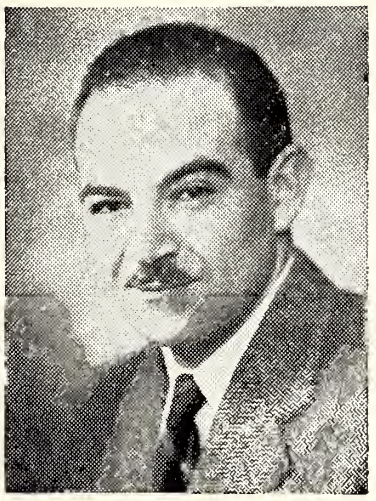
The appointment of two Associate National Directors who will aid in carrying out the increasing responsibilities of the B'nai B'rith Hillel Foundations, was announced here by Dr. A. L. Sachar, National Hillel director. They are Judah Shapiro, who has been serving the organization as administrative assistant, and Rabbi Arthur Lelyveld, former national director for the Committee on Unity for Palestine. Both appointees reside in New York.

Mr. Shapiro and Rabbi Lelyveld will assist Dr. Sachar with the administrative details of the B'nai B'rith Hillel Foundations, which have in recent years grown to 142 units on college campuses throughout the United States and Canada. The building responsibilities on 35 major college campuses represent an investment of nearly $3,000,000. In addition, an ever-expanding publishing business has been developed to supply literature and resource material for Jewish students.

Mr. Shapiro's special responsibility as Associate National Director will be educational administration, which includes program supervision, the development of resource material and all other problems relating to the inner administration of the Hillel Foundations. Rabbi Lelyveld will have as his special responsibility community relations, the interpretation of the Hillel program to the American Jewish community and its relationship to other national agencies.

Mr. Shapiro and Rabbi Lelyveld have long been active in Jewish public service. Rabbi Lelyveld, a gradnate of Hebrew Union College in Cincinnati, has held rabbinates in Hamilton, Ohio, and Omaha, Neb. He was one of the founders of the National Federation of Temple Youth and has served on the Commission on Justice and Peace of the Central Conference of American Rabbis. He was also affiliated with the Union of American Hebrew Congregations and more recently served as national director for the Committee on Unity for Palestine, from which post he recently resigned.

Mr. Shapiro has been associated with the Hillel Foundations since 1942, after several years of service in the Community Center field. He was Hillel director at Cornell University and later served as overall director of Hillel activities at colleges in the Boston metropolitan area, including Harvard, Radcliffe and the Massachusetts Institute of Technology. Earlier this year, he became national administrative assistant of the Hillel Foundations, and is now promoted to post of associate national director.



JUDAH SHAPIRO

U. J. A. TOPS $1,000,000 QUOTA

A report was made at the Atlantic City meeting of the United Jewish Appeal on November 29th that the amount raised in the campaign throughout the country for $1,000,000 had reached $102,000,000. The 1947 quota was set at $170,000,000.

Jewish Calendar

First Day Chanukah	**Wed., Dec. 18**
Rosh Chodosh Teves	**Mon., Dec. 23**
	Tues., Dec. 24
Last Day Chanukah	**Wed., Dec. 25**
Asorob B'teres	**Thurs., Jan. 2**
Rosh Chodosh Sh'vot	**Wed., Jan. 22**

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SOUTHERN EXPOSURE

(Concluded from Page 27)

thor injects a saving qualification that many of the firms and individuals may have been participants without a full realization of what it was to which they subscribed. This is undoubtedly true. And yet they are going to be penalized, and not without justification, because our memory will retain the unfavorable reference, which is the price that they must pay for, to say the least, not being careful.

One cannot read such works as *Southern Exposure*, *Under Cover*, et al, without wondering what is portended by the lack of government "cracking down" that is so plainly indicated, and equally plainly not forth-coming. With the facts as patent as they are it remains a deep mystery how the conditions pictured can go on unchecked, and those so reprehensibly guilty of subverting our way of life can remain immune. We appreciate the care that the Department of Justice must exercise in taking action, and yet we for one are not satisfied that that is the entire answer. Of course, one cannot be too critical of one's own government, lest he too be called communist, a fascist, or what-not. The only ones who seem to get away with that are the actual enemies of our democracy. How many exposes with the facts and figures substantiated beyond any doubt will have to be published before something is done is the crux of the answer to what is ahead for us.

The author's diagnosis of prejudices is of special interest at a time when much attention is being given to analysis of anti-Semitism and its "instinctive xenophobia—fear of the unknown." He regards it as a defense mechanism, originating in a protective instinct which goes back to pre-civilized days. It does not require much time for individual xenophobia to be converted into groups, which then take on the characteristics of mass psychology.

The matter of segregation comes in for considerable attention by the author. His attitude is the reasonable one of insistence on the rightness of non-segregation as a policy, but recognition of the need for going slowly on its being put into practice before the ground has been properly spaded. To do otherwise would be to create another Frankenstein.

In connection with the segregation problems, Mr. Kennedy's reference to the Russian method of handling a kindred problem is worthy of more than passing interest at a time when Russia is in the international spotlight. He points out that the Soviet Union is composed of 187 nationalities. There they have a national law guaranteeing equal rights to every individual regardless of his nationality, and meting out punishment for any direct or indirect violations. Her is a country to which we are trying to teach democracy which already is a definite step ahead of us, at least in this one direction.

Labor unions come in for considerable consideration in the book and the fight waged in the South against organized labor is cited as one of the major reasons for its slow social and economic emergence. Mr. Kennedy's preference is decidedly for the C.I.O. type of operation in this field.

Although the author appears at times to despair of the magnitude of the work to be done to restore "slavocracy" to democracy, he nevertheless is optimistic of an ultimate satisfactory achievement. He cautions that the process must necessarily be a slow, painstaking one, but concludes with a firm conviction that it can be done. The solution, he says, can only come with the abolition of the poll-tax and the resultant improvement in the conditions of health, poverty, poor education; the wiping out of prejudice (a long range affair); and the strengthening of its organized labor activities. He admits readily that this is quite a large order, but feels that with the efforts of such organizations as the Southern Conference of Human Welfare, and the Southern Regional Council, the difference might be noticeable in a generation's time. While we are not in full agreement with this optimistic note, we are willing to concede that no improvement can be looked for until a beginning is made, regardless of the length of time that is required for fruition.

Lest the accusation be made that *Southern Exposure* is an alien diatrabe, let it be pointed out that Mr. Kennedy has lived all of his thirty years in the South, that his grandfather fought for the Confederacy, and before that, ancestors pioneered the South, two of them having signed the Declaration of Independence. That background ought immediately to relieve him of any axe-grinding charges.

As a Northerner by birth, and a Southerner by adoption, we consider *Southern Exposure* a fair, candid picture of the South of today, and as such we unhesitatingly recommend its reading.

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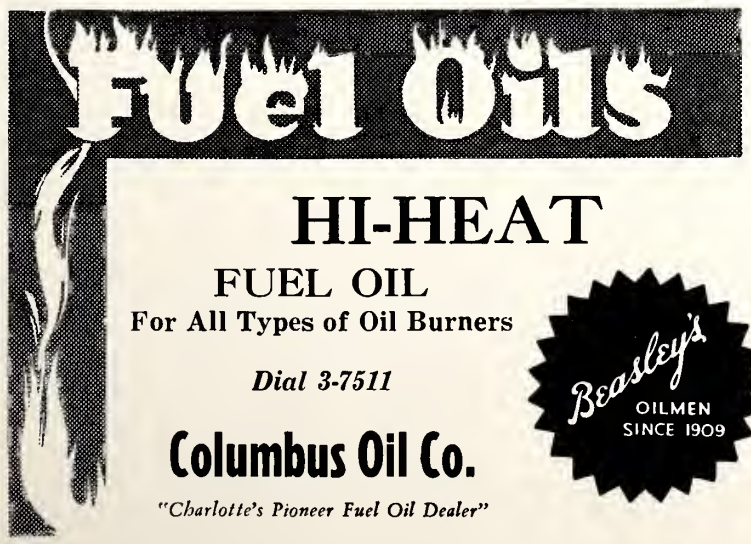

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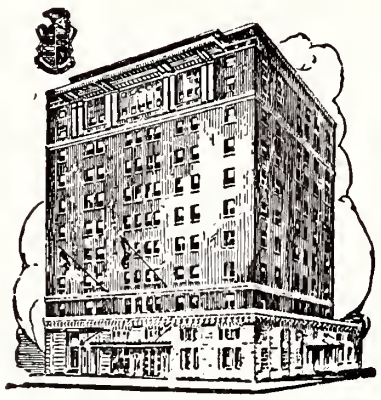

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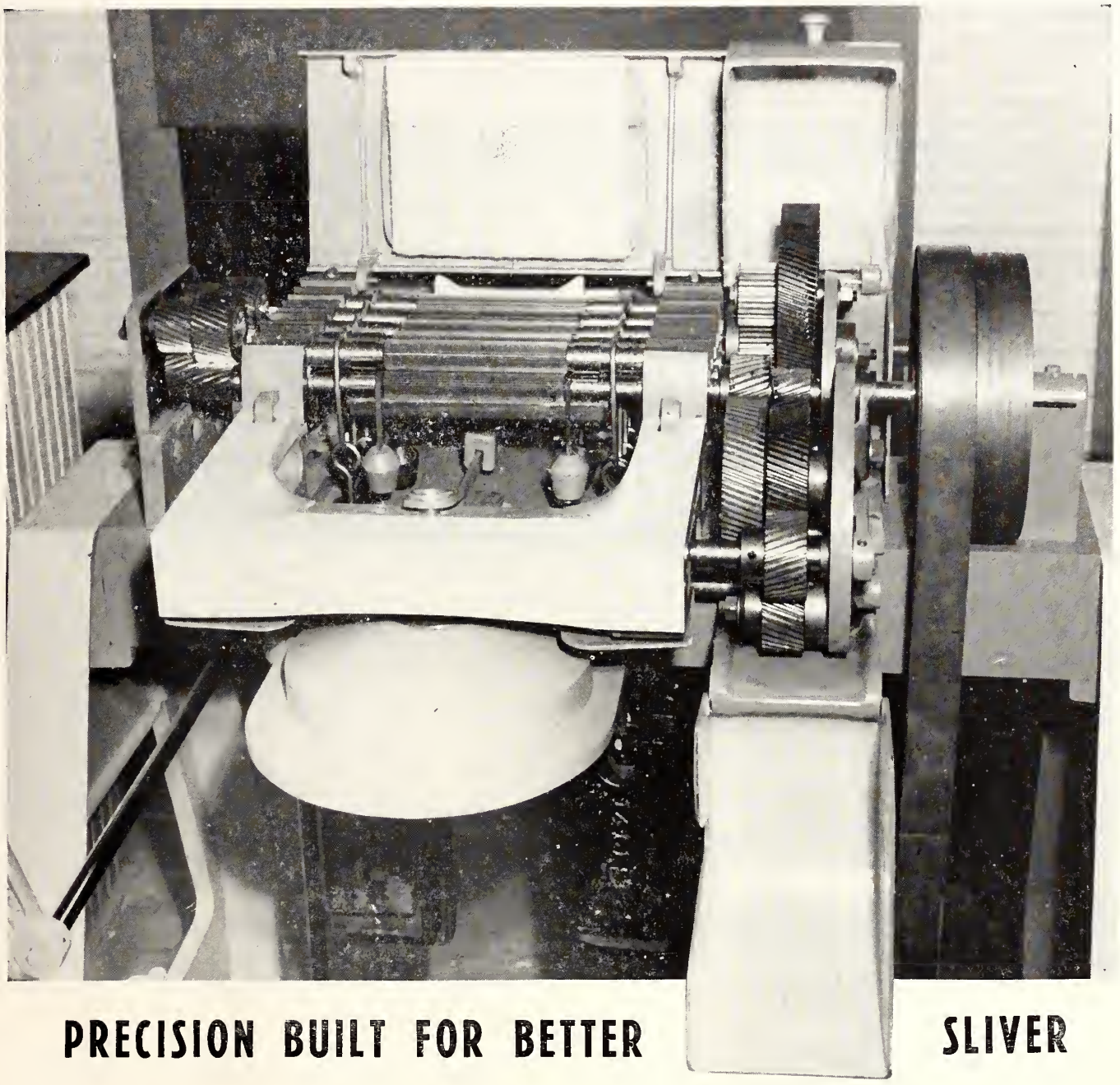

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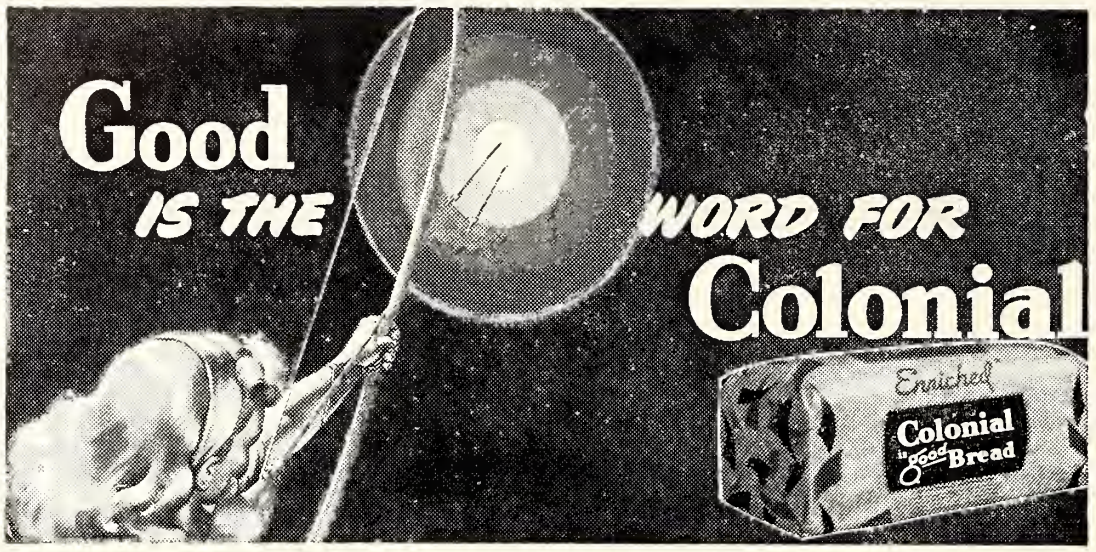

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VOLUME XII | JANUARY, 1947 | NUMBER 5

EDITORIALS

CHESTER A. BROWN, Editor

New Hope For The South

Governor Ellis Arnall of Georgia, in his best-seller, "The Shore Dimly Seen," sounds an optimistic note on the future not only of his own State, but of the entire South. Viewing his optimism in the light of recent events, there seems to be a bit of prophecy in it.

By what would seem to be an act of divine intervention, the State of Georgia will escape the immediate throw-back it would have undeniably experienced if the Governor-elect had lived to take office. Just what will happen there is not quite clear at the present writing, but it is safe to predict that whatever eventuates, it can hardly be as calamitous as the original program would have been. It is too much to hope that Arnall, or a man similarly liberal, will emerge as the next head of the State, but it certainly would help in the rehabilitation of democracy in that, as well as other parts of the South.

Similarly, in Mississippi, there is hope for a break, although through no action of the citizenry there. As much of the hearings as have been held clearly indicate the calibre of one of its representatives in the Senate to the rest of the world, if any additional evidence were needed. It is of course hazardous to predict what action will be taken ultimately with this individual, but whether he retains his seat or no, it would seem that his political future is definitely behind him. He will be universally discredited and his future political actions discounted.

So—all in all. things are looking up a bit in the South. One good New Year resolution for the country would be to keep going in the same direction. There is still much to be done.

The U. J. A. Goal for 1947

During the past few years, figures have meant very little. We have learned to talk and think in terms that previously had been confined to advanced classes in arithmetic. Nothing seems to be of any real importance any more unless it deals, not with thousands, but with billions.

The United Jewish Appeal, at its recent conference in Atlantic City, fixed its 1947 campaign goal at $170,000,000. A year ago it announced, not without trepidation on the part of some of its leaders, a campaign to raise $100,000,000 for 1946. The last available reports indicate that the 1946 quota had been over-subscribed by something more than $2,-000,000, with more to come. Undoubtedly it was this splended result, plus the real need, that prompted the assemblage at Atlantic City to set the 1947 figures.

The 1947 campaign should, and will, go over. There is no gainsaying the need for the money. There is every confidence that the funds will be used for the most important work to be done in the entire realm of Jewish interests. But it will take a lot of hard work to put it over.

In the first place, economists are not painting too rosy a picture of unalloyed prosperity for 1947. The consensus seems to indicate that money will be less "easy," particularly in the latter six months of the year. Then too, tax revisions may alter the situation for large givers. It will take a powerful lot of selling in many communities to achieve quotas.

Unfortunately, in this year's campaign, in many instances people extended themselves and gave much more than normally because of high-pressure selling. They were told, "You will be called upon only once to give this much. Next year you can go back to your normal amount." This was unfortunate selling technique. Of course, most of us took that statement with a grain of salt, because it was apparent to anyone who gave the matter any thonght that we would have to continue giving on the grand scale for some time to come.

However, American Jewry has never let its less fortunate brethren down and our prediction is that at this time next year, we will again be congratulating ourselves on a job well done—and looking forward to another one.

Sedition Indictments Dismissed

As was quite generally expected, the indictments brought in 1942 for conspiracy to commit sedition against twenty-six defendants, are ordered dismissed by Chief Judge Bolitha J. Laws, in the United States District Court at Washington, D. C. The trial, after eight months, was declared a mistrial in December, 1944, following the sudden death of trial Judge Eicher.

Ever since the mistrial, there was evidenced a marked lethargy on the part of those concerned in arranging for a new trial. The dismissal was forecast when John O. Rogge, special prosecutor for the Department of Justice, who had been abroad for the purpose of securing additional evidence, was discharged from office. His discharge, strangely enough, was not occasioned by his failure to do his job, but because he did do it.

And so, the survivors of the twenty-six (two have since died) who are not serving prison terms on other charges, will again be free to spread their poison and hate, in an America that can well do without their contribution.

Judge Laws, in making his decision known, stated that the long delay since the mistrial made the outcome of a new trial very doubtful. While there is still the technical opportunity for the Attorney General's office to appeal the Judge's decision, the probabilities are that the case will be dropped althogether.

The mess made of this case is a sad criterion on our Department of Justice. It would seem that if the will to prosecute had been there, the case would not have ended as it did. And surely, if we are to believe in the principles that are the foundation of our government, the will should have been there. The fault probably is more with individuals than with methods.

If the incoming party wants to give proof of its determination to justify its return to power, it could do no better than by starting with the Department of Justice.

Adolph Rosenberg

"There was no more consecrated toiler in God's vineyard than Adolph Rosenberg. There was no more faithful Jew and loyal American than he. He was the living embodiment of the organization which he so appropriately and admirably headed. The finest in Judaism and the best in Americanism. The entire community of Cincinnati which he served in so many ways, as well as the whole of American Israel, to which he brought such incomparable gifts of mind and spirit, are all sorely bereft by his passing. Indefatigable in his labors for every worthy cause, he carried on despite failing health as a stalwart and sacrificial servant of God and Man."

The above tribute, made by Dr. Maurice Eisendrath, was a fitting eulogy for Adolph Rosenberg, president of the Union of American Hebrew Congregations, who died in Cincinnati, his home for many years, on December 6. One of the outstanding figures in American Jewry, his passing will be widely mourned.

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DR. MORTIMER J. COHEN

The Artist Who Is a Jew

An Appreciation of Arthur Szyk

By Dr. Mortimer J. Cohen

This warm, intimate and revealing portrait of the world-famous Arthur Szyk is of special timeliness because Szyk is the designer of the official poster for this year's observance of Jewish Book Month, which began November 15th. This article is reprinted from Volume 5 of the Jewish Book Annual, just published by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board. The annual contains a full color illumination by Szyk. Dr. Cohen is the author of the recently published, "Pathways Through the Bible."—THE EDITOR.

THE official poster for this year's observance of Jewish Book Month, conducted by the Jewish Book Council of America, which is sponsored by the National Jewish Welfare Board, is the work of the celebrated illustrator of Jewish books, Arthur Szyk.

A short, heavy-set, stoutish man, Szyk was born in Lodz, in what was then Russian-Poland, fifty-two years ago. Descended from a long line of Jewish scholars that runs back as far as the Tosfot Yom Tov, his name is made up of the first letters (Roshe Tabot) of one of the Szyks—Shimon ben Yehudah Katzenelson.

Szyk received the usual Jewish education of the Jewish boy of his times, and he is steeped in Jewish lore. When, as a youth, he showed signs of artistic ability, he was sent to study in the art schools of France. He has traveled in both Palestine and Turkey, when he familiarized himself with Jewish and Mohammedan art.

Szyk has won many prizes and awards for his work such as the decoration by the French Ministry of Art, and the Golden Cross of Merit by the Polish Government. He was invited by the League of Nations to make an illuminated copy of the League Covenant, but that work, like the League itself, remains symbolically unfinished. He painted a series of thirty-eight miniatures dealing with the American Revolution which he called "Washington and his Times." President Moscicki of Poland bought the series and presented it to President Franklin D. Roosevelt, and it now hangs in the White House.

During World War I, Szyk became interested in the field of cartoon art, and when World War II broke out in 1939, he returned to this interest. He determined to dedicate his talents for the duration of World War II to the battle against Fascism, which he regards as the crucial struggle of our times. Szyk and his wife lost most of the members of their families to the murderous Nazis. His war on the German fascists, therefore, was not only a matter of ideology, but of ideology tinged with personal tragedy. His cartoons edged with bitter satire and sharpened with deadly wit, lampooned the Nazis, and were dispersed all over the world.

Despite his protestations that he is not a "professional Jew," Szyk is deeply Jewish and religious. His religious attitudes reveal the hassidic environment in which, as a boy, he was raised.

Similarly, Szyk looks at Judaism and the Jewish people. Judaism, to him, has given mankind its ethical ideals. Judaism is, for Szyk, the foundation stone of human civilization.

His Jewishness, says Szyk, is his religion. His Jewishness binds him in close spiritual bonds to all his fellow-Jews throughout the world. He would want to see Palestine's gates thrown wide open to all the Jews of Europe, indeed of the world, who wish to go there. He wants to see a Palestinian State established, and he devotes much of his means, his energy and his art to the cause of Palestine. He believes that Jews should be permitted to live everywhere as of right. But, from letters he has received from Jews in Europe and from personal information, he has learned that almost every Jew in Europe wants to get away from that war-torn continent and go to Palestine, where he can live as a free human being.

During his stay in London, about 1940, Arthur Szyk devoted his great abilities as an artist to the completion of an illuminated Haggadah on which he had begun to work some years before in Poland. It is a breath-taking and brilliant achievement, beyond the power of words to describe. Szyk's full powers as a miniaturist, and illuminator, his ability to create jewel-like designs, his capacity to mold forms into human likenesses, are brought into full play.

The Haggadah, which recounts the story of the liberation of the Israelites from Egyptian slavery, is peculiarly adapted for calling forth all the humanistic idealism of Szyk as a man, and all the resources of his genius as an artist.

This Haggadah came to be done through the urgings of a group of fine spirited English Christians. So magnificent is the Haggadah that King George of England purchased the first copy, and placed it in his Royal Library.

In the inscription which Szyk devised for the King's Haggadah, in which the artist dedicated the book to his Majesty as a work of the Jewish spirit, Szyk included a reference to the sufferings and torments of the Jewish people today, which, wrote the artist, means "unavenged and unredressed." Before the copy was presented to the King, however, Szyk was requested to eliminate this phrase which he was loath to do. The careful observer of the King's Haggadah, therefore, will discover a hiatus in the inscription, for Szyk refused to redo the page of dedication, and wanted the unrecorded words to have their place. Through this gap, indeed because of it, pours the silent, unspoken plea for Israel's liberation and redemption from their contemporary enslavement and suffering.

So highly regarded was this beautiful Haggadah that the heads of the great English Cathedrals of Canterbury and Liverpool sought copies of it. And today among the treasures of these centers of the Christian religion, in the heart of the British Commonwealth of Nations, rests the Haggadah of Israel, the deathless story of the Jewish people's love of freedom and their heroic fight to achieve it— clothed in the stirring, inspiring beauty of Arthur Szyk's incomparable art.

His illustrations in the Book of Esther, twelve in number, are in color. Only five hundred and twenty copies of this Book of Esther were printed, together with the Hebrew text done by the artist's hand.

Ludwig Lewisohn's Last Day of Shylock contains twelve pictures by Szyk done in black and white illustrating the numerous events in the life of Shylock after he left the scene of the court and travelled to the East, to Tiberias, where he hoped to build again the destroyed community of Israel in the Holy Land.

The magnificent novels woven about the life of Joseph and his brothers, writen by Thomas Mann, will soon be illustrated by Szyk.

Among the books of Jewish interest that Szyk has illustrated and that have been enriched by his unique creative art are the Book of Job and Jacob's Well. He has illuminated such documents as the Statute of Kalish and the Balfour Declaration. These are but a few Jewish volumes and documents that will forever be associated with the name of Szyk.

Szyk's pictures of intricate design, embody more than what appears in them at the first viewing. One must study each picture carefully, and gradually it begins to reveal its hidden secrets. The eye catches something it had not seen before—a detail, a design, a nuance—and gradually, the whole begins to take on new light and life. One never wearies of looking at a Szyk picture, one always finds something new, complicities that he had not seen before. Szyk is master of a mysterious process of self-revelation through his pictures, and this continuous process of self-revelation holds in it unending surprise and delight for the observer.

Szyk has recently illustrated Pathways Through the Bible, by the writer of this article, published by the Jewish Publication Society of America. These twenty-five pictures are mainly portraits of the characters in the Bible story. These pictures he dedicated to the memory of his mother, Sophia Szyk, who was burned to death in Maidanek, as "an eternal Kaddish."

From these Bible pictures are gone the old themes of war and violence that earlier Christians artists loved to paint. Szyk has sought to replace the erroneous, false and harmful conceptions of the Bible's scenes and characters with what he believes are the true values of Judaism and the true emphasis of The Holy Scriptures. Again, his approach is through human beings, and especially Jewish human beings. Szyk is not particularly impressed with the usual stereotype found in Bible art —the thin, emaciated looking individual who is supposed to be the saintly type. He is not impressed by other worldly qualities in the accepted canons of biblical art. These, he holds, are not Jewish traits. Judaism though deeply concerned with what lies beyond the grave, yet prefers to grapple with the here and now, with the things of life; for God made the here and now, and this world is His stage for the unfoldment of His divine purpose.

Szyk, in these Bible pictures, uses living Jewish types as his models. They are real people, of this world, worldly, yet within their flesh they glow with the light of the spirit. These biblical pictures embody a wholesome humanism lit up and kindled by deep, mystical spirit so characteristic of Judaism.

The observer will not find here the warrior and scenes of battle and carnage, but studies of the great men and women of Israel, God-intoxicated, with the divine spirit brooding on their countenances—dreamers, creators of

(Please Turn to Page 22)

Blood Money In Wartime

A REVIEW

*By BARTLEY J. CRUM

Member of the Anglo-American Committee of Inquiry on Palestine

IRA A. HIRSCHMAN

IN January, 1943, President Roosevelt issued his historic emergency order, setting up the War Refugee Board.

Continuing the Anglo-Saxon tradition of Magna Carta and the Bill of Rights, it purpose was to rescue, regardless of nationality, the remnants of persecuted minorities, particularly the Jews; and to check their slaughter. Using a familiar government tactic the War Refugee Board was superimposed upon the Intergovernment Committee for Refugees. The Intergovernmental Committee is described, I think properly, by Ira Hirschmann as "nothing more than a decorous facade concealing the inactivity of the thirty-two governments which had set it up."

With the firm backing of President Roosevelt and the personal interest of Henry W. Morgenthau Jr., the War Refugee Board proceded to prove that we can save, as well as kill, in time of war. It had marked success largely because John W. Pehle, its executive director, and his aides were carried along by a powerful emotional urge that made short work of red tape. They did not hesitate to take chances when there was the slightest chance of rescue.

Ira Hirschmann's book is a particularly timely account of some of the board's work. The War Refugee Board's work was ended in September, 1945. In the meantime we have had little action, much talk, a variety of commissions, committees, special envoys and a great deal of stalling. The problem of Europe's homeless millions still remains.

By 1943 the number of refugees in the Balkans who had been either persecuted or killed ran to four millions. Mr. Hirschmann's book tells the story of a private American citizen who volunteered to go to Turkey in order to see what could be done to halt this avalanche of sad statistics. With the help of Oscar Cox, the brilliant young lawyer who had first conceived lend-lease, Mr. Hirschmann was named first Special Attache of the State Department, charged with carrying out the orders of the War Refugee Board in Turkey and the Middle East. He had formidable opponents. Franz von Papen still flourished in Istanbul. Nazi intrigue, the White Paper policy of the British government, the former Mufti of Jerusalem, the fear of traditional diplomats, of undiplomatic methods, were against him.

He had formidable friends, too. President Roosevelt was determined to take all measures within the government's power to rescue the victims of enemy persecution who were in imminent danger of death.

Mr. Hirschmann was, therefore, given the unprecedented power of dealing with the enemy. Our Ambassador to Turkey, Laurence A. Steinhardt, knew how to use diplomacy to get action and did. The Jewish underground, Haganmah, was aggressive, resourceful and tireless. The Nazi satellite Balkan states, fearful that Germany might lose the war, were not unwilling to deal with a representative of the United States.

Mr. Hirschmann harnessed these forces to effect the rescue of those who were in danger of death, particularly of children. This book has some of the flavor of an Eric Ambler story of international intrigue, with only one difference: this is true.

Mr. Hirschmann's secret interviews with officials of the Nazi satellite states under the nose of official Ankhara, the desperate efforts of Ambassador Steinhardt, whose name is written in the Golden Book of Jerusalem, and his fight against official lethargy and military fears make a truly fascinating story to all who are interested in the constant struggle for human freedom.

This book, of course is only one chapter in the titanic struggle. But it is an important one.

What Mr. Hirschmann apparently didn't know, and what we of the Anglo-American Committee found out, was that during the entire period he was seeking to rescue the fragments of an oppressed people and give them the chance to rebuild their lives in Palestine, his principal opponent was another Palestinian—Haj Amin el Husseini, the Mufti of Jerusalem.

While Mr. Hirschmann was using his unprecedented authority to confer with the Romanian Minister Cretsianu to persuade the Nazi satellite Romanian government to disband the disease-ridden camp of Transnistia, to release five thousand children and to facilitate their removal to the port of Constantia, the Mufti was writing peremptory letters to Bucharest insisting that these Jewish children be sent to Poland, where of course they were doomed to the gas chambers.

And when one considers that aid to the Jews of Europe was deemed by the Allies damaging to the war effort, that Mr. Hirschmann had to work largely in great secrecy lest the Germans or the British or the Russians discover his plans, the success of his mission is all the more remarkable. Fortunately for him, he had the undercover of British Intelligence officers

(Please Turn to Page 26)

* LIFE LINE TO A PROMISED LAND, by Ira A. Hirschmann (The Vanguard Press, N. Y.) $2.75.

Proposed Synagogue of the Greensboro Conservative Hebrew Congregation, to be erected on Lake Daniel and Garland Drives, Greensboro. Funds for building have been raised and other steps taken toward construction.

Elected University Board President

George Alpert, prominent Boston attorney and Board Member of The Albert Einstein Foundation, has been elected President of the Board of Trustees of Middlesex University, Waltham, Mass. Middlesex has been selected by the Foundation as the nucleus for Brandeis University, this country's first Jewish-sponsored, secular, non-quota institution for higher learning.

Developments in Jewish Education

By URIAH Z. ENGELMAN

Department of Research and Information, The American Association for Jewish Education

A survey of developments in Jewish education for the year 1946 was made by the American Jewish Year-Book in cooperation with the American Association of Jewish Education. The study covered 135 communities distributed over 36 states, which had an aggregate Jewish population of 3,516,450, or 73.7 per cent of the total Jewish population in the country.

Among the favorable developments revealed by the survey, deserving to be recorded were the following: the enrollment in the Sunday, weekday and all-day school was increased during the past year; the curriculum was intensified in many Sunday and weekday schools through increasing either the number or length of their sessions; the age of starting the Jewish education of the children has been lowered in many cities through opening of kindergartens and pre-school classes; Community Councils and Federations have been showing more interest in Jewish education and appropriating more money for it; the higher institutions of Jewish learning have either opened or extended their education departments for training Jewish teachers; many organizations, whose activities lay outside the field of Jewish education, have of late shown interest in the field and have opened special departments for it —the American Jewish Committee is a case in point.

The major negative fact revealed by the study tells of an acute shortage of qualified teachers and principles for Jewish schools throughout the country. This shortage worked as a blight on Jewish education and in some cases nullified programs for extension and intensification. Another item on the debit side is the lack of decent buildings for housing Jewish schools. In most cases the Jewish school buildings are obsolete, ugly, tenement-like structures, inadequately equipped and very poorly maintained.

The study showed that there were 231,028 children enrolled in all Jewish schools. This is a considerable increase over the enrollment figure arrived at by Dr. Jacob S. Golub in 1940, of 190,000.

Of the total enrollment in 1945-46, 120,365 or 52.1 per cent were registered in Sunday schools, 101,384 or 43.8 per cent in weekday afternoon schools and 9,279 or 4.1 per cent in all-day Yeshivos.

The study refutes a current but erroneous notion among educators and laymen that parents are reluctant to send their children for more than once or twice a week. In reality 36.2 per cent of the total weekday school enrollment in 1945 attended school five times a week, 26.5 per cent, 4 times a week, 29.6 per cent, three times a week, and two-day-a-week school was attended only by 7.6 per cent of the enrollment.

Another very favorable development in the field of Jewish education is that the number of children who continue their Jewish studies after graduation from the elementary schools has been steadily increasing in the last years. In New York City the Marshalliah and the Herzliah Hebrew High Schools had a record enrollment of the largest graduating classes in their history. Also the public high schools of New York registered last year an increase in enrollment of over 6 per cent for their Hebrew courses. Hebrew was taught last year in 15 senior, two junior and two evening high schools of New York. Of the New York colleges, Hebrew was offered last year at the New York University, Hunter College, Brooklyn College, Columbia University and the New School for Social Research. Outside of New York City at least 95 colleges and universities, exclusive of theological schools and seminaries, taught Hebrew, while 261 colleges and universities accepted Hebrew as meeting the school's language requirements.

The Yiddish schools celebrated this year 35 years of their existence on the American scene. Last year the Yiddish schools had an enrollment of over 13,000 students. The Jewish Folk Schools of the Jewish National Workers Alliance and the Poale Zion had an enrollment of 6,000 students. The Workmens Circle had 5,610 and the Sholem Aleichem Institute 1500.

Community interest in Jewish education has expressed itself during the past year in many ways. Central agencies of Jewish education were organized in Schenectady, N. Y., Canton, Ohio, Atlanta, Ga., Brigeport, Conn., Syracuse, N. Y., Columbus, Ohio. In several other cities surveys were made and plans were worked out for establishing such community agencies as soon as personnel will be available.

For the first time in the history of the American Jewish community a program of rural Jewish education was initiated in 1944 in Southern Illinois and last year in the State of Maine. Through the establishment of a number of central rural schools children living as far apart as 160 miles were given opportunities for Jewish religious instruction.

During the last few years, steps were taken in a number of communities toward the improvement of the status and security of the Jewish teacher which would make his position resemble that of a civil servant. These steps included the adoption of a retirement and pension plan by the Jewish Education Committee of New York. Similar plans were adopted at Chicago and Cleveland, while in other cities such plans are in the process of formulation. In many other communities such as New York, Cleveland, Buffalo, Cincinnati, community codes for licensing of teachers were adopted.

A survey of teacher shortage in the country disclosed that at least 64.2 per cent of the 967 principal Jewish communities in the United States, each of which had one or more congregations, was in need of one or more teachers. The minimum number of teachers and principals that is thus required for the normal functioning of the present Jewish educational system is about 600.

Dr. Leo L. Honor, recently appointed Professor of Education at Dropsie College, writing in the May Jewish Education Newsletter of the American Association for Jewish Education, on the teacher shortage situation, points out that the "Hebrew teacher training institutions and other institutions of Jewish higher learning, sensing the exigency of the hour, have formulated long and short term plans to meet the problem." But most of the plans are still in the embryonic stage. All the major Jewish seminaries and teachers colleges (Herzliah Hebrew Teachers Institute, Teachers of the Jewish Theological Seminary of America, Teachers Institute of the Rabbi Isaac Elchanan Theological Seminary, Teachers Institutes of Baltimore, Pittsburgh, Boston and Chicago) had altogether 52 graduates in the spring, 1946.

This failure of the seminaries in the larger cities to produce Jewish teachers, has compelled many smaller Jewish communities to embark on their own teacher training programs. Among the communities which announced and began to implement such plans were St. Louis, Missouri, Cincinnati, Ohio and Buffalo, New York.

In New York City the Talmud Torah leaders for the first time in the history of the community were organized in an association of Talmud Torahs of New York under the chairmanship of Barnet E. Kopelman. Returns from many cities—Allentown, Memphis, St. Louis, Denver, Springfield, Mass., Schenectady, N. Y., Bethlehem, Pa., New Haven, Los Angeles, Portland, Oregon and many others, reveal that programs are being intensified despite the acute shortage of teachers.

A. D. L. --- The National Situation

ARNOLD FORSTER

By ARNOLD FORSTER
Director, National Fact-Finding Department, A. D. L.

This is the second in a series of articles on the plan and scope of B'nai B'rith's Anti-Defamation League. Others will follow.—THE EDITOR.

THE Japanese attack on Pearl Harbor precipitated the United States into World War II and destroyed the fundamental issue which the organized anti-Semitic movement had been using to gain respectability and mass support: keep the U. S. out of war. With the termination of that issue, the America First Committee which had become a Mecca of the American anti-Semite, was forced to disband.

Since Pearl Harbor the leaders of organized anti-Semitism in the United States have groped for an issue with national implications to which they could attach themselves in order to recreate a nation-wide organized movement. Many problems were seized upon: Four Freedoms, Bretton Woods agreement, U.N.R.R.A., San Francisco Charter, British or any foreign loan, Nuremberg trial, present structure of the Paris Peace Conference. But the negative side of no one of these issues had sufficient appeal or validity to attract a mass following. Thus the leaders of organized anti-Semitism were unable to affect a cleavage in the American people on the basis of any one or all of them.

With V-J Day, however, the picture changed somewhat. The body of opinion in the United States which was anti-Russian and against the American communist, and which had maintained silence regarding its attitude during the war period, began once again to express itself openly. The legitimate "Democracy versus Communism" issue there upon began to develop anew, continuing to become sharper with the passing of each day.

Here, then, is an issue which the leaders of organized anti-Semitism believe they can seize upon to precipitate themselves, once again, onto the broad public arena. Here, too, is a fight those same men would like to lead, if permitted.

Inevitably, the Jew will be thrown into the middle of this problem, and made a scapegoat in the struggle over it. There are two factors which may help facilitate the injection of the Jew into the problem:

(a) The Jews traditionally have played a substantial part in liberal movements. The enemies of progressive movements, in their anxiety to retard progress, have deliberately confused liberalism with communism. Thus it will appear to the superfical observer that the Jewish community, by and large, is on the communist side.

(b) The professional anti-Semite has always promulgated the idea that Judaism and communism are synonymous. This theme will continue unabated.

The trend is clear. The issue of "Democracy versus Communism" will become increasingly sharper, and every effort will have to be made to prevent the professional anti-Semite from successfully injecting the Jewish group into it.

* * *

THE REVIVAL OF THE KLAN

Even before V-E Day, early in 1945, there were Klan cells in every large southern community in all states from Virginia to Texas.

The past year, however, has witnessed the first manifestations of an open and unrestrained resurgence of the Ku Klux Klan since Pearl Harbor. Most of the activity has centered in the deep and far South, with some reflection in Indiana, California, Ohio and Michigan. Its targets vary according to the local situation, but always aim at minorities and trade unions. Cross burnings, Klan Konklaves, defacement of stores, violence to Negroes, etc., are among the surface evidence of this renewed Klan activity.

An examination of the accumulated information indiates different Klan motivations in different sections of the Deep South. For example in Georgia the Klan is politically minded. In Chattanooga, Tennessee, the Klan is of the hoodlum type, bent upon vandalism. In southern Florida, the Klan is most interested in "protecting" white-owned real estate from purchase or use by Negroes. To this campaign is added a dash of anti-Catholicism in the form of attacks on Philip Murray, George Meany and James B. Carey, prominent Catholic labor leaders.

Opposition to the Klan

Fortified with ammunition from ADL and other civic defense agencies, a vigorous campaign against the Klan was launched by the press, radio commentators, magazines, church and civic groups, and law-enforcement agencies. Reputable newspapers in Georgia, particularly **The Atlanta Constitution** and **The Atlanta Journal**, denounced the Klan and warned the people of its tactics and dangers. The Governor of Georgia ordered both civil and criminal action if prosecution proved futile. The Federal Government, through the Collector of Internal Revenue, proceeded against the Klan. In other words, the American people, backed up by government action, were unwilling to "receive" the white-robed band.

The effect of this determined reaction against the Klan was at once apparent within the Klan. Georgia's Grand Dragon Dr. Samuel Green, on June 4th, suddenly ordered his Atlanta Klansmen to restrain their activities "while the heat is on."

* * *

THE COLUMBIANS, INC.

The latest hate organization to make its appearance is the Columbians, Inc. This group seems to have patterned its activities after the Nazi brown shirt organization. The members wear uniforms and arm bands with the thunderbolt as their insignia. The head of this fascist-like organization has been linked with pre-war German agents, agitators, and propaganda in the Nazi camp. The Columbians have adopted the Nazi creed with all its symbols and details with emphasis on anti-Semitism and oppression of the Negro.

The Columbians were incorporated at Atlanta, Georgia, August 1946 and made its first bid for public recognition by picketing a mass meeting in Atlanta at which Dr. Louie D. Newton, President of the Southern Baptist Conference, reported on his visit to Russia.

The group finally became entangled with the law when it was alleged that one of its members committed an unprovoked attack on a Negro youth. During a newspaper interview that followed the arrest of James R. Childers, 17 year old Columbian accused of this attack, one of the leaders of this organization, Homer L. Loomis, Jr., declared his hatred of Negroes and Jews and revealed the function of the Columbians to be the elimination of these two groups from the American scene.

With the cooperation of the Southeastern Regional Office of the Anti-Defation League, public sentiment in Atlanta was aroused against the Columbians as an American manifestation of Hitlerian fascism and a threat to democracy. Full cooperation was secured from the state and city administrations and the Atlanta police force who utilized their entire resources to appreheud and prosecute the brown shirt organization.

The group's membership is still small and indications are that the aroused pubic opinion and vigorous action by the city and state authorities will have its effect in thwarting its growth or even stamping out this new menace to our society.

* * *

RELIGION AND HATE

Recent days have also witnessed some changed within the post-war "nationalist" movement. A number of fundamentalist preachers are moving into this area of activity, thereby replenishing its leadership, and adding a considerable number of new followers. They constitute a small number of dissident Protestant fundamentalist ministers. Under the guise of religion, though not representatives of their faith, these men are pouring out a torrent of political and racial invective to all who will listen, working at it with a furious missionary zeal, and winning large audiences of naive persons. They distort and take out of context Biblical teachings. Their purpose in thus corrupting religion is to misuse the Bible in support of their anti-Semitic theories. These "nationalist" preachers are using their clerical status to promote their political theories and hate mongering.

In this religio-political preaching these pastors direct their heavy guns against their favorite targets: the Jews and—to a minor degree, the Catholics—falsely and tirelessly proclaiming the theory that Jews and Catholics are engaged in an international conspiracy to dominate the world. The fact is, of course, that this fundamentalist clique itself has virtually banded together in

(Please Turn to Page 36)

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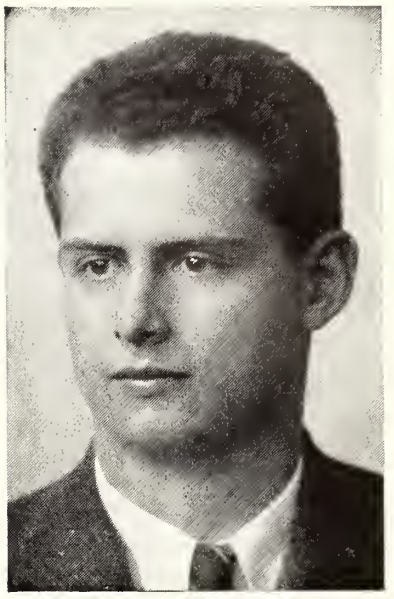
Balance Sheet of The Hate Movement

By WILLIAM B. SAPHIRE



WILLIAM B. SAPHIRE

THE status of anti-Semitism in post-war America is confusing. Some sources indicate that it is on the wane. But there is considerable evidence to show that professional Jew-baiting has received a shot in the arm from the economic confusion accompanying our reconversion to peace-time living and from certain factors arising out of the war. While the most vociferous pre-war peddlers of anti-Semitism have been effectively exposed and have apparently fallen into disrepute throughout the nation, others are now channeling their poison in the guise of political, religious or "veterans" movements, usually behind a facade of patriotism.

The problem of post-war anti-Semitism is discussed in detail in a booklet published by the National Community Relations Council. The sum of its conclusions indicate that: 1) Organized anti-Semitism, as distinguished from the fly-by-night street corner variety, is at a low ebb; 2) Masked anti-Semitism is insinuating itself into many issues of the day which are not Jewish; 3) Economic and social discrimination against Jews in universities, clubs, resorts and certain industries continues much as before the war, but is now being exposed more widely than ever; 4) There is danger of an upsurge of anti-Semitism among veterans returning from occupation duty in Germany where de-Nazification lags dangerously and the Hitler spirit did not, by any means, die on the Nuremberg gallows.

Concerning the first point, NCRAC points out that the prompt exposure of professional anti-Semites wherever they appear has caused them to be shunned even by groups which are not friendly to the Jews. The attempt by former Senator Robert R. Reynolds to form a Nationalist Party was aborted when the connection of his movement with sedition trial defendant Joe McWilliams and others of the "lunatic fringe" was exposed. While anti-Semitic hysterics like Lizze Dilling, Gerald Winrod and Harvey Springer continue on the loose, vicious rabble rousers like Homer Maertz, Kurt Mertig and Elmhurst are serving prison terms for distributing inflammatory anti-Semitic propaganda. Arthur Terminiello, defrocked Alabama Coughlinite priest, has been convicted of disorderly conduct. Gerald L. K. Smith, whose recent appearances in middle and far western cities were accompanied by angry protest demonstrations by local citizens, has been sentenced along with his publicity man, Don Lohbeck, in Chicago for contempt of court. In Los Angeles, voters recalled City Councilman McClanahan who, among other things, had openly associated himself with Smith.

On the other side of the ledger, there have been a number of disturbing developments. The mass sedition trial whose list of defendants constitutes a Who's Who in the hate field, is not likely to be resumed. Chief prosecutor O. John Rogge, who patiently gathered a mountain of evidence against them, here and in Germany, has been fired and his work probably gone to nought. The Ku Klux Klan, oldest and most vicious of race-hate organizations in America, has had a stormy revival in the South, and is spreading to middle and far western states. Despite militant action against the revived Klan in New York State, California and even in Georgia, its "home ground," the NCRAC regards the KKK revival "as the most significant anti-Semitic development of recent months." Another alarming out-cropping is the new anti-Jewish, anti-Negro Columbians, Inc., an organization of khaki-wearing "storm-troopers" whose leader makes no bones about the fact that they are out to turn America into a "one-race white nation." Columbians, Inc., got considerable publicity in the nation's press recently when Atlanta police arrested five of its members for inflammatory acts against Negroes. The Columbians boast of branches in New York, Philadelphia, and Gary, Indiana.

Another suspicious group is the American Actions Committee, an apparent attempt to revive the old America First Committee and the defunct Liberty League. Though not yet outspoken against Jews or any other minority group, its sponsorship includes Franco propagandist Merwin K. Hart, Queens Coughlinite leader Robert M. Harriss, and Upton Close, radio commentator frequently quoted in the lunatic fringe press.

According to the NCRAC, 58 groups and agencies which can be described as subversive were established in this country during 1945-46, but with the exception of three or four, they are without influence, prestige, money or a large following.

Making a "Jewish issue" out of vital questions of national concern is a favorite device of anti-Semitic lobbiests and Congressmen, the NCRAC finds. During the course of hot debates in the Senate and House on the question of a permanent Fair Employment Practices Commission, the poll tax, the so-called House Committee on un-American Activities (Rankin Committee) and even the continuance of OPA, the Jewish issue was widely injected by antagonists to the measures. Agitation against liberal legislation often included a slanderous coupling of Jews with Communists.

The anti-Semitism of exclusion is currently being exposed. Cornell University's Medical School was on the carpet recently as a result of letters written by its dean in 1940 admitting that a quota system was maintained against Jews. Records of rejected applications for admission, which might have proved conclusively whether the school has a quota, were found to have been destroyed.

In the Mid-West what amounted to an attempt to establish an anti-Jewish boycott was made by Eugene Fliteraft who organized a Gentile Cooperative Association and published a "Gentile Business Directory." According to the latest reports this venture fizzled. The problem of anti-Semitism in resorts has frequently been tackled. The only progress, made in New York State, was a law prohibiting newspapers from accepting resort advertising which stipulated any preferred race or religion. But hotels of the "no dogs or Jews allowed" variety managed to get their meaning over by euphemism, "near all churches."

Though the war-time Federal Fair Employment Practice Commission died last year State FEPC's with more or less authority have been established in New York, Massachusetts and New Jersey, and other states may follow suit.

An alarming possibility, mentioned in the NCRAC booklet, is borne out by observers, both civilian and military, returning from Germany. Youthful American soldiers, many of them only 18 or 19, are subjected to a subtle stream of anti-Jewish propaganda by German girls with whom they fraternize and German house holders who try to ingratiate themselves with the Americans. These young soldiers with no war to fight and plenty of time on their hands may unwittingly become the dangerous carriers of Germany's heritage of anti-Semitism into this country, Americans returning from Germany warn.

Lt. Frances Y. Slanger

Boston Jewish girl and the first U. S. nurse killed in the European theater during World War II, in whose memory B'nai B'rith has contributed $2,000 to the nation-wide campaign for the erection of a national Nurses Memorial and Home in Washington in memory of the nurses who lost their lives in the war and as a tribute to those who served with the armed forces.

JEWISH CALENDAR—5707-1947

Fast of Tebet	**Thurs. Jan. 2**
Rosh Chodesh Sh'vot	**Wed. Jan. 22**
Chamisho Osor Bi'Sh'vet	**Wed. Feb. 5**
Shabbos Sh'kolim	**Sat. Feb. 15**
Rosh Chodesh Ador	**Thurs. Feb. 20 / Fri. Feb. 21**
Shabbos Zochor	**Sat. Mar. 1**
Ta'anis Esther	**Wed. Mar. 5**
Purim	**Thurs. Mar. 6**
Shabbos Poroh	**Sat. Mar. 15**

Achievement In Normalcy

Condensed from the Booklet "Palestine's B'nai Brith and The Maladjusted Child" — by Molly Lyons Bar-David; Jerusalem, June 1946.

"I'll smash your head with this inkpot!" shouted the lad as the Principal admitted him to the B'nai Brith Home for Maladjusted Children. That night when Dan went to bed his fears returned. He tossed and turned in his sleep. He was again in a forest in Poland. It was night, and he was hungry, and he was cold. He sobbed in his sleep, as he had sobbed for 200 nights in that forest. The voice of his father was again saying, "Hush, hush, the Germans will hear you" But he could not stop his stifled sobbing, so his father slapped him and hissed for silence. The smart of the slap and the anger at this injustice only made him wail. The boy awoke, trembling, terribly afraid. He wanted to call his teacher, but his voice shook and he began to stammer, as he had stammered since those nights in the forest.

Yet one year later Dan overcame his fears and impediments. Through love and understanding he learned to become a carefree normal boy.

Dan's experiences were not limited to one boy. Thousands of Jewish children were "afflicted and tossed with tempest." Many had lost their parents, often murdered before their eyes. Others literally lived in the woods alone like wild animals, roaming over the map of Europe, like another children's crusade in quest of the Holy Land. Through vicissitude and torture they came to Palestine. Welcome and kindness brought happiness to most, but some were damaged—beyond recovery under normal conditions and ordinary schools which were unsuited to cope with the reconditioning of such psychological casualties.

Henrietta Szold recognized the need of special facilities for such children when it was reported that among the thousand refugee children who reached Teheran in 1943, fifteen had become neurotic through the incredible privations they had suffered during their two years' odyssey. At her suggestion and through the initiative of its Chairman, Mr. Justice Gad Frumkin, C. B. E., Palestine's B'nai Brith undertook the rehabilitation of these children.

Immigration being greatly curtailed and building materials unavailable at that time, the B'nai Brith converted the upper story of their Immigration Hostel in Jerusalem into premises for the Children's Home. In May, 1943 the youngsters, aged 7 to 14, arrived. Looking at one another they came to believe that they were in a madhouse. This added to their already great fears and their reaction was fierce. They cried, yelled, smashed windows, wrecked doors and tried to escape. They lived in fright, not only the psychic fears of neurotic children, but fear based on the terrible realities they had known. Gently moving curtains would terrify them: they clung to their teacher as they crossed the street. The will to live which had driven them through every danger had dissipated itself into a confused and overwhelming fear and a bottomless pit of insecurity, the outer expressions of which were symptoms of a nervous tic, tantrums, stammering, hysterics, bedwetting, hyper-activity, sexual irregularities, truancy or stealing. They had lost their childhood and with it a sense of constructive adventure, all ambition and hopes. They were aggressive or negativistic. They had no confidence in themselves and no faith in adults, having been so often betrayed and disappointed by them in their long sojourn to Palestine. They associated their new teachers with their Polish orphanage supervisors who had treated them harshly. Whatever emotional balance they had was upset by the smallest issue. Differences in the length of pencils would send them into a fury of jealousy and rage. When, soon after, some Palestinian children were admitted to the hostel, they became the target of violent hatred by the orphaned immigrant children who had no parents to visit them.

Educating such a heterogeneous group with all manner of impeded faculties and different social habits, was not easy. Their lives as outlaws and beggars had not conditioned the children to any semblance of orderly living and the school was confronted with a social chaos. The course set upon was to avoid making requests of any kind other than those required for safety and hygiene and these were explained to the children. The youngsters could not understand such novel behaviour and put the staff to many trying tests. After about two months of increased aggressiveness and provocation the children began to realize that the leniency of the staff was not temporary strategy but was the spirit in which the home was to operate. When this degree of confidence was achieved it was possible to begin constructive work around which the rehabilitation of the children could be achieved. School, clubs, crafts, sports, work and play — every activity was aimed at creating conditions in which the child would find some happiness, and upon the basis of happiness to clear away the impediments that were thwarting the child.

When classes were at last introduced they were subject to disturbances which often made study impossible. Study groups were small so that tuition could be more individual and each child observed. Due to cramped premises, however, some of the children attended nearby schools where they encountered difficulties that halted their progress. A properly equipped school in the hostel for small group and individual education would be an invaluable aid.

Very often congealed sorrow, great longing for a lost parent, are the seat of a child's bitterness. In such cases

(Please Turn to Page 20)

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A Visit to the Negev

By Dorothy Bar-Adon

The Palestine Post's ace human-interest reporter describes a visit to the Negev, the southern region of Palestine which made headlines a fort-night ago when Jewish Palestine set up there eleven new settlements in a single day to the great consternation of the Palestine Government.

—THE EDITOR.

WHAT the Far West was to the youth of America, the Negev is to the youth of Palestine today. The very word "Negev" has an adventurons ring. There isn't the gold of California at the end of the trail. But there's the challenge of making things grow where nobody thought they would. There's the age-old romance of "an oasis in the desert."

But the fascination of the Negev is not confined to the youth. Benjamin is one of Givat Brenner's veteran nurserymen. He's seen his saplings take root and give forth fruit in countless young settlements during the past decade. This week he came back from the Negev as though he had touched Aladdin's lamp.

After Two Years

"I ate plums in Beth Eshel. I saw eucalyptus trees higher than a man. I saw sacks of wheat and barley; mountains of them. And the two-year-old pear trees thrive better than ours in Givat Brenner."

This was the tale brought back by Benjamin. It is just two and a half years since Benjamin went to the Negev with a lorry full of saplings for the settlements; Beth Eshel, Gvulot and Rivivim. There were plums, pears, pomegranates, apples, almonds, olives, avocado and mango. He brought the choicest saplings he had. Still, it might be a fool's errand. The minimum of rain water required is 300 mms. In Beth Eshel, they might expect 200 mms in a good year. In Rivivim, there is little hope for more than 70 mms. He found members in high spirit; full of ideas; and inviting him to return after two years or so to graft the trees.

So he returned. The trees had flourished beyond all expectation and were ready for grafting. The only failures were the avocado and the mango.

The first thrill comes when you pass Gaza and draw near to a Beersheba. Suddenly you spot the green island of Beth Eshel. The members still live within walls. But in the past months, the walls and watchtower have lost that dreary, "stockade" look, for the courtyard is piled high with grain sacks. And if there's anything that can change a stockade to a "farm," it's the harvest. Even granting that Benjamin's "mountains of sacks" might be a farmer's hyperbole; still, there were a lot of sacks. In plainer language, they harvested from 150 to 200 kilos to the dunam on a stretch of 5000 dunams, as contrasted to the 40 to 50 kilo harvested by the beduin.

(Please Turn to Page 48)

Peace Dependent on Religion, Lehman Says In U. A. H. C. Talk

Speaking over the nation-wide ABC network in behalf of the American Jewish Cavalcade, former Governor Herbert H. Lehman declared that unless organized religion is successful in creating better moral standards among individual men, there can be no world peace or security. Governor Lehman (center), speaking from Central Synagogue, New York, is shown with Dr. Maurice N. Eisendrath, director of the Union of American Hebrew Congregations (left) and Dr. Jonah B. Wise, director of the Message of Israel broadcasts (right). The American Jewish Cavalcade, a religious preaching mission sponsored by the Union of American Hebrew Congregations, is bringing forty outstanding rabbinical leaders to eighty communities throughout the United States.

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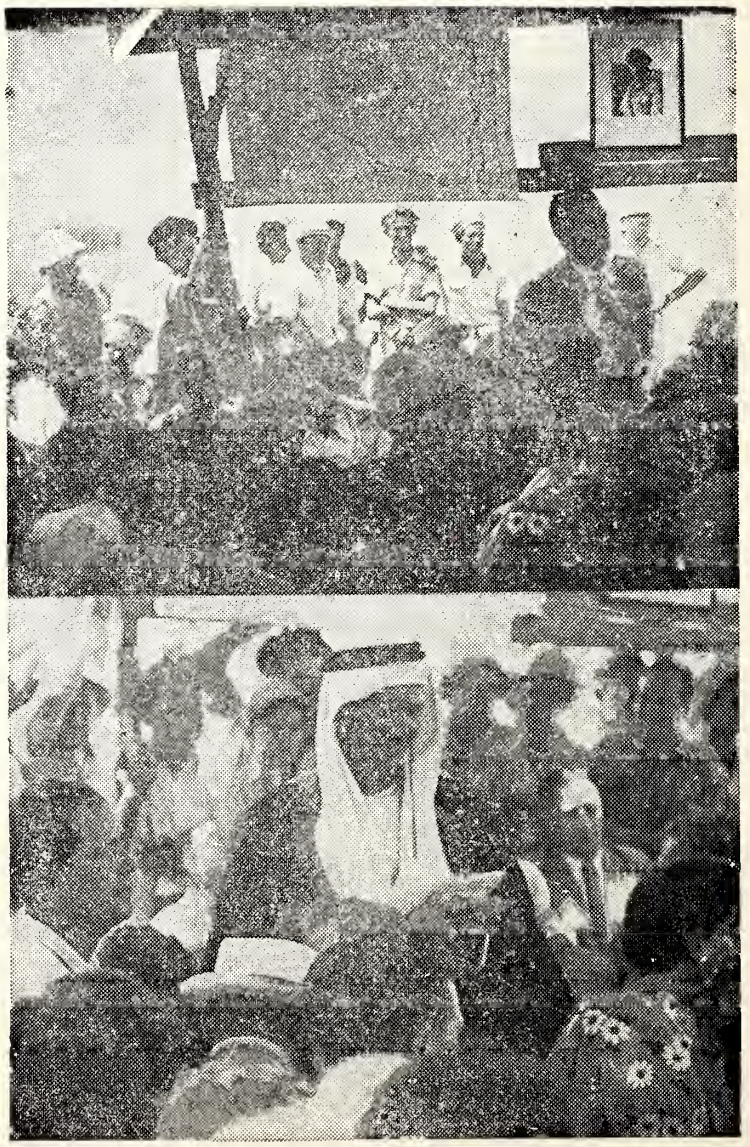
The Rabbinical Council of America Faces 5707

THE Rabbinical Council of America is the organization of Rabbis in the United States and Canada who represent Torah-true Judaism and the modern approach. They are mostly American-born, and practically all University graduates. Yet all of them have had the traditional Rabbinic training with its emphasis on Talmud and Rabbinic law that was characteristic of the Yeshivos in the old country. They are for the most part graduates of the Rabbi Isaac Elchanan Seminary of New York and the Hebrew Theological College of Chicago.

A member of the Rabbinical Council of America is unique in American Jewish life in that he practice his Rabbonus' in two distinct fields. He is first, a Rabbi in the traditional sense. He must be thoroughly versed in Rabbinic lore, setting aside time for study of the Talmud and its commentaries and participating in all phases of study. Kashrus supervision is his special field and anyone familiar with American Jewish life knows how time-consuming, complicated and exasperating this can be. He generally has a Talmud Torah, and eagerly devotes himself to its welfare. In addition there are the daily services, the Talmud classes, the D'rashes for the older generation, the charitable work with 'meshulachim' and all the details that are part of traditional Rabbonus.

With this "burden of the Torah," the modern Orthodox Rabbi must compete with the conservative and reform Rabbi in the area of American Rabbonus. He must be alert to modern problems in the field of sociology and political economics. He must be expert at personal service in the field of psychiatry. He must always be available to give his time and efforts in the realm of public relations. Zionism, B'nai B'rith, Boy Scouts, lectures, conferences, all take a heavy toll of time and energy. And with all this the must be practiced in the realm of personal graces and services, visiting the sick, comforting the bereaved and maintaining personal contact with his membership.

(Please Turn to Page 44)



Top: Dr. Abraham Granovsky, chairman of the Keren Kayemeth Board of Directors in Jerusalem, addressing the founders and guests who witnessed the establishing of the new colony. Bottom: Mohammed Ibrahim Tavib, head of a group of neighboring Arabs, who brought expressions of good will and welcome to the Jewish war veterans in their new colony. "Though I have read the history books, I have found nothing about war or hatred between Jews and Arabs in the past — only in the present time. However, the more discerning among us are not influenced by this provocation. The days to come will disperse the clouds," said Mohammed Ibrahim Tavib.

We Are 21

A Survey of Two Decades of the Pioneer Women's Organization

By Minna Gordon

DURING the week-end of October 18th, representatives of the Pioneer Women's Organization met in six key points in the United States and two in Canada for Regional Conferences to launch the program for the new season. These conferences reflected and resounded Palestine's acute and increasing needs at the moment and European Jewry's distressing situation which only American Jewry can alleviate and Palestine can solve. These conferences marked an important milestone in the life of Pioneer Women for it was their 21st birthday. Though the two decades record abundant and fruitful work and notable achievements for Palestine and at home, the crucial times allow only little festivity and demand more increased activity. But while plunging into the accelerated program for the coming year, it is fitting to review briefly Pioneer Women's first 20 years.

It was not precociousness which made Pioneer Women's program seem mature at the very beginning. The handful of chaveros, who in the autumn of 1925 saw the need for a direct and strong bridge with the working women of Palestine, made up in ardor and in endless work and sacrifice for the numerical lack. With each year more communities were tapped and the call of Pioneer Women reached quickly and forcibly to those women who hankered after a close and vital affinity with their sisters who were building Palestine. To the stalwart founders rallied increasing numbers to whom the word "chavera" was both familiar and meaningful.

From the very beginning the Pioneer Women adopted as its basic program the subsidizing of the organizational and social structure of the Moatzath Hapoaloth (Working Women's Council) of Palestine. The sister link has endured to this day, the Pioneer Women marching shoulder to shoulder with the working women of Palestine in deep understanding, with the common aims for building the national Jewish homeland. While the chaveros here see that the chaveros there have the necessary material means to carry on their substantial role in building the Yishuv, they are also ever-present on the American scene, alert to every cause which strengthens national Jewish life, responsive to each movement which needs revitalizing and rebuilding in Jewish life everywhere.

The dry figures tell the story, though only one part of the story. The first remittance in 1925 to the chaveros in Palestine was $500. In the past year the Pioneer Women sent close to a half million dollars to the Moatzath Hapoaloth. The budget for the current year is $650,000. The figure for the two decades exceeds two millions. The very first sum went to dig a well in a newly founded girls' settlement. The subsequent sums have helped to dot Palestine with a network of schools and institutions for women and children: agricultural training farms, women's cooperatives, vocational schools, kindergartens, nurseries, summer camps for children, clubs, etc. During the war years Pioneer Women helped found special homes, training schools and kindergartens for women and children, whose husbands and fathers went off to war. In the last five years a special Child Rescue Fund was launched, working through the Jewish Agency in the rescue and rehabilitation of hundreds of the youngest Hitler victims whose home and sphere are now in the ranks of the chaveros in Palestine.

Throughout the two decades the strength and spirit of Pioneer Women have strongly felt in the Labor Zionist ranks on this continent. Substantial Pioneer Women funds went to the Jewish National Fund, Histadrut campaigns, Hechalutz and Poale Zion. With hundreds of clubs sprouting throughout the United States, Canada, and Mexico, the Pioneer Women added much robustness and vitality to the American Jewish scene. Their program reaches out to sponsoring and spreading of Hebrew and Yiddish literature, to the network of Jewish Folk Schools, the Jewish Teachers' Seminary College and the publications of the Labor-Zionist movement. In the Seminary-College, the Pioneer Women have endowed a special Palestine room. A wide educational program is carried on throughout the clubs, including observance of holidays with appropriate traditional and cultural celebrations, the study of classical and modern Hebrew and Yiddish literature and the discussion of current events.

Two unique practices are maintained by the Pioneer Women: periodically the Moatzath Hapoaloth sends to the Pioneer Women a chavera who for a year dwells under the American Pioneer Women's roof, bringing to the chaveros here the spirit and images of the Yishuv and the role of the Working Women there. Second, it maintains a bi-ingual character in its business and literature, so that its second and third generation members keep close to the Yiddish language and to those sources of Jewish life which flower and find expression in Yiddish. A recent contribution made by Pioneer Women to Yiddish letters and Jewish history is a book, "Women in the Ghettos," a compilation of the epic stories of chalutzoth who fought valiantly as partisans in the Nazi-ridden ghettos of Europe.

Recently Pioneer Women also found concrete expression in the Yishuv with the founding and perpetuation of a

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Social and Personal

WINSTON-SALEM, N. C.
Miss Pam Ackerman, Reporter

Services commemorating Thanksgiving, or "Shabbos Todo," were conducted by the children of the Religious School on Friday, November 29th. The following members of the school took part in the program: Thanksgiving prayer by Merridell Sosnik; acceptance of fruit and flowers, Joan Robin; acceptance of Bible, Rousha Sklut; lighting Shabbas candles, Barbara Herman; prayerbook service, Malcolm Caplan, Steve Robin and Leonard Clein; the Hallel, Bernard Herman, Robert Rosenbacker, Henry Lowet, Larry Wainer, and Herbert Wainer. The Kiddush was given by Herbert Wainer.

Rabbi Frank Rosenthal was guest speaker for the Hillel group at Woman's College, Greensboro, on December 10th. Using as his subject, "The Place of Jewish Women in History," Rabbi Rosenthal was received by the group with much enthusiasm. Rabbi Rosenthal also spoke at the banquet given by the teachers of Winston-Salem. He used as his subject, "Comparison of Educational System in America and Europe."

Miss Alice Goldberg, president of the Winston-Salem Hadassah, gave a report on the convention held in Boston. Mrs. Ira Julian, also a delegate, gave another report on the convention. Featuring this regular meeting of the Hadassah, was a skit presented by Mrs. Sam Katzin, Mrs. Robert Saks, Mrs. Blanche Silverman and Mrs. Fred Burk.

Dr. Joe Selman gave a talk on "Jewish Contributions to Medicine" at the dinner meeting of the Youth Forum held at the Robert E. Lee Hotel. Seymour Solomon is president of the organization.

The recently organized Bible Study Group heard Rabbi Rosenthal, on December 2nd, on "The Bible and Science." A general discussion followed Rabbi Rosenthal's talk. The group plans to meet every first Monday in the month.

Rabbi Murray Kantor of Beth Jacob Synagogue spoke over radio station WSJS on Thanksgiving Day, using as his subject "Thanksgiving and the Exchange Club." Four members of the Beth Jacob choir rendered "Ovinue Malkenu" on the same program. These included Jacob Faulbaum, Stewart Teichman, Morris Horwitz and Simon Sosnik.

Rabbi Sidney Strumpf, Hillel director at the University of North Carolina, Chapel Hill, spoke before the Youth Group of Beth Jacob Congregation on December 12th. Fred Burk is chairman of the group.

Dr. Henry J. Kellerman, of Washington, D. C. spoke at the Beth Jacob Synagogue on December 1st. He was sponsored by the Community Drive, of which Morris Sosnik is president. Dr. Kellerman is a former national president of the German-Jewish Youth movement and a vice-president of the World Union for Progressive Judaism. He also was responsible for preparing the indictment against the war criminals at Nuerenberg.

Birth:

Mr. and Mrs. Alvin Savage announce the birth of a daughter, Lauren Sheryl, on November 28th. Mrs. Savage is the former Rose Lefkowitz.

Convalescing:

Mr. I. Eisenberg is reported to be doing nicely after his recent operation at the Massachusetts General Hospital in Boston. The Community wishes him a speedy recovery.

Deaths:

Abraham A. Cohen, member of one of Winston-Salem's oldest families, passed away on November 24th. Mr. Cohen was a member of the board of directors of the Winston-Salem Hebrew Congregation. He was owner and manager of the Cohen Jewelry store. The community extends to his family heartfelt sympathy.

RABBI BRICKNER ON UJA MISSION

New York—Dr. Barnett R. Brickner of Cloverland, sailed in he Queen Elizabeth last week as an official emissary of the United Jewish Appeal, for an intensive two-month study of the needs during the coming months of the Jews in France, Belgium, Holland, Germany, Austria, Czechoslovakia, Poland and Rumania, Hungry, Greece and Italy and of the Jewish community of Palestine.

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Professor of The Bible
Jewish Theological Seminary of America

THE history of Jews may be described as a series of great spiritual centers, each one taking up the torch of light from its predecessor. The first and incomparably the greatest center was Palestine, where the Bible came into being, the charter of humanity for all time. Then came Babylonia, where the Talmud, the second masterpiece of the Jewish spirit was produced. With the decline of Babylon, the center of creativity shifted to medieval Spain. The Golden Age in Spain, which lasted some three centuries was studded with men of genius and talent, who enriched every phase of life and thought and contributed richly to the advancement of their country. When the glory of Spanish Jewry reached its tragic finale in the Inquisition and the Expulsion, the mantle of leadership passed to Eastern and Central Europe. Poland, Germany and the surrounding lands became the heart of world Israel. For the past three centuries, this center produced most of the leadership and learning, piety and idealism to be found in our midst. It is this great reservoir of inspiration that the Nazis and their allies have destroyed in exterminating the five million Jews in Europe.

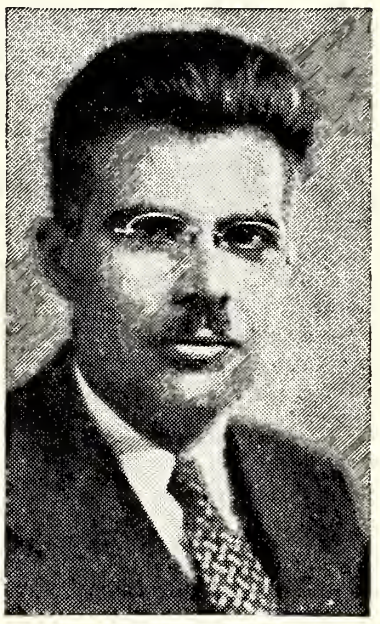
If the Jewish people is to survive the present crisis, the age-old rhythm of rebirth must be recaptured and quickly. A new center must be found where the rich treasures of the past may be preserved, interpreted and augmented by new creative achievement. On all the globe, only one community exists that is capable of this role of leadership. That community is American Jewry. For it alone is sufficiently populous and influential, thoroughly integrated into the national life with an impressive record of loyalty and sacrifice in war and peace.

American Isreal has given evidence of its growing sense of responsibility. It has attained a commanding position in the fields of philanthropy, the defense of Jewish rights throughout the world and the upbuilding of Palestine.

Unfortunately, however, American Jews are often forgetting that duty, like charity, begins at home. American Israel may be compared to a far-flung electric system supplying heat, light and power over an extensive area. Everywhere maintenance and repair crews inspect the wires, guard each outlet and check the machinery. For some inconceivable reason, however, the dynamo which supplies the current is overlooked and is suffered to run down. In the mass of causes and organizations with which it is concerned, American Jewry seems to have forgotten the source of vitality, the dynamo of the Jewish spirit throughout the ages, upon which all else depends. It has been in danger of discarding the secret of survival, Israel's only weapon of defense, the Torah.

The Hebrew word "Torah" is untranslatable. It is learning and law all at once, the living tradition from the past, the way of life in the present, the ideals to be striven after and realized in the future. In its broadest sense, Torah includes everything significant that the Jewish genius has produced through the centuries. Torah has its beginning in the Law of Moses but it has no ending, while Israel lives. All the centuries testify that there can be no Jewish people without Judaism and no Judaism without Torah. Its preservation is the patent of our nobility from the past. Its cultivation the only warrant for Israel's life in the future.

For the sake of our country, too, America must become a center of Torah. If we are to remain at home



DR. RALPH GORDIS

in the United States, maintaining the tradition of Israel within the framework of American democracy, there must be substance and meaning in Jewish life. Americanism and Judaism are compatible, but only a noble Americanism and a contentful Judaism. As the late Supreme Court Justice Louis D. Brandeis declared, "The ideals of twentieth century America have been the ideals of the Jew for twenty centuries."

In the days that lie ahead, America will have need of all the wisdom and idealism it can muster to meet the taxing problems, both domestic and international, that must be solved. American Jews must bring the vital insights of their religious and ethical tradition to bear upon the social, economic and political problems of our day. Thus, they will enrich American life and make an imperishable contribution to its future. Both as Americans and as Jews, American Israel must rededicate itself to Torah.

But that is not all. The cultivation of Jewish knowledge by young and old is essential not only collectively,

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but also for the sake of the individual.

It is difficult even for sympathetic Christians to appreciate fully the extent of psychological shock that modern Jews have suffered as a result of the rise of Nazism which has infected our generation with the jungle spirit of hatred. This tragedy is particularly acute for our youth. Youth should be a period of laughter and hope, of carefree joy in life and a sense of expanding powers. But for untold thousands of Jewish young men and women, not to speak of their elders, the sunshine of life has been dimmed by black clouds of fear and self-contempt and hopelessness in the face of anti-Semitism. Shakespeare said long ago, "The evil that men do lives after them." As far as the Jew is concerned, it seems that Hitlerism goes marching on, in a world where Hitler has been conquered. His disciples, both here and abroad are following the technique he unblushingly described in "Mein Kampf" when you tell a lie, make it a big one and repeat it unrelentingly, for of even the most outrageous lie something inevitably remains and sticks." Accordingly the purveyors of hatred are stirring up prejudice through the most vicious and outrageous falsehoods, thus undermining man's hope for a free and peaceful world.

What is more, this propaganda often infects Jews themselves, who lacking any genius knowledge of their tradition are helpless in the face of wilful and sometimes skillful distortions of the truth. If our youth is to be happy, its spirit must be healthy. Jewish ignorance no longer means neutrality. It now spells neurosis. Here again, Torah is the elixir of life, the healing balm which alone can replace fear with courage, ignorance with knowledge, self-hatred with self-respect.

During the Napoleonic wars a century ago, the British suffered one defeat after another in Spain. One day a young English lieutenant rushed into the tent of his commander-in-chief, bearing a map in his trembling hand. "Sir, he said, "The enemy is almost upon us." "Young man," was the calm reply, "get a larger map, the enemy won't seem so close." Only a knowledge of his history can give the Jew the wider perspective he needs in an uncertain world, the balanced point of view required to face his problems calmly and intelligently. Nor must Jewish experience be limited to facing problems. The modern Jew can find compensation and joy in Jewish living, and in the rich treasures of our literature, from the Bible to our own day. In addition the Hebrew language is the irreplaceable bond of brotherhood stretching across time and space. It is the link to the creative Jewish community in Palestine. Finally, our religions tradition properly understood and interpreted, possesses unsuspected depths of wisdom and insight that can guide us through the uncertainties and perils of life.

Jewish history and literature, the Hebrew language and the religion of Israel, these are the fundamentals with which all Jewish schools are concerned. Though they may differ in their emphases, their interpretations and the intensity of their programs, they all seek to transmit to the youth of today the living elements of Torah. Obviously, so rich a tradition cannot be inculcated in a few weeks or months. Judaism is no capsule culture. The more intensive the program of studies, the larger the number of hours and years dedicated to learning, the richer will be the treasures the pupil will garner. But one truth is undeniable —every Jewish child of elementary school age belongs in a religious school, that he may not be cheated of his heritage, nor his people weakened by his ignorance and disloyalty. Accordingly, a month has been set aside as JEWISH EDUCATION MONTH by the American Association for Jewish Education which has been called into being to coordinate, intensify and stimulate all efforts in this field on a national scale.

Every Jewish parent in America who prizes his heritage and strives for his children's well-being, will heed the call and grasp the opportunity of rearing his children in the tradition of Torah, of Jewish knowledge and loyalty. Thus, with the grace of God we shall erect upon these blessed shores of liberty a creative center for Israel's deathless spirit, so that the seed of Abraham may prove anew a blessing to the world!

RALEIGH, N. C.

Starting off with a buffet luncheon, members of District No. 4, North Carolina Association of Jewish Women, met in Raleigh in the dining room of the S & W cafeteria on November 26th. Mrs. Max Miller, 2nd vice-president and supervisor in that area, was in charge of the meeting. She introduced Mrs. A. F. Klein, of Greensboro, president of the Association, who spoke on the activities of the organization, and presented a brief outline of its formation. Mrs. Harold Gelfman, chairman of the committee on Legislation, reported on her attendance at the meeting of the Legislative Council, in preparation for the opening of the Legislature in January, when she will represent the organization. A number of business matters were discussed at the meeting, and announcement was made by Mrs. Klein of the Thanksgiving dance given by the N. C. Association of Jewish Youth, in High Point.

The Sisterhood of Temple Beth Or held its monthly meeting at the home of Mrs. Mortimer Ellisberg on December 9th. Members brought Chanukah gifts and the spirit of the holiday was carried out in the meeting. Mrs. Arthur Aronson, chairman of SOS in Raleigh, requested that members bring sox, medical supplies and other needy items for European sufferers.

The PTA group of Temple Beth Or met on Wednesday, December 4th at the home of Mrs. Irving Roberts. Rabbi Gelfman discussed the observance of Chanukah in the home, and plans were made for the Chanukah party at Sunday School, which was held on December 15th.

The Jews and Italy

* A REVIEW

By Dr. Azriel Eisenberg
Director of the Council on Jewish Education

THE Jews and Italy—there is an age-old, unbroken link between the two, dating back to the era of the Maccabees. The connection, moreover, is not merely chronological in nature, for Jews have always had a warm spot in their hearts for Italy. Italy, excepting its southern provinces, is the one country from which the Jews were not expelled during the Middle Ages. In the city of Rome, their history has not been interrupted in twenty-two centuries. Of course, they suffered from religious prejudice, persecution, indignities and even bloodshed. But these did not last long—comparatively speaking—and, when peace came, there was again "laughter and singing, and perhaps drinking in the streets."

It is strange, in view of these circumstances, that, until the publication of this *History of the Jews of Italy* by Cecil Roth, there was no complete record in English of our people's life in this sunny land. We are all the more grateful, therefore, to the author and The Jewish Publication Society, the publisher, for filling this gap in our knowledge and for providing us with this excellent description of an historic Jewish center from the classical period to the end of World War II.

Near the end of the book, the author points out the common pitfall of the historian, who finds it "difficult to steer a clear course between the Scylla of generalization and the Charybdis of a catalogue." Roth, a skillful writer, utilizes suggestive legends, concrete details and strange-as-it-may-seem incidents to illumine his pages and give body to his generalizations; but he rarely resorts to the mere cataloguing of facts. Details, drawn from a great variety of sources—inscriptions on tombstones, rabbinical responsa, decisions of civil courts, political documents—are cleverly woven into the story and serve to enliven the text. Thus, he points to the existence of a Jewish community in Pompeii (buried by the eruption of Vesuvius in 79) by citing the inscription, "Sodom and Gomorra," which was found scrawled in charcoal on one of the excavated walls. To illustrate the life of the Jews during the imperial period, he quotes from the Roman classical writers. In discussing the Renaissance period, he shows how Jewish life in certain respects assumed the characteristics of the environment. The discussion of the Renaissance period is in

(Please Turn to Page 28)

**The History of the Jews of Italy.* By Cecil Roth. Philadelphia: The Jewish Publication Society of America, 1946. xiv + 575 pages, plus 20 illustrations and end maps. $3.00.

The Name Is Brandeis University

The Albert Einstein Foundation, Incorporated has just announced that the university it plans to open at Waltham, Mass. next year will be named after the late Justice of the United States Supreme Court, Louis D. Brandeis. Here are Dr. Einstein and S. Ralph Lazrus, President of the Foundation, discussing the name of this nation's first Jewish sponsored, secular, quota-free university. The picture was made at the Princeton home of the noted scientist.

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ACHIEVEMENT IN NORMALCY

(Concluded from Page 12)

one of the mentors to whom the child has particular affinity undertakes to act as the child's parent and help him recover.

As the attachment between staff and children grow they became interested in work. From small services in kitchen and dining hall, often performed without strain to the staff, the youngsters volunteered permanently to take over a number of duties and to help out for two hours each day with all work. This is a far cry from the behaviour of the children who at first associated work of any kind with the slave labour of Nazi tyranny.

A Community Develops

With the gradual winning of inner peace, the children began to understand cooperation. The first attempts at communal play, orchestra or choir were a shambles. Now they run a collective garden and sell their products to the kitchen. They participate in a monitor system, enjoy their drama and arts clubs and get a lot of fun out of their dance and drill classes.

Bit by bit a children's community developed. The youngsters divided into age and sex groups and elected their representatives and leaders. It was a happy day for the staff when the children asked that their delegates be allowed to take part, with the Management, in the running of the hostel. When I attended one of these meetings I could see no sign of blemish in the children. Leah, who used to run round the game table for 20 minutes at a time, driven by some demon that gave her no rest, now sat quietly taking notes. Mosho, who always hung his head, a little tot bowed down by the cruelty of the concentration camps, spoke up with ease to champion the rights of his group. They were just real kids, brands plucked from the fire through love and understanding.

Today the B'nai Brith Home, in spite of occasional emotional eruptions, is a happy place with fixed habits and many interests. The children, who are told on admittance that they have come for treatment, are assured that they will be cured and as witness to their hopes they see others leaving the Home entirely well.

The B'nai Brith Children's Home has just completed its third year of existence. Twenty-two children have been cured of their problems and 36 are achieving more normalcy from day to day as their terrible fears and memories are being conquered. It takes at least a year, but usually several, for a child to overcome psychic difficulties.

More Room Needed

With impending large-scale immigration of war-torn children the need for expansion is vital. At the present time classrooms and craft corners are converted into dormitories for the night in which children sleep four to ten in a room and each child has only, for all purposes, three square metres in space. Larger grounds are also essential for the sports and gardening which play such an important part in this type of reclamation. A hundred children, newcomers and local, await admission.

The present premises will soon have to be returned for their original use as an immigrants' hostel for adults. Construction of a new building for 50 boys and 50 girls will be undertaken as soon as sufficient funds are available for which purpose an appeal campaign is being launched. In England, the results of bombing, evacuation and war strain also brought in its wake a corps of insecure and difficult children. The problem there, at the Chaigelay School, was tackled along the same "experimental" lines as in Palestine and bore the same good results. In England, as here, the need for a permanent establishment of this type is essential for, war or no war, society breeds conditions which often create the problem child. Youngsters who are not rescued at this stage are inevitably driven to a path ultimately leading to delinquency and the Courts.

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Make Sure They Have Not Died in Vain

By PHILIP CHASIN
Executive Director, Joint Defense Appeal

ON the night of April 22, 1945, the victorious American armies and their Russian allies had linked arms in a gigantic military vise that was slowly crushing the Nazi war machine.

On this same night, at the initial organization meeting of the Christian Veterans of America, Frederick Kister was telling the assembled groups that, "The Red traitors have removed their masks." He revealed "inside" information to the effect that Joseph Stalin had written a secret Communist convention in New York that "America will be a Red Soviet Republic within five years."

Kamakazi bombs destroyed, sunk and damaged more than 300 American naval vessels in the urbulent waters surrounding Okinawa, indiscriminately killing Jewish, Protestant and Catholic G.I.'s alike about the time that Edward J. Smythe, ex-bundist, Klansman, Christian Fronter, Catholic—Jew—and Negro-baiter, told his Protestant War Veterans of the United States, Inc., that, "Jewish-Communist persecution against Protestant war veterans must stop! Or we will stop it!"

These two phony organizations are among the foremost veteran groups sowing the seeds of suspicion and distrust among the returning veterans. But there are other such groups. Some estimates run as high as 200. Right now, most of these organizations are concerned principally with getting the veteran's dough, but they are all potentially dangerous to the democratic way of life.

The American Jewish Committee and the Anti-Defamation League of B'nai B'rith, the two foremost defense agencies, are well aware of the menace to American liberties and freedom presented by these, and other nefarious bigot groups. Through the Joint Defense Appeal, the financial arm of the American Jewish Committee and the Anti-Defamation League, a $5,000,000 campaign is underway, to raise funds to combat the threats presented by these bigots, and all other subversive organizations and individuals who are

(Please Turn to Page 46)

More Religion Is World Need, Truman Tells Reform Leaders

THE WHITE HOUSE
WASHINGTON
October 23, 1948

Dear Mr. Rosenberg:

I heard with genuine pleasure of the plans of the Union of American Hebrew Congregations to sponsor an American Jewish Cavalcade during the month of November as part of a religious emphasis program designed to reawaken and further develop a greater interest in religion. I am sure that American Jewry will be the better for the American Jewish Cavalcade.

If this all too materialistic world of ours is to make any real progress in its struggle towards economic security and world peace, there will have to be a greater and greater acceptance of the basic tenets of religion. The Sermon on the Mount and the Ten Commandments, the classic examples of our mutual Judaic Christian culture, are as true today as ever in history. I earnestly hope that more and more men, Christians as well as Jews, will incorporate within their daily lives the principles of religious living which are basic to mankind.

Very sincerely yours,

Harry Truman

Mr. Adolph Rosenberg,
President,
Union of American Hebrew Congregations,
34 West Sixth Street,
Cincinnati, Ohio.

Endorsing the American Jewish Cavalcade, the religious emphasis program sponsored by the Union of American Hebrew Congregations, President Truman declared, "economic security and world peace is dependent upon greater acceptance of religion." During November the Cavalcade will bring forty outstanding rabbinical leaders to eighty communities on a preaching revival mission.

Season's Greetings

To the Readers of The American Jewish Times

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THE ARTIST WHO IS A JEW

(Concluded from Page 6)

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The frontispiece of this volume consists of a qnotation framed in gorgeous colors of vivid reds, blues, greens and gold, a magical frame enclosing the immortal words written by the first translator of the Bible into English, still trne and valid as when they were set down in 1384. These words describe the Bible as the fountainhead of democracy, and of democracy as the incarnate spirit of the divine in life:

"This Bible is for the government of the people, by the people, and for the people."

These words, made familiar by Abraham Lincoln's adaptation of them, summarize the whole spirit of Judaism and The Holy Scriptures, and they express, too, the genius and spirit of Arthur Szyk, the Jewish artist dedicating his art, even as did Bezalel of the Bible, to the glory of God and the brotherhood of man.

In viewing the life and work of Arthur Szyk, one cannot but realize that the great artist must first of all be the great man. The great man is one who lives intensely, feels intensely, and believes intensely, and seeks to serve that which is greater than himself. As such, Arthur Szyk has become through his dedicated art, the living chalice in which the divine spirit has brewed a rich mixture of passion, conviction and beauty that brings its elixir of life to the Jewish people and mankind.

We Are 21

(Concluded from Page 15)

settlement all its own, Nachlath Pioneer Women on Jewish National Fund land. Two Pioneer Women's forests have also been planted in Palestine.

At the regional conferences to be held in Boston, Atlantic City, Detroit, Kansas City, Dallas, San Francisco, Montreal and Winnipeg, the Pioneer Women will commence their "matnrity," their 22nd year with calls for new membership, with unprecedented budgets for Palestine, with closer and firmer ties with the rescne work for Europe's Jews. The Pioneer Women today represent a unique and vital part of the American Jewish scene and will continne to cling to everything creative in the national present and future, to be a prond and earnest sister link in America of the 70,000 working women in Palestine.

HIGH POINT, N. C.

Kramer-Wagger

Mr. and Mrs. Benjamin Kramer, of Brooklyn, N. Y., announce the engagement of their daughter, Rene, to Harold Jerome Wagger, son of Mr. and Mrs. Robert Wagger. The wedding will take place in January.

Election of officers took place at the December meeting of the High Point B'nai B'rith. Louis Ershler was elected president, Albert Levinson, vice-president, Williard Meyers, secretary, Burton Wagger, treasurer and Leon Bernard, financial secretary. These officers will be installed at the January meeting.

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An Archaeologist Speaks His Mind

By Reuben Harris

An interview with Dr. A. K. Sukenik, one of Palestine's leading archaeologists, now on a visit in this country.

THE new Palestine of today is helping us to understand about the old Palestine of two thousand years ago. Archaeological research of the Hebrew University is uncovering for us many secrets about Palestine, when it was a proud Jewish state.

Archaeology is a long and somewhat terrifying word to the layman, but as Dr. Slazar K. Sukenik, professor of Archaeology of the Hebrew University explains it, at bottom, it is a very simple affair.

How does the archaeologist work? Very "simple." Just take a walk, preferably around some mound. Scan the ground to see if you can find any pottery shells. When you do—and you do very often in Palestine—you are in the vicinity of some buried history.

And all you have to do then—is dig. You dig just as you would dig to lay a foundation for your home or to find an oil well. Sometimes you don't have to dig deep, sometimes you have to go down very deep.

Professor Sukenik is confident that the archaeologists are just at the beginning of their work in Palestine. The deep earth has only just begun to reveal its secrets.

Dr. Sukenik enthusiastically talks about excavations by the Archaeology Department of the Hebrew University, and is chagrined at the fact that people know so little about what has been done.

The Hebrew University archaeologist is highly enthusiastic for example about the mosaics and murals found in excavated Palestine synagogues. The findings show conclusively that the Jewish synagogues of ancient Palestine commonly had paintings on the walls.

The professor showed your reporter some of the pictures of these murals and we are here to say, that they are indeed something to become enthusiastic about. Many of them are very beautifully done. The murals as might be expected, revolve about Biblical themes: Abraham offering up Isaac as a sacrifice, with the hand of the angel stretched out to intervene; Haman leading Mordecai on a horse and so on. In a synagogue in Iraq, Dr. Sukenik found murals depicting many of the stories of the Midrash.

One of the surprising things about the pictures to this reporter is that the men are shown hatless. Thus, in mural a hatless Moses is depicted standing by the burning bush. There is a mural

(Please Turn to Page 24)

SURVIVOR

Isaac Zweigman, immigrant who joined his brother in the U.S.A. with aid of United Service for New Americans after 26 years' separation, tells dramatic story of betrayal of Jewish partisans in Poland by a collaborationist band. Zweigman and 13 other Jews escaped from concentration camp, planning to join Polish partisans. Pro-Nazi group lured them into cave, where they were mowed down by machine guns. Zweigman was sole survivor. He is one of thousands of survivors of Nazism being helped to start life anew in this country by United Service, whose work is financed by United Jewish Appeal.

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An Archaeologist Speaks His Mind

(Concluded from Page 23)

of King David, but he is also pictured hatless.

I asked Dr. Sukenik about this. He explained that there was no hard and fast rule about wearing a hat in early days, that the banning of the bared head came later, and dates from the period when the tendency in the Jewish religious fold was to make an ever and ever stronger "fence about the law." Apparently that was also true about the use of illustrations in the synagogue. Dr. Sukenik is convinced that the art of the Christian Church stems from the Jewish beginnings in Palestine.

Excavations by Hebrew University archaeologist have centered considerably around ancient Jewish tomb-caves. The practice seemed to have been widely prevalent of removing the bones of the corpse, after the flesh had decayed, and interring them in a cave-tomb, resembling a miniature house. Some of these cave-tombs are very interesting. In some there are small windows; in others, there are lamps and similar articles, which indicate that even in the most ancient times, belief in the survival of the soul, was prevelant among the Jews.

Other findings of the Hebrew University which are of more than usual interest deal with the Hyksos. Some have speculated that the Egyptian records of the invasion of the Hyksos refer to the Jews. Dr. Sukenik is not in accord with this theory, but he holds that the Hyksos were Semites like the Jews and is of the opinion that their presence in Palestine conditioned Egypt for the acceptance of Joseph as Prime Minister.

Recently, Hebrew University archaeologists uncovered a fortress of the old Hyksos. It was a remarkable piece of work, says Dr. Sukenik. How does all this history get preserved in the earth?

Again, Dr. Sukenik makes it very simple.

"When a place is abandoned, the dust begins to gather. The rains come and the winds howl, and the building begins to cave in. The winds blow some more, and the sands begin to cover it and press it down and down. Soon the place that was, is buried in obscurity. Hundreds, even thousands of years may pass, and at least something will remain—enough to tell a story."

Dr. Sukenik is in America on his sabbatical leave. While here, he will do some lectures at Dropsy College. In addition to holding the post of professor of Archaeology, Dr. Sukenik is also director in Jerusalem of the Museum of Jewish Antiquities.

The Museum of Jewish Antiquities is but one phase of the Archaeological Department in its broadest sense. Another phase is the Hebrew Archaeological Journal, "Kedem," which was recently highly praised by Professor Albright of Johns Hopkins, one of the foremost of the world's archaeologists.

Asked about general conditions in Palestine, Dr. Sukenik spoke with confidence. One got the feeling from Dr. Sukenik that despite all obstacles, Jews are going forward.

"Where," asked Dr. Sukenik, "can you find a young generation like the young generation of Palestine, who are willing to sacrifice themselves to benefit others? That is the thing that makes me confident."

Refugee Orphan Starts Life Anew

This 18-year-old Polish girl summed up her story to workers of United Service for New Americans: "You see, I am Jewish and they took my parents away to a concentration camp and they never came back—they are dead, I guess." Her story is typical of orphaned youngsters who miraculously survived concentration camps and who are now finding haven in the U.S.A. as quota immigrants. Thousands of survivors of Nazism are being aided to immigrate, resettle, and become adjused here by United Service, whose work is financed by the United Jewish Appeal.

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Orphans of the Storm

By LENORE D. UNDERWOOD
President, B'nai B'rith Women's Council

The author of this article, Mrs. Lenore D. Underwood served as the first president of the Women's Supreme Council from its creation in October 1940 until the end of 1942. Serving the State of California as Deputy Attorney General, Mrs. Underwood finds time to be active in Jewish and communal affairs, particularly in B'nai B'rith. She is chairman of the committee whose project is described in this article.—THE EDITOR.

MANY years before the smouldering fires of the Old World's iniquities broke into the flames of World War II, B'nai B'rith Women of District 4 (which includes 69 women's chapters in the states of Arizona, California, Idaho, Montana, Nevada, Oregon, Utah, Washington and the Canadian province British Columbia) were caring for refugee families and children.

The major portion of this great humanitarian work fell upon the shoulders of the B'nai B'rith Women of San Diego, California. Through the medium of the "Refugee Aid Committee," members of the Birdie Stodel Auxiliary, under the leadership and continued encouragement of their past president, Minnie Binnard, cared for hundreds of Jewish families stranded just below the Mexican border. Necessarily, this Committee was administered by San Diego B'nai B'rith Women only, unsung heroines who did their work year after year without fanfare and without recognition.

The refugees in Mexico were given medical attention in San Diego hospitals when necessary, and then brought back to their homes by these same B'nai B'rith women. They were clothed, fed and cared for, advised and assisted in every conceivable way. Their children received medical and dental care, and education was provided for them. Loans and outright gifts enabled the men to establish themselves in business and become self-supporting. Births, marriages and deaths, a natural sequence of events in any community, were problems which were met and solved by San Diego B'nai B'rith women, who deserve the highest praise for a job well done.

By 1937 the call for this type of help became negligible. The leadership of District 4 began to look about for a comparable need elsewhere. As incoming president of the District in 1938, I suggested that the name of the committee be changed and that a permanent project be established under the name "Orphans of the Storm." This suggestion was adopted and thus the project "Orphans of the Storm" came into being. Under the new plan, this committee no longer served needy children directly through personal contact, but raised funds to aid those welfare agencies which had as their object the saving of the lives of Jewish children who were victims of a growing menace in the old world. A great deal of money was collected by B'nai B'rith and distributed through these agencies to needy children, thousands of whom benefited from the generosity of B'nai B'rith chapters and individual women members.

One of the more recent and outstanding contributions which resulted from the project "Orphans of the Storm" was the aid extended to the Stepney Home, in London, England. This is a home for Jewish young girls, which was established, supervised and maintained by the B'nai B'rith Grand Lodge of London. In 1944-1945, the B'nai B'rith women of District 4 with Mrs. Elizabeth Harris, past Grand President of the District, serving as co-chairman, and myself as chairman, raised nearly $11,000 of which $5,000 was sent to the Stepney Home. The year before a similar sum was sent to the Joint Distribution Committee and was earmarked to be used for the care of refugee children.

In 1943, B'nai B'rith established in Palestine a home for the care of maladjusted and mentally ill refugee children. Named in honor of the late Dr. David Yellin, a former president of the District Grand Lodge of Palestine, the home rehabilitates these persecuted children through psychiatric treatment.

The first children to arrive, fifteen in number, were between the ages of seven and fourteen. Their little minds were confused, their vision of life and people distorted, and their attitudes warped by the suffering and martyrdom each had undergone in Europe. They had come to believe that every child was insane and that the Home was a madhouse. Many resented the home and tried to escape. The bottomless pit of insecurity and fear into which they had descended accounted for their outer expressions which evidenced themselves by stammering, hysterics, nervous tic and in many other ways. They had no confidence in themselves and distrusted all adults. They had been fooled too many times by adults.

Such was the experience of thousands of Jewish children, many of whom had lost their parents and were living like wild animals in the woods. To rehabilitate these helpless little ones was a task which faced the Jewish people as a whole, and Jewish women in particular.

This was the situation which had to be faced by the psychiatrist at the Yellin Home. The first task was to overcome the suspicion and to gain the confidence of these children. It was not easy. Cleanliness and health to them were just so many meaningless words. Gradually, kindness, something which they did not understand at first, awakened them to a realization that there were other things in life besides hunger, filth, stealth and barbarism. Study, clubs, crafts, sports, work and play, in fact every activity was aimed at creating conditions in which a child could find some surcease from fear and

(Please Turn to Page 50)

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BLOOD MONEY IN WARTIME

(Concluded from Page 7)

who, contrary to official government policy, had hoped for their own purposes to see traffic resumed across the Black Sea and the Jew rescued. For they knew as Mr. Hirschmann did, that the Jews of Europe were not only a natural and extremely important part of the resistance movement, particularly in the Axis satellite countries, but would also furnish strong support for the Allied cause when they reached Palestine.

Thus smuggling human cargo was not only a great humanitarian effort, but also was the shrewdest kind of psychological warfare. It gave confidence to the people of the world, who even today still look hopefully to America.

Mr. Hirschmann's book is of value if it is widely read, as it should be. It will make the peope of the United States increasingly aware of today's international issues. It will help to prepare them to assume the obligations of a great nation. Ably written and thoroughly documented, it poses for the American people the question as to whether Palestine and the needs of the displaced persons of Europe are being attacked from the point of view of human need or from the point of view of imperial strategy. It puts to us in the strongest terms the proposition that these remnants of a lost people, who have been rescued at a heavy price in blood, cannot now be forced to die a second death. Their rehabilitation, as Mr. Hirschmann writes, obviously is a charge upon civilized society.

COLUMBIA, S. C.

The following members of the AZA participated in a Friday night service: Mattin Russ, who gave the opening prayer; Alvin Levine and Frank Bruck, readers; David Weiner and Billy Danz, speakers and Berton Simons, the closing prayer. This was the first AZA service and the community turned out to hear the group who gave an excellent presentation.

In observance of National Phi Epsilon Pi Memorial Day, the members of the fraternity at the university attended services in a body.

Thanks are expressed to the following members of the community for their gifts to the Synagogue: Mr. and Mrs. Sol Kohn for the new Torah cover in memory of their son, Louis; to Mr. Ben Braudie for his contribution of a number of bottles of wine for Kiddush, and to Mr. Al Cohen for a contribution of a dozen additional hymnals, to be presented as soon as available.

Members of the Hillel Society at the University conducted the Friday evening service on December 13th, and participated in the choir. Speakers were Shirley Gergel and Hyman Fechter. Rabbi Ballon is counselor to the group.

A pre-Chanuka party was held by members of the Religious School on December 15th. All children in the school participated and parents were invited as special guest.

Using for the first time, the beautiful Chanukah menorah presented by Robert Burg, in memory of his father, Philip, the Brotherhood held a candle-lighting Chanuka service on December 19th. Louis Bowman, member of the board of the National Federation of Temple Brotherhoods was guest speaker. Installation of the new officers took place and singing and refreshments added to the social hour.

GREENSBORO CONSERVATIVES ELECT

At a meeting held in the O. Henry Hotel on Monady evening December 16th, the following officers and trustees were elected by the Greensboro Conservative Hebrew Congregation: president, Cy Jacobs; first vice-president, Lewis Kipnis; second vice-president, Max Zager; secretary, Samuel J. Prago; treasurer, Sam Goldman. Trustees, I. M. Karesh (retiring president), Charles Cohen, Rubie Peck, Sol Greenberg and Theodore Samet.

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A True Story

By Rabbi Karl Applebaum

From the Young Israel Viewpoint, we have digested the following true story by Rabbi Karl Applebaum, former chaplain and now veterans consultant on the staff of Brooklyn (N. Y.) College, who maintains that it illustrates that orthodox Judaism is a living faith.—THE EDITOR.

I was at the bedside of a boy whose nameplate identified him as James J. O'Connor, Jr. Religion—none. The boy was very sick. He opened his eyes and asked, "Are you the Jewish Chaplain?" I nodded my head. "Are you an Orthodox Rabbi?" he asked further. "Yes" I answered. "Rabbi," he said, "I never had any religion. I am Jewish and have always been proud to be a Jew. I have never been Bar Mitzvah, I want to be Bar Mitzvah." I came to his bedside several days in succession until he was well enough to speak.

His grandfather came to this country in the 1870's and made a fortune. His name was Sam Cohen. When his son went to Law School, Mr. Cohen decided that he didn't like that name any more and Cohen became O'Connor. When he died he was buried in a Jewish cemetery where among the Cohens—Bernsteins—and all the "skys" lies a "John O'Connor." His son, the lawyer had a good practice and became richer. When little James J. O'Connor was born he found himself in a home where neither Judaism nor Christianity had made any inroad. He married the daughter of a Presbyterian Minister. "My father did not believe in his religion and my mother in hers. I had no religion at all." Then came the war and James J. was drafted with millions of other Americans. His name was Irish but his heart Jewish. He bunked with one "Joey." Joey would get up early every morning and put on something which was called Tefilin. "It was the Bulge. I was scared—Joey wasn't. We knew it was curtains . . . Something fell into the fox hole. Joey was blown to pieces. I was left. Now I am here. Rabbi I want to become a Jew—I want to become Bar Mitzvah and put on Tefilin."

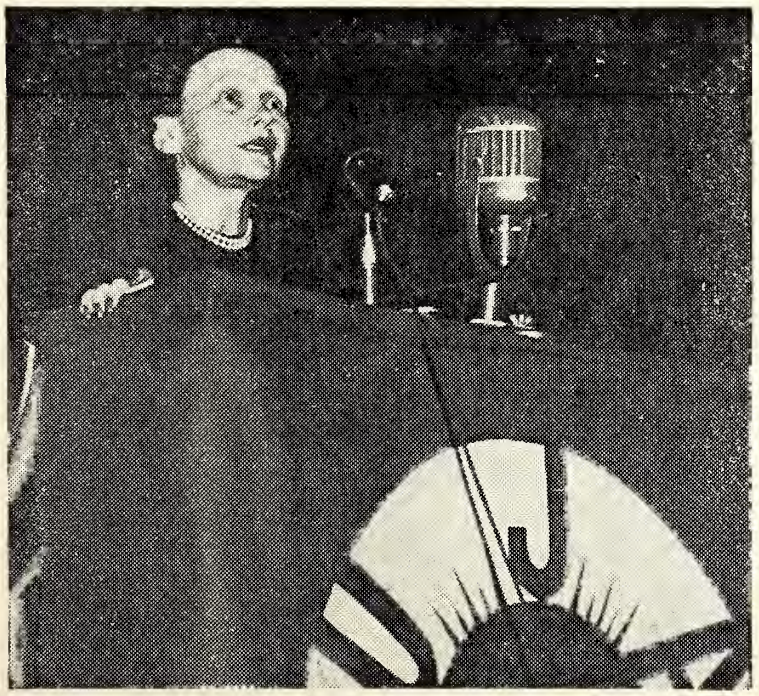
He became delirious and was in a coma for several days.

It was much later that he spoke again. "Rabbi I want to become Bar Mitzvah." He began to sit up and become very insistent on becoming Bar Mitzvah. Finally on a Thursday morning, we wheeled him into the chapel. I called him Abraham ben Abraham. In trembing voice he recited the prayer. Several days later, I met his parents. Mr. O'Connor, except for the name, appeared to be a typical Jew—nose—and all. Mrs. O'Connor was a beautiful woman—a real nordic.

We spent many days together in camp. Mr. O'Connor attended several of my services conducted in Young

(Please Turn to Page 33)

Mrs. David M. Levy — U. J. A. "Ambassador of Hope"



Mrs. David M. Levy, National Conference Chairman and Chairman of the National Women's Division of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, was named "Ambassador of Hope" to bring to the Jews of Europe and Palestine the assurance of the Jews of America that they are determined to rebuild the lives of the 1,500,000 Jewish survivors of Hitlerism through the $170,000,000 U.J.A. drive in 1947. Mrs. Levy who departed by plane for Europe immediately after the Atlantic City conference, will visit France, Belgium, The Netherlands, Germany, Austria, Poland, Italy and Palestine. She will spend at least ten weeks on her tour of Europe and the Jewish homeland where she will not only convey the promise of the Jews of America to redeem Jewish life abroad but will also study the conditions and needs of Jews in these countries.

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THE JEWS AND ITALY

(Concluded from Page 19)

fact one of the highlights of the volume. For the first time, we have in this book a picture of Jewish life during this extremely interesting period of Western civilization.

Readers who delight in garnering unusual facts will find this book a rich source of oddities. We hear for example, of Jewish vigilance committees proscribing the wearing of lace and brocade and the decorating of one's fingers with more than two rings at a time. It was forbidden to spend more than two ducats for flowers or to invite more than twenty guests to a party. When the Roman Ghetto was quarantined because of pestilence, the Jewish preacher of the day addressed his congregation from a window of his home. As long ago as 1604, there were regulations in the Roman Ghetto regarding rents and tenant occupancy, which remind one of current OPA regulations. A quota of 150 Jews was required to attend the weekly sermon on Saturday afternoon preached by an apostate in a neighboring church. As the unwilling attendants entered the door, their ears were examined to make sure that they had not stopped them to prevent hearing the preacher.

Thus runs a veritable stream of oddities which enliven the reading of Roth's historical work and which may some day find their way into the columns of curiosities the Anglo-Jewish press likes to publish.

To the student of Jewish history, this book is the definitive work on the subject. To this reviewer—a lay reader—it proved informative and interesting. Two considerations struck this reviewer especially. First, Italy represents in microcosm the experience of Jewish life in Europe to date. Roth has drawn the line, balanced the book. What new chapter will Italian Jewry write in the history of tomorrow? With hearts full of hope, we shall watch the writing on the next page. Along with Roth we pray that "the oldest Jewish center of the Western world will be able to make its contribution to humanity again in the momentous days to come."

Another significant impression from the reading of this book is that American Israel can well profit from the lessons of Italian Jewish history. Here is the story of a center of Jewish life two thousand years old which in many respects resembles the social and economic circumstances of the Jews of America. The blending of the two cultures—the Italian and the Jewish—achieved an advanced stage of development. The disturbing fact is that, with adjustment, convenience and comfort, especially after 1870, Italy, to quote the author, "became a byword in the Jewish world for the completeness of emancipation on the one hand, for its deadly corrosive potentialties on the other."

A provoking question, large, painful and frightening, troubles the mind of the reader at the conclusion of the book. Must external well-being, security and comfort lead to indifference towards Jewish values and to internal collapse? Is it inevitable that the freer the intercourse between Jew and non-Jew the greater the assimilationist tendencies and the spiritual dependence on the non-Jewish world?

With Roth we conclude that there can be hope and a future for Italian Jewry—and for that matter for all Jewry—only by "retaining to the full a sense of Hebraic values, and by the passionate pursuit of righteousness in the spirit of its sublime heritage."

Cecil Roth, the author of *The History of the Jews of Italy*, is one of the foremost Jewish historians of the present day. He has a score of books to his credit, among the more recent of them being *The Jewish Contribution to Civilization* and *A History of the Jews in England*. Cecil Roth was president of the Jewish Historical Society of England from 1936 to 1938. Since 1939, he has been Reader in Post-Biblical Jewish Studies at Oxford.

Having made Italian Jewish history his specialty he received a number of honors from various Italian organizations. All of these he renounced when Mussolini adopted anti-Semitism as a part of his policy. After the war ended, Roth visited Italy and renewed his old friendships.

A local man visited his banker the other day and asked: "Are you worried about whether I can meet my note next month?"

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The Sephardic Community

By JOSEPH M. PAPO

One of the least known of the groups in Jewry are the Sephardim. Their contributions to our religious life, their enrichment of Jewish culture, have been great and incalculable. Some of our most famous rabbis, codifiers, philosophers and poets were Sephardim. They were the first Jews to settle in North and South America. The author is the Executive Director of the Central Sephardic Jewish Community of America, Inc., and the following article is a condensation of the one which appears in the October issue of "The Reconstructionist."—THE EDITOR.

GIVEN a brief glance at the history of the Sephardic people shows that the Sephardim tend strongly to live within their own group. Their history in this country follows the pattern established in the Balkans and the Near East following their expulsion from Spain and Portugal nearly 500 years ago. Their different language, mores and ceremonials—in short, all that constitutes their specific Sephardic heritage—prevent them from sharing intimately the social life of their fellow Jews.

The first Jews who settled in this country were Sephardim who arrived from Brazil in 1654. They were followed by other Sephardic immigrants from the European continent. For 200 years this small group played an important part in the building of the commerce and trade of this country. Now there are but few Sephardic descendants of those early settlers, for as strong Ashkenazic contingents of immigrants arrived in the 1840's and 1880's, the early Sephardic group became engulfed by them. At the beginning of this century, however, a new wave of Sephardic immigration took place mostly from the Middle East and the Balkans. Speaking neither English nor Yiddish they were virtually shut off from American life in general and the larger Ashkenazic Jewish community in particular. They therefore had to rely upon their own resources.

Today 40,000 of the 55,000 Sephardim live in New York; the rest in organized communities in Atlanta, Cincinnati, Chicago, Detroit, Indianapolis, Los Angeles, Montgomery, Portland, Rochester, San Francisco, Seattle and Washington, D. C. Whereas a generation ago their economic level was low, today substantial numbers of them have made their mark in business, industry and the professions.

At present there are fifteen Sephardic mutual-aid societies in New York City, all providing burial privileges and a number of them offering religious, cultural, health and aid benefits.

In 1912 the Sephardim succeeded in uniting the societies into one organization, the FEDERATION OF ORIENTAL JEWS OF AMERICA, "to create a forum where communal problems are discussed and presented to the Oriental Community for solution." The Federation soon became impotent for the societies lacked interest and there was internal strife.

A second major effort was made in 1924. This attempt succeeded in unit-

(Please Turn to Page 40)

Col. Milton Richman Succeeds Major Maxwell Cohen as J. W. V. Commander

Col. Milton Richman (left) of Hartford, Conn., was elected National Commander of the Jewish War Veterans of the United States to succeed Major Maxwell Cohen of Boston. Both men are veterans of both World Wars. Col. Richman, who was in combat on Normandy Beach and in Germany with General Patton's Third Army, was attached to the War Trials Commission after the Nazi surrender.

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Social and Personal

HIGH POINT, N. C.
Mrs. Daniel Ballow, Reporter

Mrs. Max Rones was hostess to the Study Group, when Dr. Richard Bardolph, professor of history at Woman's College, Greensboro, was guest speaker. Mrs. Williard Meyers, chairman, presented Dr. Bardolph, who used as his subject, "Political Machine Versus the Citizen." A discussion period followed, after which refreshments were served by the hostess.

Mrs. Harry Doctor held open house at her home, for the purpose of collecting clothes and other necessary items to be sent to overseas sufferers. As a reward, a beautifully appointed table provided refreshments for all who came. Assisting Mrs. Doctor were the following: Mesdames Samuel Hyman, Murray Aveles, Philip Silver, Daniel Ballow, Arthur Cassell and Williard Meyers.

The meeting of the study group was held at the home of Mrs. I. Bloom on December 11th. Mrs. Williard Meyers, chairman, was in charge of the meeting. Rabbi Mauskopf was the guest speaker, using as his subject, "Jewish Men in American History." Other members of the group presented biographical-sketches of various Jewish men in America.

The community extends condolences to the family of Abraham Bernard, who passed away recently after an illness of sometime. Also, to Mrs. Arnold Frank, whose husband passed away in New York.

The first state-wide affair of the N. C. Association of Jewish Youth was a Thanksgiving dance held at the Sheraton hotel in High Point. Nearly 100 boys and girls of high school age in the state, representing a half dozen or more towns, came for the affair. Assisting the president in planning this affair were the following committee chairmen: Joan Klein, Greensboro, chairman oft he registration committee; Barbara Tobias, High Point, chairman of the registration committee; Helen Jacobs, High Point, chairman of home hospitality for out of town members; Irving Silver, High Point, program chairman and Mimi Temko, Greensboro, in charge of invitations. All the officers served as members of the planning committee. Parents of High Point members served as chaperones.

The group is making plans for participation in the annual spring convention of the N. C. Association of Jewish Women and Men.

Left to right (front row): Mrs. Lewis Uden, Leaksville, state chairman of the North Carolina Association of Jewish Youth; Mimi Temko, Greensboro, secretary and Mrs. A. F. Klein, president of the North Carolina Association of Jewish Women, which organization sponsors the Youth group. Back row: Henry Shavitz, High Point, treasurer, Paul Friedman, High Point, president and Erwin Goldman, Burlington vice-president.

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Visiting Around Greensboro

By MIN KLEIN

IT WAS "FIELD DAY" for the men during December! The TEMPLE EMANUEL BROTHERHOOD came into being on December 2nd, when MILTON ZAUBER was host at a buffet dinner. MILTON WEINSTEIN leads the group as president, and serving with him are the following: BERT BLOCH, vice-president; MILLARD SEGAL, secretary: LEONARD TEMKO, treasurer, and board members: BEN GINSBERG, MILTON SMITH, LEWIS ROSENBERG, DR. J. TANNENBAUM, IRVING CAMRAS, DAVID STERN, MAX BLOOM, CHESTER A. BROWN and DR. ARTHUR FREEDMAN . . . NO SOONER did the men get this organization established, than it was time for new officers to be elected in the B'NAI B'RITH. CY JACOBS completed two years of service with the December meeting, and the following are starting off the new year: CHESTER A. BROWN president; SOL WEINSTEIN, vice-president; FRED SANDS, recording secretary; AL HAMBURGER, corresponding secretary: BEN KRIEGER, treasurer; HARRY ABRAMS, warden and SOL LEVINE, a Burlington member, guardian. B'nai B'rith project for the coming year is a worthy one—they will equip a number of city school playgrounds, in recognition of the Greensboro men and women who served in the armed forces. A committee, with SOL WEINSTEIN as chairman, worked out the details and developments are to be expected soon . . . NOT TO BE OUTDONE by the men the Tempde Emanuel Sisterhood began Chanukah festivities with a buffet luncheon meeting on December 9th. IDA TEMKO and BEA BROWN were responsible for the well arranged and tasty luncheon. LAURA WEINSTEIN read the story of Chanukah; MRS. ELI OETTINGER gave the Hebrew over the candles, and ELMA DRYZER gave it in English, while the following members lit the candles: Mesdames SAMET, MASSELL, M. KRIEGSMAN, H. SLOAN, RICHMOND and S. GREENBERG. The president, ADELE ROSENBERG, received the charter for the recently re-organized SISTERHOOD, making it now completely set up . . . SPEAKING OF PROJECTS, the local COUNCIL simply cannot be held down—now it's a city school project; helping out with the shortage of librarians, a new committee, headed by LEA TANNENBAUM, volnnteers two hours at a time to act as librarians at various schools in the city where the help is needed . . . AND THE December Council meeting featnred on its program, a stimulating report of the Triennial in Dallas, Texas in November. The report was given jointly by MOLLY ZAUBER and PHYLLIS LANDSBERGER, both of whom attended the meeting . . . BETTY FINE brought current events to the program on the regular HADASSAH study gronp meeting, while MRS. HARRIS STARTZ spoke on "World Zionist Congress." . . . B'NAI B'RITH GIRLS mode a lovely picture on Chanukah Friday night, when they all took part in the candle-lighting services at TEMPLE EMANUEL. Marching up the aisle, looking like angels in those long white robes, each girl carried a lit candle, from which the Chanuka candles on the pulpit were lit. MIMI TEMKO is president of the local group . . . CHANUKA WAS CELEBRATED socially, too. Mr. and Mrs. Harry Eisenberg, parents of BURLINGTON members of B.B.G. June and Ann, were hosts at a party at the regular Tuesday night meeting of both AZA and BBG Groups. Bringing cokes and other refreshments all the way from Burlington, the boys and girls had a grand time ushering in the holiday. It was grand to hear them singing CHANUKA songs, too, and lighting the first candle was a lovely sight to see. This was also the occasion for receiving their temporary CHARTER, which was presented to them in an informal ceremony by their adviser, Mrs. Klein . . . And a mid-Channka supper for the joint group, including members of the High Point AZA was enjoyed at the home of Mr. ond Mrs. Al Klein on Sunday, December 22nd.

The children in the Religions School of Temple Emanuel celebrated Channka on Chanuka Sunday. They all participated in a program arranged by Mrs. I. Morgenstern, and each went home with a Chanuka gift. All in all it was a busy week for them before adjourning for winter vacation.

A GALA TIME was had at STARMOUNT Country club on the Wednesday of Chanuka when the SISTERHOOD of the Conservative congregation acted as hostesses at a party in honor of the holiday. KAY KIPNIS, social chairman of the organization, was in charge of this gay affair, at which dancing and supper were the items of interest. A surprise in the form of a Chanuka gift to Rabbi and Mrs. Engel topped the evening . . . THE CHILDREN OF members of the Conservative Religious School also celebrated with a Chanuka luncheon on Sunday of Chanuka, with each one receiving a Chanuka gift and everyone reporting a big time. Teachers in the Religious School include HARRY KARESH, CY JACOBS, MOLLYE PECK and RABBI ENGEL . . . AGAIN reporting on the activities of the busy men in the community, new officers of the Conservative congregation include: CY JACOBS, president; LOU KIPNIS, 1st vice-president; MIKE ZAGER 2nd vice-president; SAM PRAGO, secretary and SAM GOLDMAN, treasurer. The group is off to a good start and plans for a year of activity fill the air . . . MR. AND MRS. WALTER VASSAR were guests on a mnsical program at the December 30th meeting of HADASSAH at the home of JEAN PRAGO. A short business meeting had to come in to take care of the reports on hand . . . EXCITEMENT was plentiful during the school holidays when a number of onr boys and girls went to Columbia.

(Please Turn to Page 36)

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Social and Personal

CHARLOTTE, N. C.

Engagements:

Mr. and Mrs. Sam Schwartz announce the engagement of their daughter, Barbara, to Marshall Kline of Atlanta, Ga.

Announcement has been made of the engagement of Miss Anita Steinberg, of Bishopville, S. C. to Joseph Pepper, son of Mr. and Mrs. Morris Pepper of Charlotte.

Births:

Mr. and Mrs. G. Speizman announce the birth of a daughter, Alice.

A son was born to Mr. and Mrs. J. Josephberg on Friday, December 7th.

On the convalescent list are the following: Mrs. I. Ashendorf, Mrs. Max Sideman, who is recovering from an automobile accident; Mr. L. Arensen, Mrs. H. Meiselman, Miss Dora Davis, and Mrs. Harry Diamond. The community wishes them a speedy recovery.

The Sisterhood of Temple Israel held a very successful rummage sale, under the supervision of Mrs. A. Balkind and Mrs. M. J. Siegel. The following women helped with the selling: Mrs. Leon Schwartz, Mrs. L. Schlanger, Mrs. Sam Schwartz, Mrs. F. Eisman, Mrs. Ted Silber, Mrs. L. Schaffer, Mrs. L. London, Mrs. I. Gorelick, Mrs. F. Falk, Mrs. J. L. Pressman, and Mrs. Harry Schaffer. The organization wishes to thank Mr. Manning Siegel for the use of his store.

Chanukah was celebrated by each class of the Religious School, with an appropriate program. A number of the mothers and fathers were present to see all the children participate in the program.

Congratulations are being extended to Attorney Maurice Weinstein, who has been appointed to head the newly-formed program committee of the N. C. B'nai B'rith Lodges. This is an important office and we are certain Mr. Weinstein will serve it well.

The Sisterhood Bingo party was a huge success. Mrs. Sam Goldstein and Mrs. Frank Eisman prepared the refreshments and took charge of the evening. Mrs. E. F. Morgen was the lucky winner in the Pot of Gold Drawing.

The community regrets that Mr. and Mrs. J. L. Pressman are leaving Charlotte to make their home in Atlanta. Every good wish to you in your new home. We will miss having you with us.

DURHAM, N. C.

Mrs. Leon Moel, Reporter

Mrs. Helen Roth, Field Worker for the Mizrachi Organziation, was guest speaker at the meeting and informal reception held by the Durham Chapter of Mizrachi on Sunday afternoon, December 15th. Mrs. Roth brought interesting reports and a description of the general work done by the national organization in Palestine. A special feature of the program, which was held in the vestry room of the Beth-El Synagogue, was a technicolor sound film, "Israel Lives On," showing the life and treatment given refugees entering Palestine.

Election of officers featured the December meeting of the Nathan Rosenstein Lodge, B'nai B'rith. Joe Hockfield as chairman of the nominating committee, presented the following slate which was accepted: President, Harry Bergman; vice-president, Leonard Silverman; secretary, Leon Rose and treasurer, Jacob Zuckerman. The outgoing officers are: president, Henry Bane; vice-president, Sigmund Meyer; secretary, Leonard Silverman. Jacob Zuckerman was re-elected treasurer.

In addition to the election, reports were heard on the operation of the lodge during the past year. A social hour followed the meeting.

The Durham Chapter of Hadassah held an open board and regular meeting in December at the home of Mrs. Leonard Silverman. The program included the observance of the birthday of Henrietta Szold, founder of Hadassah and mother of Youth Aliyah, the life saving youth movement of Hadassah. Mr. Sigfried Friedman, chairman, reported on the drive recently held for the Youth Aliyah.

The meeting was conducted in the spirit of Chanukah and a social hour followed. Mrs. Siverman was chairman of the committee for the meeting.

Miss Essie Samuels, of Manchester, England, is the guest of her uncle and aunt, Mr. and Mrs. L. Stadiem. Miss Samuels has been visiting in Montreal, Canada and New York City before coming to Durham.

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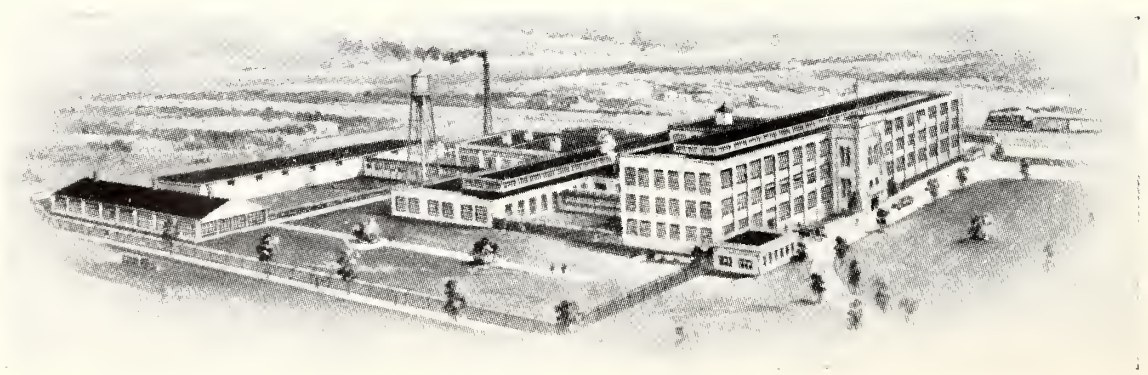

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Ex-Chaplain To Work With Unaffiliated

Rabbi Albert G. Baum, a former Lt. Commander in the Navy, has assumed his new duties as New York director of the Committee of New Congregations. Chaplain Baum, a graduate of the City College of New York and the Jewish Institute of Religion, served as rabbi at Alexandria, La., for thirteen years before entering the service. In the Navy, for over three yars, he served for a year in the Pacific theatre.

HONORS FOR OPPENHEIMER

Washington, D. C.—Dr. J. R. Oppenheimer of the University of California was elected chairman of the General Advisory Committee for Scientists for the Atomic Energy Commission. Dr. Oppenheimer, 42, was among the top ranking researchers who developed and then constructed the atom bomb.

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A TRUE STORY

(Concluded from Page 27)

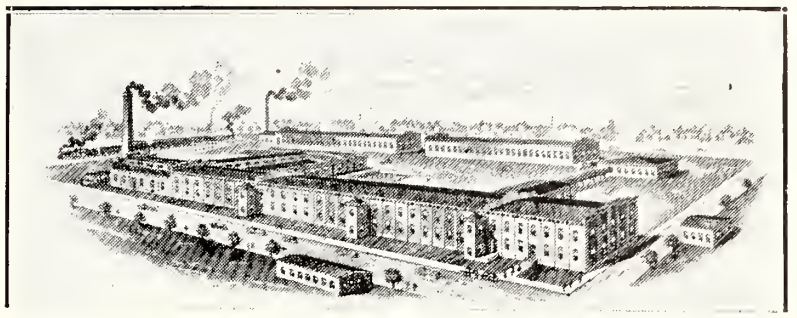
Israel style with his wife and son. He watched his son put on tefilin in the morning. He said nothing. After awhile, I found that he had tears in his eyes. Before leaving camp, our boy Abraham knew how to daven as I spent a great deal of time with him. When he left camp I gave the addresses of several synagogues in his community—of each "denomination," Orthodox, Conservative, Reform. I asked him to try to get his father to go with him.

Sooner than I expected I had visitors in my camp. They were Mr. and Mrs. O'Connor. He showed me a newspaper clipping showing that his name was no longer O'Connor but was again Cohen. He asked me to make him a Bar Mitzvah and to convert his wife to Judaism. We had a big Bar Mitzvah party with the usual touches, "today you are a Jew." After intensive training Mrs. O'Connor now known as Mrs. Sarah Cohen also became a Jewess according to the laws and tenets of Israel. Mr. Cohen retired from practice and moved away from New York. I visited his home several months later, found Mezuzahs on the doors and a Kosher home. They have become real Jews. "You know, Rabbi," said Mr. Cohen on my last visit, "it wasn't my fault nor my parents' faults. I am a product of the times. In my youth I only knew of the old fashioned Synagogue with its disorder and decay. When I grew older I visited a temple and could find no refuge within its portals. It was so cold. As a result of which I broke away from everything. Now I have discovered that religion can be served in a Godly way and yet not be commercialized. For the first time in my life—I am a happy man."

GIs And Religion

Robert S. Marcus, director of the World Jewish Affairs Department of the American Jewish Congress and a former Army Chaplain, writing in Congress Weekly:

I have heard a lot of talk about the revival of religion among the armed forces in the United States. Though I have tried very hard to make myself believe this to be true, I have become convinced that most of it is a public relations job by interested agencies. True, there was a great deal of foxhole religion, especially when the going was tough and the men were overwhelmed by a feeling of insufficiency and helplessness. However, once they got back into the rear areas they seemed to lose a great deal of their religiosity. The boys came out in large numbers to the services, but they were mostly interested in the chaplain's talk and not the prayer. The number of converts to practicing religion was small. But the war did something to the Jewish men. It developed within them a deepened consciousness of their Jewishness, their problems as Jews, their status in a society which was not always well disposed towards them. And they learned to stand admirably against the detractors of their people and to fight at the drop of a hat whenever insult or slander was hurled their way.



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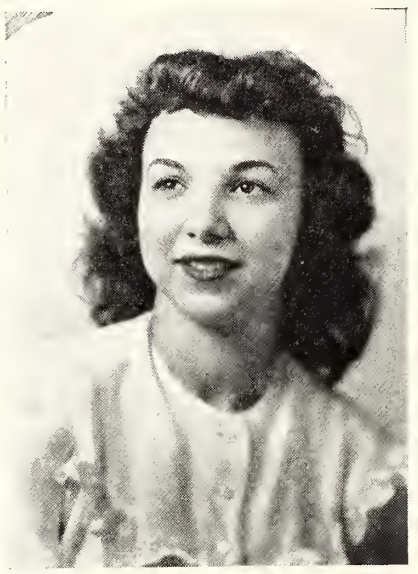
Social and Personal

BURLINGTON, N. C.

June Eisenberg, daughter of Mr. and Mrs. Harry Eisenberg, has been selected from the rising senior class of Burlington High School by the faculty, to represent this city as D.A.R. Citizenship Pilgrim.

Sponsored by the local Battle of Alamance Chapter, D.A.R., a girl is selected each year from a group of outstanding students to compete with others selected in similar manner by chapters over the state. Each girl keeps a scrap book during the year of all her activities, and these are judged just before the annual state Conference meeting. The winner in the contest is sent by the Chapter sponsoring her, to the National Congress, D.A.R.



MISS JANE EISENBERG

As well as being attractive and popular, June has an outstanding scholastic record. She is president of the Honor Society, head cheer leader of the school, secretary of "Quill and Scroll," a representative at Girls State; a junior marshall, treasurer of Tri-Hi-Y, managing editor of the high school publication, "The Barker" and vice-president of the Junior McDowell Music Club.

June had all her Religious School training at Temple Emanuel where she came each Sunday from Burlington to participate in all activities. She was confirmed with the class of 1944, and continues to keep up her contact with Temple Emanuel. She is a member of the Etta Speir Chapter, B'nai B'rith Girls, Greensboro.

ASHEVILLE, N. C.

The Parent-Teacher meeting of Beth-Ha-Tephila took place early in December to discuss all phases of the Religious school. Plans for a Chamka program were worked on and the program was presented at the Center on December 15th. Rabbi Unger meets regularly with the group for discussion and guidance in the work of the school.

Morris Small, of the Smoky Mountain Industries was guest speaker at the regular meeting of the Beth-Ha-Tephila Brotherhood on December 10th. Using as his subject "Modern Designing," Mr. Small gave a great deal of information to the interested group. Regular business of the organization was also included at this meeting.

Guest speaker at the meeting of the Young Peoples League was Dr. Levi, of Black Mountain College. Participating were Mr. D. Shoemaker and Mr. J. B. Bingham. At the December 16th meeting, using as their subject "Labor and Management—Where shall the Emphasis Be?", another panel discussion was held. The participants . . . Mr. G. Pennell, lawyer for the Labor Unions; Dr. Willis Parker, noted scholar and lecturer; Mr. J. Morgan, Jr., President Morgan Company; Miss Reed, Asheville-Biltmore College, formerly associated with Department of Commerce, Washington, D. C. Dr. Unger again acted as Moderator. Leon Rockamora is president of the League, and Mrs. David Pearlman is executive secretary. The group has made some interesting plans for future meetings.

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Refugees in the Ranks

By ALFRED WERNER

A reminder to the alienbaiters that newly arrived Americans fought as valiantly for their adopted country as its native sons.—THE EDITOR.

DURING the war the influx of immigrants into the United States was negligible, but within the twelve months between 75,000 and 100,000 refugees, many of them Jews, will arrive from Europe. Although these people can be absorbed by a nation of 140 million, certain influential if vociferous persons and groups are violently opposed to entry of any foreigners. They forget that America was built by refugees and that the 250,000 Jewish refugees who came here between the Reichstag fire and Pearl Harber have enriched this country in a thousand ways.

The contributions of refugees from Hitler's Europe to America's intellectual and economic life are better known than the fact that many of these new Americans fought for this country in the second World War, and some gave their lives. Today, almost a year after V-J Day, striking facts can be revealed about the war role of the new Americans.

In the fall of 1940 when conscription became law, recently-arrived immigrants, who already had applied for or received their first citizenship papers, were made subject to the draft. But many refugees had enlisted before the Draft Law. According to a report of September, 1941, when our Army was still fairly small, some 6,300 aliens in the United States were in uniform.

Originally, army regulations did not

(Please Turn to Page 37)

French and American Laborites Shake Hands Over Histadrut Leon Blum Honored for Interest in Labor Palestine

Leon Blum, former premier of France and a longtime friend of the Histadrut, the general federation of labor in Palestine, was bid farewell by Joseph Schlossberg, veteran American Jewish labor leader and national chairman of the National Committee for Labor Palestine at a dinner in New York.

Mr. Blum, after whom the new collective settlement, Kfar Blum, has been named in the Huleh Valley, was given an album of the colony by Miss Engee Caller, one of the American pioneers living in that Kibutz. Kfar Blum was established by American and British members of Habonim during the war and is expecting increased membership from the English-speaking countries of the world.

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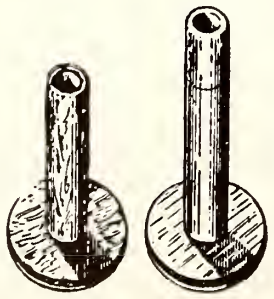

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A. D. L.—The National Situation

(Concluded from Page 9)

a false campaign against entire groups of people.

Leaders in the Movement

An outstanding figure in this group of fundamentalist pastors is the Reverend Harvey H. Springer, self-styled "cowboy pastor" of the Englewood (Colorado) Baptist Tabernacle. Like the now silent Father Charles E. Coughlin, Springer uses his position as a preacher to spread the same brand of religio-political philosophy as the Reverends Gerald B. Winrod, Gerald L. K. Smith, W. D. Herrstrom, William L. Blessing and others. The spirit which dominates these men is fear lest their followers recognize their animus against the democratic way of life. Hence their persistent protestations of innocence to the charge of pro-Fascism generally attributed to them. The spirit which quickens their machinations is one of anxious concern lest they fail in their search for publicity and money. Hence, their constant use of sensational anti-Semitism to attract headlines and fanatic contributors.

* * *

WHEELER'S DEFEAT AND ISOLATIONISM

The entry of the U. S. into World War II was the first serious setback suffered by those anti-Semitic groups which had rallied around the isolationist cause. The Allied victory in 1945 spelled the doom of isolationism. The removal of Wheeler, its most outstanding spokesman, from the U. S. Senate, and the defeat in Minnesota of his colleague, Senator Shipstead, is the third and final factor that virtually destroys the understructure of the movement. For all practical purposes, the elimination of isolationists from elected office deprives the anti-Semitic groups of its isolationist theme for some time to come.

As has already been indicated, the pro-Fascist elements now have a central theme—namely, the "Democracy vs. Communism issue." What they must find at this point is a personality with national appeal around whom they can rally their forces.

Thus, the stage is set for the future. Meanwhile, the hate-mongers utilize minor issues of the day to keep the interest of their followers alive.

Visiting Around Greensboro

(Concluded from Page 31)

S. C. for the annual AZA district convention, December 29, 30, and 31st. IT WAS SURELY a success, judging by the reports brought back here . . . CAMPUS ACTIVITIES brought busy days before the vacation closing . . . HILLEL at Woman's College presented an original story of Chanukah before the regular meeting of the Inter-Faith Council on December 12th. The story was written by HELEN KOLMAN of Pittsfield, Mass. and ELINOR KATZIN of Winston-Salem . . . The Sisterhood of Temple Emanuel, through its Student Activities Committee, was host at a hamburger supper for the girls, following Chanukah services conducted by RABBI RYPINS. The affair was held in the "Y" hut on the campus where the fires in the fireplaces not only added warmth to the chilly air, but gave out a cozy cheeriness which drew the members into a closer circle. Students from Guilford and Greensboro college are members of this Hillel group, and came to enjoy of this hospitality . . . The MOE ISAACSON'S charming SARA MAE distinguished herself over radio station WBIG when she wrote and arranged for a Chanukah program through the English workshop at Greensboro College, which was given over that station on December 10th. She was assisted by other students of G.C. and the comments we have been hearing all through the city, fill us with pride in our future young playwright ... The campus was empty and the community missed the 80 or so girls while they were vacationing for two weeks and it's good to see them strolling over the campus again . . . AND by the way, THE JEW IN AMERICAN LIFE, compiled by James Waterman Wise, is selling fast and furiously at the bookshops in Greensboro . . . HAVE YOU SEEN IT?

Know why the pip on the ace of spades is larger than those on the other aces in a deck? As a means of getting tax money, the English government used to print this card and sell it to manufacturers to complete the decks of 51 cards they were allowed to make.

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REFUGEES IN THE RANKS

(Concluded from Page 35)

permit aliens to become officers. But many military experts believed that some aliens were excellent officer material and should be made eligible for commissions on an equal basis with citizens. These experts also deplored the fact that none of the European refugees, some of whom spoke four languages, could be employed in the Military Intelligence Service. The reason behind these regulations was obvious; a non-citizen officer or enlisted member of the Intelligence would be exposed to prejudice and suspicion; and aliens were not allowed to serve even in ships.

After Pearl Harber these restrictions were withdrawn. Aliens were granted American citizenship soon after induction, and as citizens, they shared the rights and privileges enjoyed by natural-born soldiers.

According to Professor Maurice R. Davie, of Yale, director of the study of recent immigration from Europe, aliens comprised one per cent of the inductees, which was practically the same as the proportion they constituted of the total population of that draft age group (1.02 per cent). According to a study conducted by the National Jewish Welfare Board in twenty-seven widely scattered cities, thirty-four per cent of Jewish male refugees of military age served in the armed forces. The study Committee confirms this figure, indicating that thirty-three per cent of the male respondents of military age were in the armed forces.

These new Americans served this country with eagerness and in many cases with distinction. Last April, Leo Rosskamm, a Jewish refugee from Germany, received the Distinguished Service Cross. Rosskamm had been imprisoned by the Nazis in Buchenwald for six months in 1938. Upon his release, he emigrated to the United States. In 1941 he left his job in a Bronx delicatessen to volunteer for the Army. He became Tech. Sergeant Rosskamm, a medical aid man on Okinawa. In that bloody campaign he rescued wounded buddies under direct enemy fire. On one occasion he invaded an enemy-occupied cave alone, with a flame-thrower to protect a wounded man who lay exposed outside. When a nearby company needed medical aid, he volunteered to crawl over under fire to help. In No-Man's Land, with bullets whistling overhead, he amputated. His commander spoke of him as "the bravest man I ever knew."

Corporal Frederick A. Mayer, another new American, fought as a paratrooper in Guadalcanal and New Guinea and was transferred to the OSS (Office of Strategic Service). With another G.I., a native of Holland, he parachuted behind enemy lines in Austria, engaged in sabotage and was finally captured by the Nazis. Though tortured by the Gestapo, he refused to reveal OSS secrets. Even as a prisoner in a concentration camp, he managed to maintain contact with other Allied agents. He was freed only when the Americans liberated Tyrol.

Lieutenant Ernest Kaufmann, as a boy, had swam in the Roer River, dashed into Aachen and captured German blueprints containing the plans for flooding the Roer Valley. His action prevented the enemy from unleashing 170 million tons of dammed-up water against attacking American troops.

Intimate knowledge of the German language and, in many cases, of the invaded territory permitted new Americans to be of enormous value to their units. A German Jew, Master Sergeant Joseph Kirschbaum, combined this knowledge with great personal courage. He was awarded a Bronze Star: the citation accompanying it read as follows:

"During periods of actual combat he disregarded his own comfort, going for long periods without adequate food or rest, pursuing his tireless search for information.

Many refugee soldiers developed their own method of capturing Nazis by making use of the ordinary German's blind obedience to commands of his officers. At the Anzio beachhead, Corporal Harold Monash, a Jew, formerly of Berlin, shouted at a group of Germans, in the dimness of the night: "Kommt heir!" (Come over here). When they were reluctant to do so, he added, sharply: "Gehorcht ween ein deutscher Offizier befierlt!" (Obey when a German officer commands) The ruse worked; the lone Corporal, armed with a tommygun, led them to captivity.

Those refugees who remained in the States did not fail in their duties towards their homeland. Thousands donated blood and worked in war industries. Some, specially trained, worked for the Office of War Information while others served through their work on the atomic bomb.

The attitude of these new Americans can be summed in the reply given to war correspondents by Sergeant Rosskamm: "I'm trying to do what I can. I owe plenty to the United States and I am anxious to repay it."

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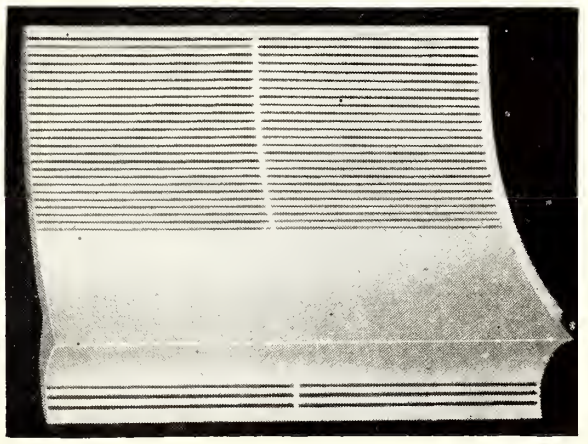

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Miss Harriette Kraft, Reporter

Engagement:

Lipson-Pinosky

Mr. and Mrs. Sam Pinosky announce the engagement of their daughter, Celia Rachel, to Edward M. Lipson, son of Mrs. Helen Lipson, of Walterboro, S. C. The wedding is planned for early spring.

Miss Pinosky is a graduate of Memminger High School and of Rice Business College. She is at present employed by the Johnson and Johnson Co. Mr. Lipson is a graduate of the Walterboro High School, and is recently out of the service after four years in the navy. He is associated with his brother-in-law in the shoe business in Walterboro.

Marriages:

Miss Flora Lerner, daughter of Mrs. Jacob Lerner was married on November 17th to Martin S. Fineberg, son of Mr. and Mrs. Hyman Fineberg, of San Francisco, California. The ceremony was performed by Rabbi Samuel Rubenstein, at the home of the bride's mother. Rev. Alter Kirshtein, assisted. The bride was given in marriage by her brother. Max Lerner and had as her maid of honor, Miss Tillie Cohen. Morris Feinberg, brother-in-law of the bride, was the groom's best man. Following the ceremony, Mrs. Lerner received informally at the home.

Miss Mary Jane Mendelsohn, daughter of Mr. and Mrs. Albert Mendelsohn, of Cananea, Mexico, was married in November to Capt. Arthur V. Williams, Jr., U. S. Army medical corps, and son of Mr. and Mrs. Arthur Williams of this city. The ceremony took place in the home of the bride's parents, and following the ceremony, a reception was held, in which the entire American colony and many other friends participated. Capt. and Mrs. Williams left on a wedding trip after which they will be at home in Temple, Texas, where the bridegroom is now chief of medical service at the station hospital, Camp Hood, Texas. Mrs. Williams graduated from the University of Arizona and also from the University of California. She is also a graduate of the school of physiotherapy, at Harvard University and served in this profession as a lieutenant in the U. S. Army Medical corps. Captain Williams is a gradnate of Clemson College and the Medical College of the State of South Carolina. He served his internship and residency at Milwankee County Hospital.

Going for the wedding, from Charleston were the bridegroom's parents and his aunt, Mrs. C. Ralph Weil, of Cincinnati, Ohio.

Deaths:

Harry Louis Garfinkel, long time resident of Charleston, passed away at the age of 62. He is survived by his widow and four sons and four daughters, in addition to other relatives. He was a member of the K. K., Beth Israel Lodge, Woodmen of the World, Dan Lodge and the Jewish Community Center.

Benjamin Yaschik, aged 43, passed away after an illness of some time. He is survived by his widow, a son and daughter, and his parents. Mr. Yaschik was a member of Friendship Lodge No. 9, Ancient Free Masons, past president of K. K. Beth Israel congregation and a member of the local B'nai B'rith.

Junior Hadassah

November 21st marked the celebration of the 26th anniversary of the Charleston Chapter of Junior Hadassah. A special program was presented on this occasion at which Danny Bogoslow, a native of Poland and now attending Porter Military Academy, was guest speaker. The theme of the program was centered around the Jewish National Fund, and members brought with them packages for the SOS campaign. Following the meeting, refreshments were served. Mrs. M. Mendelsohn and Mrs. H. Mendelsohn were joint hostesses for the occasion.

KINSTON, N. C.

The Chanuka play was one of the outstanding programs presented in this community, with the following members of the Religions school participating: Eight little candles, were represented by Alan Steinberg, Janice Traub, Marilyn Brody, Evelyn Fox, Alan Traub, Marsha Brody, Carol Fuchs, Debra Heilig, Stuart Ritchkin. The Living Menorah was represented by Estelle Fuchs, Evelyn Fox, Josephine Diamond, Sylvia Kanter, Ruth Diamond, Jean Kanter, and Carol Fuchs. "The Martyr Child" included Aubrey Bronstein, Sylvia Kanter, Alan Steinberg and Alan Heilig.

Mrs. Tolochko is recuperating, after an operation and the community wishes her a speedy recovery. We will be glad to see her up and about once more.

CHAPEL HILL, N. C.

Ushering in the spirit of Chanukah, over 100 members of Hillel, at the University enjoyed a buffet supper and dance. Special guests were students from the Chapter at State College, Raleigh, and Woman's College, Greensboro. Mrs. William Rosenberg, of Chapel Hill, chairman of the social committee, was in charge of arrangements. Rabbi Strumpf, Hillel director at the University, was presented with a Chanukah gift from the chapter in appreciation of the splendid record of service he has rendered the chapter. The presentation was made by Ben Perlmutter, president.

Invited guests for this occasion were Mr. and Mrs. A. F. Klein, Greensboro, Mr. and Mrs. Max Swartz, and Mr. Henry Bane, Durham, and Rabbi and Mrs. Harold Gelfman, Raleigh.

Other officers of the chapter, in addition to the president, are Miriam Silverman, vice-president; Evelyn Shugar, secretary and a cabinet made up of various committee chairmen.

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Confessions of a Palestine Spy

By I. SHEFY

THE British authorities have announced the "discovery" in their search of the Jewish Agency buildings in Jerusalem, of a system of political and military intelligence operating in the Middle East.

As one of the Jewish "spies" I hereby confess that from 1940 until the end of 1944 I was active in this intelligence work together with a large number of other Jews.

Others who took part were non-Jews, such as Lt.-Col. Visor and Capt. Root of the British Army, Mr. M. Bassett of the Intelligence Service, Lt. Col. Hemmler and Capt. Fulsack, both of the American Army, and high ranking officers of the Czechoslovak Forces.

It is not exaggeration to say that in the years 1940-43 Palestine was the principal intelligence centre for the United Nations.

In Tel Aviv shortly after D-Day, Lt. Col. Hemmler said: "Even if you had no other claim, this valuable war service of yours alone would have earned for you the right to be a free people in your Homeland."

During this period of five years I interrogated hundreds of new immigrants, receiving from them military and political information, particularly intelligence bearing on Central and Southern Europe, in which the Allies were specially interested. As a result of these interrogations of immigrants form Hungary, Slovakia, Rumania and neighboring countries we prepared over a thousand reports for the military authorities.

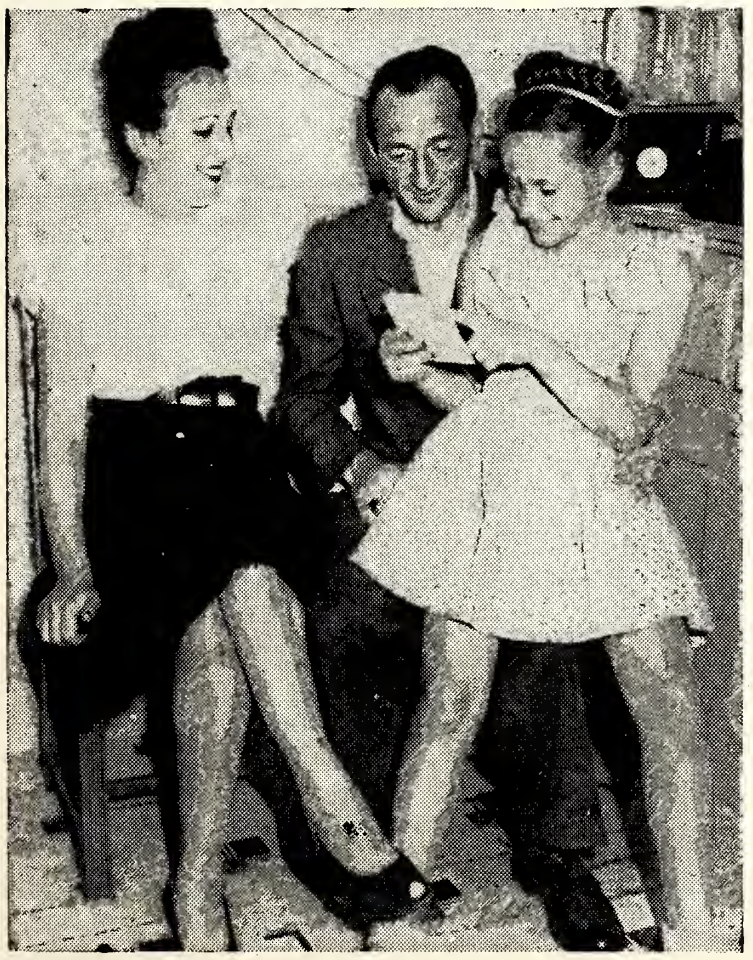
From the new immigrants we received information on the condition of the railway lines between Vienna and Budapest, Vienna and Bucharest, Vienna and Belgrade, Bratislava and Bucharest, and other vital centres.

We were able to give Headquarters the railway timetables, thus enabling the Allied flyers to know when to do their bombing. We received praise for the accuracy of the information, in particular in connection with the Hungarian towns which were important military objectives.

Those immigrants, who during the

(Please Turn to Page 47)

He Had Something To Live For



After a separation of seven years, Scharley Scharf, a bootmaker who was too valuable to be put to death by the Nazis, is once more reunited with his family in Brooklyn after his arrival on S. S. "Marine Perch" which recently brought hundreds of concentration camp survivors from Germany for reunion with their American kin. Scharf is showing his ten-year-old daugther, Hedy, a picture of herself which he kept with him during his six years' confinement in a Hamburg prison. His wife, Senta escaped to this country with Hedy in 1939. Mrs. Scharf, aided by United Service for New Americans, was retained as a skilled diamond cutter and polisher. USNA, supporter by the $100,000,000 United Jewish Appeal campaign for 1946, provided the greatest welfare program ever offered for adjustment of foreign-born in the U. S. A.

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THE SEPHARDIC COMMUNITY

(Concluded from Page 29)

ing practically all the Ladino-speaking societies into the SEPHARDIC JEWISH COMMUNITY OF NEW YORK, INC., whose aim was to provide for the general welfare of the Sephardic people and to perpetuate their ideals and traditions. During the nine years of its existence, this organization strove to meet the communal needs of the Sephardic Jews by conducting a Community Center in Harlem, where a large number of Sephadim lived. The depression years, however, wrought great hardships on the young organization and the fact that Sephardim began to move away from Harlem to other parts of the city made the maintenance of a center there impossible. When the center closed, the entire organization was irreperably weakened.

Dr. Ovadia's Death A Loss

The arrival in this country in 1941 of Dr. Nissim J. Ovadia, who had been the Chief Rabbi of the Sephardic Community of Paris until his flight from the Nazi occupation forces, marked the birth of the present Sephardic community structure. Dr. Ovadia immediately succeeded in drawing all the Ladino, Greek and Arabic speaking societies into one all-embracing organization: the CENTRAL SEPHARDIC JEWISH COMMUNITY OF AMERICA, INC. His untimely death in 1942 proved a tragic loss to the infant Community.

Following the pattern of the old world Sephardic Kehillah, the Community, composed of all the New York mutual-aid societies, several out-of-town Sephardic communities and individual members, placed a Chief Rabbi, Dr. Isaac Alcalay, at its head. In December, 1944, the author was engaged as Executive Director. The Community is managed by a Board of Directors elected by the Assembly of Delegates.

One of the primary tasks facing the Community is to improve the status of the Sephardic Talmudè Torah, to make religious education available to a larger number of children and to raise the educational standards. Under the spiritual leadership of its Chief Rabbi, the Community has brought about an amalgamation of two synagogues and their respective Talmude Torah in one section of Brooklyn where the Sephardim are concentrated in large numbers. In the Bronx, where each of several Sephardic societies used to hold its own High Holy Day services, the Community was able to combine them under its auspices into two synagogues and the funds thus derived are used to maintain the only Sephardic Talmud Torah in that borough. At the present time the Community is trying to bring about an amalgamation of some of the seven synagogues in the East Side and thus insure more adequate, more dignified services. The Sephardim follow the orthodox tenets.

The Community raises funds for special overseas needs, collects clothing, religious books, etc. The Community also works in cooperation with the various overseas agencies. A most vital service in the past year has been the location of relatives both in this country and abroad.

In 1944, at the time of the Emergency Conference of the World Jewish Congress held in this country, the Community sponsored the formation of the WORLD FEDERATION OF SEPHARDIC COMMUNITIES with headquarters in New York. The chief aims of this organization are to bring about a more active participation of Sephardic Jews in world Jewish affairs.

Youth Program

The Community also has launched a youth program with a full time professional youth director in charge. Today there are five chapters of the Sephardic Youth League, with additional chapters planned. Then, too, the Community is mapping out a plan how best to meet the old age problem, for Sephardic Jews are not comfortable in general Jewish old age homes, their customs and languages being different. The Women's Division of the Community, a potent force in the life of the Sephardic community, is ready to throw its full weight into this project.

The Separdic people desire and need a Community of their own, they need a strong and effective social structure which will satisfy their communal and spiritual needs, and will give them the opportunity for creative self-expression. Only in maintaining and developing their heritage can they live a full and fruitful life. And cultivating their particular heritage will be their greatest contribution to the wealth of the whole Jewish people. What we Jews desire—what any democratic people desires—is unity and not uniformity. The more deeply rooted the individual group, the healthier the whole of our people.

But such a structive is not built overnight; it is not built without toil and sacrifice. In order that a true Community of the Sephardic people should emerge, its many component factions will have to lay aside self-interest and rivalry and concentrate on the common goal, and its leaders will have to dedicate themselves to an active and untiring participation in the affairs of the Community.

Only when the Sephardic Community achieves inner growth and maturity, will the Sephardim become a stronger force in the general American Jewish Community.

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Juvenile Crime Is Everybody's Problem

By MURRAY FRANK

DURING the war years, when this country was in the forefront of the struggle against Nazi and Fascist aggressors who threatened its very existence and civilization itself, the problems of our own community life seemed trifling by comparison. We looked forward to the day when armed strife would be ended and we would then be in a position to turn our attention to major domestic problems, one of which is juvenile crime.

There are those among us who thoughtlessly dismiss the problem of juvenile delinquency as the mischievous acts of youthful pranksters and, even in its worst stages, they feel, it is a matter which should concern solely police authorities. Others share in the popular practice of throwing all blame on parents, who are being upbraided in the press and at public gatherings for lack of parental control and authority. This is beginning to backfire to some extent in recent months. A new approach is developing by seeking replies to such questions as: What is responsible for the failure of parents? How can today's parents be helped? How can tomorrow's parents be improved?

The leadership of this country is beginning to realize that juvenile crime is no longer a problem dealing with "pranksters" or parental laxity. Juvenile crime is no longer analyzed as being isolated and individual cases. It is being recognized for what it really is —a menace to the American community as a whole! The problem of the youthful criminal has become a community problem which deserves to be treated on a national, as well as local, level. It is a problem whose scope encompasses every American from Main Street to the White House and every law enforcement officer from the policeman on the beat to the head of the F.B.I. in Washington.

Attorney General Tom C. Clark describes the current wave of juvenile delinquency as "one of the most vexing and dangerous problems confronting the nation," and if anyone entertains any doubts as to the credulity of his statements Mr. Clark cites the following facts:

"According to figures compiled by Director J. Edgar Hoover, of the F.B.I.,

MURRAY FRANK

arrests of persons under eighteen years of age during the first six months of this year were 11 per cent above the arrests in the same period of the last peace-time year—1941. And during the first half of 1946, youths under twenty-one who were arrested and fingerprinted numbered 54,564 or 17.6 per cent of the total arrests."

This is not only a vast army of youthful criminals, but the appalling thing about it is its rapid rate of increase compared with only a few short years ago. The most striking feature, however, about these erring teen-agers is that they and many tens of thousands like them become exposed to the

(Please Turn to Page 43)

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How Not To Write an Autobiography

A Review of *Impressions,* by Sol Hurok, Manager of Challiapin, Pavlova, Etc.

By BERNARD LERNER

A Russian-born, Bronswille-bred Jew, Sol Hurok, without any previous preparation except as director of a labor lyceum in Brooklyn nearly a half century ago, rose to eminence within thirty-five years as America's top impressario, the "continental word" for concert and artist manager. He has managed Chalipain, the great Russian baritone, and Pavlova, grand dame of the ballet, and many equally eminent and less eminent performers. Now Mr. Hurok with the collaboration of Ruth Good, has written down his autobiography, and it is a most disappointing book except as a documentary, which he did not intent to make it, about a Bronswillite who would like to pass himself off as a cosmopolite.

The book tells us little about the artists Mr. Hurok has dealt with except for informing us whether they were "bad boys" or "sweet tempered," and whether Mr. Hurok made or lost money on them, which is tantamount to saying whether they themselves were good or poor business men. Mr. Hurok made his living by managing concert's and ballets and worked hard and well to sell his merchandise. The autobiography however, portrays him vulgarly as a self-sacrificing servant of the public whose only concern was out—and because he worshipped art, wished to bring it to the masses, but Mr. Hurok ascribes his losses to his love of art. It was worth losing money on the ballet, he tells us, just to see a certain prima ballarina do an enchanting certain number.

Mr. Hurok appears to have been a self-indulgent man, rather than a business man, or is he talking with his tongue in his cheek? Mr. Hurok's running commentary on his losses, this reviewer feels, is the height of vulgarity.

What we are concerned with is Hurok, the Jew. This reviewer has found only one oblique reference to Hurok's Jewishness, in the passage wherein he refers to the houses of worship in his Russian home-town—"the churches and our synagogue." Perhaps there may be another few references of the same oblique nature, which have escaped this reviewer.

Hurok's Jewish artists are referred to by their nationality, even if as in the case of Polish-born Arthur Rubinstein's Polish patriotism, waxing enthusiastic over it. Hasn't Mr. Hurok heard of Polish pogroms? Haven't some of his own kin perished in Poland?

In describing his childhood, he is all aglow with the Christmas spirit in his little Ukrainian town, tells us of his partaking of that spirit. All who know anything at all about Czarist Russia will shrug their shoulders. In Czarist Russia Christmas was a season of fear and panic for the Jew; bigoted priests incited the populace against the Jews, and in consequence, pogroms were the season's greetings. Jewish life was so rigidly religious, that no Jew would have partaken in Christmas festivities even if permitted by his neighbors. Sol Hurok did have some high holiday seasons, but they were not Christmas—they were Chanukka, and Purim, and Passover and Yom Kippur, of which there is never a mention in the book.

In discussing Bronswille's love of music, he might have mentioned the deep roots of that love. He might have said something about the synagogues crowded with worshippers who would come for blocks to hear a new cantor; pious Jews walking on foot to the other end of Brooklyn, after their own services were over, to hear the celebrated Yosele Rosenblat. With that as background, the love of music of their sons and grandsons would be more understandable. He might also have mentioned the Yascha-Toscha period in Bronswille when every Jewish mother hoped that her son would grow up a virtuoso.

But Mr. Hurok has omitted these things and sketches instead a spurious "Russian" background. He appears to the reader a pathetic creature born out of nowhere into glittering Impressario success. His book, with his Jewish background sketched in, with Bronswille given its share as something more vibrant than a district in which Mr. Hurok managed a labor lyceum, the book would have, despite its press agent style, been a testimonial to America and a portrait of the rise of an American. Instead, Impressario is something quite unimpressive, dull I would say, a chronicle of Mr. Hurok's winnings and losses as a concert manager.

And the man who has failed to appreciate his own people is equally poor at understanding the artists he has managed. You will find few revealing facts about any of the artists he has known. You may read this book if the autobiography of a cash register holds any interest for you.

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Reception in Honor of Jan Masaryk

Above, left to right, the camera catches David Ben Gurion, chairman of the Executive of the Jewish Agency for Palestine, Jan Masaryk, Czechoslovak Foreign Minister, and Max Manischewitz in a moment of animated conversation at a reception in honor of Mr. Masaryk, held at the home of Mr. and Mrs. Max Manischewitz, which was attended by many Jewish notables.

Juvenile Crime Is Everybody's Problem

(Continued from Page 41)

dangerous, un-democratic and un-American theories of racial and religious prejudice and intolerance preached by the demagogues, the Ku-Kluxers, the ultra-nationalists, and the anti-Semites.

It is for these and many other reasons that the U. S. Department of Justice has taken the initiative to organize a National Conference for the Prevention and Control of Juvenile Delinquecy—the first ever to be conveyed in this country—which was scheduled in Washington, D. C., for a three-day session beginning November 20. Approximately 1000 delegates from all over the United States were expected to attend. Among them are government leaders, representatives of law enforcement agencies, welfare workers, religious leaders, educators, businessmen, labor leaders, representatives of women's groups, etc.

B'nai B'rith, America's oldest and largest Jewish service organization, was among the first of the major organizations in the country to become seriously concerned with this ever-growing menace. As early as February of this year, when the first advisory panel of 28 national leaders met with Attorney General Clark in Washington for preliminary discussions, Henry Monsky, president of B'nai B'rith, was not only a participant but was subsequently chosen chairman of the Program Committee. It was chiefly this committee which did the spade work and planning for the national conference.

The three-day meeting would be "an action conference—not a conference to deal with theories," in the words of Attorney General Clark. A program of specific action with which local communities, the individual states and the entire nation can attack the problem of juvenile delinquency has been worked out and was presented to the delegates for their consideration. This program will subsequently be distributed throughout the country for guidance and stimulation of immediate constructive action in coping with the problem.

Local branches of the National Conference will then be organized in the various communities for the purpose of studying the aspects of juvenile crime in the light of local conditions, to make specific recommendations to cope with the situation and to bring about the necessary community action. In some areas, specific projects may be delegated to individual organizations, in others it may become necessary to enlist the aid of additional organizations who play a large and active part in community life.

Those who are planning the conference are aware of the fact that juvenile delinquency is a grass-root problem. It stems from a youngster's home-life, his living conditions, his physical and mental development, the school he attends, the aid given by public and private welfare agencies, and the type of law enforcement and judicial branches available in the community. Consequently the conference was to be subdivided into panels which are to discuss and formulate plans of action dealing with the following general phases of the problem: community co-ordination, institutional treatment, the role of police, recreation, housing, youth participation, citizen participation, child guidance, the church, the school, the home, juvenile courts and detention, rural aspects, case work-group work and others.

The three-day session in Washington is expected to be the culmination

(Please Turn to Page 48)

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The Rabbinical Council of America Faces 5707

(Concluded from Page 14)

It can thus readily be seen how difficult is the task of the membership of the Rabbinical Council. Too frequently this double burden is not appreciated by the laity. It is discouraging indeed to find that officers and leaders in the traditional community are frequently critical of their Rabbi simply for lack of understanding of the multitudinous tasks that occupy his every moment.

The Rabbinical Council of America comprises a membership of 350. Many of the members occupy pulpits in small communities especially in the South and West. In these communities, it is the Rabbi who practically single-handed maintains loyalty to Jewish values and the integrity of the Jewish Community. What knowledge of Jewish values and observance of Jewish traditions are still found, result from his self-sacrifice in remaining in a small town. For it is at great personal sacrifice that these pulpits are manned; a sacrifice both in spiritual and material remunerations.

Though its members are scattered all over the country, the Rabbinical Council maintains its offices in New York. New York contains the greatest settlement of Jews and is spiritually the heart of American Israel. Through its New York office and central organization, the Rabbinical Council wields an influence over American Jewry.

In these past years, the Rabbinical Council has been occupied with the war effort. Through its representation on the Canra, committee on Army and Navy Religious Activities of the JWB, the Rabbinical Council has procured sixty chaplains for the armed services. These sixty chaplains represent those accepted. The major part of the Rabbinical Council volunteered for service. This is especially commendable when one considers the many difficult problems of adjustment which confronted Orthodox Rabbis in the armed services. Three of its members made the supreme sacrifice for our country.

The Rabbinical Council published a number of booklets of inspirational and religious content for men and women in the armed services; individual copies running into the tens of thousands. In cooperation with the Union of Orthodox Jewish Congregations it published many other pamphlets on religious observances for both civilian and military use. Its representatives visited camps and the far-flung battlefields. Today, chaplains of the Rabbinical Council, both in military and civilian roles, are working with the D. P.'s in their camps and alleviating Jewish tragedy amongst our unfortunate brethren.

The Rabbinical Council has worked in other fields of Jewish communal activity. One of its members is chairman of the Cultural and Religious work of the Joint Distribution Committee, another is chairman of the South American section of this world-wide relief agency. The Rabbinical Council has worked with the Chief Rabbi of Palestine, Rabbi Herzog, in carrying on rescue and rehabilitation work and has

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supported every constructive effort in this field.

It is through the Rabbinical Council that orthodox Jewry is represented on the American scene. We are active in the synagogue Council of America and the American Jewish Conference. Our membership represents the modern, yet truly traditional point of view in the various agencies and institutions of American Jewish life. It is our membership that gives the traditional leavening to such Joint Jewish American efforts as the Hillel Foundations and the Boy Scout movement. Both as individuals and as a group we are active in the realm of Jewish education, public relations, Zionism, and all the many facets of Jewish life.

The Rabbinical Council of America is facing the future with plans for an even more intensive program of activity. Jewish life requires heroic measures—and we are determined to live up to its challenge. This is a period in which every effort will be needed for Jewish survival and reconstruction.

In order to obtain even more efficiency in their work, the Rabbinical Council has been organized for this coming year in semi-autonomous commissions. These commissions include: Education, which will concern itself with curriculi and textbooks for Hebrew and Sunday Schools and Yeshivos, and syllabi for adult education; Halacha, which will cover the area of problems arising in Jewish law from new inventions and changing environment; Publications, which is now preparing a Daily Standard Prayer Book for our congregations and will cover the entire field of publications; Kashrus, which will continue to establish order in this important field; Social Justice, which will lend the full force of Jewish ideals to the cause of the continued growth of social justice in America; and a commission of Relief and Rehabilitation which will cooperate with every constructive relief agency.

Through its Committee on Palestine, the Rabbinical Council will seek to bring the power of religious affirmation to our Palestine problem. The Rabbinical Council is pledged to full cooperation and support for the Yeshiva University, of whose status as the first and only Jewish University in America we are exceedingly proud; and to the Hebrew Theological College of Chicago, whose active head is one of our members. We shall cooperate in the expanded program of our lay-organizations, the Union of Orthodox Jewish Congregations. Within the professional Rabbinic field, they hope to establish a pension plan this year and to achieve progress in working towards tenure of office and the dignity of the Rabbinate.

Present officers of the Rabbinical Council are: Honorary President, Rabbi William Drazin, Brooklyn, N. Y.; President, Rabbi Uri Miller, Baltimore, Md.; Vice Presidents, Rabbi Bernard L. Berzon, Brooklyn, N. Y.; Rabbi Meir Felman, Bridgeport, Conn., Rabbi Mendel Lewittes, Dorchester, Mass., and Rabbi Simon G. Kramer, Bronx, N. Y.; Secretary, Rabbi Morris H. Finer, New York, N. Y.; Treasurer, Rabbi Abraham N. AvRutick, Newburgh, N. Y.; Financial Secretary, Rabbi Jonah E. Caplan, Astoria, N. Y.

RABBI WILLIAM SAJOWITZ JOINS EDITORIAL ADVISORY BOARD

Rabbi William Sajowitz, rabbi-elect of Temple Emanuel, Gastonia, N. C., is now a member of the Editorial Advisory Board of the American Jewish Times. He succeeds Rabbi William Silverman, who left Temple Emanuel, Gastonia, to go to Duluth, Miss., and he thus follows the same man in two capacities. Rabbi Sajowitz goes to Gastonia from the Temple of Israel, Wilmington, North Carolina.

Rabbi Sajowitz is a graduate of the Hebrew Union College in Cincinnati. Born in Springfied, O., he spent his early years in Dayton, where he attended the University, and subsequently graduated from the University of Cincinnati. His earlier pulpits included Temple Beth-El in San Antonio, Tex., and the Congregation in Portsmouth, O. His wife is Ruth Dresner Sajowitz of Chicago, Illinois.

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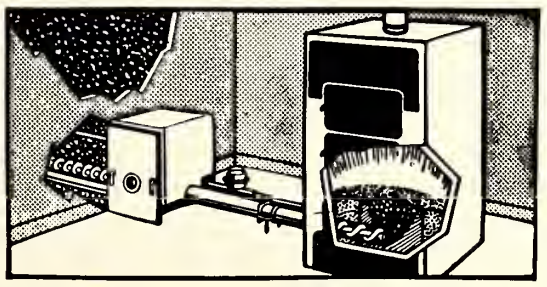

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(Concluded from Page 21)

coming out from hiding to carry on where they left off on Pearl Harbor eve.

In conducting their appeal for funds to aid the American Jewish Committee and the Anti-Defamation League in their campaign against subversive veterans groups and other anti-democratic organizations, the Joint Defense Appeal looks to the enlightened self-interest of all Americans.

Freedom, like peace and security, cannot be maintained by isolation. It involves being alert against the infringement of democratic rights, not only of our own people, but of all Americans. If we permit discrimination, prejudice or hate to rob anyone of his democratic rights, our own freedom and all democracy is threatened.

A Veteran Relations Department has been established in both the American Jewish Committee and the Anti-Defamation League to meet the currently changing scene throughout the country. A pro-democratic program has been organized on national, state and local levels in collaboration with recognized veteran groups, such as the American Legion, Veteran Foreign Wars, Jewish War Veterans, Disabled Veterans and others.

This program includes the promoting of Americanism, exposing un-American groups, planning for the readjustment of men and women in military service after discharge, sponsoring inter-faith round table forums, organizing local post-war councils and investigating and exposing veteran groups with known subversive backgrounds.

It would be fearful enough if Smythe and Kister were merely irresponsible leaders who promised veterans anything to get them enrolled, to extract a few dollars from each, but they are not merely irresponsible—or even misguided. They have clearly indicated what their course would be if they could garner enough dissatisfied ex-servicemen.

"Commander" Smythe is the same person who organized the joint meeting of the Ku Klux Klan and the German American Bund in Camp Norland back in August, 1940. Smythe presided at a "marriage ceremony" where Klansmen solemnly shook hands with uniformed Bund members.

Smythe's idea of an American Utopia is a country without Jews, Negroes and Catholics, presided over by "Patriotic and Outstanding Americans" such as Senator Bilbo and Representative Rankin.

Frederick Kister's Christian Veterans of America is nothing more than a wing of the notorious Gerald L. K. Smith poison-propaganda machine. In addition to Smythe and Kister, admirers include Mrs. Elizabeth Dilling of Chicago. George Vose, who is secretary to Kister is the same person who was convicted before a general court-martial for selling passes to enlisted men. He received an honorable discharge before serving his sentence. Under existing Army regulations, petty racketeering is not sufficient cause for dishonorable discharge.

Kister's "formula" for saving America is to get rid of the Jews. It's a "pat" plan for absolving all and any post-war problems we may have. His appeal, for come-on, is the promise of $2,500 for each veteran.

The hate "racket," which was slowed by the war, is once again gathering a full head of steam. Many of the present leaders such as Smythe and Gerald L. K. Smith are familiar pre-war figures. Others, led by Kister and Vose, are new-comers. All are dangerous. All must be watched and their activities checked at every turn.

Complacency is one luxury that Jewish men and women cannot afford. Stars of David mark the graves of Jewish soldiers who have joined their fellow Americans in defense of their common heritage on the battlefields of the world.

From Meyer Levin to General Maurice Rose, Jews have made the supreme sacrifice for their country whose basic principles are so constant with the ideals of their Jewish faith.

The American Jewish Committee and the Anti-Defamation League of B'nai B'rith, through the Joint Defense Appeal, are resolved that these men shall not have died in vain.

ASHEVILLE, N. C.

At the invitation of the Jewish Chautauqua, Rabbi Unger is scheduled to address Emory, Davidson, Guilford and Moorehouse Colleges, within the coming several weeks.

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HIGH POINT, N. C.

Temple Sisterhoods To Raise Funds For U. A. H. C. Home

Mrs. J. Walter Freiberg (left) of Cincinnati, honorary chairman and Mrs. Edward B. Schulkind (right) of New York City, chairman, will head the post-war Victory fund-raising project of the National Federation of Temple Sisterhoods to raise funds for THE HOUSE OF LIVING JUDAISM which will provide headquarters in Cincinnati and in New York for the Union of American Hebrew Congregations and its affiliates. The National Federation of Temple Sisterhoods, with 65,000 members in over four hundred Sisterhoods throughout the world, is headed by Mrs. Louis A. Rosett, of New Rochelle.

CONFESSIONS OF A PALESTINE SPY

(Concluded from Page 39)

war were officially reported to be held at Athlit for examination of their papers, had brought, at risk of their lives, photographs and drawing of war factories and military installations. On one occasion they reported on a chemical factory hidden among aristocratic villas which the airmen had not thought of attacking. It proved to be an objective of the first importance, and was destroyed.

The Jewish Agency "spies" provided details of the conditions of the German armies and their strength in almost all the towns of Slovakia, Hungary and Transylvania, the number of units, their transport and their distribution.

Since I am considered a "spy," I will reveal a secret. I was associated with the British Psychological Warfare Bureau. At the request of Capt. Root, I composed leaflets in Hungarian which were later dropped by Allied airmen over Budapest and other places.

In the American Intelligence Service, Lt.-Col. Hemmler was particularly interested in gaining information on the political situation in Hungary, while Capt. Fulsack was the expert on Slovakia. Both received valuable information from us.

GREENSBORO A. Z. A. ELECT OFFICERS

Sigmund Selig Pearl Chapter of AZA, affiliate organization of B'nai B'rith held election of officers Tuesday night, January 7th at a meeting at Temple Emanuel lounge. Officers elected were: president, Erwin Goldman; vice-president Donald Prago; secretary, Harold Sloan; treasurer, Leonard Guyes; sergeants-at-arm, Myron Silverstein and Seymour Bates; reporter, Barry Farber, and chaplain, Laddie Landau.

MORGENTHAU HEADS U. J. A. DRIVE

New York—Former Secretary of the Treasury Henry Morgenthau, Jr., has become the first general chairman of the United Jewish Appeal which seeks $170,000,000 this year for Palestine refugee and overseas needs. Hitherto the UJA leadership has been provided by three national chairmen.

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HIGH POINT, N. C.

A VISIT TO THE NEGEV

(Concluded from Page 13)

Befriending the Beduin

The beduin have opened their eyes—and their minds. They're interested in learning. Neighborly relations are excellent; even unruffled by petty thefts. Man as well as nature are surprising in the Negev. It seems that the erstwhile beduin in the progress of becoming a fellah, has particularly close relations with the Jewish settlers. Why? Since he's going to be a farmer, he wants to learn the new methods. But more important is the fact that he is rather a social outcast. The beduin considers that he has gone down a considerable number of rungs in the ladder by giving up the nomad life. The fellahin still looks upon him as beduin. So he's in that in-between stage, and pleased with the friendship of those who are up on the beduin-fella etiquette.

Wherever there are beduin, there must be some sort of a "Lawrence" figure. A young Palestinian lad who studied in America is wearing that mantle. His name is "Hawajah Rahal" and he serves as public relations officer. The Arabs are fond of people whom they trust. The name "Hawajah Rahal" assures you of much courtesy in the Negev.

Benjamin can talk a few hours (and did) on the subject of how he happened to be eating plums in the Negev. But a great deal of it is Latin names and complicated topographical achievements. The gist is that they've used every drop of rain water with an economy that is amazing—they seem to have actually squeezed the drops. And the secret seems to be: "Make the topography work for you while you sleep."

For instance, olive trees were planted at such distance and in such a rain-catching position, that each received the required 300 millimetres of rain. They were in splendid condition for grafting. Also owing to proper topography, the eucalyptus and acacia trees stood in ponds of water on rainy days. These and other trees, important for holding back the sand, have grown to two metres. The four year old plum trees, now giving fruit, received no irrigation. Pomegranates are giving first fruit. Apples are doing well. There are encouraging reports from the experimental areas which, says Benjamin, "look like botanical gardens." In one place there are tens of varieties of grapes from which the most promising will be chosen for the Negev vineyards of the future.

"Away From It All"

"It isn't only what you see with your eyes, it's the promise of great things everywhere." "Why they don't even pull up the weeds there. They burn up in the ground naturally." And Benjamin goes off on the tangent of weeds and ends up with the giant reservoir in Rivivim which should be ready for functioning soon. So these lovelorn Lyrics to the Negev aren't the exclusive property of youth.

In Gvuloth, which is the fartherest removed and depends exclusively on rain water, life is rough and very much "away from it all." Owing to a break-down in their provisions lorry, Benjamin found them "Down to their last loaf of bread; and they didn't even know that the Mufti escaped."

JUVENILE CRIME

(Concluded from Page 43)

of months of research and pre-conference meetings of experts in the numerous fields of juvenile delinquency, thus laying the groundwork for a concerted attack on the problem of teen-age crime.

Serving with Mr. Monsky on the Program Committee were: Mrs. La Fell Dickinson, president, General Federation of Women's Clubs, Washington, D. C.; Karl Holton, director, Youth Authority, State of California; Rt. Rev. Msgr. E. J. Flanagan, Father Flanagan's Boys' Town, Nebraska; Mrs. Paul Rittenhouse, National Director of Girl Scouts, New York; Hon. G. Howland Shaw, Washington, D. C.; Frank F. Weil, president, National Jewish Welfare Board, New York; and Walter White, National Association for the Advancement of Colored People, New York.

B'nai B'rith was to be represented at the conference by three delegates: Henry Monsky, Maurice Bisgyer, national secretary of B'nai B'rith, and Judah Shapiro, associate national director of the B'nai B'rith Hillel Foundations. Max F. Baer, director of the B'nai B'rith Vocational Service Bureau, was also to be a delegate to the conference as the representative of the National Vocational Guidance Association.

In addition to B'nai B'rith, there were a number of national and local Jewish organizations represented by one or more delegates, as well as several individuals representing various professional groups and interested governmental agencies. Among the Jewish organizations invited to send delegates are: Union of American Hebrew Congregations, United Synagogues of America, Union of Orthodox Jewish Congregations, Synagogue Council of America, National Jewish Welfare Board, Council of Jewish Federations and Welfare Funds, National Council of Jewish Women, Jewish Board of Guardians, Jewish Education Committee and others.

The plans for a concerted nation-wide attack on criminality among young people are ready. It is imperative that this movement should extend beyond the mere confines of the police, the courts, the sociologists and other authorities on juvenile crime. It is a problem which reaches into every home and every community. It deserves more than passing attention by every parent. The American Jewish community will undoubtedly offer its fullest cooperation to this national effort.

STEPHEN WISE RESIGNS

Dr. Stephen S. Wise, founder and past president of the Zionist Organization of America, announced Friday evening, January 3rd, his severance from all official connection with the ZOA.

NEWS SUMMARY OF THE MONTH

McNarney Admits 20,000 Jews to U. S. Zone of Germany

General Joseph T. McNarney, Commander of American forces in Europe, disclosed that he has authorized the admission of over 20,000 Jewish refugees, now in Austria, into the American zone of Germany, the United Press reports from Frankfort.

Previously General McNarney reportedly reversed his pledge that the U. S. zone would be a haven for all persecuted people, when he, along with British Commander Sir Sholto Douglass, ordered the Allied zones closed to Jews fleeing from Eastern Europe to Palestine. After a conference with Dr. Stephen S. Wise and other American Jewish leaders, General McNarney announced that he had authorized the admission of more Jews.

Margoshes Gets Denmark Medal

King Christian X of Denmark has awarded a Medal of the Order of Merit to Dr. Samuel Margoshes, columnist of the Jewish *Day* and World Jewish Congress leader, for a series of columns about the treatment of Jews in Denmark during the war.

President Awards Highest Civilian War Medal Posthumously to Sidney Hillman

Sidney Hillman, late president of the Amalgamated Clothing Workers Union and founder and chairman of the CIO Political Actions Committee, was posthumously awarded by President Truman the Medal of Merit, highest civilian award for war-time service, for his work on the War Production Board in the Office of Production Management.

Rabbi Lazaron Retires

Senior Rabbi Morris S. Lazaron, one of the founding fathers of the American Council for Judaism, has retired as religious leader of the Baltimore Hebrew Congregation which he served for 32 years, and has been appointed its Rabbi Emeritus, it was announced here.

Grants Use of Building to Jewish Center

The use of a building formerly housing the congregation of the Simpson Methodist Church in Brooklyn has been granted to the Fort Greene Jewish Center rent free for a period of three years, it was revealed here this week. First Jewish services were conducted at the center during the High Holy Days.

Bernard Baruch Gets Brotherhood Award

Bernard M. Baruch was named winner of the human brotherhood award given annually by the Fraternal League of the Jewish Education Committee of New York at the League's annual convention held at the Waldorf Astoria Hotel.

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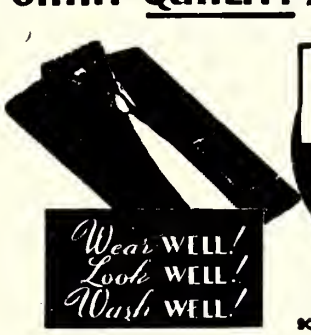

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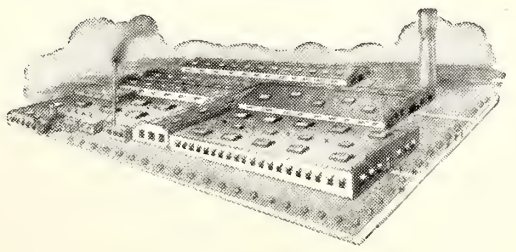

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Georgia

We hear that some southern liberals have been advising the Negroes to clear out of Georgia now that red-suspendered Gene Talmadge, the hill-billy "statesman," is back in power. It would be presumptuous of us to advise the Negro to stay in Georgia, knowing the perils this staying entails. But we do believe that the southern liberals should not be so ready with their evacuation advice.

Editorials, gentlemen, do not suffice. You must be ready to be beyond editorial sentiment in your fight for equal rights, in your fight against the blight of Georgia. If you fall short of this, you should resign the label "liberal" and join the "good Germans" who managed to survive in all their smugness and rolls of teutonic fat stridently to claim recognition as anti-Nazi.

We believe that President Truman, who has stuck his neck out in primary causes, right or wrong, should use his powers as Chief Executive to let Georgia's "unit choice" know that his state is still a member of the Union!

We are certain that President Truman will have the backing of the people of Georgia, who voted mad Gene down in the popular ballot!

Let him act now—unless, of course, he has reduced his choice to two other alternatives—to write Georgia out of the Union, which is unlikely, or to permit her in the Union on Gene Talmadge's terms, a course unworthy of President Roosevelt's successor!—*The Jewish Herald.*

Peace Conference

Sponsoring for the Jewish demands to be included in the peace treaties at the Peace Conference in Paris has not been secured thus far, it was reported this week by Louis Lipsky, head of the American Jewish Conference delegation, following his return from Paris. In a statement issued he said:

"No specific references to Jews appeared in the treaties as submitted by the Big Four. Well worn cliches bearing upon human rights and fundamental freedoms were used, but specific details were deliberately avoided. Thus far, sponsorship for the Jewish demands has not been secured, and the Jewish representatives are condemned to the humiliating task of finding ears willing to listen in the scattered lobbies where the representatives of the 21 states gather for their discussions. An appeal is now being directed to the Big Four calling upon them—in spite of their internal agreement to act in concert in support of the treaties as submitted—to take an active part in furthering the Jewish demands. The results of this effort were not known when I left Paris."
—*Chicago Jewish Chronicle.*

ORPHANS OF THE STORM

(Concluded from Page 25)

eventually earn to play, to laugh, to be happy—to be a normal child again.

The Home is now completing its third year of existence. A total of seventy-six children have entered the institution. With large scale immigration of war-torn children imminent, the need for the expansion of the Home is vital. The premises now occupied are temporary only and will soon have to be returned to their original use as an immigration hostel for adults. Children knock at the door of the institution for admission, but the answer must necessarily be "no room." Consequently, a building program was undertaken for the erection of a large modern Home in Jerusalem.

The B'nai B'rith Women of District No. 4 with Mrs. Ben Rosenthal as president, sent a check for more than $5,000, raised through the project "Orphans of the Storm," to the Yellin Home during 1944-45. The year 1945-46 showed a sustained interest in this work. Mrs. Faye Papock, grand president during the last year, again appointed Mrs. Harris as co-chairman of the project, thus proving that B'nai B'rith women always respond to the need when it is properly presented to them. Again nearly $11,000 was collected for the project. This time $8,000 was sent to the Yellin Home in Palestine, with the fond hope that our children, who had so little for such a long time, will never again be "Orphans of the Storm." The balance of the money raised will be divided between the Stepney Home and the Children's Refugee Committee of London.

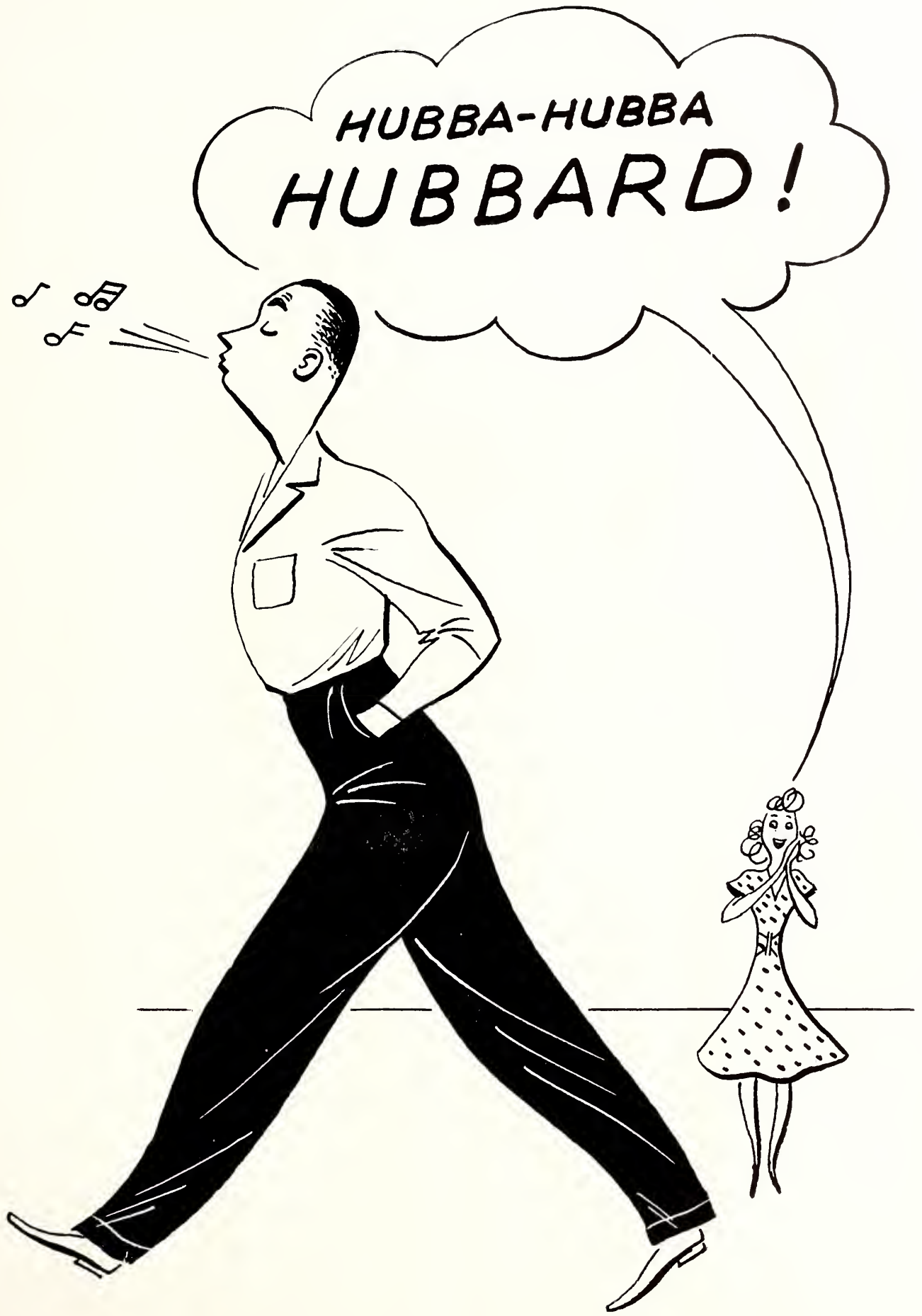
The war of arms is over, but the battle against the forces of hate which breed dissension is not yet over. The B'nai B'rith Women of District 4 have not given up the task which lies before them, namely, to save that remant of our Jewish youth for a healthier, happier tomorrow.

INDEX TO ADVERTISERS

	Page
A	
American Textile Woolen Co.	43
Appalachian Mills Co.	44
Appleton Co.	46
Anderson Weavers	28
Anita Textiles	18
Art Rich Manufacturing Co.	10
Athens Hosiery Mills	33
Athens Table Co.	28
C. B. Atkin Co.	26
Atlantic Co.	4
B	
B & W Upholstery Co.	26
John H. Banks Textiles	46
J. T. Bates	18
Berkline Corp.	30
Bradwell	22
Brooker Spread Co.	23
Browning Belt & Supply Co.	24
C	
Calvert Iron Works	39
Carey Salt Co.	23
Carolina Container Co.	36
Carolyn Chenilles	16
V. P. Carrick Novelty Co.	31
T. F. Chitwood	16
Coble-Muse Hosiery Mills	34
Columbia Baking Co.	48
Columbus Iron Works	39
Continental Furniture Co.	27
Cooke Paper Co.	33
Cooper Motor Lines Inc.	45
Craddock Terry Shoe Corp.	32
Creech Manufacturing Co.	25
Crescent Hosiery Mills	36
Crescent Manufacturing Co.	30
Crook Bros.	Back Cover
Crown Laundry	19
D	
Dalton Spread Laundry	16
Davidson Machine Co.	47
J. L. Davis Hosiery Inc.	36
Dayton Hosiery Mills	35
Dellinger Spread Co.	24
Duchess Chenilles	12
E	
E & J Spread Co.	13
E. Z. Mills	49
Electro-Ply Co.	48
Elizabeth City Hosiery Mills	35
Evans Manufacturing Co.	20
Everwear Candlewick Co.	14
F	
F & H Chenille Co.	23
G	
Gastonia Combed Yarn Corp.	Inside Front Cover
Gastonia Roller Flyer & Spindle Co.	3
Georgia Manufacturing Co.	33
Gratex Corp.	45
H	
Hanson Chenille Co.	21
Holston Manufacturing Co.	32
Hubbard Pants Co.	Inside Back Cover
Huber & Huber	46
I	
Industrial Tufting Co.	22
J	
Jenkins Metal Shop	37
Johnsons Inc.	19
J—Continued	
Johnsons Spring Co.	28
Jordan Mills Inc.	32
Judson Mills	44
Juliette Milling Co.	43
Junior Manufacturing Co.	27
K	
King Plow Co.	31
Kirby Hammond Inc.	45
L	
L & N Upholstery Co.	29
Lafayette Cotton Mills	40
Lawtex Corp.	15
Lee Baking Co.	4
Log Cabin Co.	17
Loumay Products	24
M	
McAllester Hosiery Mills	36
McGhee Upholstery Co.	29
Mascot Stove Co.	38
Mason Chenille Co.	20
Medley Manufacturing Co.	3
Mitcham & Co	41
Moccasin Bushing Co.	47
Modern Upholstered Chair Co.	31
S. Z. Moore Spread Co.	24
Morrill Manufacturing Co.	14
Morristown Knitting Mills	42
Morrison Turning Co.	26
J. M. Muse	17
N	
Albert Noe Hotels	37
Nunnally & McCrea	39
O	
Ojay Spread Co.	24
P	
E. R. Partridge, Inc.	49
Pasquotank Hosiery Co.	35
D. W. Peach & Co.	41
Philadelphia Hosiery Mills	34
Piedmont Manufacturing Co., Inc.	25
Q	
Quality Chair Co.	29
R	
Redwine & Strain	20
Renay Mills Inc.	22
I. R. Robbins Hosiery Mills	35
S	
Sewell Hats	49
Shenandoah Life Insurance Co.	19
Shirley Manufacturing Co.	30
Yates D. Smith	41
Southland Manufacturing Co.	49
Sparks-Pittman Co.	15
Spencer Machinery & Supply Co.	36
Sweetwater Hosiery Mills	37
Swift Manufacturing Co.	47
T	
Tennessee Hosiery Mills Co.	34
W	
Walnut Wood Carving Co.	30
Wellington Mills Inc.	47
Wilcox Chenilles Inc.	21
Willingham Cotton Mills	44
Wintuft Corp.	13

TABLE OF CONTENTS

	Page
Editorials	5
The Artist Who Is A Jew—By Dr. Mortimer J. Cohen	6
Blood Money in Wartime—By Bartley C. Crum	7
Developments in Jewish Education—By Uriah Z. Engelman	8
The A. D. L.—Plan and Scope—By Arnold Forster	9
The Balance Sheet of the Hate Movement—By William B. Saphire	11
Achievement in Normalcy	12
A Visit to The Negev—By Dorothy Bar-Adon	13
The Rabbinical Council of America Faces 5707	14
We Are 21—By Minna Gordon	15
The Only Weapon—By Dr. Robert Gordis	17
The Jews in Italy—A Review—By Dr. Azriel Eisenberg	19
Make Sure They Have Not Died in Vain—By Philip Chasin	21
An Archaeologist Speaks His Mind—By Reuben Harris	23
Orphans of the Storm—By Lenore D. Underwood	25
True Story—By Rabbi Karl Applebaum	27
The Sephardic Community—By Joseph M. Papo	29
Refugees in The Ranks—By Alfred Werner	35
Confessions of a Palestine Spy—By I. Shefy	39
Juvenile Crime Is Everybody's Problem—By Murray Frank	41
How Not To Write an Autobiography—By Bernard Lerner	42



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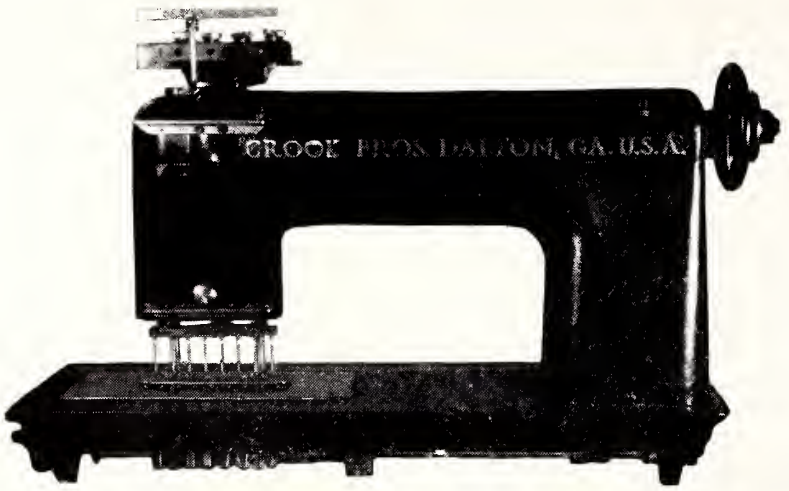

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The American JEWISH TIMES

FEBRUARY 1947

Brotherhood Week

February 16-23

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THE WHITE HOUSE—WASHINGTON

I ACCEPT the Honorary Chairmanship of American Brotherhood Week, 1947, with the firm conviction that brotherhood is essential to the establishment and maintenance of peace. Our supreme need is brotherhood as a pattern for peace, here and across the globe.

Our own land can make no greater contribution to this troubled world than to establish brotherhood as the rule of life among all our citizens of every religion, race or national origin. Brotherhood—live it, believe it, support it—must be the resolve that governs our relations to one another. We cannot hope to commend brotherhood abroad unless we practice it at home.

Democracy rests upon brotherhood. Justice, amity, understanding and cooperation among Protestants, Catholics and Jews throughout our nation are cornerstones of democracy, even as they are the requirements of brotherhood. With them we can maintain our national unity and keep up the teamwork needed in peace as in war.

I, therefore, join heartily with the National Conference of Christian and Jews and with all forces of good will in our country in commending nationwide observance of American Brotherhood Week, February 16-23, 1947. I hope that our citizens will meet in church and schoolhouse, in halls and public places to affirm anew the principles upon which the realization of brotherhood depends and to strengthen the bonds that hold us together as we face the demanding tasks to which destiny summons us.

Very sincerely yours,

Harry Truman

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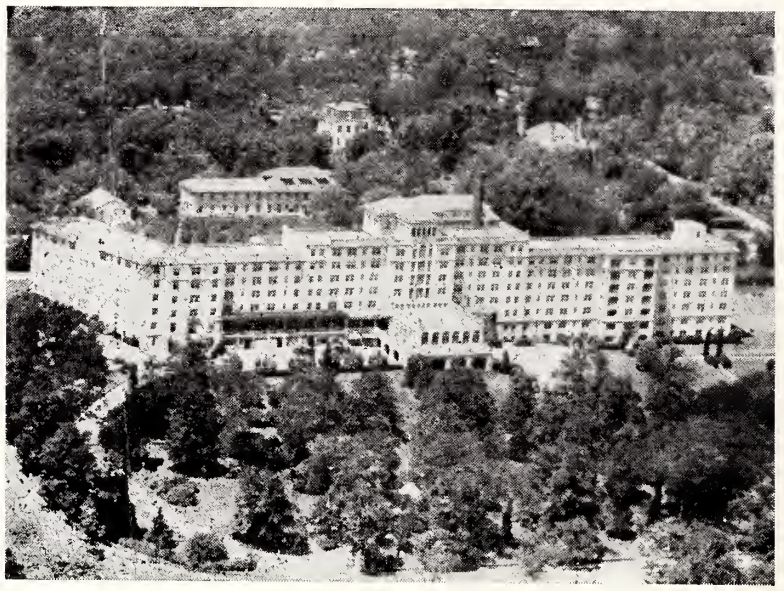

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THE AMERICAN JEWISH TIMES

VOLUME XII — FEBRUARY, 1947 — NUMBER 6

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Citizens of The World

An idea that is but a few years old, and which to many seems a bit utopian at best, has been making sufficient heady-way lately to warrant mention, at least. It is the vision of a world federation that would give each individual responsibility as a citizen of the world without effecting his status as a national of a specific country. It is being urged as the only assurance of permanent world peace.

The organization of the United Nations is but the expression of the general appreciation that exists that if we are to have an enduring world peace, it will have to be through the instrumentality of some coordination of the various governments of the world. Men of the calibre of Supreme Court Justice Owen Roberts, University of Chicago Chancellor Robert Hutchins, and others, have for several years past made efforts to spread this idea. The church world, as represented by the Protestant Episcopal Church, and the Catholic Church have supported efforts for a world federation, and several of the United States, led by North Carolina, have adopted resolutions urging our federal government to take the lead in the establishment of such a body.

The most active groups working to further the idea of a world federation include Americans United for World Governments, Citizens' Committee for U.N. Reforms, Federal Union, World Federalists U.S.A., Student Federalists and Students for Federal World Government.

Not all of these groups see eye-to-eye on all of the many issues involved, but most of them agree on fundamentals. Polls taken throughout last year show surprisingly small opposition to the basic idea, but too much credence should not be given to these, because the questionaires necessarily had to be fairly general. Those who argue against the idea from any standpoint more definite than just scepticism point to the difficulties that the United Nations Organization have already experienced in trying to find a common ground, and infer that if this group had so much difficulty, what could be expected of an attempt to form an even more intricate body such as any world federation would of necessity be.

It is perhaps too new an idea to warrant passing any judgment that could be at all sound. Further experience with the U.N.O. might give basis for either encouragement or the opposite. In our country it is at any rate such a far cry from isolationism as to reflect perhaps, and encouraging sign.

As in all matters affecting world solidarity, and consequent world peace, the attitude of Russia is an important consideration. While the Russians have already been exposed to the idea, not enough information has been given them to make their reaction at all conclusive.

As a matter of fact this is quite true with the remainder of the world governments, so that time alone will have to provide much of the answer. Suffice it to say that the recognition of the necessity for a permanent world peace is now almost uniformly accepted, and perhaps from that fact alone progress will become more rapid on the mechanics for bringing that about.

Brotherhood Week

With each succeeding year we greet Brotherhood Week with feelings that are somewhat mixed. We keep on hoping that more tangible evidences of the message of the event will become manifest, and yet perhaps we are unduly critical when we fail to convince ourselves that they are there. Most of us are willing to admit that there are increasing manifestations that the spirit of brotherhood has permeated more people, and yet somehow when it comes down to individual cases, we fail to see many signs of progress.

For each instance of brotherly love we seem to find two of hate. Even our high legislative bodies seem unwilling to accept concrete evidence of intolerance as sufficient grounds for decisive punitive action. Six Negro lynchings in 1946 as against one in the preceeding year. That would seem to progress in reverse.

Perhaps we are too impatient — expect too much in too little time. After all prejudices that are centuries old can hardly be eliminated in a short span.

And so, we can only keep on hoping, and at the same time doing our part to help in the achievement of the ultimate goal. To do less would be to shirk our own responsibility.

Understanding, If Not Justification

Two recent literary efforts, totally dissimilar in their make-up, have given their readers a close insight, the one into the illegal landing of Jewish D.P.'s from Europe into Palestine, and the other, the basis of the terrorism that has been rampant there. They are Arthur Koestler's novel, Thieves in the Night (The MacMillan Company), and I. F. Stone's Underground to Palestine (Boni & Gaer).

The World Zionist Congress in Basle Switzerland, recently passed resolutions condemning terrorism, and unquestionably the vast majority of Jews everywhere decry the tactics of the terrorists, yet the reading of both these books, while in all probablity not making many converts, will at least give an understanding as to how terrorism can exist.

Koestler's novel seems to argue that Palestine Jewry has no alternative than resistance a la the Sternists and the Irgun. The principal character, a half-Jew, joins the Irgun, through the influence of two women, — one of whom repulses him because of his Jewishness, and the other, a victim of mutilation by the Arabs. Incidentally, in our humble opinion, in this and in other points, the story does not ring true, and yet the book is a splendid depiction of Palestine life.

Stone's authentic adventure story concerns his experiences as an illegal Palestine entrant. A well known newspaper man, he gives a vivid account of the trials and tribulations of an underground group, of which he is a member, in their ultimately successful effort to reach Eretz Israel. His narration of the harrowing trip across the Mediterranean is a masterpiece of thrill and horror. The refusal of a British blockade vessel to respond to the S.O.S. of the ship in which his group was sailing, when sinking seemed inevitable, will not soften the reader's opinion of His Brittanic Majesty's Government, and yet, in all fairness, Stone gives a better picture of British conduct after the landing was finally made at the port of Haifa.

There is this important difference between the motivation of the two books. Koestler unquestionably tries to justify terrorism. Stone, on the other hand, in an epilogue to his thrilling adventure story, urges a continuance of the effort to get the D.P.'s into Palestine one way or another; but, rather than justify terrorism, advocates a ten-year international trusteeship for Palestine as a possible solution to the present inpasse.

Both books make interesting, if morbid, reading, and will serve the purpose of making many people aware of conditions that have been merely hinted at in newspaper reports. Each reader will have to make his own decision as to whether he has become a convert to subverting the law, or merely more apreciative of how the unfortunate people concerned must feel.

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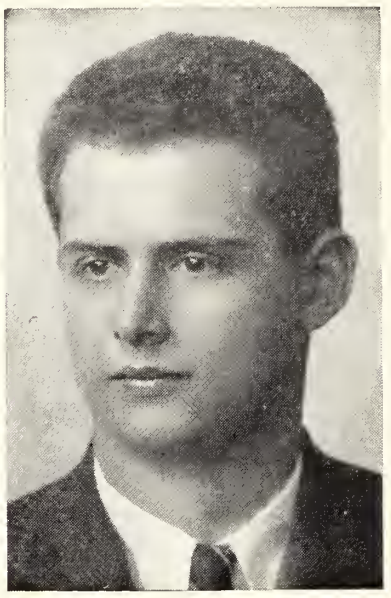
Henry Morgenthau, Sr.

By WILLIAM B. SAPHIRE

THE stunning tragedy of European Jewry has had the effect of a brake on many a Jew's headlong pursuit of assimilation as the balm for all his ills and nowhere is this more poignantly illustrated than in the life of the late Henry Morgenthau, Sr., and the career of his son, Henry, Jr.

The venerable philanthropist, author and diplomat died November 25th, at the age of 90, after a career which was a classic in the American tradition of poverty to riches. It was also a classic example of a Jew's drift away from the life



WILLIAM B. SAPHIRE

of his people, into the stream of national politics and world affairs, on to return, in his last decade, more a Jew than ever before in his life.

The Jewish immigrant boy who was one day to be friend and aide to American presidents and go to Constantinople as United States Ambassador, was born in 1856 into the comfort of a middle-class home in liberal, mid-nineteenth century Germany. His father, manufacturer of cigars which were exported to America, was successful, but soon the Civil War ruined his trade. Before Henry reached his tenth birthday, his family was embarked to America.

The Morgenthaus arrived in this country in the difficult days of reconstruction which preceeded by two decades the mass influx of immigrants from eastern and southern Europe. Young Morgenthau graduated from a New York public school in 1870. He went to work immediately in insurance offices and department stores. His first salary was $6 a week. The money went into his education as a lawyer.

In the twenty years which followed, Morgenthau, first as a lawyer and then as a real estate developer, amassed a fortune. Some of the most famous and valuable sites in down-town and mid-town Manhattan passed through his hands. In those years he was an active philanthropist and worked as a member of the Committee on Housing Congestion, to improve conditions in the city's slums.

In 1911, at the age of 55, Morgenthau retired, but his real life work was only beginning. Always a staunch Democrat, he became chairman of the Party's financial committee during the Wilson campaign in 1912. In him President Wilson found one of the most ardent supporters of his "progressive democracy" and in 1913 he was appointed Ambassador to Turkey.

Wholesale Ambassador

In the gilt capital of the tottering Ottoman Empire at the outbreak of World War One, Ambassador Morgenthau found himself suddenly in charge of the affairs, not only of his country but of the Allies, Britain, France, Italy, Russia, and Belgium as well as Serbia, Montenegro, Switzerland and San Marino. For his work during the first war years he received the official praises of the Governments of Britain and France, through their Ambassadors in Washington. Ambassador Morgenthau studied the intrigues that went on between Germans and Turks and later published his "Ambassador Morgenthau's Story," which was issued in England as "Secrets of Bosphorus," and translated into a number of languages. He returned to the United States in 1916 just before this country's entrace into the war, and by act of Congress was appointed chairman of the Near East Relief, Inc.

It was after the war that Morgenthau, whose service in the rehabilitation of Greek and other refugees in the Levant brought him the gratitude of those peoples, was accused by some Jews in Poland of disservice to his own people, the Jews.

In 1919 pogroms raged in Poland, the nation born of Wilsonian democracy. Mr. Morgenthau was appointed to a mission created by President Wilson to investigate conditions there. His report and suggestions, several months later, shocked Polish Jewry whose blood had run in the streets of Lemberg, and Cracow. According to Morgenthau the reports of pogrom were "exaggerated" and in some measure were caused by the impoverished condition of that nation. As a remedy he proposed creation of a giant corporation with stock subscription on a national and international scale with provision for the eventual transfer of all of the stock to the Poles. Morgenthau's plan was vetoed by Poland's nationalist leaders.

In Fight With Wise Over Zionism

At about the same period Mor-

(Please Turn To Page 18)

BROTHERHOOD IN THE ATOMIC AGE

By JOSHUA LOTH LIEBMAN

Rabbi Temple Israel, Boston, Mass., and Author of "Peace of Mind"

RABBI JOSHUA LOTH LIEBMAN

This Brotherhood Week should possess a new significance for all Americans reminding us that we live now in an age of enormous simplification. The issue is very simple — life or death for all of us.

Gradually we are coming to understand what a man-created fire modern Prometheus has stolen from the gods. Like fire, atomic energy can destroy man's dwelling place or give warmth, light and cheer . . . the blessing or the curse, life or death. Our whole earth stands now as did Israel at Mount Sinai where according to the great rabbinic legend God lifted the mountain by its roots and said in effect "Even against your will accept these moral commandments of life or I shall bury you beneath this mass of matter."

In such an age of decision as ours, brotherhood dares tolerate no exceptions. An exception in brotherhood is like the veto power applied to the control of atomic weapons — the negation of life and hope. If we in America act on the assumption that "we believe in freedom and justice for all except the Negroes or the Jews . . ." or some other group-object of our prejudice then that little word "except" is the tragic veto undermining the foundations both of brotherhood and of religion. For the principle of unanimity in the application of love and justice to men and women of every race and creed is the "sine qua non" of human survival in the Atomic Age.

Of course there are enemies, visible and invisible of this principle of brotherhood at work in America. The hooded forces of bigotry ride today along many highways of frustration and bitterness. The Ku Klux Klan is but one symbol among many of organized intolerance now disfiguring our national landscape. More dangerous than these present hatemongers is the invisible threat of future economic depression. We must never permit our good American earth to be transformed into a wasteland of social and industrial misery. For it is in the man-made swamps of hunger and joblessness and psychic insecurity that hate breeds and "scapegoatism" grows. Where hate rules a nation, no man, however powerful, no religion, however noble, no class, however strong, is truly safe. Borrowing an allegory from our Bible — the story of the sacrifice of Issac—we can say that all of us are in the position of Abraham today, called upon to offer some of our highly treasured ideas and possessions upon the altar of survival — our economic selfishness, our social injustice, our religious prejudices and racial bigotries, all of which may have seemed tolerable in the pre-atomic era but which now threaten to become the detonators of the earth's last bombs.

Let us not forget during this Brotherhood Week that there are streaks of lights as well as dark shadows upon the American canvas. What is often overlooked is that America is the only country in human experience that from its birth was consecrated to equality brotherhood, democracy. Dynamic psychology has now proved that the experiences of a child may be deeply buried for decades in the subconscious and then explode with devastating fury; that the abnormalcies of childhood may reveal themselves only in the distortions of maturity. Applying this insight by analogy to the American nation we can say that this country alone of the Western world has had a *normal* childhood and therefore has the infinite capacity to resist abnormalcy in maturity. All of Europe for example, has had virulent anti-Semitism somewhere in its youth as a collective pattern of action. There is no major European country that has not expelled, persecuted and pogromized Jews. Europe in this sense has had an evil childhood with dark brutal memories and distorted perspectives; its sadism under Hitler was truly "a reminiscence of things past." America from the time of its founding under Washington, Adams, Jefferson has had a psychically healthy spiritually tolerant pattern to follow. These intangibles of national psychology must not be discounted. It is true that we Americans have had our abberrations, our violent prejudices and racial discriminations, but the whole trend of government from the very beginning has been to eliminate them, not to glorify them. It has not had to repress or disavow centuries of brutal history. Its earth here, as it were, has been relatively fresh and sweet-smelling from the very beginning and has not had to be perfumed in order to conceal the stench and the odor of the blood of generations of martyrs. It is this difference between European and American history which offers genuine hope for our leadership in human brotherhood.

It is not only the wonderful normalcy of America in its childhood which is a source of hope for mankind's future; it is also America's pioneering work in atomic reasearch which, paradoxically enough, opens up a different vista as far as Brotherhood is concerned. A new factor has entered the field of human relations. The world is going to have to be better than it has ever been or there will be no world. What the Jew felt in the presence of the deaf and unfeeling Nazis, all humanity will feel under the threat of the unfeeling bomb. The atomic age can spell doom for the millionaire and the commissar, the educated and the uneducated, the young and the old alike. There is a good chance that under this sword of Damocles, this possibility of universal doom, mankind will learn before it is too late that the differences between men are far less than the unities among them. There is a real possibility that just as the Jewish people through the ages achieved mutual solicitude under the threat of external danger, so now the peoples of the world will achieve a new social solidarity and compassionate togetherness under the threat of nature's awsome power. The problem of racial and religious hatreds may very well be

(Please Turn To Page 18)

CATHOLIC ARCHBISHOP OF BOSTON SPEAKS AT GOOD WILL MEETING OF TEMPLE OHABIE SHALOM BROTHERHOOD

Archbishop Richard J. Cushing of Boston was the guest speaker at the annual good will meeting of the Brotherhood of Temple Ohabie Shalom, one of the more than 300 Liberal Jewish synagogues affiliated with the Union of American Hebrew Congregations. (Seated left to right): Meyer Stern, president of the Brotherhood; Archbishop Cushing; Rabbi Samuel J. Abrams of Temple Ohabie Shalom, and Chaplain Roland B. Gittlesohn. (Standing left to right): Chaplain John J. Dugan and Chaplain Abbot Peterson, Jr. The Ohabie Shalom Brotherhood, one of the largest in the National Federation of Temple Brotherhoods, supports many good will activities including the Jewish Chautauqua Society which last year sent rabbis to more than 300 college campuses.

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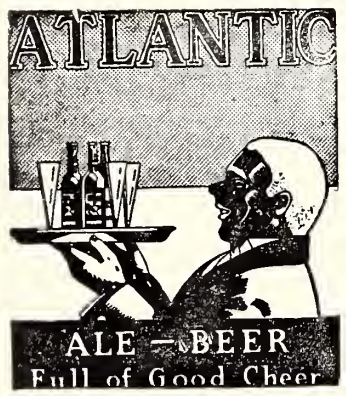

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We Did It Ourselves

By HELEN HUNTINGTON SMITH

THE little Polish woman with the worn friendly face finished her tale of woe about a sick husband, then said, "And there's something else, Joe. There's a family in back of us that has an old grandmother and they treat her something awful. I think the Council should do something about it."

"We will," promised the tall young Irishman behind the desk, noting the address.

The telephone rang—something about a landlord who wouldn't make repairs. He was going to be up in court before he knew it. It rang again — somebody wanted to get a sick relative into the hospital. All this happened in half an hour in the store-front office of the Back of the Yards Neighborhood Council at 4600 South Ashland, Chicago. Joe, the tall Irishman in the office, is executive secretary of the Council, and also Mr. Fixit for a city-within-a-city of one hundred thousand people.

But Joe Meegan would be the first to tell you that he only spearheads the forces of righteousness, for the pride and glory of the Back of the Yards is that it fixes itself. Its motto starts with "We, the people . . . ."

The part of Chicago known as Back of the Yards — the stockyards of course — was once a most pestilential slum, with a perverted fame in realistic novels and sociological studies. Today, while still no garden spot, it is doing very nicely, thank you. Its people are solving their problems of health, housing, infant welfare, juvenile delinquency, intolerance. They have done it through something known as community organization.

Technically the Back of the Yards Neighborhod Council is an organization of organizations: Churches, schools, labor unions, welfare groups, social and athletic clubs, the Veterans of Foreign Wars —one hundred and eighty-five organizations of every kind. Chicago's fighting progressive bishop, the Most Reverend Bernard J. Sheil, is its honorary director and the stout pillars of the council are the Catholic Church, and the CIO packing house workers' union, standing together in glorious agreement in a common cause.

The businessmen are active too. In fact so much goes on Back of the Yards that at first I found the picture confusing. I talked with department store heads and union leaders and the sisters at the Guardian Angel Day Nursery. I heard about home repairs and hot lunch programs and the warfare against race discrimination. I couldn't see where all these activities fitted into a pattern until I discovered the thread that strung it all together. Call it unity, cooperation, public spirit or what you like, but it's there and its effect is unbelievably transforming, working successfully —a united nations organization, on a small scale.

The enmities Back of the Yards were once fantastic. Its eighteen nationalities battled and insulted one another — that is, the plain folk did; the leaders simply didn't

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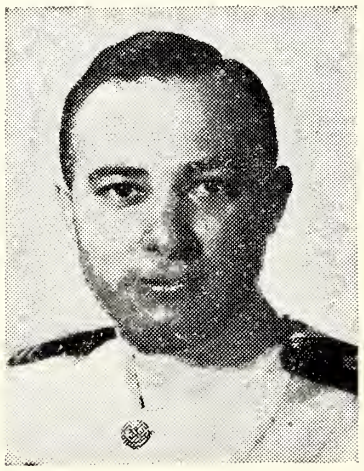

LT. SAMUEL SOBEL

First rabbi ever assigned to the United States Navy as a chaplain, Lt. (j. g.) Samuel Sobel now stationed at Pearl Harbor, has been in the navel service since July, 1945. Chaplain Sobel has academic degrees from Yeshiva College and Columbia University, and was ordained by the Jewish Institute of Religion.

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BERNARD POSTAL

HE HAD FAITH IN YOUTH

JEWISH CENTER MOVEMENT'S DEBT TO JACOB H. SCHIFF

By BERNARD POSTAL, *Director Department of Information*
National Jewish Welfare Board

In commemoration of the centennial of Jacob H. Schiff's birth on January 10th, Mr. Postal recalls a little known fact of the great Philantropist's career in this appraisal of his role in the creation of the Jewish center

NO AMERICAN Jew did more for Jewish learning in this country than Jacob H. Schiff, the centennial of whose birth was marked on January 10th. Historians have recorded his role in the development of American industry, Jewish writers have immortalized his philanthropies and his leadership of the American Jewish community. Less emphasis has been placed, however, on the abiding interest in Jewish education that underlay his vast gifts.

A rollcall of the Jewish educational activities and institutions that owe their existence, or at the very least, their establishment on a sound and permanent basis, to Jacob H. Schiff would include most of the major undertakings in the sphere of Jewish scholarship; the Jewish Encyclopedia; the Hebrew Press of the Jewish Publication Society of America; the Teachers Institute of the Hebrew Union College and Jewish Theological Seminary of America; translations of the Hebrew classics; the Semitics Museum at Harvard; the Schiff Classics of Jewish Literature; the Jewish book and manuscript collections at the Jewish Theological Seminary, the Library of Congress and the New York Public Library, and the Jewish Teachers College Fund.

In creating these landmarks of Jewish learning, Schiff was guided not only by personal reverence for the traditions and culture of the Jewish people, but by a deep desire to find means for revitalizing the culture. It was this motivation that prompted him at the very beginning of his career as a patron of Jewish learning to come to the support of agencies dedicated to educating Jewish youth to an awareness of, and appreciation for, the traditions and cultural treasures toward whose perpetuation he did so much.

Not long after the organization of the New York Young Men's Hebrew Association in 1874, which, as the world-famous 92nd Street YMHA, is the oldest Jewish community center in the United States with a continuous history, Schiff interested himself in its affairs. He had been in this country barely more than a decade when he became a board member of the YMHA because he saw in its program the promise of Jewish educational awakening among the youth of the city.

During its first two decades the New York YMHA had a hard time winning community support but when Schiff came to its rescue in 1898 it soon achieved a significant place in the Jewish scheme of things. Until that time the YMHA had occupied inadequate quarters in two rented rooms but in 1898 Schiff presented it with its first building. This structure, on Lexington Avenue and 65th Street, provided the YMHA with classrooms, library and gymnasium.

So impressed was Schiff with the growth of the YMHA and its service to Jewish youth, that before the year was out he announced a gift of a much larger building on the corner of Lexington Avenue and 92nd Street. This building, opened in 1900, was a landmark in the history of the Jewish center movement. For nearly three decades the 92nd Street Y, as it soon became known, occupied that building from which came many of the leaders of the national Jewish center movement, including two presidents of the National Jewish Welfare Board, Judge Irving H. Lehman and Frank L. Weil, When the Y's new building was opened on the same site in 1929, Mrs. Jacob H. Schiff laid the corner stone.

Schiff's recognition of the great future of the YMHA movement, which goes back to 1854, was dramatically evidenced even before he provided the 92nd Street Y with its first permanent home. At the 1884 meeting of the Union of American Hebrew Congregations, Schiff, as chairman of the Commission on the State of American Judaism, which had been created to study the advisability of convening a national conference of American Jewry, reported for the Commission. While Schiff's report concluded that such a step was undesirable at that time, it recommended amendments to the Union's constitution and by-laws which would have admitted the growing number of YMHAs to "membership in the Union on a proper basis. . ."

During the sharp debate this proposal provoked — it was objected to on the ground that the Union was a congregational body and that the YMHAs would outnumber the congregations — Schiff said: "The YMHAs are better missionaries than nine tenths of the congregations . . . The New York Association (YMHA) has done noble missionary work among the Russians (Jews) last winter . . . this New York Association is a pattern association and there are many throughout the country like

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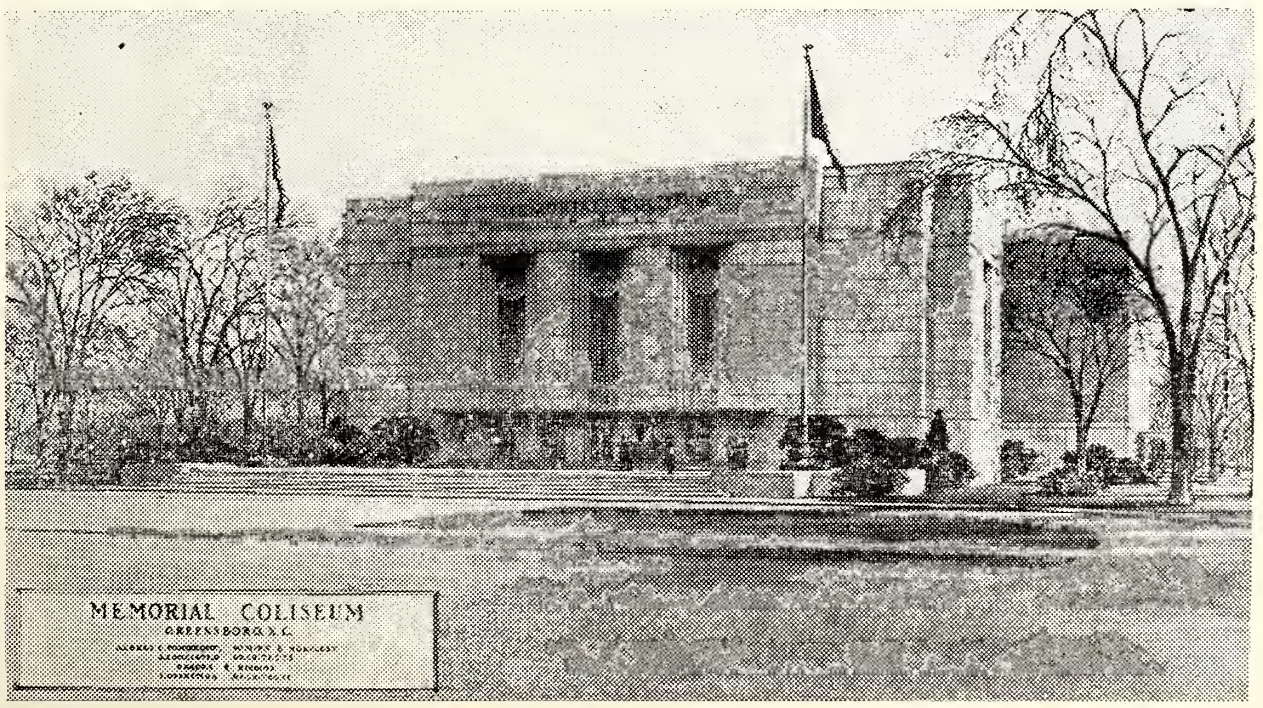

The proposed Greensboro, N. C. Memorial Coliseum will be erected in that city at North Elm Street and Wendover Avenue. It will, as its name suggests, memorialize the ten thousand Greensboro men and women who served in the armed forces during World War II, and the two hundred and sixty seven that did not return. A campaign for $1,000,000 was conducted during the month of January.

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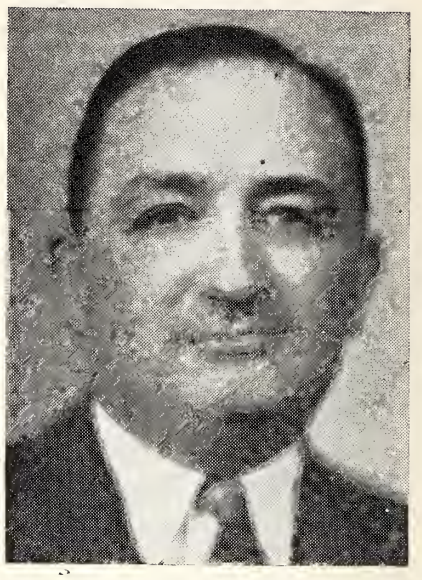
Annual Convention of N. C. Ass'n of Jewish Women To Be Held At Durham

MRS. A. F. KLEIN
Women's President



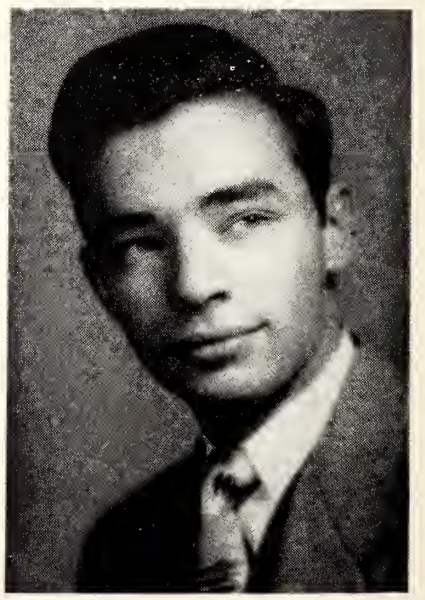
HARRY DOCTOR
Men's President

The Washington Duke Hotel, Durham, will be headquarters for the annual convention, on Sunday, March 2nd, of the N.C. Association of Jewish Women, N. C. Association of Jewish Men, and the N. C. Association of Jewish Youth, newest group to join the association activities.

A splendid program has been arranged by Rabbi F. I. Rypins, Greensboro, chairman of the program committee. Two excellent speakers have been secured, one for the luncheon meeting and one for the banquet meeting at night. Several of the Rabbis in the state are also participating in the event.

The Youth Group will come in for special attention, this being their first annual convention, and all boys and girls of High School

Mrs. Lewis Uden of Leaksville, N. C. Chairman of the Youth Group Committee of the N. C. Association of Jewish Women, and adviser to the N. C. Association of Jewish Youth.



Paul Friedman, son of Mr. and Mrs. Max Friedman, of High Point, charter member and first president of the N. C. Association of Jewish Youth.

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Dr. Julius Mark, Rabbi of Vine Street Temple, Nashville, Tenn., will be guest speaker at the banquet meeting of the N. C. Association of Jewish Women and Men. Rabbi Mark, who spent about four years as a Chaplain in the U. S. Navy, the greater part of which was in overseas duty, is a native of Cincinnati and a graduate of Hebrew Union College, Cincinnati. He has his degree of L. L.D. and is particularly qualified to speak on the subject which he has chosen.

age in North Carolina are not only wanted, but urged to attend. We ask everyone to extend an invitation to a boy or girl who may not have been contacted.

Announcement will be in the mail in a few days. You are urgently requested to send in your reservations just as soon as possible after receiving your announcement. If you fail to get one, please write to Mrs. Sanford Goodman, 1014 Minerva Ave., Durham, who is in charge of reservations. Mrs. George Lewin, Durham, is overall chairman of arrangements.

JEWISH CALENDAR
5707—1947

†Rosh Chodish Adar, Thurs., Feb. 20
Fast of Esther, Wednesday, March 5

†Purim ..... Thursday, March 6
Rosh Chodesh Nissan, Sat., Mch 22
1st Day of Pescah ..... Sat., April 5

†Rosh Chodesh Iyar, Sunday, April 20
†Observed the following day.

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Rabbi Harry B. Kellman, of Beth Israel Congregation, Vineland, N. J., will be guest speaker at the luncheon meeting, of the annual convention of the N. C. Association of Jewish Women and Men.

Rabbi Kellman spent two years as a Chaplain in the Army Air Corps, his last post being O.R.D. at Greensboro, N. C. A native of Philadelphia, Rabbi Kellman is extremely well prepared for his position, being a greaduate of the University of Pennsylvania, the Yeshiva and Gratz College in Philadelphia, and the Jewish Theological Seminary, in New York. He did his graduate work at Columbia University and Dropsie College in Philadelphia. Rabbi Kellman's interest in working with young people in the congregation, will make his address doubly interesting, as the luncheon meeting will be devoted to the N. C. Association of Jewish Youth.

SAVANAH, GA.

ADLER-NATHAN

Miss Betty Adler, daughter of Mr. and Mrs. Samuel Adler, was married to Irving S. Nathan, on Sunday November 17th. The ceremony took place at the B. B. Syngogue and was performed by Rabbi A. Rosenberg and Rev. H. Geffen.

The bride was given in marriage by her father and had her sister, Sylvia, as maid of honor. Bridesmaids were Anne Jacobson and Mrs. Julius Palegsky; groomsmen were Irving Kaminsky and Julius Palefsky. Ushers were Alvin Adler and Alvin Slotin. Herman Iskovitz was best man. Wedding music was by Rudolph Jacobson.

Following the ceremony a buffet supper and dance were held at the Savannah Hotel. Mr. and Mrs. Nathan went to Jacksonville, Fla. for a wedding trip, and are at home in Savannah.

WINSTON-SALEM, N. C.

Rabbi Frank Rosenthal, Rabbi Murray Kantor, Jerome Solomon and Seymour Solomon attended the convention of the Anti-Defamation League of B'nai B'rith held in St. Louis, Mo. in January.

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JACOB FISHMAN

By MORRIS MARGULIES

I was with Jacob Fishman the last evening he spent in this country prior to his departure for the Zionist Congress. His passing is an irretrievable loss to me.

Actually I have known Fishman all my adult life. During the last fifteen or more years, except when either of us was away from the city, we never failed to spend together at least one evening a week.

Fishman was not only a gifted journalist, a keen diagnostician of the current scene, but above all a generous judge of his fellow men. Kindly disposed to friend and foe alike, when he could not speak in praise he would remain silent, rather than indulge in carping criticism — notwithstanding that he was aware of the true measure of the person concerned.

His primary interest was of course journalism. He brought to that profession a reverential love and a high ethical concept of its mission and obligation. To Fishman the journalistic pursuit meant speaking his mind in tune with the noblest ideals and in consonance with the tradition of a cultural gentleman.

But, the all-consuming passion of his great soul was Zionism. His innate modesty precluded his reference to the many significant contributions he made to the cause. The few, who like myself were privileged to enjoy his warm, intimate friendship, know that he was a pre-Herzlian Zionist; that he was a member of a New York Zionist group before Dr. Herzl convened the First Zionist Congress in 1897 at Basle.

Without the support and guidance the Keren Hayesod received from Fishman during its formative period it is doubtful whether that Zionist instiution would have progressed and attained the position it did. I recall vividly the meetings held in those early days by the organizers of the Keren Hayesod — Louis Lipsky, Shmarya Levin an one or two others — in Fishman's editorial office, where plans were outlined for the first Kereu Hayesod activities. We speak frequently of the United Palestine Appeal, but not many I dare say, know that not only the idea but the name itself came from Fishman's fine, fertile and logical mind.

Fishman is irreplaceable to his friends and to the causes he so eminently served.

To date no American journalist, regardless of the language he employed, has written a column uninterruptedly, day after day, for over twenty five years and throughout all that time retained the respect and regard of his readers, as did Fishman. He was able to do

With his passing is closed the chapter of the pioneers who came to the great and vast America from the small Russian and Polish towns imbibing and assimilating the culture of Jefferson and Emerson, without losing the impact made on their character by the teaching they received in the Cheder and Yeshivah.

Even as the causes, that through his devoted and loyal service grew and developed, will forever remain greatly indebted to him so thousands of American Jews are indebted to him for a richer and fuller life. His daily column not only

THE LATE JACOB FISHMAN

helped them to understand many a difficult human problem, but also served as a guide post on the road of life's adventure.
that because the reader felt instinctively that what he read was not a column of cursory observations, but the considered reasoning, based on deep convictions of a friend, a man of faith and loyalty.

His death is a great and tragic loss, but what greater moment could he have chosen in ringing down the curtain on his useful life than that of serving his two great loves: Zionism and Yiddish journalism, reporting the proceedings of a Zionist Congress for the Yiddish reading public.

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Religion At Work

By MAENNA CHESERTON MANGLE

Passes were at a premium. But every man hoped that he might be the lucky one. Then someone threw a monkey wrench in the machinery of their spirits: "Passes nothing! Probably KP." "KP on Christmas? It just isn't done!" "Someone has to do it." Corporal Shulman turned aside from the crowd. He had gone home for Rosh Hoshonah, because Reilly had gone on Kitchen Police for him. What about now? He made his way quickly to the detachment commnader, Lt. Dill, with a proposal that sent him for a round up of 24 Jewish boys. In no time he had a full list. They'd take over KP so the others could go home if passes were available.

This happened in Camp Atterbury in 1942. But it set a precedent and since then there's always been a Reilly at the Jewish Holy Days and there's always been a Shulman in December to say "Merry Christmas'."

The American Cycle

Piney Woods School is a struggling but ever-growing institution down in Mississippi. From the poor little farms scattered far and near, over three hundred and fifty Negro boys and girls have gathered here for an education. The principal and founder, Laurence C. Jones, sees to it that the education is not alone in books, but in handicrafts, agriculture and domestic science as well. In the school gardens they raise most of their food, but money is needed for other things. Recently Mr. Jones' heart was made glad by a check for $800, which came as a complete surprise, from New York.

Ed Sullivan, columnist of the New York Daily News gives us this heartwarming background of the gift:

"Here is the perfect American cycle — a group of Jewish youngsters raising money and asking a Catholic newspaperman to distribute it — and he sends it to a Negro professor to aid in the job he's doing for underprivileged Protestant Negro children."

The Contraband Bundle

He knelt in a prayer of thanksgiving. He had done it again. How many more times could he get through with his bundle of "papers." He was very weary. It had been a long and arduous trip over the border. Never had the guards been more vigilant. He'd have to vary his tactics. Yet could anything look more harmless than a bundle of Nazi newspapers? Evryone carried papers. They meant fuel. They meant warmth. They meant covering for almost anything. But in a priest's arm they . . .? He caught his breath once more as he recalled the look of that trooper with the bayonet. Suppose — suppose he had thrust it through the papers! — the papers that covered a child of six months . . .!

The priest buried his head in his hands. "God, there are not enough of us in ALL confessions. Raise up more in thy service who will risk their lives to save these Jewish children — thy children. Nay, save the world that all — even these — may live in peace."

CRUM SPEAKER AT MRS. WARBURG TRIBUTE

Bartley Crum, who distinguished himself as a member of the Anglo-American Committee of Inquiry on Palestine as a courageous and forthright champion of justice for those Jews of Europe who seek a haven in Palestine, was principay speaker at dinner honoring Mrs. Felix M. Warburg in the Hotel Pierre, New York, January 9. The dinner was held in behalf of the $4,000,000 campaign to establish the first Medical School in Palestine.

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(Concluded From Page 16)

speak. The Poles and Lithuanians hated each other and the Slovaks quarreled with Bohemians; the Irish looked down on all the rest as foreigners. Everybody pushed the Mexicans around and the Negroes who crossed Packingtown to work in the yards were beaten up if they ventured off the main business artery. The change caused by the council is like getting religion. Perhaps, indeed, it was.

The community council idea, which is now spreading rapidly to other cities, was primarily the brain child of a young socioligist at the University of Chicago named Saul Alinsky. Today his book about it, "Reveille for Radicals," is a best seller. His startingly simple conception was that hates, prejudices and antagonisms would disappear once people got to know one another through working together, and his very practical next point was that you could get them to work together by proving to them that it paid. Bishop Sheil, put all his force behind Saul Alinsky's idea and it began to grow.

Meanwhile, also in 1937, a young high school teacher named Joseph B. Meegan came into the Back of the Yards area as director of Davis Square Park, a bleak playground symbolic, up to then, of Packingtown's disunity — the games breaking up in fights and the better element generally staying away. Soon, with Irish guile and blarney, Meegan was using the park to bring people together, with a school from another parish as audience, all suddenly meeting on their best behavior and finding each other human after all. The idea of getting together worked all through the community, like some divine germ. And when Meegan and Alinsky got together something big was bound to come of it.

So the council was started before the year was out, and by the next year there was a school lunch program in operation.

"The first thing they learned was to eat democracy," say Joe Meegan. "At first you'd have an Irish kid, for example, coming in and saying, 'I won't eat alongside of that Mexican boy.' All right, he didn't eat. Pretty soon, when he saw how good it was and that all the others were eating, he changed his mind."

While the council certainly has not abolished race hatreds, it has definitely made them unfashionable and whenever a hint of interracial trouble blows up, it is promptly and efficiently squelched.

Peter Brown, a soft-spoken middle-aged Negro who serves on the council's Fair Play Committee, told me how the committee's rumor clinic operates. When Packingtown people started spreading a story recently that Negroes were pushing white people around on crowded street cars and buses, six priests buttoned up their overcoat collars and rode as passengers during rush hours. They found that the cars were jam-packed, people cold and tired and Negroes pushing no more and no less than anybody else. Their findings were preached from all Back of the Yards pulpits and that rumor promptly expired. Not long after, Negroes were stirred up by a rumor that their children were being discriminated against in a camp run by the Catholic Youth Organization. Mr. Brown sent one of the committee to the camp to investigate. He found the rumor simply wasn't so and brought back such a rosy report to the families that the incident left matters better than it found them.

Because ninety per cent of the people of the Packinghouse District are Catholics, that church naturally dominates the scene. But one of the most active members of the council is the Reverend Herman Brauer, pastor of the German Lutheran Church, and the priests tell you again and again that it doesn't matter what a man's religion is in Packingtown. To prove it, they have inaugurated a double program of Protestant and Catholic religious teaching in the public schools which care for about one out of every three children in the area. It's all "one world" Back of the Yards. No wonder, Lou Cohen, a merchant, remarked: "If every city would do as we do, the world would be on the road to peace."

Led by Sol Iglow, a jeweler, the storekeepers who are mostly Jewish, contributed hundreds of dollars to send missals and prayer books to neighborhood boys in the armed forces. And the whole community pitched in to help build a church for the Mexicans. Though they have been in the area for twenty-years. they were always too

(Please Turn To Page 17)

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Yeshiva University

By JACOB I. HARTSTEIN

For well-known and compelling reasons, attention among Jews, to the establishment and maintenance of higher educational institutions, particularly of university status, under Jewish auspices, is on the increase.

Since much of this interest is the result of unfavorable conditions for Jews in existing instiutions of higher and professional education, it is natural that enthusiasm should be, in no small measure, of an effective nature. Amidst the enthusiasm thus generated some persons occasionally appear to overlook the fact that a Jewish University, known as YESHIVA UNIVERSITY, the first and only one under Jewish auspices in the long history of the Jewish people in the diaspor, already exists in America.

On November 16, 1945, the Board of Regents of the University of the State of New York, the State Education Department, amended the charter of Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, changing the name of that institution to *Yeshiva University,* and endowing the new University with the additional degree granting authority commensurate with that status.

It is of great significance both to Jewry and to America that this, the youngest university in the American academic family, has evolved through the same process as the oldest and strongest of American universities. American higher education has been characterized from its earliest beginnings, by two distinct conditions:—

(1) its overwhelming denominational affiliation; and (2) the multiplication of colleges and universities as a means by which to realize the acknowledged right of all Americans — regardless of race, creed, or color — to higher education. Indeed, the colleges founded up to the Civil War were of three kinds:— (a) those under denominational control; (b) those under public — that is, state or municipal — control; (c) those in which the state shared control with a religious denomination.

U. S. Universities Founded By Religious Denominations

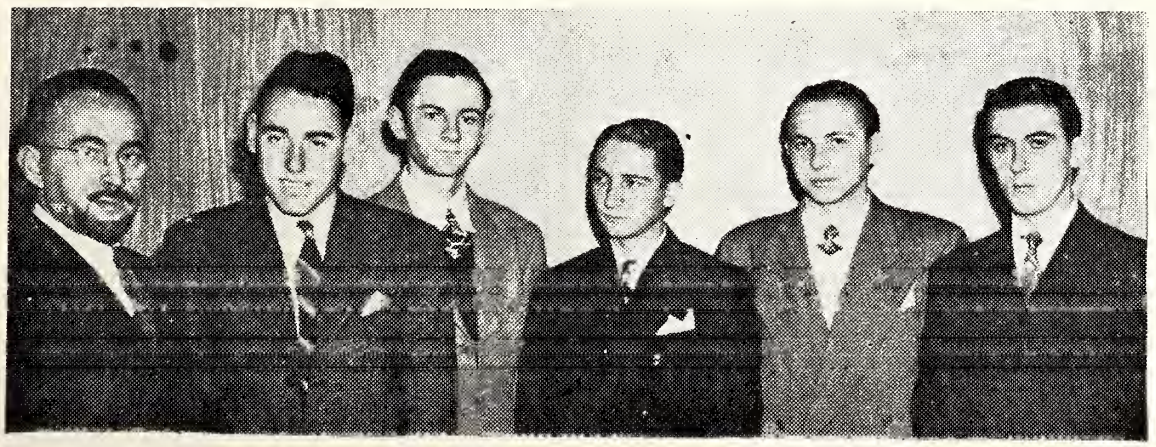
Of the 182 now existing colleges founded during that period, the total number of those under state, municipal, or semi-state control is only 22, or about 12%. In fact, most of America's leading universities were founded by religious denominations, and a very large number of America's leading colleges continue such associations. Except for the public junior colleges, the majority of higher educational institutions operating in contemporary America had been founded by religious groups. In fact many of the most prominent privately-supported universities either embrace within their scope a School of Divinity or operate in close association with one. Practically all of them either support or encourage religious work of one kind or another. Even the publicly-supported colleges and universities—which because of the essential separation of church and state in a democracy are not supposed to concern themselves with religion — are looking, with increasing favor, upon the foundations and groups that seek to have religion play an important part in the life of the students on our campuses. Indeed, we are now witnessing a clamor for the return of religion to our campuses, as a means of strengthening the ethical and spiritual forces of our society.

Yeshiva University, in seeking to foster "harmonious growth, in which the bases of modern knowledge and culture in the fields of art, science, and service, are blended with the bases of modern Jewish culture, so that it's students may be trained in the spirit of intelligent and high-minded enthusiasm, and develop as informed and devoted sons in the spirit and faith of Israel, able to recognize the essential harmony of life," is, accordingly, not only pursuing the course which is considered most desirable for American current higher education but also which contains within it the potentiality of making an inestimable contribution to education for the America of the future. This type of contribution to American higher education is the kind of contribution the Jew should, and can, make. Throughout history the spiritual has been the Jew's greatest forte and the moral and ethical the realm of Jewish creativity. To sustain these powers should be our striving today.

What Is A Jewish University?

A Jewish University may be so because of its founding and establishment by Jews or it may be so because of control by Jews through an all-Jewish Board of Trustees, or a Board of whom the majority is Jewish; it may be so because it is managed by an administration composed entirely of, or dominated by, Jews, or it may so because of an all-Jewish faculty, or one consisting primarily of Jews; it may be so because it is supported to practice Jewish ritual and the taking of pride in Jewishness, or it may

Yeshiva University Welcomes Jewish Students From South America



Dr. Samuel Belkin, president of the only Jewish University in the Western Hemisphere, greets Ludwig Nadelman, from Quito, Ecuador; David Starec, from Natal, Brazil; and Sol Steinmetz, from Caracas, Venezuela.

The admission of these students from South America is part of the expanding program of Yeshiva University, to train Jewish student youth to assume positions of active leadership in communities throughout the world.

At Yeshiva University they will receive a thorough education in general academic and Jewish subjects. Prior to matriculating in the regular departments of the University, they will be tutored individually to strengthen their educational background, from the point of view of both content and language. Students have come to Yeshiva from India, Palestine, Iraq, South Africa, and about twenty other countries and continents, making this unique institution a veritable cultural United Nations organization.

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be so because of a set of objectives and a program that center around the cultivation of positive Jewish life, for the sake of its students, the Jewish community, America and beyond to the great causes of mankind.

Yeshiva University, of course, meets all of these conditions. What makes Yeshiva University most significant as a Jewish University, however, is that Judaism is its essence, its heart and soul, its raison d'etre.

One of the distinguishing characteristics of Judaism is its dependence on continuous study and scholarship. Every Jew is commanded to study the Torah day and night, in order that he may abide by it. The Jewish striving is, therefore, for society in which every person is learned and enlightened. The emphasis in Judaism is on both universal and continuous education; in widespread higher education rather than on higher education for the few; on the education of an intelligent laity, in the conviction that a populace will be led by the kind of leaders it is competent to select. A highly intelligent nation will insist on more intelligent leadership, whereas an unintelligent people will submit to poor leadership.

The converse is also true. Every teacher teaches less than he knows —perhaps, that is one of the reasons why scholarship is such an important factor in teaching success — and people do not learn all they are taught. Thus, ignorance encourages ill-qualified leadership by accepting it, and ill-qualified leadership, in turn, breeds ignorance — a vicious cycle indeed. Lack of Jewish study and scholarship is, therefore, Jewry's internal and most serious enemy.

Jewish study and scholarship must continue on the part of every Jew, at every stage of his life — in childhood, in youth, in adolscence, and in adulthood — regardless of whatever else he may be engaged in, whether it be the earning of a livelihood, or the preparation to do so.

And there is no conflict between this study and practice and whatever else we may pursue. In the words of Havelock Ellis: "If at some period in the course of civilization we seriously find that our science and our religion are antagonistic, then there must be something wrong either with our science or with our religion."

The name *Yeshiva University* was chosen deliberately as symbolic of the objectives of the institution. Yeshiva and University thus stand combined as two partners, with Yeshiva as the senior member of the firm. The institution is not to become a University with the Yeshiva becoming one of six or seven, and in time perhaps twelve or fifteen schools within it; nor is it to be two entities, a Yeshiva and a University; but a University permeated by Isreal's

(Please Turn To Page 16)

He Had Faith In Youth

(Continued From Page Seven)

it . . . why should they not have a voice when congregations of smaller number are represented in the Union . . ."

Irked by the unfavorable reaction given this recommendation, Schiff, together with Simon Wolf and Adolphus Solomons, left the convention, after which the proposal was defeated. At that time the Union had 130 congregations affiliated with it while there were nearly as many YMHAs scattered over the country.

In 1905, during the discussion on the creation of a federation of Jewish charities in New York, Schiff lent the full weight of his prestige and support to those who felt that Jewish youth organizations such as the YMHAs, as well as other Jewish educational agencies, merited full community support. "There is absolutely no reason," he said, "why larger provision should be made for the orphan than for the religious education and moral welfare of the juvenile."

Two years later he again focused public attention on the developing Jewish center movenment when he suggested the creation of a national association of YMHAs. There had been two such attempts in the 1880s and 1890s but both were shortlived. In a letter to Percival Menken, president of the 92nd Street YMHA, in 1907, Schiff wrote:

"It has occurred to me that there should be formed a national league of Young Men's Hebrew Associations. There is now, I belive, in almost every large town in the United States a YMHA, and I believe if these associations could be gotten in close touch with each other much could be done to promote Jewish life among the younger generation of American Israelites."

This suggestion was made at a time when there were more than 100 YMHAs with a membership of 20,000. The time was ripe for a national organization. Between 1907 and 1910 five regional YMHA associations came into being.

Two years later Schiff's son-in-law, Felix M. Warburg, who was then president of the 92nd Street YMHA, took the initiative in calling a national conference of 75 prominent Jewish leaders to create what Schiff had urged five years earlier. This conference, which met on October 13, 1912, decided to

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convene delegates from 65 YMHAs and four regional associations at a full dress convention.

This convention, held in New York on November 2, 1913, created the Council of Young Men's Hebrew Associations and Kindred Associations, the first permenant national organization of Jewish centers and YM-YWHAs. Judge Julian W. Mack was elected president and Schiff was named one of the three trustees, an office he held until his death in 1920. As a result of the merger in 1921 between this Council and the Jewish Welfare Board, Schiff may be regarded as the spiritual father of the JWB and its dual role of national association of Jewish community centers and YM - YWHAs and American Jewry's united agency for religious, welfare and recreation service to Jews in the armed forces.

Schiff was also a factor in the formation of the Jewish Welfare Board in 1917. He served on its board and headed the New York campaign of the United War Effort in which JWB was a participant. This campaign, combining JWB service to the Armed Forces and European relief, was the prototype of the modern United Jewish Appeal. Before Jewish chaplains were appointed in World War I, Schiff and Dr. Cyrus Adler devoted themselves to completing the arrangements by which Rabbis Hyman G. Enelow and Jacob Kohn and Congressman Isaac Siegel went to France to promote religious activities for Jews in foreign service. Sensing the continuing importance of JWB's work, Schiff, at the 1918 annual meeting, held two weeks after the Armistice, took the leading role in urging that its welfare work continue undiminished during the demobilization period.

Schiff's interest in the Jewish center movement and in JWB were carried on by his son and grandson. Mortimer Schiff headed JWB's finance committee during World War I and went overseas as its official representative to organize JWB headquarters in France. He was also active in the affairs of the 92nd Street YMHA. Schiff's grandson, John Schiff, was chairman of JWB's national Army and Navy Committee in the early years of World War II, resigning when he went into the Navy. Schiff's daughter, Mrs. Felix M. Warburg, has for many years been vice-president of JWB and a leader in the work of YMHA.

The Jacob H. Schiff Center in the Bronx is a tangible monument to the debt the Jewish center movement owes Jacob H. Schiff. In a broader sense the 294 other centers serving 500,000 children, young people and adults in more than 200 communities also reflect the result of the leadership Schiff provided at a crucial moment in the development of the Jewish center movement, which is now a dynamic force in American Jewish life.

* * * *

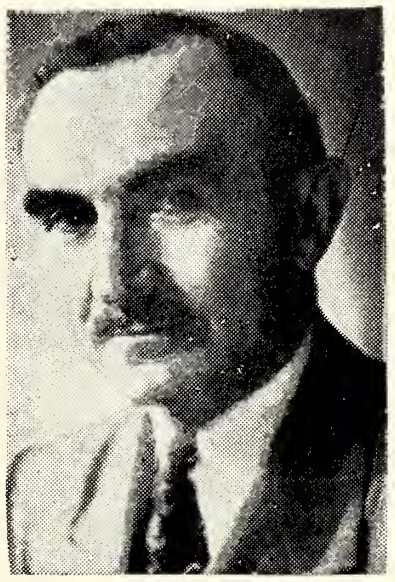
DURHAM, N. C.

A successful New Year's eve dance was held by the Senior Hadassah at the Washington Duke Hotel. Guests included many members throughout the state as well as some from out of the state.

* * * *

Members of the Mizrachi Women held a "latke party" at the home of Mrs. Philip Greenberg. This affair is held annually at the home of one of the members and is an occasion for a good time for all.

Keynotes Joint Defense Appeal Conference



More than 1,000 Jewish leaders representing communities from 46 states in the nation, together with ent at the opening ceremonies of the 2,000 St. Louis residents, were pres- first National Conference of the Joint Defense Appeal on Saturday evening, January 4, to hear United States Senator Wayne Morse (above), of Oregon, lash out at the bigots and hate groups who seek to undermine the American way of life. The conference met for three days on January 4-6, in St. Louis, Missouri.

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YESHIVA UNIVERSITY

(Continued From Page 14)

age-old ideals as embodied in the Yeshivoth. It is in line with this conception that the plans of the new University call for a greater Yeshiva, prepared in full recognition of the additional responsibilities that have descended upon her with the great tragedy that has befallen the Jewish people.

Composition of Yeshiva University

Yeshiva University, at the present time, consists of six teaching divisions, as follows: (1) The Yeshiva, as the Rabbi Isaac Elchanan Theological Seminary is generally referred to, which provides an intensive and comprehensive program of studies in Talmud and related Rabbinic literature, with a course leading to ordination as Rabbi. A preparatory department for younger students is maintained. The Yeshiva, which is now in its 50th or Jubilee year, is the oldest and largest orthodox theological seminary on the American continents. (2) The Teachers Institute, which provides a six-year training program for orthodox teachers for the country's Hebrew schools. (3) Yeshiva College, the only college of liberal arts and science under Jewish auspices in the long history of the Jewish people in exile, which offers courses leading to the degrees of Bachelor of Arts and Bachelor of Science, where students can "major" in the biological or phyiscal sciences, mathematics, the humanities, and the social sciences. (4) Talmudical Academy, a fully accredited high school, the first one as an integral part of a Yeshiva in America. (5) The Bernard Revel Graduate School of Rabbinic and Semitic Studies, with courses in Semitic languages and literatures; Jewish history, philosophy and literature; the Bible; and Rabbinic literature; leading to graduate degrees. And (6) The Harry Fischel Summer School for Higher Jewish Studies, which makes available the graduate program to community leaders and workers at a time when many of them find it more feasible to take advantage thereof. These community leaders are also provided with Conferences, Institutes, and Workshops, in which practical problems and communal needs are examined. This summer, for instance, the program included an Institute for Returning Chaplains; A Conference on Problems in Practical Rabbinics Arising from World War II; An Institute on Public Relations for Jewish Community Leaders; and A Workshop in Jewish Education.

In addition, Yeshiva maintains an Institute of Mathematics, which embraces manifold activities in this field — in some instances in collaboration with scientific and learned societies and other well-known colleges, and in all with the cooperation of eminent mathematicians associated with distinguished universities throughout the world — and two scholarly publications in Hebrew; *Horeb* and *Talpioth*.

Yeshiva University In Relation To The Community

Yeshiva University aims to open in the near future a School of Education for the training, in the spirit of modern education, of selected personnel, qualified as to Jewish background and education, as administrators, research workers, principals, supervisors, superintendents, and directors of Jewish education and general or secular education under Jewish auspices, and for educational, social and personnel work with Jewish youth in non-Jewish institutions that maintain religious foundations and counsellors; and for the preparation of instructors for higher Jewish educational institutions, and college and university teachers in Jewish and Semitic languages and literature and culture.

Yeshiva University plans to open in the near future a School of Community Administration and Social Research for the training of executives, for Jewish Communal and philanthropic organizations — such as Federations, Welfare Funds, National Councils, and Community Councils — who are well qualified both as to general training and Jewish background and orientations, so as to be able to bring to bear the idealism and faith of Israel upon the solution of the complex problems involved in the functioning of these organizations in a society characterized by the efficiency of the machine-age.

Yeshiva University aims to initiate an extensive program of adult Jewish education.

Yeshiva University aims, also in the near future, to expand its under-graduate facilities in the arts and sciences, so as to accommodate

(Please Turn To Page 30)

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RABBI AMRAM PRERO
who was appointed national B'nai B'rith director of Boys' Work.

We Did It Ourselves

(Continued From Page 12)

poor to have a church of their own.

Everybody knows that in union there is strength. After one week with the Back of the Yards Neighborhood Council, I found out that in unity there is a great deal more than strength — there is cream in your coffee, money in the cash drawer, a new roof on your house if it leaks.

In the old days when people complained of broken stairs and stopped-up toilets many landlords were suddenly deaf. So a few years ago the council decided to undertake a housing survey. The thirty-one hunderd violations reported were brought politely but forcibly before the city building and health commissioners. That brought results.

Now about juvenile delinquency. "It used to be terrible," said Harry Wispe, manager of a department store. "We always expected a wave of shoplifting at Christmas time. Youngsters would grab armfuls of stuff and run like mad. Last year we were ready but the wave never developed."

"Halloween used to be almost as bad, with kids soaping dirty words on the window fronts and smashing them too," Wispe added. "But a few years back Joe started asking us for donations of cake and cookies and candy, and there was a big Halloween party for the kids at the council's headquarters. We hold the party every year now, and believe it or not, there's no trouble."

When a youngster is caught stealing he isn't turned over to the police, a black mark on his record and perhaps a start on the road to real crime. Instead he goes before a court consisting of his school principal, parents, parish priest and council officials, with the district police captain sitting in — all strictly off the record. According to Mrs. Anna Kolar, who has kept her faith in humanity bright after twenty years as probation officer: "They would rather be brought before a judge in a strange court any day, than before their own family and friends!"

Last year a seventeen-year-old boy was caught shoplifting and in his human little tale you can see the soundness of the neighborhood approach. It turned out that his mother was ill and the family so desperately poor that he couldn't have anything other boys had — not even decent clothing. In a typical council solution they found a job for him after school; the merchants from whom he stole gave him some clothes to start him off; and his parents were given a hand with their medical expenses. The boy never repeated and the family was set on its feet.

"One of the first things we thought of was health," says Joe Meegan. "In those days in our part of Chicago, one out of every ten babies died in the first two years." Confidentially, the council started an infant welfare station in Davis Park, but few mothers showed up with their babies. Why not a healthy baby contest? Mothers and babies flocked in. But to mother after mother the doctors whispered: "Your baby has rickets" — whispered, so as not to hurt her pride. This brought up the matter of orange juice. So the market was checked to see if oranges were available at a price people could afford. And the virtue of orange juice were hammered home from the pulpits, printed in the Back

(Please Turn To Page 19)

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Brotherhood In The Atomic Age

(Concluded From Page 5)

swallowed up in the larger problem of human survival.

From now on nobody will be safe from anybody else and that very universality of danger can create a brotherhood of danger in which inevitable differences will be accepted as unimportant compared with the desperate unity of the human family. In this age of simplification, people must control their aggressions and hostilities against minority groups or the whole world will go up in smoke. The persecution of one group will be the trigger pulling the gun of atomic warfare. If that day should come, Catholics, Protestants, Jews, blacks, whites, yellows and reds will suffer the same radiation burns and die in the same dust. The menace of this atomic age can yet become the birthplace of that mutual sympathy for all men which will make the earth safe at last for minorities and majorities alike. "Out of the eater came forth meat, and out of the strong came forth sweetness."

This Brotherhood Week should remind us all that our generation has the chance to make the earth God's dwelling place. It need not become graveyard of hopes . . . We can make it the graveyard of fulfillment. We need not like Samson tear down the pillars of life in a blind atomic rage. Our generation can become like Moses greeting God face to face, mature, free, loving, answering the threat of evil "unconditional destruction" with life's greater affirmation "unconditional survival."

Henry Morgenthau, Sr.

(Concluded From Page 4)

genthau bitterly attacked political Zionism which was beginning its difficult transformation from theory to fact in Palestine. He resigned as president of the Free Synagogue in New York because of differences with Stephen S. Wise over Zionism. At that period in his life, though he fought for a universal religious liberty, Morgenthau appeared blind to the needs of his own people, not only as a faith, but a nation.

It was the impact of Nazi Germany that stirred him. After years of silence on the Jewish problem, he was unable to contain himself in 1936 and launched bitter attacks against American participation in Olympic Games in a Germany dedicated to the systematic extermination of Jews. On the issue of a Jewish National Home in Palestine the elder Morgenthau, once regarded by the assimilationist and anti-Zionist coterie in this country as their champion, remained respectfully silent during the last decade of his life.

It is significant that his son, Henry Morgenthau, Jr., former Secretary of the U. S. Treasury, gentleman farmer and financier, abandoned his earlier conservatism and has begun publicly to fight for the cause of Jewish rehabilitation in a Jewish Home land. His wife too, has been active in the Zionist Movement. It is possible that the cycle of change which must have been forming in the elder Morgenthau's mind before his death, will emerge, completed, in his son.

CHARLESTON, S. C.

Harry Louis Garfinkel, 63, passed away after an illness of some time. Funeral services were conducted by Rabbi Samuel Rubenstein and Rev. A. Kirshtein, and burial was in KKBI cemetery. Mr. Garfinkel was member of the K. K. Beth Israel, Woodmen of the World, Dan Lodge and the Jewish Community Center. He is survived by his widow, four daughters, four sons, four brothers and a sister.

* * * *

Mr. and Mrs. Abe Appel announce the engagement of their daughter, Faye, to Dr. Myron J. Rones, of Augusta, Ga., and Newberry. The wedding date will be announced later. Miss Appel is a Junior at the University of S. C. Dr. Rones, son of Mr. and Mrs. Abe Rones, is practicing medicine in Newberry and Saluda.

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SARLIN—HONIGAN

Miss Shirley Aleen Honigman, daughter of Mr. and Mrs. Maurice Honigman, was married to Ralph Sarlin, son of Mr. and Mrs. Reuben Sarlin, of Liberty, S. C., in a formal wedding in the ball room of The Hotel Charlotte, Charlotte, N. C., on Monday, January 20. The ceremony was performed by Rabbi F. I. Rypins, of Greensboro.

We Did It Ourselves

(Continued From Page 17)

of the Yards Journal, discussed at club and union meetings. The children got their oranges and the rickets disappeared.

What the council has accomplished is only half of the story. The biggest news of all is the cooperation between church and labor and business. This is the new civic pattern, the triangle on which the whole structure rests. You will hear more of it because this neighborhood movement has spread to Cleveland, South St. Paul, Kansas City, Omaha, to mention a few. These other community councils are as different from Back of the Yards as one American family is different from another, but the pattern and spirit are identical.

Does this unity of purpose seem astonishing to you? I mentioned it to Sig Wlodarczky — pronounced Wo-dark-chik — assistant director of the United Packinghouse Workers of America, CIO.

"What's so strange about churches and unions working together?" asked Sig, who is also vice-president of the council and president of the Holy Name Society in his parish. "Why wouldn't they work together, when the same men and women belong to both? It's easy when you get to know one another as human beings."

To show how delightedly easy, city where a similar council was being organized. At one of the meetings a priest turned to one of the council leaders and asked: "When are these CIO Reds going to show up here?" "There are three of them sitting right over there," was the reply. "Why, those aren't Reds'." the father exclaimed. "They're my own parishioners."

All the time I was in Back of the Yards I kept thinking: "All this unity and harmony can't be true. There's still too much of the Old Nick in people, they can't keep working together like this."

But the council is six years old now and it's true. It would be foolish to claim that Old Nick has packed up and moved out of Back of the Yards, taking with him "envy, hatred, malice and all uncharitableness," as the prayer book says. Yes, the council has had its share of rows and resignations. But never have I seen so much public spirit and mutual helpfulness.

Moreover, the people Back of the Yards have a splendidly chesty attitude regarding their ability to solve their own problems. "We got tired of being guinea pigs." I was told repeatedly. "Social workers would come in here and look us over and say, "How terrible'." then go away and write a book. But nobody ever did anything till we did it ourselves.

(Please Turn To Page 29)

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Social and Personal

CHARLESTON, S. C.

Miss Harriett Kraft, *Reporter*

The following officers were elected at the January meeting of the local A.Z.A.: President, Ben Goldberg; vice-president, Maurice Fox; secretary, Stanley Kahn; treasurer, Jack Breibert; senior seargenat-at-arms, Mervin Rabinowitz; junior seargeant-at-arms, Melvin Ortner; reporter, Howard Sudit and chaplain, Sidney Breibart.

* * * *

The fifteenth anniversary of the installation of the Charleston Chapter as an affiliate of the A.Z.A. was celebrated at the Center with a banquet and dance.

A feature of this notable event was the initiation of the pledge class in memory of the late William Baum, a former president of the chapter. Dr. Ralph R. Coleman and Mrs. Baum addressed the assemly on the occasion. The initiation ceremony was conducted by Maurice Fox, assisted by Howard Sudit and Melvin Artner.

* * * *

ACTIVITIES AT THE CENTER

The Center Glee Club is off to a good start under the direction of Morris J. Edelman. The following are members of the club: Mrs. Nathan Shulman, Miss Sarah Cohen, Miss Doris Garshon, Nat Schulman, Mickey Garfinkle, Esther Jaffee, Howard Sudit and Jerry Greenberg.

* * * *

Miss Kaylene Karesh is doing a splendid job teaching and directing dancing at the Center Junior Dancing Club on Wednesday evenings.

* * * *

A class in Arts and Crafts for Juniors, Teen Ages and adults, has gotten under way at the Center. Mrs. Jennie Reynolds, well known to many Charlestonians for her arts and crafts work with U.S.O. is instructing.

* * * *

The Center joined many other organizations in celebrating Jewish Book Week. The Cultural Committee of the Center presented a special Sholom Aleichem program, with reveiws of his works, by Rabbi Bertram Klausner, of KKBE Synagogue and Philip Clark, Charleston novelist. Mrs. William Baum gave a delightful reading of selections from the book. The Center also held an exhibit of 32 mountings of photographs, manuscripts and bibliographical material about Sholom Aleicham.

* * * *

The Booster Club of the Center presented a talent show, followed by dancing and refreshments, all of which provided a gala evening for the community. The committee in charge of arrangements was headed by Stanley Solomon and he was assisted by George Solomon. Refreshments were by the generous courtesy of member Jack Kirshtein.

Adding their contributions to the fine program were Bob Truere, of radio station WCSC, as M.C.; Ronald Kramer, outstanding young pianist; Sam Weiss, Miss Harriet Kraft, and George Solomon in a comical song panel; Kaylene Karesh, talented young dancer; Rudy Rudisill, of Sabback Studio and formerly with Jan Garber's orchestra; Miss Clare Cane, fine accordianist of Sabback Studio; the Mesdames Joseph Read, Milton Banov, Harold Givner, Leonard Solomon, Stanley Solomon, and Dave Kramer in a howlingly funny fashion show skit; Sam Weiss, George Solomon, and Dan Hirsch in a radio skit written by the latter; and Fred Bernstein in a humorous monologue. The applause of the spectators testified to their appreciation of the efforts of the performers.

* * * *

Morton Banov To Lead Photo Club

Morton Banov, a former G.I. and a photograpy enthusiast, has answered the Center's call for a leader of its Photo Club.

A "photo bug" of long standing, Morton brings to his volunteer post a record of fine experience. Before becoming a number in the U.S. Army, he was a free lance photographer and head of the photography department of Walgreen's Drug Store.

In the armed forces, he was engaged at first in photographic mapping and served with the 90th Wing Reconnaissance in Italy. In the States he was for a long while attached to Experimental Aerial Photograph at Wright Field, Dayton, Ohio, and with Public Rela-

tions Unit Base Photo at Buckeley Field, Colo.

Morton, who is an active member of the Gibbes Art Gallery Photo Club, expects to instruct in the fundamentals of photography and developing, and in the finer points for the more advanced member.

Beginning with January 16th a series of four programs has been arranged for Center members. Jon Silo, outstanding Jewish comedian who gave such a fine performance here in July under the auspices of the J.W.B., will open the series.

In February, an outstanding Yiddish film *Green Fields* with English captions will hold the spotlight. This will be followed in March with a musical program by outstanding local musicians in celebration of Jewish Music Week. The April program will feature a second movie entitled *Laughter Through Tears* and depicts the country and people of Sholem Aleichem.

Jon Silo, character comedian, humorist and pantominist gave a performance at the Community center on January 16th. This affair was open to members of the Center only and a large crowd came to witness this performance. Mr. Silo is a Palestinian by birth and has had much training and experience over the air with theatre groups.

A special service honoring the memory of Rabbi Jacob S. Raisin, was held in the Beth Elohim Synagogue, Friday evening, January 10. A musical service composed of the favorite selections of the congregation's dearly loved Rabbi was rendered by the choir.
Jacobs was chairman of the afair.

* * * *

ENGAGEMENTS:

OXLER-JACOBS

Mr. and Mrs. William Oxler announce the engagement of their daughter, Julia, to Dr. Ascher L. Jacobs, of Chicago. The wedding date will be announced later.

Miss Oxler attended Memminger High School and Rice Business School. She was employed in the office of the Charleston Evening News and the News and Courier. Dr. Jacobs, son of Mr. and Mrs. J. D. Jacobs, of Richland Center, Wisc., received his D.D.S. degree from Marquette University. He is recently out of the Navy after three years of service.

Mr. and Mrs. Richard L. Heineman announce the engagement of their daughter Annemie, to Sylvan Meyer of Atlanta. Plans for the wedding will be announced later.

Miss Heineman, who was educated in schools in Germany and England, graduated from the College of Charleston. She is president of the Charleston section of the National Council of Jewish Juniors. She has been employed since her graduation from college, by Radio Station WCSC, as publicity director and motion picture critic.

Mr. Meyer, son of Mr. and Mrs. David N. Meyer was graduated from the University of North Carolina, where he was editor of Carolina Magazine, managing editor of the Daily Tar Heel and a member of the Gloden Fleece, honorary fraternity. During the war he served 3½ years with the navy in the Pacific.

Mr. and Mrs. Jack Gillam announce the engagement of their sister, Miss Pauline Willis, to Morton H. Kleinman of New York. Miss Willis, daughter of the late Mr. and Mrs. Harry Willis, is a graduate of the Memminger High School and is at present employed at the Industrial Relations Division, Naval Base.

Mr. Kleinman, son of Mr. and Mrs. Charles Kleinman is at present on terminal leave from the U. S. Coast Guard, where he served for 5 years.

The wedding date will be announced later.

* * * *

WEDDINGS:

WIDELITZ-SILVERSTEIN

The marrige of Betty Silverstein, daughter of Mr. and Mrs. L. LeRoy Sliverstein, to Haskell Widelitz of St. George, took place on January 8th at the B'rith Sholem Synagogue. The ceremony was performed by Rev. Harry Levine, grandfather of the bride, who also officiated at the marriage of her parents. He was assisted by Rabbi Solomon Goldfarb and Rev. I. Feinberg.

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Social and Personal

STATESVILLE, N. C.

Miss Henrietta Wallace, *Reporter*

Mr. and Mrs. L. Gordon were in New York City for the marriage of Mrs. Gordon's nephew, Ellis Schecter, of Pittsburgh, Pa., and Miss Marie Anne Wolf, of New York. The marriage was performed by Rabbi Samuel Goldenson in his study at Temple Emanu-El. A buffet luncheon for family and out of-town guests followed the ceremony.

* * * *

The following attended the 10th anniversary party given by Mr. and Mrs. Joe Cohen in Salisbury. Mr. and Mrs. M. Steinberger, Mr. and Mrs. Julius Aaronson, Miss Henrietta Wallace and Melvin and Ellis Gordon.

* * * *

Home for winter vacation, were the following Statesville students: Saul Gordon, son of Mr. and Mrs. L. Gordon, from the University of N. C., Chapel Hill; William Hoffman, son of Dr. and Mrs. Wallace Hoffman, also from the University of N. C. Before going back to school, Bill attended the Sugar Bowl game in New Orleans.

SALISBURY, N. C.

Mrs. Philip Rubin, *Reporter*

Salisbury is gratified at the fact that Rabbi Murray Kantor of Winston-Salem is now coming over to conduct a weekly Sunday School and also regular monthly services for all members of the community and surrounding towns.

A supper and gin rummy evening was sponsored by the local chapter of the National Council of Jewish Women, Piedmont section. The affair took place at the home of Mrs. J. L. Goldman, and co-hostesses with Mrs. Goldman were Mrs. Jack Bitzick and Mrs. Sam Zimmerman.

* * * *

Mr. and Mrs. Joe Cohen were hosts at a party and dance in celebration of their 10th wedding anniversary. Among the out of town guests were Mrs. Cohen's sister and brother-in-law, from Los Angeles, Cal.

* * * *

A New Year's Eve party and midnight supper completed the 1946 social season for the community.

Miss Gladys Levenson was home for the winter vacation from Miami University, and Miss Rosanna Zimmerman, from Woman's College, Greensboro.

DURHAM, N. C.

Mrs. Leon Moel, *Reporter*

Miss Annette Lieberman, daughter of Mr. and Mrs. Nathan Lieberman, was chosen Regional Sweetheart of the AZA at their annual regional convention, in Columbia, S. C. The Region includes all states from Maryland to Florida, and there were about 400 delegates in attendance. Miss Lieberman was chosen by secret ballot from a group of about 20 nominees. Miss Lieberman, a very attractive brunnette, is a native of Durham. She is in her junior year at Durham High School.

* * * *

BIRTHS:

Mr. and Mrs. Seymour Rosenstein of Patterson, N. J., announce the birth of a son. Mrs. Rosenstein is the former Miss Adele Zuckerman, daughter of Mr. and Mrs. Charles Zuckerman.

* * * *

ENGAGEMENTS:

Kafka-Greenberg

Mr. and Mrs. Benjamin Kafka of Richmond, Va., announce the engagement of their daughter, Bluma May, to Abe Greenberg, son of Mr. and Mrs. Phillip Greenberg, of Durham. The wedding will take place in later summer.

Bloom-Ornoff

Mr. and Mrs. Sol Bloom of Suffern, N. Y. announce the engagement of their daughter, Marilyn, to Mr. and Mrs. I. Ornoff, of Durham.

* * * *

The Ladies Aid Society sponsored a bazaar at the B'nai B'rith Club rooms. Mrs. Mitchell Bergman donated an electric mixer for which chances were sold. Mrs. Sam Sonnenberg was the winner. A highlight of the program was a Jewish movie.

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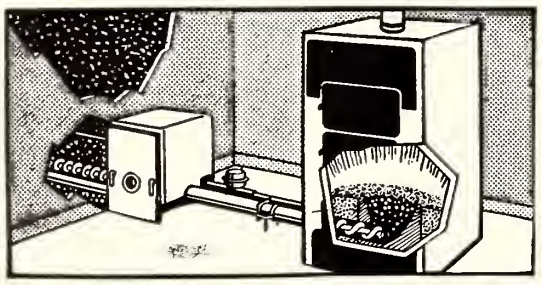

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Social and Personal

CHARLESTON, S. C.

BIRTHS:

A daughter, Linda Harriett was born to Mr. and Mrs. David Feinstein.

* * * *

A daughter, Deborah Sue, was born to Mr. and Mrs. Manuel Natelson.

A son, Jerold David, was born to Mr. and Mrs. Marshall Berg.

* * * *

A son, Richard Elliott, was born to Mr. and Mrs. Edward Lapin.

* * * *

DEATHS.

Sam Lynch, a native of Poland, but a resident of Charleston for many years, passed away after a short illness. Funeral services were at Stuhr's funeral chapel and burial was in KKBS cemetery. Mr. Lynch is survived by his widow and a son.

* * * *

Mrs. Sarah Seidenberg Karesh, 32, of Bamberg, passed away after an extended illness. She is survived by her husband, David Karesh a son, Warren, and an infant daughter, Linda. Also by her father three brothers and a sister.

* * * *

WILMINGTON, N. C.

MRS. SAMUEL WARSHAUER,
Reporter

BIRTHS

A daughter, Mary Elizabeth, was born to Mr. and Mrs. Charles Block.

* * * *

A daughter, Vicki Lynn, was born to Mr. and Mrs. Len Alpern.

* * * *

A son, John Harry, was born to Mr. and Mrs. Robert Kallman.

* * * *

A son, Lawrence Kenneth, was born to Mr. and Mrs. Marx Neu. writh.

* * * *

ENGAGEMENTS

Mr. and Mrs. Sam Scherr announce the engagement of their daughter, Barbara, to Irving Schwartz, son of Mr. and Mrs. I. Schwartz. The wedding will take place in the spring.

* * * *

Mr. and Mrs. N. E. Block were at home to their friends on the occasion of the celebration of their 20th wedding anniversary. Scores of guests called during the evening, to extend good wishes to the couple. A number of the members of the original wedding party were special guests at the affair.

* * * *

Dancing and games featured the B'nai B'rith party at the Plantation Club. Joseph Levine was chairman of this very successful affair.

* * * *

The monthly meeting of Hadassah was held at the home of Mrs. Aaron Harris, with Mrs. I. Lieberman, presiding. Following the business meeting, a play was presented by the members.

* * * *

Over 100 members enjoyed the New Year's Eve cocktail and dinner dance at the Plantation Club. The Covenant Club sponsored the affair to usher in the New Year in a big way.

HIGH POINT, N. C.

A Chanukah play directed by Mrs. Sam Greenberg, Mrs. Ben Herman and Daniel Ballow, was presented by the Religious School groups during Chanukah Sunday. All the children participated.

* * * *

Mr. and Mrs. Milton Silver entertained at a surprise dinner for their daughter and son-in-law, Mr .and Mrs. Williard Meyers, on Sunday, December 22nd. The affair took place at the Silver home on Brentley Circle. There were about twenty guests to wish the couple happiness on their first anniversary.

* * * *

The community extended a welcome home and hopes for a speedy recovery to Mrs. Harry Baumel who has returned from a hospital in Hartford, Conn.

JUDGE MAURICE BERNON of Cleveland, elected Chairman of National Council of Joint Distribution Committee.

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Visiting Around Greensboro

By MIN KLEIN

The BULLETIN STAFF of the Conservatife Congregation is to be congratulated on the interesting and well prepared bulletin which is gotten out monthly. RABBI ENGEL is advisor to the following editorial staff: Mrs. Harry Abrams. Editor; Mrs. Julius Smith and Mrs. Alvin Cohen, Associate editors; Mrs. Charles Brummer, Circulation manager; Mrs. Adolph Guyes and Mrs. Sol Blasenstein, Social Editors . . . At a meeting of the Greensboro United Charities, Charles Pearl was elected president the other officers are: Ben Cone, vice-president; Bert Block, secretary and Sidney Stern, Jr., treasurer . . . Committees of Temple Emanuel are headed by the following chairmen: Finance and budget, HERBERT FALK; attendance, AL KLEIN; interior decoration, MRS. J. W. CONE; publicity, CHESTER A. BROWN; Schochet, HERMAN DAVIDSON; ushers, LOU SILVERSTEIN; music, MRS, HARRY CHANDGIE; house, MRS. LOU SILVERSTEIN; cemetery, G. EDWARDS; ritual, M. WEINSTEIN; religious school, MILTON WEINSTEIN; membership, BEN GINSBERG . . . THE SISTERHOOD of the Conservative Synagogue held its January meeting at the home of the Herman Davidsons. Committees as follows made reports, and a social hour followed the business meeting: Scrap book, MRS. I. M. KARESH; sewing, MRS. M. MARKOWITZ; projects, MRS. MEIR ENGEL; kitchen and hospitality, MRS. ABE STERN . . . Sounds like a program for "full speed ahead." . . . And MRS. ENGEL is sponsoring the sale of books of Jewish interest for a two-fold purpose: to increase interest in Jewish books in our homes, and to help the CONSERVATIVE SISTERHOOD swell the treasury with the proceeds from the books — contact Mrs. Engel on information about the books she can get . . . The community extends to the Isaacson family, condolences at the passing of their sister and daughter, Miss Jennie Isaacson . . . IT WAS ELECTION TIME AT THE AZA meeting and Burlington member, ERWIN GOLDMAN walked off with the presidency. Other offices were filled by DONALD PRAGO, vice president; HAROLD SLOAN, secretary; LEONARD GUYES, treasurer; SEYMOUR BATES and MYRON SILVERSTEIN came in as sergeant-at-arms. Myron is the outgoing president. BARRY FARBER is the reporter, LADDIE LANDAU, chaplain. There are NUMEROUS plans afoot to make it a busy spring . . . VISITING IN THE CITY was Esther (Gurfein) Barth, who spent a few days with the NAT MARKIWITZ's after attending the wedding of her sister BERTHA to WILLIAM FRIEDMAN of Schenectady, N. Y., in Norfolk, Va., at the home of another sister, the former FANNIE GURFEIN (FRIEDMAN). . . . . THAT WAS A SWELL MEETING of the parents, teachers and advisors of the two youngest grades at the TEMPLE EMANUEL RELIGIOUS SCHOOL! The charming hostess was LEE TANNENBAUM at whose home the meeting took place. It was informal, chatty, and enjoyable, with mothers and teachers chiming in, when their little ones were nuder discussion. Teachers HILDA PECK and SHIRLEY LYON, with their advisers, MRS. ARTHUR FRIEDMAN, came to tell what the teachers are doing and what the teachers expect from the parents. RABBI RYPINS opened the discussions, all of which centered around the theme, WHAT WE WANT FOR OUR CHILDREN. The theme was further enlarged upon when Mothers-of-the little ones, MESDAMES FRIEDLAENDER and L. TEMKO spoke on WHAT I WANT MY CHILD TO GAIN IN RELIGIOUS SCHOOL. And everyone was impressed with the prayer by MRS. HARRY SLOAN . . . Grade Mothers, S. FRANK and M. KRIEGSMAN have been faithful and eager to make a success of this; and RELIGIOUS SCHOOL CHAIRMAN HILDA WEINSTEIN is making a swell job of her responsibility . . . Further meet-

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ings with the MOTHERS-OF-THE-OLDER-CHILDREN are planned . . . The Lions Club had a treat at their luncheon meeting when RABBI MEIR ENGEL, of the Greensboro Conservative Congregation spoke to them . . . AND the Council Study group had two interesting programs during January, with RUTH EDELMAN presenting a modern treatment on ECCLESIASTES and at another meeting, Min Klein giving a paper on YIDDISH LITERATURE . . . USHERING OUT THE OLD YEAR and bringing in the new was the new little son of the LEON KAPLANS, who arrived on the day after CHANUKA . . . And to the CEASAR CONES was born their second son on January 7th . . . Our congratulations to all the parents . . . Hadassah Study group had as their guest speaker MRS. ENGEL on "YOUTH IN THE Z.O.A." and EVE DAVIDOWITZ, Palestine-born Woman's College student, wh ospoke on "MY LIFE IN PALESTINE." . . . THE JOINT COMMUNITY COUNCIL got down to business at a meeting in January and made ambitious plans for a working calendar. With CHESTER A. BROWN as chairman, CY JACOBS as vice-chairman and MONA BINES as secretary, much can be expeeted in the coming months. Representing all NINE organizations in our community, two members representing the executive board of each of the groups meets to arrange for projects, dates and matters affecting the Jewish Community as a whole. Represented are: B'nai B'rith, Council of Jewish Women, Hadassah, Temple Emanuel and Conservative Synagogue, Temple Emanuel Brotherhood and Jewish United Charities . . . The first meeting of the Adult Bible Group of the Conservative Synagogue met in January to make plans for regular meetings to follow. RABBI ENGEL will lead and instruct the group. GENE JACOBS is chairman of the group and MRS. ALVIN COHEN is chairman of the Educational Committee . . . And the TEMPLE EMANUEL SISTERHOOD finished off their regular business of the January meeting with an interesting quizz program arranged by LAURA WEINSTEIN, program chairman. Perhaps the inducement came about by the chocolate bars given as prizes to those answering questions correctly — and we found out what an INTELLIGENT group of women we are!!!! The BROTHERHOOD OF TEMPLE EMANUEL really had a "home cooked" meal at their January dutch dinner, when they put their SISTERHOOD - MEMBER - WIVES to work serving the dinner! The ADOPTION OF THE CONSTITUTION of this newly organized group was the important business of the meeting, and a panel discussion went along with all this . . . IDA ISAACSON and MOLLY ZAUBER, assisted by a dozen other SISTERHOOD members were the "boss ladies" of the dinner . . . And turn about being fair play, six of the AZA boys helped serve at the MOTHER-DAUGHTER dinner enjoyed by members of the COUNCIL . . . It was a grand affair — the dinner was delicious — the program, which included a Marionette show delighted all mothers as well as daughters, and both of our Rabbis came along to inspire us with their words . . . but seeing the boys carry plates was a treat — and surely good experience for them — BARRY FARBER, LEONARD GUYES, DONNIE PRAGO, MURRAY POLITIS, BILLY ZUCKERMAN, MAITLAND FREED, were the lucky ones to attend as "waiters."

(Please Turn To Page 29)

New Chairman of Army and Navy Committe of National Jewish Welfare Board

Milton Weill, New York, who has been named chairman of the Army and Navy Committee of the National Jewish Welfare Board, the committee that directs and coordinates JWB's program of welfare, religious and morale services for the armed forces. Mr. Weill succeeds Walter Rothschild of Brooklyn.

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Social and Personal

CHARLOTTE, N. C.

The following newly elected officers of the local B'nai B'rith lodge have been installed.

J. H. Goldstein, President.

Maurice Weinstein, Vice-President.

J. Sosnik, Treasurer,

D. Silvers, Secretary.

* * * *

On December 8 the students of the Temple Israel Sunday School were the hosts to a Methodist Church group from Kings Mountain. The Rabbi spent the early part of the morning explaining Jewish rituals and ceremonials and then conducted the weekly assembly program with the group participating.

* * * *

The Civic Chairman, Mrs. Jack Croner, Mrs. Harry Meltsner, and Mrs. Nathan Sutker wish to thank the following ladies for their splendid cooperation in manning the TB Seals Booth at the Post Office, Dec. 9-13: Mrs. Ferd Falk, Mrs. Ted Silber, Mrs. R. Malever, Miss Hilda Malever, Mrs. Leon Schwartz, Mrs. Nathan Schwartz, Mrs. A. Nagelburg, Mrs. Jack Freedland, Mrs. S. Hiller, Mrs. Harry Schaffer, Mrs. Charles Levine, Mrs. I. Silverstein, Mrs. E. F. Morgen, Mrs. Bessie Friedman, Mrs. Sam Fligel, Mrs. Oscar Zimmerman, Mrs. Herbert Roskind and Mrs. I. Kurtz.

* * * *

A beautiful crystal punch bowl and stand has been presented to the Temple Israel Sisterhood by the White family in memory of their beloved Mother. This gift will be used and cherished for many years to come.

* * * *

A daughter, Joyce Tobi, was born to Mr. and Mrs. N. Krumbein.

* * * *

A daughter, Rebecca Sue, was born to Mr. and Mrs. Stanley Liss.

* * * *

The following members of the Temple Israel Sisterhood served as hostesses at the War Veteran Services recently held: Mrs. E. F. Morgan, Mrs. A. Sigal, Mrs. S. Fligel and Mrs. N. Schwartz. Members who served at the services the following weeks were Mrs. Sam Hiller, Mrs. Charles Levin, Mrs. B. Rappaport and Mrs. D. Levin.

* * * *

"A "paid-up" membership tea was held in the vestry room of Temple Israel on January 14th. Gus Travis, columnist and humorist of the CHARLOTTE OBSERVER was guest speaker. Mrs. Harry L. Schwartz is membership chairman.

* * * *

The following officers were elected to head the Zionist District in this community: Dr. J. B. Fredland, president; H. Golden, vice-president; I. H. Madalia, secretary and N. Schwartz, treasurer.

* * * *

Installation of the newly elected B'nai B'rith was held at the Mecklenburg Hotel on January 18th. Rabbi Philip Frankel of Beth El Temple, delivered the address.

* * * *

Mrs. Leo Gottheimer and her committee consisting of Mrs. Julian Cone and Mrs. Louis Kalmeyer were responsible for a delicious luncheon at the January meeting of the Beth-El Sisterhood. Following the luncheon, regular business was transacted.

* * * *

An excellent motion picture, "Sons of Liberty," was presented to the members of the Be th-El Religious School on January 19th. The picture, portraying the life of Haym Salomon in the Revolution, was in charge of George Seibert, chairman of the Religious School. Although given primarily for the children of the Religious School, the entire community was invited.

ASHEVILLE, N. C.

Michael Robinson, son of Dr. and Mrs. Samuel Robinson, read the Friday evening services during his winter vacation home from Hebrew Union College, where is a student. Rabbi Unger devoted his sermon to "Home Comers."

* * * *

The Sisterhood of Beth Ha-Tephila sponsored a New Year's Eve dance which proved a great success all around. Members of the Congregation, responsible for making this affair a success, were: Mr. and Mrs. R. Grand, Mr. and Mrs. G. Litctenfels, Mr. and Mrs. A. Lichtenfels, Mr. and Mrs. H. Davidson, Mr. and Mrs. Joseph Dave, Mrs. L. Gross, Mrs. Ed. Lange, Mrs. Joseph Sternberg, Mrs. H. R. Rubin, Mr. David Marder,

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Mrs. W. W. Michaelove, Mrs. J. Solomon, Mrs. D. Sandman, Mrs. C. Grand and Johnnie Bauer.

* * * *

Four members of the Beth Ha-Tephila Congregation participated in services on Friday evening, January 10th. Using as their theme, "1947. What will it be like, PLUS or MINUS?", Mr. Roth, Mrs. D. Marder, Mr. A. Lichtenfels and Mrs. Leon Rocamor, each gave their opinion on the subject. . . . The following Friday evening, Mr. J. Levy, Finance Officer of the Union of American Hebrew Congregations, was in the pulpit. On Friday afternoon, Mr. Levy was guest of the Board at a luncheon.

* * * *

Luncheon meetings are held regularly by the Young People's League of Beth-Ha-Tephila, and plans for study and social activity are under way. A Panel brought to the speakers' table: Dean Stephenson of Brevard College: Mr. Robinson, superintendent of schools; Dr. Wallin of Black Mountain College, and Judge Jarvis of the Juvenile court. The theme for the panel was, "Are We Educating Properly?"

* * * *

Dr. Unger, one of the Host Committee sponsoring the "Town Meeting of the Air," spoke at the First Baptist Church in Sunday, January 5th. On the 16th he spoke to the student body at Davidson College.

* * * *

The new choir of Beth Ha-Tephila was heard for the first time on Friday evening, January 17th, under the leadership of Mr. Mattaford. Mrs. Mattaford was at the organ, while Mrs. Hindman, daughter of Mr. and Mrs. Mattalord, and a mezzo-soprano, contributed the vocal part of the program. The choir will sing at all services and holidays from now on. Mr. Joe Dave gave much time and effort toward this new project.

"ARE WE PROPERLY EDUCATING OUR CHILDREN" was the theme of the January panel discussion of the Young People's League. On the program were some outstanding education leaders — Judge Jarvis of the Juvenile court; Mr. Roberson, County Superintendent of schools; Dean Stephenson of Brevard College, and Dr. Rondthaler of Black Mountain College. Rabbi Unger acted as moderator.

WINSTON-SALEM, N. C.

Miss Pam Ackerman, *Reporter*

A dinner and dance to celebrate the New Year was sponsored by the Winston-Salem chapter of the National Council of Jewish Women. The affair was held at the Robert E. Lee Hotel, with the following committee in charge: Mrs. Eli Katzin, Mrs. Max Wainer, Mrs. Jack Manton, Mrs. Joe Davis, and Mrs. Jack Waldman, chairman. Mrs. Joe Davis is president of the Council. The affair was a financial and social success.

* * * *

The following newly elected officers of B'nai B'rith were installed at a dinner and installation ceremoney in January: president, Ben Clein; 1st vice-president, Norman Waldman; 2nd vice - president, Philip Katzin; secretary, Mordy Katzin and treasurer, Max Wainer.

* * * *

Highlight of the regular Hadassah meeting held at the home of Mrs. Ira Julian, was a program on Youth Aliyah, and an open discussion on the convention held in Basle, Switzerland. This discussion was led by Mrs. Julian.

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Social and Personal

COLUMBIA, S. C.

MISS SYLVIA POLAN, *Reporter*

The annual joint meeting of the Sisterhood and Brotherhood of the Tree of Life temple was held January 7th in the main auditorium of the temple on Lady street.

A delightful program was arranged by th program committee, Mrs. Jules Lindau, chairman; Mrs . Julian Hennig and Mrs. Lewis Rosenau. Ruth Hope gave one of her brilliant readings, a poem, "Behold, the Jew," by the English poetess, Ada Jackson, and was accompanied by three well-known Columbia musicians, Mrs. Curran L. Jones, organist; Mrs. Gilbert Barre, violinist, and Mrs. Lewis Weinberg, vocalist.

Following the program there was a social hour, with Mrs. Abe Rubinowitz, Mrs. Sol Kohn, Jr., Mrs. Ben Braudie and Mrs. Harold Miller as hostess.

Rabbi Bertram Klausner of Charleston, S. C. was the guest speaker at the installation services of the Josiah Morse Lodge, B'nai B'rith. The meeting was attended by a large membership of the Columbia community.

Manuel Lifchez, son of Mr. and Mrs. Mose Lifchez of Columbia, was elected president of Southern region of the international order of AZA at the tenth annual convention held here December 29-31.

Previously "Manny" has held the office of district sergeant-at-arms, regional treasurer and both chapter president and secretary. He succeeds Mendel Romm of Atlanta.

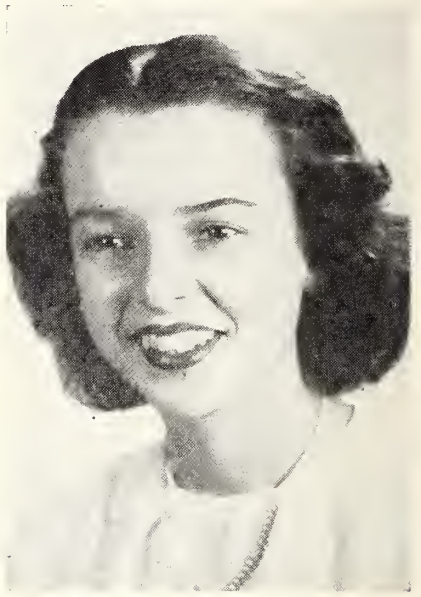
Other officers elected were: Sidney Briehart of Charleston, Manny Katzin of Winston-Salem, Gerald Greenfield of Savannah, Jerry Daniel of Durham, Irving Silver of High Point, Leon Eplan and Mendel Romm of Atlanta.

The climax of the convention was the crowning of the sweetheart of AZA at the New Year's eve ball which was held at the Hotel Columbia. Miss Annette Lieberman representing Chapter No. 408 of Durham, N. C., was chosen for this honor. Miss Sarah Bell Edlestein, representing Atlanta council, won second place, while third and fourth places went to Miss Betty Brodie of Charleston and Miss Mary Weitz of Savannah.

The regional oratorical contest held at Drayton Hall was won by Bernie Spector of Atlanta chapter, No. 357. Freddie Miller of Atlanta, No. 134, and Sheldon Cohen of Augusta tied for second place. Others participating were Malcome Metz, Atlanta, No. 460; Manuel Lifchez, Columbia; Sidney Brierhart, Charleston; and Harry Slotin, Savannah.

This contest was composed of a six-minute prepared speech on "My Responsibility to My People" and a four-minute extemporaneous speech.

Chapter No. 460 of Atlanta defeated Savannah No. 206 in the basketball final and will represent Southern region at the finals to be held in either Baltimore, Atlanta, or Jacksonville this spring.



MISS ANNETTE LIEBERMAN

Debaters ended in a tie with Benny Goldberg and Charles Banov representing Charleston and Elliot Levites and Dicky Feldman representing Atlanta, No. 518, for top honors.

The community acknowledges with thanks the following gifts from members of the congergation of Tree of Life Synagogue: to Mr. Gustave Oppenheimer for the Torah received from his home town in German; to Mr. Hugo Bruck for donating a new Torah mantel to be used on the above Torah, and to Mr. Ben Braude for his contribution of glasses to the kitchen.

* * * *

A turkey dinner and dance sponsored by the Akiba Club ush-

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ered in the New Year for the Columbia community. The affair was held at the Social center and was a success all the way around.

Mrs. Rose W. Sribnick, 55, wife of Hyman Sribnick, former Columbia resident, passed away in Miami, Fla., after a short illness. Funeral services were conducted by Rabbi David Karesh, and burial was in the Hebrew cemetery in Columbia. In addition to her husband, Mrs. Sribnick is survived by a son and two daughters.

* * * *

GOLDSBORO, N. C.

Goldsboro was host to a meeting of the local Leopold Zunz Lodge of B'nai B'rith and the Kinston Lodge, at a joint meeting on January 12th. A joint installation of the officers of both lodges took place at the Oheb Sholom Temple in Goldsboro. A social program followed the installation. Rabbi Sidney Strumph, Hillel director at the University of N.C., Chapel Hill, was the principal speaker. Rabbi Tolochko is the outgoing president of the Goldsboro lodge.

* * * *

Sunday School teachers of Temple Israel, met with Rabbi Tolochko, at which time plans were outlined for the new term which began on January 5th. With their books and registers on hand, the group worked out a schedule and made enthusiastic plans for the rest of the school year.

* * * *

KINSTON, N. C.

MAZEL TOV!

Born to Mr. and Mrs. David Stadium, a son, on Thursday, January 2nd.

The regular Sisterhood-Hadassah meeting was held on Monday evening December 30th in the Sunday School Auditorium.

Rabbi Jerome G. Tolochko, who has been representing the Jewish Chautauqua Society of Cincinnati, in lectures at the various colleges and communities in the state, has been receiving a great deal of favorable comment on both his lectures and his exhibit of Jewish ceremonial objects which he carried to illustrate his talks. The exhibits attracts much attention and is a constant inspiration for interesting and important questions during his lectures.

The following officers of the Kinston B'nai B'rith Lodge were installed at the joint meeting with Goldsboro:

M. L. Stadium, president; Larry Pearson, 1st vice president; Mannie Traub, 2nd vice president; Sol Schechter, secretary; Morris Bernstein, chaplain; David Glick, warden; Martin Kass, guardian, and Sam Fuchs, Leo Brody, Harry Pearson, trustees.

We Did It Ourselves

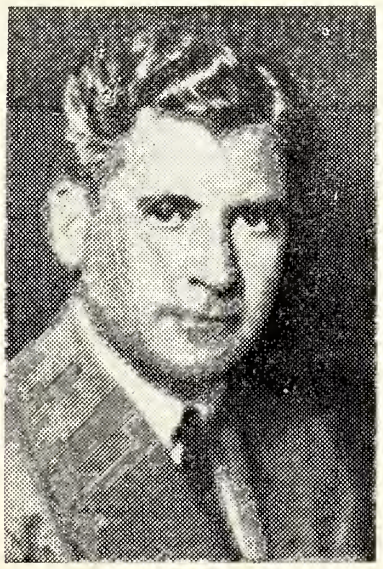
(Concluded From Page 19)

"So who redeemed Packingtown?" they asked. Not college profesors, helpful as they can be; not ladies bountiful and, good as they are, not social workers, but themselves! Packingtown workers, sons and daughters of older workers — "immigrants" — "hunkies" — who sweated and froze in the plants. "We, the people" no less. And therein lies the great and exciting proof that democracy is still alive, right down to its grass or pavement roots.

Visiting A ound Greensboro

(Concluded From Page 25)

there was the meeting in another . . . THE BEN GINSBURGS report a grand time at the wedding of son Harold to NANCY SOBELMAN, lovely Steelton, Pa., debutante. BETTY CHANDGIE LERNER went along to attend the wedding and from there stopped over in Philadelphia to visit with old pal JESSIE (STEWART) GREENBERG. . . And, BY THE WAY, will you remember to send in your reservations for the convention of the N. C. ASSOCIATION OF JEWISH WOMEN in PLENTY of time?



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Yeshiva University

(Concluded From Page 16)

more non-theological students and many veterans, who look upon Jewish studies as an essential part of their education.

Yeshiva University is planning, too, to extend its program in mathematics, a field in the humanization and popularization of which Yeshiva has become an acknowledged pioneering center throughout the world.

Yeshiva University aims to enrich the training program for teachers and supervisors in the Hebrew Schools.

Yeshiva University is also preparing to reach out, ultimately, in other valid and necessary directions.

The professional fields are definitely comprehended within these directions. Some of these fields, indeed, including that of medicine, for instance, have already been explored, in some measure, with the gratifying cooperation of state educational authorities and officers of appropriate professional bodies.

All of these courses will, of course, lead to the appropriate degrees, including the master's and doctor's degrees.

While the need of, and service to, Jewry are Yeshiva's paramount consideration, it is not unaware of the educational patterns and the needs of New York State in particular and America in general, and the intricacies involved in harmonizing social goals with the so-called realities. Indeed, it plans are as calculated to make a constructive contribution to general education and American life as they are designed to enhance Jewish education and Jewish life.

In pursuing the Jewish tradition of continuous education for all, and in strengthening in the minds of its students abiding consciousness of the high ideals and the spiritual heritage of the people, and in developing intellect and character through the pursuit of those humanizing studies by which life is enriched, Yeshiva University will not only be serving Jewish people, but will also make an immeasurable contribution to America.

WINSTON-SALEM, N. C.

A committee representing the Hadassah, Council and Ladies' Aid met to discuss plans for raising money to send food to overseas survivors. Chairman of the group is Mrs. Jerome Solomon, and serving with her are: Mrs. B. Rapp, Mrs. Nathan Silverman, Mrs. Robert Saks, Mrs. A. Shapiro and Mrs. Nat Sosnik. The first money-making affair for this purpose was a card party held in January, with Mrs. Solomon serving as chairman.

Key U. J. A. Leader

Lewis S. Rosenstiel, Chairman of the Board of Schenley Distillers Corporation, has accepted the important post of National Chairman for Trades and Industires of the United Jewish Appeal campaign for $170,000,000, it was announced this week by Henry Morgenthau, Jr., General Chairman of the United Jewish Appeal. Mr. Rosentiel will direct the mobilization of business leaders throughout the country in the extraordinary 1947 campaign for Jewish survivial and rehabilitation.

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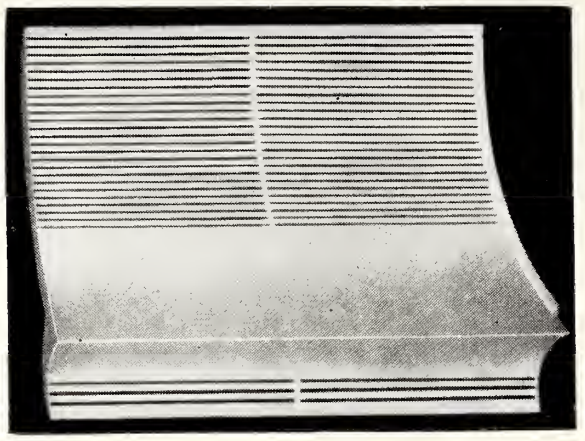

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THE AMERICAN JEWISH TIMES

VOLUME XII — MARCH, 1947 — NUMBER 7

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

A Thompson Paradox

Dorothy Thompson, in a column written from Warsaw during her recent visit to Poland, comments on the political and economic situations in that country. We were particularly interested in two of her observations.

On the economic side Miss Thompson writes, "In the realm left to it, private enterprise, especially in merchandising, flourishes like a green-bay tree. Virtual extermination of the Jews has sent Poles into business, while most of the remaining Jews have gone into the mines and onto new farms."

Concurrently, the columnist adds this political suggestion. "One thing seems certain to me. Whatever America can or cannot do regarding the Polish government, we must not let down the Polish people. We must not sever relations for any cause whatsoever."

It is difficult to reconcile these two observations in the light of the best information that comes to us. We are led to believe, by apparently authoritative sources, that the Polish government has been making every reasonable effort to treat its Jewish people fairly and considerately. The difficulties experienced by our people have been entirely due to the antipathy of the Polish people themselves, who have thwarted their own government in its attempt to make the country suitable for Jewish repatriation.

If these are the facts, how can Miss Thompson so urgently recommend American support for the people of Poland?

Miss Thompson has, on various occasions in the past, evidenced sympathy for the Jewish people with their ideals. Her views on Poland would seem to be a complete aboutface.

The column from which we have quoted is headed "Polish Paradoxes." A better title would have been "A Thompson Paradox."

Greensboro's Conservative Congregation

The simple, yet impressive ground-breaking ceremonies that took place on Sunday afternoon January 26th at Lake Daniel and Garland Drives meant the coming nearer of a dream for many of Greensboro's most respected Jews. For many months — nay, even years — the leaders of the Greensboro Conservative Hebrew Congregation have been planning their home, and the spading of the earth brought the vision that much closer. The completion of the building will of course, be the culmination of the dream.

With the establishment of a second synagogue, Greensboro Jewry may be said to have come of age. To us it seems a perfectly logical development. One would not have to look far in any direction of the Carolinas to find parallel situations. For many years communities even smaller than the Jewish population of Greensboro have had two, and in some cases, three religious groups. We regard it as a sign of healthy growth.

There are some well-meaning individuals who are inclined to bemoan what they consider a breech of unity within Greensboro Jewry. We do not hold that view at all. Unity must not be confused with uniformity. It is not necessary for all Jews to think alike to be unified, and unless we are much mistaken, Judaism in Greensboro will be much the better for the establishment of a second synagogue.

Already there are signs of renewed religious interest. The two groups in their individual ways, are doing much to intensify religious activity, and participation by many who heretofore took their Jewishness rather casually. This alone is well worth while.

Of course, it is proving a bit difficult for some of the "die-hards" to realize that things will be somewhat different than they were when there was but one house of Jewish worship. Jewish life can no longer center around one congregation. The period of adjustment may produce some tensions, but the members of both groups are all of age, and we ought to be able to rely on their good judgment during the transition period. After all, as far as the world is concerned, we are all primarily Jews and only secondarily Reform or Conservative.

The Jewish organizations in Greensboro that are made up of representatives of both groups can do much to continue the unity of Greensboro Jewry. The Jewish Community Council, B'nai B'rith, Hadassah, the Council of Jewish Women, the Jewish United Charities, A.Z.A. and B.B.Y.G. will all act as unifying influences.

We see occasion not for deploring, but rather for rejoicing in the situation. To our point of view it is far better for the two groups to follow their own ideologies with sincerity, and for the one to create for themselves a form of worship that will bring their religion closer to them, than it would be for them to continue with something that had lost its meaning for them, or to be subjected to a hybrid form of service that would mean nothing to anybody.

We hope, and believe, that we will see the intensification of Jewish unity in Greensboro that was suggested by the brief, gracious remarks made by Milton Zauber, president of Temple Emanuel, at the Conservative ground-breaking ceremony. If we all regard the situation with the same understanding, there can be no doubt of the results.

The AMERCIAN JEWISH TIMES welcomes the new synagogue, and says "God-speed."

Splendid Work

The prompt unmasking of the Columbians in Georgia is a splendid example of how our anti-defamation groups can, and should work. Here was a situation that required quick and positive action. It allowed for no pussy-footing.

There are some situations that arise in combatting intolerance, that call for a type of treatment that involves time and secrecy. In such cases, publicity defeats rather than aids the effort. But in the case of the Columbians, publicity was a means of focusing country-wide ridicule on the principals, and nothing can destroy as effectively as ridicule.

In Decidedly Poor Taste

We are in hearty accord with the current campaign, in which Walter Winchell is playing a leading part, to rid our stage, screen and radio of representations of the Jews that demean them. The so-called "comics" (many or them Jews themselves) who do a genuine dis-service to Jews the world over by depicting Jewish characters, not as they typically are, but rather as some would have us believe they are, should realize that they are playing right into the hands of anti-Semites. Emphasis on traits that are no more true of Jews than they are of any other people, aspersions on their honesty and integrity, implications of shrewdness and trickery—all are as obviously unfair as they are unwholesome.

Our objection goes beyond the maligning of Jews alone. It includes unfair characterization of Negroes, the Irish, the Scotch — in fact all groups that are the habitual basis of ridicule by alleged comedians. Surely, they should be able to find some more innocuous way of getting their laughs.

Let's have an end to this pernicious practice!

THE AMERICAN JEWISH TIMES. Published Monthly at 603-4 Southeastern Building, Greensboro, N. C. Rabbi Solomon D. Goldfarb, Rabbi Frank F. Rosenthal, and Rabbi William Sajowitz, Editorial Advisory Board; Chester A. Brown, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 2212 Brookfield Avenue. $1.50 Per Year, payable in Advance. Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879. The views expressed by contributors are not necessarily those of the publishers, but may be published entirely in the interest of freedom of the press.

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ARNOLD FORSTER

AMERICAN ANSWERS TO THE ANTI-AMERICANS

By ARNOLD FORSTER

Director, National Fact Finding Department Anti-Defamation League

•

Another in the series of articles, appearing in THE AMERICAN JEWISH TIMES, explaining the plan and scope of B'nai B'rith's Anti-Defamation League. THE EDITOR.

•

THERE are differing views among civic defense agencies concerning one of America's current "civil liberties' problems — how to deal with "rabble-rousing" against minorities.

The Bill of Rights in our Constitution, and our long heritage of respect for individual liberties and freedom have kept this country one of the few on earth where the State exercises a minimum of supervision and control over the thoughts, words, and actions of its citizens. We hold meetings on every conceivable subject, in halls, schools, houses of worship, community centers, stadia, theaters, parks, fields, and even in the streets. In the mind of the tolerant policeman who lounges in paternal surveillance at a meeting, there is no thought of interference unless a breach of the peace results. To the vast majority of us, this is as it should be, and contrasts sharply with the strict police control of most meetings elsewhere in the world.

Such an atmosphere of tolerance, freedom of speech and assembly has been sharply challenged in recent years by the appearance of those on the American Scene who use the very freedoms in order to bring about their elimination. Characteristically, such anti-Americans make use of a familiar technique of propaganda psychology. To mask their evil motives they hasten first to accuse others of such purpose. Thus we hear anti-Semites throughout the land crying in shrill hysteria that "Jews" control the press, the radio, the movies, and other media for influencing public opinion. Such accusations reveal their own hidden blue-print for betrayal of our traditional freedom of speech. "Give us the power' 'they demand, "and we will do away with Jewish control!" Hitler rode to power on that plea.

Hate-spreading by word of mouth may be regulated by legal means or by the pressure of public opinion, or both. If legal means are desired, such as statutory restrictions or the use of police power, many serious problems immediately present themselves. Those who urge legal restraint against rabble-rousing to prevent such meetings, hold to the view that freedom of speech does not include the right to abuse seriously such freedom by crying fire in a crowded theater — or by deliberately inciting groundless hatred or physical violence against others. On the other side are those who consider prior intereference with the meeting of the worst rabble-rouser unjustifiable under the constitutionally guaranteed right of free speech. Their position is that there must be more than a hate-filled speech to constitute such clear and present danger as to warrant suspension of the right of free speech. While they specifically disagree with the words and doctrines of the peddler of prejudice, nevertheless they defend his right to so speak, lest an unwise precedent be later available for mis-use against the very minorities it is designed to protect.

At the present time there are no general statutory inhibitions against public hate-mongering. The libel laws, of course, are available to any individual or organization publicly held up to unwarranted obliquy. Also, the police power of arrest is available against a speaker whose public statements incite riot. In other words, legal action generally is not available before the event.

In recent years, demagogues have turned increasingly to the air-waves as a media for carrying their divisive doctrines into the homes of millions of listeners throughout the land. Father Coughlin early saw the advantages of radio in gaining and then swaying a vast audience of followers. When Coughlin went off the air, the circumstances surrounding his departure pointed up the problem of hate over the air-waves.

The Federal Communications Commission does not censor or ban anyone; its regulations specificially provide that free speech over the air shall be unfettered except for obscene, indecent, or profane language. Thus, censorship is left to the individual network, station, or sponsor.

In Coughlin's case, a demand on him by the station for advance copies of his script was refused and led to his leaving the air. This was not censorship.

In the instance of J. Harold Smith, the Fundamentalist preacher who broadcast distorted Bible teaching over WNOX, Knoxville, Tennessee, it was the station itself, owned and operated by the Sripps-Howard newspaper chain, that dropped the program.

Upton Close, the "rightest" radio commentator, has attempted to tie in his radio broadcasts with his subtly anti-Semitic news letter, "Closer-Ups." Listeners writing in for copies of Close's radio remarks also receive, on occasion, copies of "Closer-Ups," and the "National Economic Letter," the publication of Merwin K. Hart's organization which sponsors Upton Close on the air. In this case, censorship by WOR, Close's New York outlet, has probably screened from Upton Close's broadcasts remarks that might have otherwise found their way over the air.

Recently a reputable organization (a subsidiary of the National Association of Real Estate Boards) was said to have considered sponsoring Close on a coast to coast hook-up, but it was deterred by an immediate and widespread protest from within the realty industry. This, of course, is censorship by public opinion; the best kind.

It will thus be seen that the same inadequacies of law exist with regard to disseminators of hatred over the air. Again, the remedy

U.H.J.A. GIVES $30,000 TO J.D.C. FOR HOSPITAL

In New York offices of the Joint Distribution Committee, final installment on a contribution of $30,000 is presented by the United Hungarian Jews of America to the Joint Distribution Committee for the establishment and equipping of a hospital for Jewish tuberculars in Budapest, Hungary. Landsmanshaft groups support the relief, reconstruction and resettlement activities of the J.D.C. by contributions to the United Jewish Appeal, from which the J.D.C. receives its funds. Landsmanshaften also have the privilege of making special contributions to the J.D.C. earmarked for specific assistance projects in areas of their own choice. Photograph shows, left to right, Mrs. E. Vitez, Secretary of the United Hungarian Jews of America; A. Rotman, Vice-President; Dr. S. Sugar, Vice-President; Oscar Sunchine, President, handing check to Paul Baerwald, J.D.C. Treasurer; Mrs. A. Rotman, President of the U.H.J.A. Women's Division; J. Sommer, U.H.J.A. Women's Division; J. Sommer, U.H.J.A. Executive Secretary; and J. Parniss, Chairman of the Board of the Landsmanshaft group.

seems to depend on the force of public opinion; or on voluntary censorship by either the radio station or sponsor.

There usually comes a time, in dealing with a rabble-rouser or hate group when it must be decided whether exposure will be harmful or beneficial. Some think that publicity of any kind, favorable or unfavorable, works to the advantage of otherwise obscure, rabble-rousing individuals or organizations. Wide-spread condemnation of an unknown, it is claimed, serves only to advertise and strengthen a bigot who otherwise would wither and perish in obscurity.

An outstanding example for those who believe the contrary is the case of the now notorious "Columbians, Inc." of Atlanta, Georgia. Early this summer the Columbians, a handful of men, organized and began to hold meetings. They received almost no publicity, and their meetings were very sparsely attended. To arouse attention and interest, they decided on drastic action. Three Columbians attacked a Negro. Arrests and notoriety resulted; an immediate increase in meeting attendance followed. Thereupon, however, the Columbians were favored with a "million dollars' worth" of free publicity in the press and over the air; and nation-wide attention was rivited on the group. Condemnation from all sides poured overwhelmingly down upon them, and crack-down by law enforcement agencies became inevitable.

The unusual treatment accorded the Columbians came by accident of the organization's violent nature. The average hate organization of its influence or importance is better treated with silence — altho carefully watched — until it dies of its own weight or is eliminated on a local police level. The treatment actually accorded the "Columbians, Inc.", however, *should* be followed in the case of a large, wide-spread, firmly entrenced hate group such as the Klan. Pitiless, concerted exposure of the Klan's ideology, activities, and membership is an antiseptic, effective tactic. Where the band of bigotry is already sizable and notorious instead of meagre and obscure, constant public attention should be focused on its anti-American activities.

The latter was the approach used in the matter of the recent attempted resurgence of the Ku Klux Klan of 1946. Newspaper stories, such as those of Ralph McGill in the Atlanta Constitution; Eugene Segal in the Scripps-Howard papers; Walter Winchell and Drew Pearson over the air and in their columns; Life magazine and other similar magazine items; statements of condemnation by ministerial, veteran, and other religious, patriotic, and civic organizations; and many other expressions of public protest and denunciation, as well as many sided legal action against the Klan by State and Federal agencies, all contributed to the speedy recession of the hooded order of hate.

The result of concentrated expose here was that Georgia's Grand Dragon Dr. Samuel Green (on June 4, 1946) suddenly ordered his Atlanta Klansmen to restrain their activities "while the heat is on." The klansmen were ordered to turn in their robes and go underground.

Obviously, then, the answer to a widespread group is extensive exposure and the stimulation of city, state or federal police action — plus continued vigilance against further renaissance.

The techniques of dealing with individuals are much the same. The so-called "silent treatment" should be employed where the rabble-rouser himself avidly thirsts for publicity, and where he can only be benefited by such public notice. Exposure and public condemnation should be used in only those cases where the publicity would hamper and not aid the hidden, nefarious activities of the poison peddler.

Of course, short of public exposure, representations should be made to any organization that may have innocently invited a rabble-rouser to address its members. Where such sponsoring organizations or individuals are sincere but ignorant of the true nature and purpose of the rabble-rouser, more often than not the invitation is withdrawn when documented facts are exhibited. Such was the case when Gerald B. Winrod made a speaking tour in the fall of 1946. Winrod's advance man, J. M. Cottrell sent out publicity and made arrangements for Winrod's speeches. In Salem, Massachusettes, Reverend Clarence Baker who had not previously known of Winrod's peculiar record, cancelled the invitation upon learning the facts. In Elizabeth, New Jersey, and Middletown, Ohio, similar results followed when the truth about Winrod was learned.

Gerald L. K. Smith is a good example for any discussion of the proper approach to dealing with merchants of hate. Smith is truly a "merchant"; selling his corrosive doctrines and ideas in return for the contribution of his followers. He well recognized the fact that small audiences mean paltry monetary returns, and that, contrariwise, publicity and notoriety is the lifeblood of a movement such as his "America First Party."

Any tactics on the part of Smith's opponents, which focus attention upon himself, he welcomes. Picketing, mass counter-rallies, handbills and newspaper items, all place Smith in the public eye, inevitably build up his audiences, and bolster his "take." Patently, rabble-rousers want such publicity-producing tactics as picket-lines used against them. On occasion, for example, they themselves have inspired anonnymous telephone calls to opponents, urging a picket line.

The proof of a tactic is in the result. On the occasion when pick-

EVELYN KEYES CONTRIBUTES TO SOS

To commemorate the 40th anniversay last week of the adoption of the international SOS distress signal, the SOS (Supplies for Ooverseas Survivors) Collection of the Joint Distribution Committee sponsored special observances in more than 750 cities throughout the United States. In New York, Miss Evelyn Keyes, Columbia Picture star, now appearing in "The Jolson Story," presented a contribution of canned foods to Lavy M. Becker, former J.D.C. overseas worker, in connection with the anniversary. After forty years as a life-saving signal on the seas, the dramatic SOS call now is helping to save lives throughout Europe. Through the SOS Collection, a special project of the Joint Distribution Committee in cooperation with 16 Jewish national and women's organizations. Americans are sending food, clothing, layettes, medicines, household and comfort items, books and toys to the nearly 1,500,000 Jews in Europe who survived a decade of war and Nazi terror. Supplies are distributed overseas by more than 200 representatives of the J.D.C., which receives its funds from the U.J.A.

ct-lines, mass-meetings, hand bills, and newspaper publicity were used against Gerald L. K. Smith (as in Los Angeles in July, 1945; in St. Louis on May 28, 1946; and in Chicago on April 14, 1946), meetings resulted which were tremendously satisfying to Smith from the point of view of financial returns, attendance, and public atention. In each such instance, return engagements became inevitable. It follows, then, that the Jewish community, and all other decent, right-thinking Americans, whether or not they be the targets of Smith's divisive hate-bombs, should be satisfied with effective, if *unspectacular* counter-action against the Gerald L. K. Smiths.

In the communities that have been able to organize a co-ordinated program to deal with the advent of rabble-rousers, their meetings were poorly attended failures, and no return visits were scheduled. Where, in advance of a meeting, the press, civic, communal, and patriotic groups have ignored this presence, the rabble-rouser has been faced by small, dispirited audiences, consisting mainly of elderly malcontents who usually frequent such gatherings and are able to contribute only meagerly to collection envelopes. Such was the case in Pittsburgh on August 3, 1946, in Cleveland, April 5, 1946, and in Boston on September 5, 1946 when the suspended cleryman, Arthur Terminiello, addressed small, typical "Christian" Front audiences.

Gerald L. K. Smith's recent tactics are eloquent proof of the efficacy of the "silent treatment." To insure against being ignored by his opponents or by the general community, Smith recently has been making the local police department his first stop, on arriving for a meeting in a new community. He claims threats against his person, or plots against his life, and oftimes shows newspaper clippings to "prove" it. On the basis of such alleged dangers he demands, and, in some cases, obtains, substantial (and spectacular) police protection.

To conclude, no one remedy or defense is available as the complete answer to attacks against minorities. When we view the depth and intricacy of the problem, measured always in terms of the complexity of human personality and experience, we realize the immensity of our task. But there is substantial strength available on the right side. Men and women of good-will, of all races and creeds, joined in communal ties of mutual democratic endeavor, inspired by our national heritage of freedom and fair-play, and working together practically for the common welfare, can eliminate rabble-rousing abuses. And one day, this same body of people will achieve that state of society where the causes of hatred itself do not exist.

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CHARLESTON, S. C.

The Place of Hebrew In America

By DR. NATHAN ECK

THE Jewish renaissance movement set for itself from the very beginning, very high goals in every phase of Jewish life. It is erroneous to say that only now, when we are in the midst of attaining those goals, are we fully aware of the difficulties which did not appear to be insurmountable when our program was merely wishful thinking. Not only was it thought that the difficulties would be what they are, but that they would be even bigger. The majority of the Jewish people considered the program of the renaissance movement impossible of realization.

No one, of course, can state that we have licked all our troubles. In view of world conditions, no one can foretell what their impact will be on humanity or on the Jewish people in particular. Following the overwhelming catastrophe which hit us in the last few years, we Jews will hardly be free from fear, doubt and worry for generations to come. But we want to go on living and moulding our own life. We must, therefore, make new evaluations and draw conclusions. We must cut loose from sterile pessimism. If we do that we shall arrive at the conclusion that, notwithstanding all obstacles and difficulties, the Jewish renaissance movement is on the royal road to realization. No matter what the obstacles, it is humanly foreseeable that the renaissance movement will sooner or later achieve its goals; unless we are hit by an elemental catastrophe, from which there is no escape for either nation or individual.

There is, however, one field where our goal has been attained in full. We are referring to the *revivial of the Hebrew language.* Let no one think that in this field the outlook was more promising, or the doubts fewer. Not even a visionary like Dr. Theodore Herzl who imagined that it would be possible to transplant the whole Jewish people with all its resources to Eretz Yi'srael, in a peaceable fashion in a short time, without unusual historic reverberations, a visionary who imagined that the Jewish homeland would be completed in the early twenties of this century — even he did not dare tell us that the Jews there would be using the Hebrew language daily. That an ancient difficult, oriental language would be capable of revival — even his fertile imagination could not fathom. Our great Hebrew writers, even the most prominent among them, had their doubts, and looked upon the attempts to revive the Hebrew language for daily use as a waste of energy. Suffice it to name such writers as Ahad Haam, Frishman, or Mendele. When the latter recreated his novels from Yiddish into Hebrew, little did he think that he was creating a *living* tongue, soon to become a spoken language. Indeed it is not easy to picture the revivial of spoken Hebrew without the contribution of Mendele, although I never heard him make an attempt to *speak* Hebrew.

The revival of the Hebrew language in the school, and in the street, the farm and in the factory, at the office and at home, is an elementary fact, so thorough-going, that no change will occur should in the shortest possible time all 500,000 Jews enter Eretz Yi'srael as we hope they will. There is less of a risk to predict that all collective farmers will revert to the form of private enterprise, or that all private enerprises will go collective, than that the Hebrew language will be supplanted by another language. Eretz Yi'srael became a linguistic "melting pot" for Jews, more potent and effective than the American melting pot for its racial strains. That is true not only about

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Congresswoman Edith Nourse Rogers (r), Mass., was honored by the Bnai B'rith for her pioneer work in Veterans' legislation at a testimonial dinner at the Hotel Statler in Washington on February 17th. The fete marked Mrs. Rogers' recent appointment as Chairman of the House Committee on Veterans Affairs of the 8th Congress. Sponsor of the dinner is the B'nai B'rith Veterans' Advisory Committee.

THE JEWISH ATTITUDES TOWARD INTOLERANCE

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By S. ANDHILL FEINBERG

Director of The Community Service Department of The American Jewish Committee

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"We recommend that all pastors and leaders, as well as all Jewish and Christian communicants, be encouraged to think honestly and speak openly of the things that tend to unite us. The problem of race and creed is not a one-way street; both sides must cultivate good will and mutual forebearance." Thus spoke the Protestants, Catholics and Jews who form the Religious Relations Committee of Washington, D. C., in a recent report.

The problem of race and creed operates on a two-way street. Certainly. Those who live on opposite sides of the street must cooperate or else conditions cannot improve. But prestige and social advantages are on the majority's side. In America while native-born Christians inevitably wield an authority by which others can be excluded or be invited to share the thoroughfare.

Jews, along with other minorities, dwell between the Scylla and Charybdis of being told that they are clannish if they fail to mingle freely with the majority group or that they are "pushing" if they seek companionship outside of their coreligionists. The process of rapproachment and accomodation is not the same for the prestige group and for those who face the danger of rebuff. Wholesome relationships flourish only when both parties understand each other's psychological hazards.

No Jew alive today will ever be able to banish from memory the fact that rampant anti-Semitism slew with unspeakable barbarity 6,000,000 European Jews, more than two-thirds of the entire European Jewish population. If only for numerical reasons there has never been and never can be a Jewish Hitler. "If", say the Talmud, "the iron falls on the pitcher, woe to the pitcher! If the pitcher falls on the iron, woe to the pitcher!" If the animated pitcher and iron are to be mutually helpful, and not hurtful, the iron must be free of any fantastic notion that will lead to its smashing the pitcher. In other words, the Jews, constituting less than four per cent of the American populace, inevitably will be more worried about the attitude of non-Jews toward them than non-Jews need be troubled about prejudices of Jews toward them.

The word "non-Jews" is used advisedly. Jews are well aware that anyone who practices Christianity in his daily living and who abides by Christian precepts is a good neighbor to everyone. According to Judaism, every genuine Christian is assured divine salvation as fully as are those of the Jewish faith. That is why Jews have no missionaries and have never attempted proselyting since the Christian era began. Idolators are differently regarded, since their ethical standards are lower. Jews see no reason to urge Christians to become Jews, except where intermarriage is involved, since they believe that while Jews should remain faithful to the religion of their ancestors, Christians ahe eqully assured of divine grace. Jews are very proud that Jesus was a Jew.

Appreciation of Christianity and friendliness toward Christians does not function to equal extent among all Jews. Like all other human beings, all Jews resent intolerance when it is directed against members of their own groupings. Distaste of being victimized by prejudice is a universal characteristic. Some Jews are blind, however, as are some non-Jews, to the wicked folly of racial and religious prejudice when its obvious prey is someone other than themselves or their conferes. There is a direct responsibility resting upon Jewish leadership to eliminate the cancer of bigotry from Jewish hearts. "What are they doing about it?" is a fair question.

Young Men's and Young Women's Hebrew Associations have made their buildings increasingly available to non-Jews in the neighborhood. That is a gain on both sides. Recently the New York section of the National Council of Jewish Women gave one of its edifices in the East Bronx outright to a Negro organization. There are frequent instances of Christian and of Jewish congregations lending their quarters to a neighboring synagogue or church when fire or needed repairs have made a congregation temporarily homeless. These acts of mutual kindness do more to eliminate bigotry on both sides than can be accomplished by preaching. People learn by doing. Hence among the most useful things done by Jewish leadership to diminish intolerance on the part of Jews, the complete readiness with which Jews participate in communal agencies provided, only, that they feel welcome. They support the Red Cross, the Community Chest, the Boy Scout Councils and the like, with genuine zeal. Here Jewish leadership has a splendid record of consistently advocating Jewish participation in the work of civic organizations.

Special projects to promote good will toward Christians are many, although the efforts are rather scattered and there is no one overall pattern. Courses on Chrisianity

(Please Turn To Page 32)

NEWLY ELECTED LEADERS OF AMERICAN REFORM JUDAISM

Dr. Maurice N. Eisendrath of Cincinnati was elevated to the presidency and Jacob Aronson of New York was named chairman of the executive board of the Union of American Hebrew Congergations at its semi-annual meeting in Cincinnati. Dr. Eisendrath has previously served for over three years as director of the organization. Mr. Aronson, a vice-president of the New York Central Railroad, was elected to a newly created post after having served for five years on the board of the 73-year-old national organization comprised of 340 Reform Jewish congregations throughout the country.

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American Red Cross Aids Jewish Refugee Children

More than a thousand Jewish children, refugees at an UN RRA children's center in Germany, are enjoying their first toys, gifts of the school children of America, through the American Junior Red Cross.

Distribution of Junior Red Cross gift boxes to 1,300 yougsters in this transient camp brought shouts of joy from the three to 14 year-olds who had never before cuddled a doll or bounced a ball.

The ceremony had added meaning for the Jewish children because it took place on a Jewish holiday. It was the first of a series of distributions among Displaced Personnel children in ten camps in Bavaria.

Before they reached Rosenheim, these boys and girls had been hiding since 1939 in Russia, Turkey, and Syria — even as far east as Afghanistan and Turkestan — to escape Nazi persecution. Most of the children are orphans whose parents were killed by the Nazis. Some others were stolen from their homes for forced labor in concentration camps or with labor gangs.

They came from Poland, Russia, Yugoslavia, Czechoslovakia, Bulgaria, Estonia, Rumania, Lithuania, Latvia, France, Holland, Belgium, Norway and Greece. In addition, one claimed British, one Canadian, and one American citizenship.

Fleeing before the Germans, they wandered a quarter of the way around the globe — a long, weary, suffering 6,000 miles. When the war ended, they were crowded into boxcars for the trip back to Europe, where they found their homes in ruins, their families lost. Always moving, always afraid, they groped their way — sometimes in small groups of two or three — to the American zone of Occupied Germany.

And here at Rosenheim on Rosh Hashana, while awaiting repatriation or resettlement, they became laughing children again as they opened for the first time packages that were their very own.

The initial presentation of the Junior Red Cross packages was made by Brig. Gen. Walter J. Muller, representing the U. S. Military Government, and Lucile Newton, American Red Cross civilian relief representative. UNRRA officials, under S. B. Zisman, director of District No. 5, assisted.

Early in the morning of Rosh Hashana, hundreds of eager children gathered on the dusty playground surrounding the dingy barracks where they live. Trucks piled high with the gift boxes were already there and the boys and girls were dancing with anticipation.

General Muller handed the first box to little Ericka, 3, who cooed at the sight of the blue crocheted doll on top. Twelve-year-old Feigele bowed her thanks for a package and waited with a maternal air beside her brother, seven-year-old Grischa, while he received his precious box. Golda, aged nine, sat down in the dirt and poured the lovely things into her lap.

Other children, wanting to be alone with their wonderful gifts, scurried off to secret hiding places like puppies guarding their favorite bones.

After the outdoor ceremony, the party moved to the hospital wards to duplicate the presentation scene for young patients. Twenty per cent of the children have to be sent to the hospital immediately on their arrival. They reach Rosenheim suffering from tuberculosis, scabies, impetigo, scarlet fever and diptheria. Three have been typhoid carriers.

In the hospital, the first package went to skinny little Abram Efew, blind and suffering from rickets. He fingered a bag of marbles and since he had never seen the shining balls, he had to have them described in Yiddish.

Young Bodo Popwitsch, recovering rapidly from malnutrition, pulled a top out of his kit, twirled it, and grinned his thanks.

(Please Turn To Page 32)

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PORTRAIT OF THE NEW JEW

By WILLIAM B. SAPHIRE

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The late Enzo Sereni, scholar and Jewish state-builder, and commando, for whom a museum will be named in Palestine. THE EDITOR.

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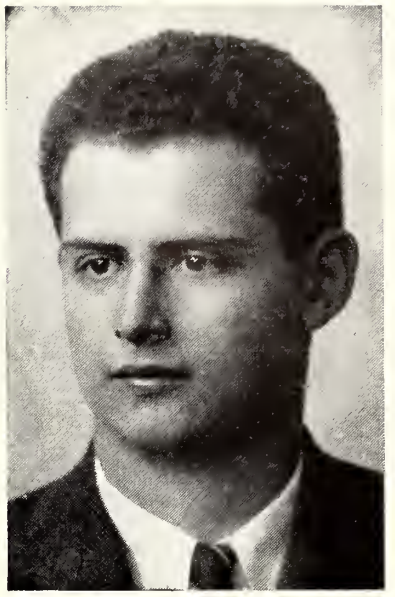

WILLIAM B. SAPHIRE

A large museum to preserve the religious, artistic and literary heirlooms of the now extinct Jewish communities of Europe and to display at the same time the cultural achievements of Jewish Palestine, and its war effort, will rise shortly in the Judean hills in the memory of one of Jewish Palestine's outstanding heroes of World War Two, the late Enzo Sereni. Scholar, scientist, tiller of Palestine's soil and later a soldier in the service of his country, Sereni epitomized the many divers elements composing the Jewish National Home.

Enzo Sereni was the son of an old Jewish family of Rome, whose record of service to Jewish life in Italy and to the Italian community, goes back for centuries. His father was a Professor at the University of Rome and a personal physician to the King. Sereni, as a youth received the traditional classical edu- of an Italian aristocrat. After receiving his doctorate in philosophy, he embarked on a career of scientific research.

But at some point in Sereni's life he was overcome by a growing passion to identify himself with his people. It drove him from the luxury and security of his patrician life in Rome to become a pioneer in a strange rugged land where insecurity lurked behind every rock and disease festered in humid swamps.

It was 1926, a year of strife, when Jewish minutemen were mounting mud and brick ramparts in defense of their homes, that Sereni settled in Palestine. Raised in luxury, a man of books and study, Sereni became a day laborer in the fields and olive groves of Palestine. Later he became one of the founders and first leaders of Givat Brenner, in southern Judea, on the fringe of the Negev, then a vast forbidding wilderness. .

Restless even in his rugged pioneer existence, Sereni set out to create new links between Jewish communities abroad, like the one in which he was born, and the rising Jewish nation in Palestine. His influence brought a sizeable group of Italian Jews to his settlement. But Sereni's mission centered around the youth movements of Eastern Europe, America and the Near East. He inspired and organized the migration of youth groups into Palestine. In America he was one of the chief guides of the Hechalutz (Pioneer) organization.

When World War Two broke out, Sereni, a mild looking, mild mannered man, became the leader of Jewish parachute platoons, the roughest branch in any nation's service, which were preparing to drop singly or in small groups behind Nazi lines in Europe in attempts to rescue as many of their people as possible from death in Nazi murder camps. In the manner of true leaders anywhere, Sereni insisted on going through the same perils as his followers. "I cannot ask my comrades to do what I myself am not prepared to do," he often said. Despite arguments that he was too valuable a figure to risk, pleas that there were younger men to undertake the perlilous parachute missions, Sereni took off one day in 1944 on a military mission for the Allied High Command.

He parachuted over northern Italy from where he tried to make his way to the ghettos and concentration camps where tens of thousands of Jews were awaiting death. But he was captured by the enemy. He was hauled to Dachau where he was tortured and finally murdered by the Nazis. The day of his death is given as November 18th, 1944 .

The Sereni Institute, or Bet Sereni, will be established in Givat Brenner, today a flourishing colony of 1300 and the home of Sereni's widow and son. As a museum it will provide new generations of Palestine Jews with a mirror of the great past to which they belong. Its library will house the salvaged remnants of the great collections of European Jewry. Other shelves will contain the flora and fauna of Palestine, samples of the rock, the soil and produce which go into the building of the Jewish National Home.

The sum of 17,000£ ($68,000) has already been contributed for Bet Sereni. Working for the project in America is the Palestine Committee for Bet Sereni, 16 E. 66th Street, New York City, of which Dr. Cham Weizmann is honorary chairman and Eliezer Gravitzky, a member of Givat Brenner and colleague of Sereni, is Secretary. The cornerstone of the new museum was laid by Dr. Weizmann, last April 2nd.

U.J.A. BRIGHTENS HER HANUKKAH IN THE JEWISH HOMELAND

She keeps the lights burning. This three-year-old Palestinian child lights the traditional Hanukkah candles in the window of her home in the hope that the ceremonial gleam may show the way to a new life for thousands of displaced Jews anxiously waiting for entry to the Jewish homeland. To assist in the reconstruction of Palestine and its mass settlement by Europe's Jewish survivors, and to provide large-scale relief and rehabilitation to homeless and destitute Jews all over the world, in addition to adjusting refugee-newcomers to the United States, the United Jewish Appeal for Refugees, Overseas Needs and Palestine is undertaking a phenomenal 1947 nationwide campaign for $170,000,000. American Jewry's support of the 1947 United Jewish Appeal for $170,000,000 will enable the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans to give hope, home and a future to the 1,500,000 Jews who survived Hitlerism and war.

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French Jewry's To-Morrow

By MEYER BASS

This picture of the hopes, needs and status of French Jewish youth since the war is based on observations made by Mr. Bass on a recent trip to France to establish contact with Jewish youth organizations there and to learn what Jewish youth groups in this country could do to help rebuild the French Jewish youth movement. Mr. Bass is head of the Department of Youth Service of the Jewish Center Division of the National Jewish Welfare Board.—THE EDITOR.

APPROACHING France I was little aware of how this brief journey into a strange land would affect me, an American Jew, heretofore but indirectly touched by the hideous war that had devastated our globe.

Stampeding through my mind were many questions: How were people getting along? How were Jewish youth working on the tasks of reconstruction? What has been accomplished by youth groups in France? What are the real possibilities for the future?

I held the strong hope that a positive future could be built. And I found that the French Jewish youth were seeking to build and to grow, with a constructive program of Jewish living. Those leaders who had survived the Nazi occupation were back at work, fighting an up-hill struggle.

Aware of the sense of hopelessness and despair which permeated their ranks, they also recognize the intense creative feeling inspiring many to build a dynamic Jewish youth program to fire the imagination.

Numerous French youths see only one way out — Palestine. These work feverishly to achieve their objective, and many of them will eventually join the Halutzim in Eretz Yi'srael.

The general framework of the French Jewish youth program is confined almost entirely to the three organizations which constitute the Conseil de la Jeunesse Juive (CJJ). These are:

Eclaireurs Israelites de France (EIF), the scout movement with 2,000 members; the Mouvemente de la Jaunesse Sioniste (MJS), a unified Zionist organization of four youth groups, of 2,500 membership; and the Jeshurun, with 500 members, an orthodox, traditionalist religious group.

The EIF is outstanding for personnel, program and financial resources, though the MJS is equally widespread and the two cooperate in many specific projects. Both conduct youth groups in the various children's homes, particularly in communities with sizeable Jewish populations. Most such programs are semi-religious in nature, traditionable in emphasis, and Zionist in cultural theme. Familiar features are the Oneg Shabbat, study circles and weekly meetings, hikes, trips, and summer camping, and appropriate holiday observances.

During the first summer after the liberation, various leaders' training institutes and workshops were conducted throughout France for group leaders seeking guidance. Personnel was also trained for work in child care centers. Publications of both EIF and MJS contain sound program aids which have kept group leaders well informed and stimulated. The publications are on a high level, well produced and quite readable. The consistency of program and activity among groups visited in various communities is a reflection of the training, and the caliber of the publications.

Jeshurun is primarily a young adult organization, which has been conducting discussion programs, classes, leaders' training, regional camps, and offers help to OSE children's hostels. It started as a synagogue youth group in Alsace. (OSE is the Oeuvre de Secours aux Enfants, an arm of the Joint Distribution Committee which maintains homes and health clinics for Jewish children).

I was invited to attend a conference called by the World Union of Jewish Students, with representatives of groups from France, Belgium, England, Switzerland, Sweden, Yugoslavia, Romania, Poland, Germany and other countries. One result of the conference was the decision to reorganize the World Union at its next world congress.

Many of the student leaders were lost during the war, and the various delegations reflected the superb spirit of self-sacrifice which the war years had developed. A strong pro-Palestine sentiment was evident and emphasis was placed also on the importance of recon-

(Please Turn To Page 14)

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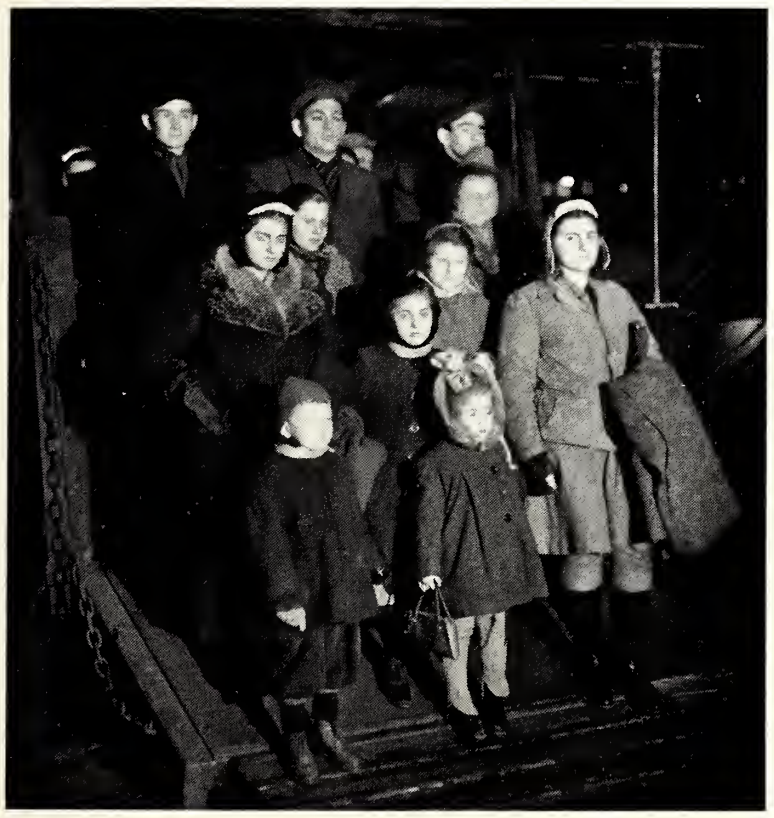
A Report From Cyprus

Chief Rabbis Council of London Hears From It's Chairman,
DAYAN I. GRUNFIELD

THERE are three camps called 55, 60, and 61. The first to arrive are in 55, whereas in 61 are those who arrived last. The camps consist of tents which are as primitive as tents can possibly be. There is no floor covering, they are only furnished with camp beds and no sheets of any kind or bed linen is available.

There are family tents. that is to say, 3 to 5 married couples share one tent. There is no partition between the beds. With regard to the used tents, boys and girls are obviously separted and the same organization shares one tent. Besides this, there are communal tents in which no one sleeps and which serve as dining rooms and at the same time for the same group as a cultural assembly hall. There are about 10 lavatories in one hut but there is no partition between them. In every quarter of the tent there is a wash room with one cold tap The lighting consists of paraffin lamps.

On Erev Jyom Kippur, there was an unexpected rain, an early rain that lasted well over an hour. Torrents of water came down in great might. Some tents were carried off, some half collapsed, in others the rain stood high up inside. Cars could not go from camp to camp because the mud reached high up to the door. It was a critical hour in the camp. The sun came out hotly after and dried the world and calmed the minds. But the situation remains critical.



Food is cooked in the communal kitchen. The Orthodox, Agudah, and Mizrachi have their own kitchen. The cooking is done by paraffin and as the heat is tremendous, the heat of the stove mingled with the heat of the day, and the lifting of the very heavy saucepans together with the heavy stirring is hard labour and is being carried out only by men.

The menu consists in the morning of a plate of milk-rice, the dinner of soup, a piece of bread and some meat. In the evening the camp inmates get bread and tea. There is very little bread for each person and during the High Festivals extra food, sardines. and biscuits was provided from outside.

(Please Turn To Page 16)

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Embassy of Palestine Jewry

By R. FRANK

A young writer whose work has appeared in leading magazines tells the fascinating story of the first "Jewish Embassy" in Washington.—THE EDITOR.

ALTHOUGH the question of a Jewish state in Palestine is still in the hands of the international diplomats, the offices which the Jewish Agency maintains in this country function as an embassy in fact if not in name from the Jews of the Yishuv to the government and people of the United States.

The Jewish Agency's American offices should not be confused with either the various American Zionist organizations or the American Zionist Emergency Council. The Emergency Council is an agency representing American citizens to bring their weight to bear on their own government, and to arouse American public opinion and has scored well in its work. The Agency offices represent the citizens of Jewish Palestine in the normal functions of a normal state.

With headquarters at 2100 Massachusetts Avenue on Washington's "Embassy Row", the Agency maintains close contact with the State Department, as well as with its neighbors, the ambassadors and ministers of the entire world.

A United Nations bureau, operating from 16 East 66th Street in New York City, has representatives at Lake Success and at the UN Assembly Building in Flushing Meadows. Both in Washington and in New York the statesmen of America and the world now deal directly with the qualified representatives of Jewish Palestine.

As is the case with all other embassies, the Jewish Agency's American office must not only present Palestine to the world, but the world to Palestine. Political and economic conditions which will affect the Yishuv must be reported swiftly and accurately.

Commercial Ties

The Commercial Department of the Agency, which is similar to the commercial attache's office in any embassy in the world, performs these functions. Palestine firms need export licenses or critical materials. This department helps them get these. A monthly business news-letter on economic conditions in the United States goes out to industrialists and trade institutions in Palestine. They learn from it about currency conditions, the state of the import-export market, whether they are wise in paying present prices for goods on which there will be a delay in delivery, and similar necessary information.

Like all commercial attaches, the Agency's Commercial Department is continually called on to solve special problems. A short while ago the Agency's Agricultural Research station at Rehovoth reported a serious disease affecting Palestine's bees. Bees are important in citrus pollenization, and swift action was needed or the entire crop of oranges, lemons, grapefruit and citrons would be threatened. Contact was made with the U. S. Agriculture Department's chief bee expert and the British Embassy's agricultural attache. One hundred disease resisting queen bees went to the Yishuv by special plane.

A crisis threatened in groundnuts. These nuts are used by Palestine processors to make vegetable oils, and the residue is the main source of fodder in the country. India, chief source of supply, was trying to get more favorable wheat shipments from Great Britain during the recent food crisis, and Palestine was caught in the middle. As a pressure device, the government of India placed an embargo on the export of groundnuts to Great Britain, and Palestine's supply was cut off. Not only were the 1000 employees of the Yishar and Shemen factories threatened with unemployment but Palestine's supply of milk and butter would suffer from the shortage of fodder.

In Washington the Commercial Department learned that Britain and the United States were negotiating with Argentina for groundnuts. After intensive negotiation, the department succeeded in getting the British government and three separate U. S. agencies to authorize diversion of a shipload of nuts bound for Liverpool to Palestine. A sixty percent cut in daily supplies and subsequent rises in dairy prices and in the

(Please Turn To Page 20)

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The Biggot Must Be Hit Hard

By MILTON H. RICHMAN

National Commander Jewish War Veterans

Col. Milton H. Richman, newly elected National Commander of the Jewish War Veterans, is a veteran of both World Wars. During the second World War, he served on the G-5 staff of General Patton's famed Third Army and spent over a year in Europe after the German surrender as part of the Army of Occupation. Close to War Crimes trials, he was in a good position to evaluate the causes of the growth of anti-Semitism in Germany before the war and to know from personal knowledge the minds of the present day Germans.—THE EDITOR.

As one who has returned from occupied Germany less than a year after an extended period of participation, I cannot help but view anti-Semitic manifestations in the United States from the perspective of my experiences in Germany with both hate indoctrinated Nazi officials and with the ordinary run-of-the-mill Germans who drifted into the ways of Nazism because it seemed to them the simplest and safest thing to do.

I look at the Bilbos, the Gerald K. Smiths, the Columbians and the other haters in terms of the Goerings, the Streichers, and the Himmlers of the Nazi hierarchy; I try to make comparisons, and by such comparisons to evaluate the techniques that should best be applied to our American brand of would-be Hitlers.

I wonder whether Streicher could have been reasoned with; whether it would have been possible to convince this pampered pervert by a Fortune Magazine survey that the Jews didn't control the wealth of Germany. I wonder whether the fabulous, fat, bemedaled Goering, imbued with the will to power, would have been amenable to a reasoned and careful dissertation on the virtues of democracy over dictatorship. I wonder whether Himmler, the swaggering, cruel Gestapo chief, the personification of the corner bully, wouldn't have had more respect for a punch in the jaw than a panel discussion on the rights of minorities.

The answers are obvious, but we think of them all too seldom

(Please Turn To Page 24)

PRESIDENT TRUMAN DISCUSSES PALESTINE AND IMMIGRATION PROBLEMS WITH J.W.V. COMMANDER

President Truman was urged to continue his "diplomatic support" in behalf of Palestine by Milton H. Richman, National Commander of the Jewish War Veterans, on the occasion of a White House visit when he expressed the J.W.V.'s gratitude to the President for "his repeated advocacy of a just solution of the Palestine question." Commander Richman also praised the President's efforts in behalf of displaced persons and urged that the U. S. make "existing immigration quotas available for immediate use."

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FRENCH JEWRY'S TO-MORROW

(Concluded From Page 10)

structing Jewish student life in Europe.

In France itself, we examined the development of the Jewish center idea (Merkaz), which showed many similarities to the Jewish community center in America. But there is a need for materials and personnel to undertake the job of building a Jewish center movement from existing nuclei.

Jewish Youth Centers have been in operation as cooperative projects in several communities: Strasbourg, Paris, Toulouse, Lyons, for example. Despite limited facilities, weak leadership, and disorganized adult interest, some community leaders have a general appreciation of the need for such centers. Local leadership could be trained and encouraged to help themselves. A program of youth training, professional conference, institutes, meetings with community leaders and similar projects could be initiated with the cooperation of CJJ.

The *Paris* center at Rue Claude Bernard is used by various groups. It serves as a Kosher kitchen during week days. Scouts, Zionists and Jeshurun groups share its use with refugees, children, and other youth and adults. The facilities, operated during the war by the National Jewish Welfare Board in the Great Synagogue on Rue de la Victoire were turned over to the French youth groups with full equipment by JWB.

In the provinces, I found the following conditions: *Strasbourg* was still incapacitated by the war. Only about 2,000 of the 10,000 Jews had returned. The large synagogue had been destroyed in the Nazi retreat and the Jewish center building had become headquarters for community activities. The rabbi was the key leader among the adults, and perhaps the only person interested in the youth program. In *Lyons* there was general interest in a sound centralized program and a desire to reorganize the CJJ around a center as a key project. *Nice,* which had played an active part in the resistance, showed a dynamic interest in Jewish community work. A small center serves, as in Paris, as canteen, cultural center, youth club, and general activity headquarters. Although limited, it meets the present needs of local youth groups. *Marseilles* leaders recognize the need for a central house for cultural and social activity. *Toulouse,* with somewhat more adequate facilities, has CJJ meeting rooms, canteen and group activities space at the children's home, office space, the synagogue and the OSE. About 5,000 of the wartime 30,000 Jews have remained there.

Altogether there was an increasing concern for the Jewish youth population. In Toulouse there were even favorable signs for cooperation in drawing the scattered youth activities together in a community house and a joint meeting of local leaders and the Federation of Jewish Societies discussed organizational plans for local Jewish youth needs.

In my efforts to understand rehabilitation needs and difficulties I visited community leaders, youth leaders, rabbis, social workers, even some American chaplains. I interviewed young people and adults, saw their meager quarters. Through their tales of struggle and planning shone an eagerness for ideas, facts, contacts, materials and assistance.

These groups welcomed the idea that an American youth worker might be available to come to France to help train Jewish center professional leaders. They were eager, too, to come to the United States to observe and study Jewish youth work here. They recognize the need to utilize their own resources fully, on the national and local level, but they know that their relationship with the adult French Jewish community is weak. While some look askance at any effort to bridge the chasm, the general feeling seems to be that a non-French field representative may be effective where their own might fail.

Many were anxious for knowledge about America, the Jewish community, youth, organizational pattern and the outlook for the future. They heard of the National Jewish Welfare Board, and the Jewish center movement; of local Jewish community organization, Jewish cultural developments, youth work, etc.

What they heard encouraged them—perhaps even overwhelmed them. Their pessimism was somewhat diminished by this contact with JWB and they undoubtedly look with hope towards America for leadership.

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At Ground-Breaking Ceremony of Greensboro Conservative Hebrew Congregation

On the site of the planned synagogue of the Greensboro Conservative Hebrew Congregation, Lake Daniel and Garland drives, ground-breaking ceremonies took place on Sunday January 25th. Building Committee, left to right: Abe Stadium, Max Zager, Cy Jacobs, (president of the congregation), Mrs. Max Zager (president of the Sisterhood), Rabbi Meir Engel, J. Addison Smith (contractor), Sam Lyons, Sam Prago.

The Cultural Reconstruction of European Jewry

By SALO BARON

THE cultural reconstruction of European Jewry is a gigantic task, greatly complicated by various biases concerning the future of European Jewry. Any predictions are hazardous in this fast-moving age, but it seems that the prevailing American-Jewish opinion that there is absolutely no future for the Jews in their Old World is the result of a pessimistic outlook or faith, rather than a purely rational conviction. One readily forgets that Europe is not a single entity, but is sharply divided by deep-rooted historic divergences in culture and social structures and inveterate antagonisms. Of the approximately 1,500,000 Jews living west of the Soviet Union, one-third live in countries never occupied by Hitler, especially the British Isles, Sweden and Switzerland. Their communities greatly increased during the last decade, however catastrophic otherwise, and their communal and cultural endeavors have received many a new impetus. Even occupied France, Italy, Belgium, Holland or Denmark are likely to recapture some of their former strength and are already beginning to resume their historic role as major or minor centers of Jewish life. Far more serious is the Jewish position in Rumania, Hungary, Czechoslovakia and the other eastern countries; in some of them it has become untenable under the existing combination of nationalist and economic pressures. Worst of all is the status of the Jewish survivors in Poland, Austria and Germany. The Jewish "displaced persons" now numbering perhaps a quarter-million souls cannot remain in their temporary shelters forever and legitimately consider even a single additional winter as an excessive hardship. The "free" inhabitants of the reestablised communities are for the most part on the march, too. If left to their own devices they woud evacuate all three countries leaving behind a very small remnant, indeed.

From the long-range point of view Jewish cultural and educational as well as economic reconstruction of the large western European communities with their more or less assured future must remain a serious concern for all Jews. This task will be aggravated by the disappearance of the major centers in Germany, Austria and Poland which had been the reservoirs of Jewish spiritual and cultural strength for the last several centuries. Through their seminaries and yeshivoth, their books and periodicals, even physically through their intellectual manpower, they supplied direction and leadership both to the other European communities and to those in the New World even in the last pre-War years.

Both the communities with, and those without, a future look, therefore, to American Jewry for intellectual guidance and aid in their cultural reconstruction. One often sees persons obviously undernourished and lacking clothing of any kind ask for books rather than monetary relief. Old Rabbi Liber, President of the Ecole Rabbinique in Paris, described to me how as late as 1942 and 1943 he and his associates had carried on the underground training of rabbis and conferred *semichas* (ordinations) three years after the country's occupation by Hitler. The two Belgian Jews who lived through the entire period of Nazi occupation in hiding, one devoting himself to earning a living for both, and the other spending all his time in translating the Talmud into Yiddish, are a testimony not only to the undying vitality of the people and the great potentialities still existing in European Jewry, but also for the new responsibilities facing American Israel. We ought to bear in mind that we have finally come of age. No longer can we look to waves of immigration, bringing with them a much-needed replenishment of our cultural and communal leadership. More, we have to resume responsibility not only for our own community but, together with Palestine, also for world Jewry as a whole. In my recent peregrinations through three continents, I have found the Jewish rank and file, as well as their leaders, eagerly turn to American Jewry for setting the example and devising the much-needed new approaches and techniques in meeting the challenges of modern life. Just as for the past three decades we have helped world Jewry with our economic and political efforts, just as we have attained new high marks in world Jewish philanthropy and world Jewish political action, so we must now assume the new role of guide and mentor for both the distressed Jewries of Europe and the perplexed Jewries of other lands. Such a task requires, indeed, great concentration — far greater than hitherto — on our own intellectual upbuilding. We must seek clarity in all matters of Jewish concern for our own benefit and for that benefit of those whom we are to help emerge from that nightmare of ages.

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A REPORT FROM CYPRUS

(Concluded From Page 11)

No one is allowed to have money. The money was taken from them on their arrival and is kept for them. Owing to lack of money, nothing can be bought; there is nothing to be bought in the camp. The internees, with the exception of a very few, are not allowed to leave the camp. The exceptions are one or two who accompany the Schochet and assist him; if some one is in the hospital in the town of Nicosia, a relative may go and see him.

No one is allowed to enter the camp which is behind barbed wire except our representatives, the 3 people from the American Joint, the Schochet who is here from Palestine, a chaplain and 2 ladies of the Famagusta Jewish Community. The population of the camp consists mainly of young people. There is a very small number of people over 40. There are only a few children among the Greek Jews.

All shades of people are represented. There are the irreligious radicals, Shomer Hatzair, Mizrachi, Aguda and all grades in between. All have their programme and live a cultural life accordingly. There is also a Kfar Hanoar where all the children are brought up and taught together in a non-religious way. One can see the greatest contrasts within a quarter of a mile.

With regard to the general position, there is only one cry in the camp and this is PALESTINE. Not a single one wants to hear of anything else. Even the young modest people speak like this: "We do not mind dying. We are not afraid of death, but we do not want to die because the Nazis wish to have sport with us. We wish to die in the fight for Palestine. Then at least our deaths will be of some value." The camp inmates do not want to have too many improvements as they are afraid of them. The suggestion that they should have tools and work and earn and build better accommodations for themselves is rejected with the greatest suspicion. It is almost dangerous to mention them. In a way they are afraid that the conditions will improve, because it is almost a guarantee for them that they cannot go on like this. As I pointed out previously there are only a very few children except among the Greek Jews, but babies are being born every week. There are about 180 pregnant women in the camp and soon there will be many babies.

Everything cultural that can be done is being done. They are all of a very strong and good condition, nevertheless, they complain that they are hungry. They cry for bread, and in order to get the improvement in their diet, which is absolutely essential, I agreed on behalf of the Chief Rabbi's Council to defray half of the costs of the additional food which will be provided by the authorities, the other to be borne by the American Joint. Besides this, the authorities, who are very helpful agreed to give their consent to an additional food parcel service. The internees have no clothing, owing to the fact that they brought only a rucksack along. Once the winter starts with the rains, cold night winds, etc., they will have nothing at all to wear, because at present they wear only very little clothing and no shoes. Many walk about as on a beach. Warm clothes and shoes (heavy foot wear) are urgently required. There is also a large demand for haberdashery articles.

What is necessary are mainly good shoes and winter clothing. People have nothing at all to wear for the winter. On food, the wanted articles are mainly meat tins, sausage, biscuits, chocolate, dried fruit, lokchen etc. Besides this, there is also a heavy demand for a religious requisites; — the main cry is for Tefillin, further Talesim, Siddeurim, Mishnajoth, English-Yiddish dictionaries, and Orthodox newspapers, also candles for licht benshen. — and any kind of books will be very welcome. We had already a few weddings, Tenoim, Pidyon Haben, and a Brith. — The situation needs a lot of improvement and my requests meet with great response, the difficulty is not here with the personnel but in Cairo with the Headquarters. I do not want to write anything which would aggravate the really difficult task of the British officials here who are really doing their best to carry out as humanly as possible a very difficult and tragic job.

BERLIN SIGNS CONTRACT

Song writer Irving Berlin has signed a contract with MGM to compose the tunes for the forthcoming film "Easter Parade."

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Purim; A Timely Holiday

By RABBI ABRAHAM J. BICK

Rabbi Bick, distinguished author, makes some interesting observations on the symbolism of Purim, the Megillah and the manner in which the date is, and has been, observed by Jews in many lands. THE EDITOR.

THE story of Purim is identified with Jewish vengeance, righteous vengeance. It is an opportune motive at this time with United Nations forces sweeping the breeding ground of Jewry' unmatched foes. Haman, who has become the classic example of Judaphobia, is described as a descendant of Agag, Amalek, and a long line of historical villians. Jewry's victory over Haman was thus, symbolically and fact, a victory over evil. The evil and the evil doer were jointly eradicated. Vengeance or retaliation makes sense only when this is accomplished.

The Megillah, the tale of Purim, is a cannonized part of the Bible and shares equal sanctity with other books of the Bible. The Talmud indicates that the Megillah was composed by the members of the Kneseth Hagdola, the ancient Jewish religious synagogue. The Christian Church attributes the Megillah to Ezra, the scribe who lived in the period when its events occurred.

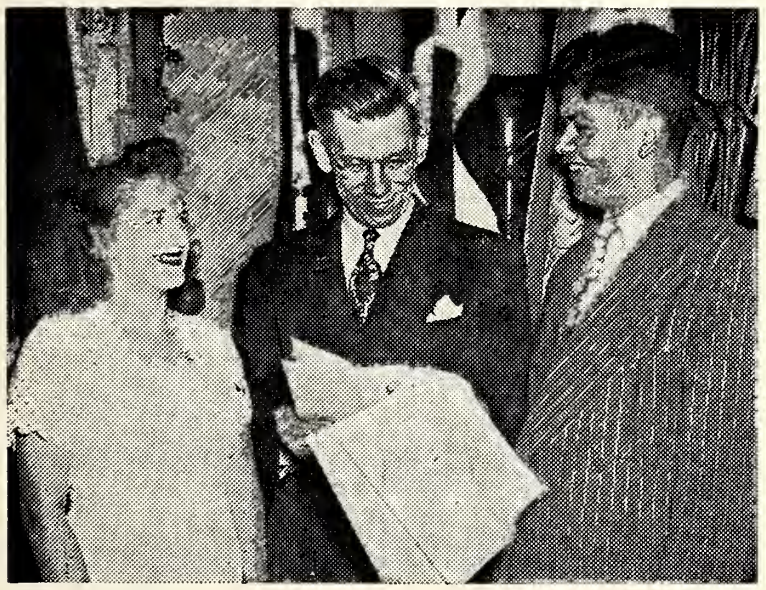
The historical authenticity of the events related in the Megillah is denied by many historians. But no aspersions have been cast as to the literary value of the Megillah as an historical novel or drama relating the story of a foolish king and his Jew-baiting minister. It is a classic satire on a fatuous king. Without forethought he was prepared to order the destruction of Jews in 127 states on Haman's say-so. Later he ordered the execution of Haman and the promotion to high rank of Mordecai, Esther's uncle, on Esther's say-so.

The Megillah is an excellent pageant with suspense and color and as closely knit as any of the drama produced centuries later in Shakespearian England, and it is not devoid of a happy ending.

Purim had always been a jolly day, even in the blackest period of the Middle Ages. Even to this day, in countries where old Jewish customs prevail, grave graybeards disguise themselves as effectively as any camouflaged expert can do, and frequently act drunk although they rarely drink even on Purim,

(Please Turn To Page 37)

JEWISH YOUTH JOINS WAR ON WORLD FAMINE



Joining with representatives of 17-youth-serving agencies in a national conference on the role that American youth will play in alleviating the worldwide famine, two delegates representing the National Jewish Welfare Board (JWB) are shown conferring with Dr. Dennis A. FitzGerald, secretary general of the International Emergency Food Council, following a White House session addressed by President Truman. The two JWB delegates are Selma Singer of the Jewish Educational Alliance, Baltimore, and Isaac Alcabes of the Jewish Settlement House of the East Side in New York.

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School For Jewish Diplomats

By CAPTAIN *and* MRS. ERNEST SHORE

The authors of this article, members of the San Francisco Zionist District, are among the 50 veterans studying at the Hebrew University at Jerusalem under the G.I. Bill of Rights. Both are attorneys. Captain Shore, formerly Attorney for the California State Labor Commission, is engaged in a research project concerning Arab-Jewish relations, and Mrs. Shore is studying Palestine Emergency legislation and its implemation.—THE EDITOR.

On the twenty-ninth anniversary of the historic Belfour Declaration while the highest Jewish officials were in "security custody" and a military government was ruthlessly suppressing the elemental rights of the Jewish population of Eretz-Yisrael the Jewish Agency inaugurated its Public Service and Diplomatic Training College.

An initial class of 25 young people between the ages of 22 and 28 had been carefully selected from more than 500 applicants for the 18-month course. They had pledged themselves to work for a period of three years after graduation for the Jewish Agency or some other Jewish national institution, as assigned, either in Palestine or abroad.

"While no promise has been made with respect to either employment or future salary," said Dr. Walter Eytan, the Principal of the College, "we anticipate that all qualified graduates will immediately be placed—primarily in the Political Department of the Agency, where a need for trained personnel always exists, but also in other departments, or in a Jewish organization such as the Histradruth or the city administration of Tel Aviv." In addition to the staffs of the Jewish Agency in the principal cities of Palestine, offices are presently maintained at New York, Washington, London, Paris, and Geneva, and in the future there may be further offices elsewhere.

Positions in the Agency and other Jewish national institutions are classified in accordance with responsibility in much the same way as an up-to-date civil service system in an American city or state, except that in addition to the basic salary, an allowance is given for dependents. A junior executive may receive, for example, the equivalent of $160 to start.

The first phase of the selective process, Dr. Eytan explained, was a careful scrutiny of the applications. Those who appeared to lack a suitable background were eliminated. and 150 young men and women who seemed best qualified were invited to present themselves for a day-long written examination held at Jerusalem.

"Because we conceive the positions to be filled by these people may include something like the work of a consular or diplomatic official," Dr. Eytan related, "the basis for the examination was one used by the United States Department in choosing personnel for its foreign service. The highest fifty were then further tested for three days, after which the final selection was made."

Each candidate was interviewed by a board of eight members, consisting of three executives of the Jewish Agency, three Jewish officials of the Palestine Government, a professor of the Hebrew University, an an economist. 'However," stated Dr. Eytan, "we were not satisfied to judge personality—which is so important in public work—on the basis of a somewhat formalized appearance before an interviewing board. So we supplemented the testing process."

Each candidate had to give an impromptu talk on a subject drawn from a hat. Another test required each student to go into the streets of Jerusalem, interview a Sephardic (Oriental), an Ashkenazi (Western) Jew, and a non-Jew on the question of the cost of living, and then write a 200-word report. The time limit was two hours.

(Please Turn To Page 28)

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Hungary's Jews Find The Road Back Bitter

By MAURICE PEARLMAN

Mr. Pearlman, an outstanding Jewish author and journalist, has recently visited those countries of Europe where the war-shattered and persecution-ridden Jewish communities are trying, with the help of American Jews through the United Jewish Appeal, to rebuild their communal, economic and social foundations. Mr. Pearlman, who served in the Psychological Warfare Division of the British Army, analyzes the conditions facing the Jews of Hungary in the post-war era.—THE EDITOR.

BUDAPEST — One hundred thousand out of the 180,000 Jews in Hungary today eat a free midday meal provided by the American Joint Distribution Committee, consisting of soup and bread most days, with meat added three times a week. This is as good an index as any to the current state of Hungarian Jewry, and two-thirds of the population depend on J. D. C. for help in one form or another.

One hundred eighty thousand are all that is left of the 725,000 acknowledged Jews — 900,000 if you include persons who qualified as Semites under the anti-Jewish laws—who lived in greater Hungary at the outbreak of the war. Almost all the rest perished at the hands of the Germans and Hungarian fascists.

A brief reference to the Hungarian past will help to clarify the Jewish present. After the first world war, the so-called "mutilated" Hungary contained some 400,000 professing Jews. In 1939-1940 Transylvania and Upper Hungary, (now Carpatho-Russia) were given to Hungary by the Germans. This added another 325,000 professing Jews to the population .

In 1938 certain anti-Jewish laws were enacted which were largely vocational restrictions. Compared with what was to come they were almost philo-Semitic. A year later came the anti-Jewish laws which followed Nuremberg to the letter. But again, grim as life was in such an atmosphere, it was still life. And this trend continued in the early years of the war. Though not neutral, Hungary was nevertheless not really in the war. Only comparatively few Hungarian units took part in the eastern campaign in the immediate years following Russia's entry in the war. For the rest, life in general was fairly normal in Hungary and the restrictions of Jewish life did not go beyond the Nuremberg disabilities. Jews of military service age served in unarmed labor battalions and were engaged mostly in rail construction and road building. For the rest, Jews continued living a moderate normal existence, pursu-

(Please Turn To Page 22)

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Dr. Samuel C. Kohs, left, director of the National Jewish Welfare Board's Bureau of War Records; Maj. Gen. Lewis B. Hershey, director of Selective Service, and Dr. Louis I. Dublin, chairman of the Bureau of War Records, who addressed the JWB-sponsored war records tribute dinner Thursday, January 9, at the Waldorf-Astoria. A two-volume set of books, "American Jews in World War II," has been based on the material assembled by the Bureau, and gift certificates to the set were presented at the dinner to several combat veterans whose records appear in the book.

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EMBASSY OF PALESTINE JEWRY

(Continued From Page 12)

general cost of living index in Palestine were averted. (After it was all over, the Palestine Government claimed credit.)

Organizing the Continent

Latin America has offered a fertile and rewarding field for the work of the Agency. Friendly relations have been established with governments; influential Arabs and Lebanese, of whom there are great many in Latin America, have been brought around to a sympathetic understanding of Zionism; educational work with Jewish youth has been undertaken; and finally, a British-inspired propaganda has been effectively countered. "British legations in Latin America," said one highly qualified source recently, "have become virtual feeding lines of anti-Semitic propaganda in an effort to intimidate Latin American Zionists."

Government officials in the republics south of the Rio Grande have been particularly interested in the solid achievements of Jewish Palestine. The President of Colombia expressed to M. A. Toff, director of the Latin American Department who has just returned from a tour of those countries, the desire to send soil experts to Palestine to study desert reclamation.

Officials in Venezuela and other countries told Mr. Toff they would like to send students to Palestine's technical schools. President-elect Aleman of Mexico, was interested in applying to his country cultivation and drainage methods which the Jews in Palestine have perfected. Universally there was a desire for trade relations, and the establishing of formal commercial contact.

Parliaments heard with interest the story of the Yishuv. Legislalative bodies in Colombia, Uruguay, Peru and Argentina passed resolutions urging the immediate establishment of a Jewish Palestine. Religious and lay groups were interested and wanted written material, information, maps, books.

The Latin American Department supplies the press with information on Palestine, chiefly through a weekly bulletin which carries Palcor and Independent Jewish Press Service items as well as direct dispatches from Jerusalem, London, New York, and Washington. Special articles on politics supplement the weekly bulletin from time to time. All of these have found good response in the Latin American press.

At least as important as contact with governments and propaganda among populations was the work the Latin American Department of the Jewish Agency initiated with the Jews of those countries.

Zionist organizations were reorganized or founded under Agency auspices. Special attention was given to the Maccabi movement. In Argentina, Meccabi has ten thousand members and a leaders' training school which supplies leaders to the entire continent. A special delegate from Tel Aviv has come as an instructor and organizer. He re-organized the whole movement in Mexico and is now working in Central America.

This special instructor came as a result of a call from the Agency's Latin American Department in Washington to the Agency's Youth Department in Jerusalem. The same call has resulted in an increase in Zionist activity. Hachsharoth (training farms and chalutzim) have been established in Mexico, Chile, Uruguay, and Argentina.

Hebrew schools have been established under Agency auspices where they did not exist before. Schools and religious groups, wherever they are, have been provided with informational material and curricula.

Rehabilitation of Vets

The Jewish Agency is the active defacto government of the Jews in Palestine. Like all governments, one of its biggest new problems is care and rehabilitation of disabled veterans. Several of these for whom highly special-

(Please Turn To Page 25)

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Mr. and Mrs. George Lewin announce the birth of their daughter, Myrna Beth, born on Wednesday, January 29th.

Mr. and Mrs. Josph Hockfield announce the birth of a son, on January 22nd.

The annual convention of the North Carolina Association of Jewish Women, Men and Youth, was the outstanding affair in the community in many months. Several hundred people from all parts of the state attended, and went away inspired and encouraged by the two excellent speakers on the program, and the plans being made for the coming year.

Mrs. George Lewin was over-all chairman of arrangements, and was assisted by Mrs. Sanford Goodman, who took charge of reservations and registration. Miss Annette Lieberman, assisted by Misses Elynor Fogel and Charlotte Newirth, took care of the Youth group activities.

ATLANTA, GA.

Junior Hadassah Convenes

The first Junior Conference in the history of the Southeastern Region of Junior Hadassah was held in Atlanta, Georgia, on February 15, 16, and 17, with headquarters at the Atlanta Biltmore Hotel.

Climaxing the brilliant program was the Junior Banquet, Sunday, February 16, at 7:00 p. m. in the Pompeian Room of the Biltmore Hotel. Miss Helen Yablon presided at the banquet and Miss Honey Saperstein acted as Mistress of Ceremonies. Mrs. S. O. Klotz installed regional officers for the coming year and a distinguished address was made by Abe Berkowitz, President of the Southeastern Region of the Zionist of America.

The closing session of the conference was at the Biltmore Hotel, Monday morning, February 16, at which time Miss Natilie Frankel of Miami, Florida presided. American affairs, fund raising, and Youth Aliah were the subjects for this session.

Atlanta chapter of Messade was host for a pre-conference dance, Saturday evening at 8:00 at the Educational Alliance, honoring the guests. Music was provided by Neal Montgomery and his orchestra.

Dr. Franzblau to Head N. Y. Branch of H.U.C.

The School of Religious Education, a New York branch of the Hebrew Union College of Cincinnati, sponsored by the College and the Union of American Hebrew Congregations, opened in New York for the training of personnel for Reform Jewish congregations under the direction of Dean Abraham N. Franzblau, until recently Professor of Religious Education and Pastoral Psychology at the Hebrew Union College, Cincinnati.

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HUNGARY'S JEWS

(Continued From Page 19)

ing their meager enterprises and living in their own homes. They were not deported; they were not massacred. And that, in the early nineteen forties and in an Axis influenced country, was something. Two incidents alone between 1940 and 1944 cast their shadows. Few in Hungary read the writing on the wall; few anyway could have done anything about it however expert in the art of caligraphy.

The first was in 1940 when some 20,000 Jews without Hungarian citizenship—most of them of Polish origin though many born in the country—were ejected from Hungary. They later perished in concentration camps. The second was in the winter of 1943-1944 when two thirds of the Jews in Novi Sad were massacred. Novi Sad is in Northern Serbia and now part of Yugoslavia. It was then part of Hungary. Under the pretext of fighting Yugoslav partisans, the Hungarian army descended on the city and murdered the bulk of the Jews and Serbs. These incidents were written off as exceptional.

The day the sun stayed in and dawn was but a submerged and cowering shadow in the blackness of the night was March 19, 1944. On that day, Hungary was occupied by German troops, to stiffen her anti-Allied resistance and prevent her from slipping out of the war. Five weeks later, Hungary was bombed by the Anglo-American planes for the first time. This gave Germans the pretext—as if they needed any—of treating Hungarian Jews as they had treated Polish and Germany Jewry (though details were not known at the time). They started with Jews in the provinces. There were then some 200,000 Jews in Budapest and nearly 600,000 professing Jews in the rest of Greater Hungary. They followed their usual form; Jews concentrated into ghettoes; ghettoes empties into waiting cattle trucks, and from there the long train ride to the Auschwitz crematories.

News of provincial relatives deported to an unknown destination soon trickled through to the Jews of Budapest, up to that moment largely intact. The news came through the Zionist underground. And Zionist leaders in Budipest were quick to take their cue.

Though German troops were in the country, there was still a formal independent Hungarian government. And it was still somewhat sensitive to world opinion. Hungary was not anxious to ride roughshod over the right of states known that some 7,800 Palestine certificates had been granted to Hungarian Jews. Switzerland was the protecting power for Britain. The Zionists therefore turned to the Swiss for protection for these 7,800 Jews. On the strength of this, the Swiss allowed them to issue Schutzpasse for certificated Jews, and the Zionist headquarters, by now removed to the celebrated No. 29 Vadasz Street, became a kind of auxiliary Swiss consulate, under Swiss protection, issuing survival passes to Jews. It is now no secret that they did not restrict the number to 7,800.

Two heroes of the Nazi occupation of Hungary, a Swiss and a Swede, worked with the Joint Distribution Committee to save the lives of Hungarian Jews trapped in the Nazi web, and theirs is a chronicle approaching the frontiers of the unbelievable. The Swiss, Saly Mayer, was the J. D. C.'s chief agent in Europe. With the full knowledge of the U. S. State, War and Treasury departments, Mayer met for months with Nazi Gestapo men on a bridge spanning the river between Austria and Switzerland and bargained with them for lives—bargained without the Nazis gaining one cent. In negotiations Mayer purposely prolonged, he made fanciful promises to the Nazis of money and supplies to prevent the deportation to concentration camps of 200,000 Jews in Hungary. The Germans halted their deportation plans while Mayer negotiated and stalled for time—stalled until Soviet troops reached Hungary and the

(Please Turn To Page 26)

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The Spirit Returneth

A Review, By DR. JULIUS H. GREENSTONE,
Principal Emeritus, Gratz College, Philadelphia, Pa.

THE SPIRIT RETURNETH. A novel by Selma Stern. Translated from the German manuscript by Ludwig Lewishon. Philadelphia: The Jewish Publication Society of America, 1946. (v) 265 pages. $3.00.

"HAVE you ever observed an ailing body or an ailing limb? Have you noticed that such a limb, just because it is ailing, strives after perfection and seeks to overcome its weakness and to become stronger than a sound limb? . . . Thus it is with us Jews. We are an ailing limb upon a healthy body. In compensation God has given us a greater readiness, a greater vigilance, a greater strength." In these few words, the Physician, Jacob of Weil, momentarily released from the rack on which his body had been tortured, gives to the monk Tauler, who visits him in his cell, his view of Jewish fate and character. The author of the book under review epitomizes in these words the explanation of Jewish heroism and submissiveness which preserved them in all the horrible experiences through which they passed in all ages. "The spirit returneth," "the remnant will remain," these are the comforting slogans conveyed by the tragic incidents related in this book and on the pages of Jewish history.

On the title page, the book is designated as "A Novel," but its six chapters are really six distinct narratives, in each of which the hero or heroine is depicted with consumate skill and penetrating insight. The scene is laid in the scattered provinces of what is now known as Germany and deals with the massacres of Jews in more than one hundred and fifty towns and hamlets during the scourge of the

LUDWIG LEWISOHN

Black Death which devastated Europe in the middle of the fourteenth century and took approximately twenty-five million victims. Many Jews were among the sufferers, but because of the Jewish mode of living and the hygienic precautions which their laws prescribe, the proportion of Jewish victims was much less than that of the general population. This aroused the hatred of the mob against them and led to the legend that the Jews were the cause of the sickness and that they sought to destroy the Christian population by means of poisoning the wells. In several communities a fictitious process of law was carried out by the municipalities, prominent Jews being placed on the rack and tortured in order to force confessions from them. These "confessions" were sent from one community to the other and in each case the result was the same —confiscation of property, burning, at the stake, or forced conversion. Only the weakest submitted to the last, while in numerous instances the Jews preferred to slay each other — parents slaughtering their children, husbands their wives, brothers their sisters — rather than have them fall into the hands of the infurated mobs.

Our author, Selma Stern, herself a witness of the more modern holocaust of her people in Hitler Germany, saw in the fourteenth-cen-

(Pease Turn To Page 36)

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THE BIGGOT MUST BE HIT HARD

(Concluded From Page 13)

as we listen to the pontificial theories of the over-public relations minded technicians who seek to solve the human problems of emotion and hate in terms of the advertising huckster who has successfully sold soap or automobiles or dog food.

I by no means wish to infer lack of sympathy or disagreement with the principles of programs of inter-cultural education in the public schools; of inter-faith meetings between the peoples of divergent faiths; with the educational lectures and pamphleteering that is carried on in labor, business and youth groups.

But it is asking too much of educational techniques to expect that they can cure the diseased minds of such full grown bigots, as Gerald Smith, Joseph Kamp and Senator Bilbo, to name just a few. The place of education in the fight for the preservation of democracy is with the great mass of Americans whose prejudices derive from ignorance and lack of understanding of their neighbors.

We found this same thing true in Germany. The Nazi stalwarts were beyond our reach; we were wasting our time, and only kidding ourselves, when we thought we could re-educate them to an appreciation of democracy. Were it not for the limitations imposed upon us by our own degree of civilization and decency, we might well have eliminated them from the face of the earth. We did this though we are not going to hang every Nazi indoctrinated follower we might write them off, insofar as their ever becoming good citizens of a democracy. They are too far gone, particularly those who lived the formative early years of their life in Nazi youth hostels.

Others besides myself realize that the Smiths and the Bilbos are beyond reclamation; that education will not reconvert them to useful citizens. But too many of the leaders and technicians in the fight against anti-Semitism counsel a soft glove policy in regards demagogic anti-Semites.

"Ignore them when they come to town," say the mouthpieces for this philosophy of fighting anti-Semitism. "Otherwise you will give them publicity and attract the audiences that they need for survival."

Very likely there is a half truth in this point of view; the publicity will attract attention and possibly help develop interest in the meeting in question. But the pursuit of this policy, I contend, is to succumb to defeatism. If one meeting and one demagogue can sway a community to a policy of un-Americanism, then there is no hope for Americanism.

Let's have a panel discussion; but let's have it before the broadest possible audience on the front pages of our newspapers. Let's meet the enemy when he shows his head; let's answer him with the voices of the best people in the community—the churchmen, the business men, the labor leaders, all the decent, law abiding men and women.

Let's expose the un-American—whether his name be Smith or Bilbo or whatever it may be—with every weapon at our disposal. Ridicule him; expose his financial machinations; direct the light of day on his perversions and private life; put him in jail if he breaks the law; hit him hard with everything we've got.

There is a bandwagon psychology—the favorite defense for the hush-hush point of view—but remember the bandwagon follows the strong man. If Hitler were crushed before he got strong, there wouldn't have been a Hitler for the bandwagon to follow.

There are times, of course, when for reasons of strategy—such as lack of proper evidence—it is advisable to wait out a developing bigot. But my point is that once he has exposed himself by his words and actions that the proper technique—the democratic technique—is to hit him hard with everything you've got.

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A Letter of Appreciation

Harry Abrams, one of the members of the Sidney J. Stern Lodge, B'nai B'rith, Greensboro, N. C., who has adopted a family abroad, received the following letter, which seemed so heart-warming as to warrant publication. It is from Moritz Mannheimer and his wife, of Nice, France, whose pictures accompany this.

"With great pleasure I beg to confirm you receipt of the parcel containing the shoes, stocks, and sockets, which arrived just in the course of Chanukah.

"We hardly know how to thank

you for what you are doing for us. We are exceedingly happy that the fate let us have so good and kind people like you.

"We enjoy very much the very nice things being of such a fine quality and so useful to us. All suits very well. We are extremely touched of your sending us not only shoes, but also sockets and stocks. You cannot imagine my wife's surprise and joy to find even two pairs of Nylon stocks. Once more many thanks.

"We also rejoiced in your Chanukah greetings and we thank you for this attention which was arranged (by) the chairman of our B'nai B'rith celebration for 200 poor children, most of them of deported parents. On this occasion children got a good luncheon and also clothes and toys. The chairman of our B'nai B'rith Lodge in Nice, Max Schafer, is a former lawyer of Vienna and a former president of our Vienna B'nai B'rith Lodge.

"We thank you very much in advance for the underwears you were so kind as to send us. We desire to say to you once more our heartiest thankfulness for all your kindness and goodness you are paying us.

"We wish you the best of everything for the New Year and remain.

Very sincerely your,
MORITZ MANNHEIMER.

"Dear Mr. and Mrs. Abrams:

"Receive please my deepest thanks for your very nice and generous gift. I desire to express to you how much I appreciate all your goodness, not alone of course, materially but also morally. My best wishes for a happy New Year.

Very sincerely your,
JENNY MANNHEIMER."

Embassy of Palestine Jewry

(Concluded From Page 20)

ized treatment was required have been placed in American hospitals, including Veterans' Administration hospitals by the American office of the Agency.

Among these is Tuvia Arazi, one of the Agency's top Arab experts, who suffered from complications arising from a compound fracture of the left ankle. He suffered the original injury while escaping from the Gestapo in Syria. He was there in charge of a party of Jewish intelligence agents who were the vanguard for the allied occupation of that country.

Another is Zvi Swet, who, two months before V-E Day stepped on a land mine in Italy and had to have both legs amputated. He had been serving with a British Commando unit for five years when he was injured. He is here to be fitted for artificial limbs. Elchanan Cohen, a member of the Jewish Brigade, was brought here by the Agency for the same sort of care.

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HUNGARY'S JEWS

(Continued From Page 22)

Nazi occupiers fled or were captured.

Raoul Wallenberg was attached to the Swedish Legation in Budapest during the war. Personally he negotiated with Szalasy, leader of the Nazi Arrow Cross in Hungary, and succeeded in obtaining written confirmation of 1,000 protection passports issued by Sweden to Hungarian Jews who had family or business connections with neutral Sweden. He signed a total of 5,000 of these passports in King Gustaf's name guaranteeing Hungarian Jews rights equal to those belonging to neutral nationals. Despite threats to him personally, including stoning of his automobile and actual kidnapping by the Nazis, Wallenberg continued his efforts. His activities in behalf of the persecuted Jews of Hungary seem almost fictitious. He helped Jewish prisoners escape; he helped Jewish "enemies of the German State" receive medicines, food, clothing. Again there were negotiations, again Wallenberg stood firm in the face of threats and again he achieved his end: the Jews he had managed to bring under Swedish protection remained free from forced labor. What part did the J. D. C. play? It was the J. D. C. with funds made available by the United Jewish Appeal, combined with Wallenberg's courage and integrity, that fed and proberg received the financial support of the Jews of America through the U. J. A.

On October 15, 1944, with Russian troops already on Hungarian soil, the Regent Horthy called for an armistice with the Russians. He was arrested by the Germans and the Hungarian fascist leader Szalasi installed in power. October 15th is the birth-date of the Budapest tragedy. For Szalasi's first order was the deportation of Budapest Jewry. His "arrow-cross" fascist thugs, the Nyilos, were there to carry it out. Those Jewish men, women and children who were caught in the first days had no wagons to take them to death. They had to foot it by the long road towards Austria. After a few days, however, the Vadasz Street Zionists collected as many Jews as they could in central buildings marked with Swiss protection notices indicating that occupants were in possession of Schutzpasse. They even sent out members of the Zionist pioneer Hechalutz, dressed in Nyilos uniform, to "arrest" Jews in exposed streets and bring them to what later became known as the "Swiss House."

Later that month, a closed gate ghetto was established in the predominantly Jewish district of Pest. The Russians appeared too soon for the Germans and Nyilos to carry out their plan to blow up this ghetto with its 60,000 Jews.

And that is the major part of the story why there are some 100,000 Jews in the Hungarian capital today.

Liberation found the surviving Jews of Hungary in much the same plight as their comrades in other liberated lands. Some 15,000-20,000 left in the immediate post liberation months with Palestine as their destination. There were no 'welcome" notices on the porches of the former homes of those who remained. They suffered the same property restitution difficulties with which we have become all too familiar in all Axis occupied lands. Moreover, Hungarians with a long history of anti-Semitism, were not prepared to change their mood overnight—particularly if it meant giving up homes and furniture of comfort to which they had become accustomed. There were minor pograms at Miskolc and Kunmadaras, and many Jews living in small scattered communities in the provinces fled to security in Budapest or the larger provincial cities of Debrecen and Szeged. The general economic collapse of the country did not serve to ease the lot of the Jew. Nor did that lot improve when the inflation earlier this year sky-rocketed the Pengo to astral heights.

When the American Joint Distribution Committee started its relief work in Hungary in May, 1945,

(Please Turn To Page 30)

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A FLAG IS BORN

A Review, By BERNARD LERNER

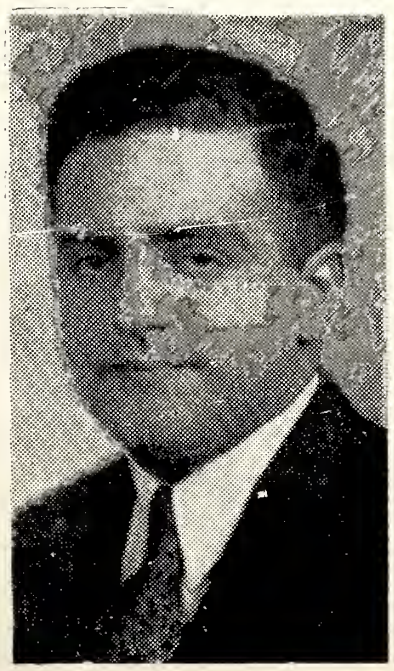
IRRESPECTIVE of how you view the American League for a Free Palestine, under whose auspices Ben Hecht's "A Flag Is Born" has been produced, the production per se is a very distinct contribution towards the exposition of the Jewish case to non-Jewish America and to those masses of American Jews whose familiarity with Jewish martyrdom in Europe and the Jewish struggle in Palestine has not gone beyond the newspaper headlines so that they have failed to grasp its significance and its relation to their own status and future. "A Flag Is Born" presents, by all means at the disposal of the theatre and by a pooling of great talent, primarily Jewish, with a mass appeal, for surely the combination of Hecht, Muni and the numerous other Jewish and non-Jewish performers and musicians who have collaborated on the pageant, could not help producing something striking in mass idiom. And that is the important thing about this production, although its presentation of Zionist ideology, is so callow at times, as to sound intellectually adolescent.

But this lack of ideological sophistry, this almost grating oversimplification —grating on the ears of one who has lived for years with Zionism and with Jewish martyrdom—is what makes this pageant so successful as a propaganda piece. Its message is so simply put as to be inescapable. And there are the many flashes of satire of a real high order and the magnificent understatement by Paul Muni. One can hardly forget that the spectacular grotesqueness of Tevy dae Milchiger's appeal to the councils of the mighty Teuya ; symbol of martyred, DP'd Jewry, presents his case to the world with a sob, a shrug, a spreading out of his palms, and the deft Hecht caricature of the reception UN and all international bodies give the Jewish case is a powerful indictment.

The testimony of Louis Lipsky, recently returned from the Paris Conference of Foreign Ministers, where he labored with other eminent leaders to obtain a hearing for the Jewish case, shows that what Hecht regarded as satire is befuddling, disillusioning, exasperating reality.

The pageant has many deficiencies. Too much has been crammed into it. It is too purple in its presentation. And yet, what interested us was audience reaction, for the particular success of this play is wound up in audience reaction. If people are stirred, Ben Hecht has achieved his end, for after all his end was not the presentation of another spectacle, but something beyond that—he sought to stir American Jews and non-Jews. The night we witnessed his performance was press night, and the audience was of the usual sophisticated caliber attending press night performances. And yet there were tears and sobs in that audience, even as in pious orthodox synagogues on Yom Kippur, and there was tension through Muni's speeches and a deluge of thunderous, long lasting applause when the curtain fell on what appeared to us a purple scene—several men armed with tommyguns calling to the young DP to join them

(Please Turn To Page 40)



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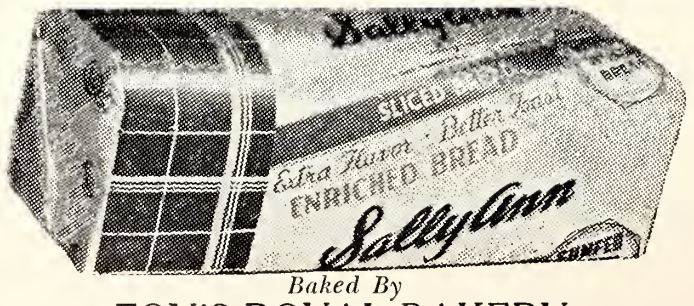

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SCHOOL FOR JEWISH DIPLOMATS

(Continued From Page 18)

'Many of the candidates showed great ingenuity," Dr. Eytan related. "One questioned an Arab whose comment was that a wife now cost 350 pounds as against a pre-war 50 pounds."

Social grace, etiquette, and similar personal traits were closely observed at an elaborate dinner held at a restaurant on the outskirts of Jerusalem.

Finally, reaction to extreme fatigue was tested by taking the candidates on a 20-mile hike to Kiriat Anavim, a collective colony near Jerusalem, and back.

"Two of the examining committee accompanied the students on this excursion," commented Dr. Eytan, "and it proved one of the most revealing phases of the selection process. In the first place, it tested the common sense of the students, who were told that they would be taken for an all-day hike but were not specially instructed what to wear or what to take along. We observed their reaction to one another when they were tired, hot, and thirsty—it was an extremely warm day in late summer. Many instances developed which indicated the quality called 'sociability'—offering water from a canteen or helping a comrade who was in difficulty. On the negative side,, there was one young man who became objectionable by his eagerness to walk near the committee observers and to 'make conversation' in an effort to create the impression of a brilliant mind. We later checked and found that this young man was at the bottom of the fifty who had been chosen after the written examination; he was not among the final twenty-five."

The successful group consisted of twenty men and five women, all of whom were residents of Palestine except one young woman who lived in Egypt and was a graduate of a university in South Africa. Over half were ex-service men and women, including a pilot who had a spectacular combat record against both the Germans and the Japanese. Two of the women were employees of the Palestinc Government, and a third was already an official of the Jewish Agency. One man was "mukhtar" (president) and another "maskier" (secretary) of collective settlements.

The students are living together in a special building at Beth Hakerem, on the outskirts of Jerusalem. Each one pays $300 for board, lodging and tuition for each 22-week term, of which there will be three. The remainder of the cost of the Public Service School is borne by the Jewish Agency.

"The course is a very intensive one," added Dr. Eytan. "All of the students chosen have, in addition to fluency in Hebrew, a working knowledge of Arabic or English, and study of these two languages is compulsory. Then, there will be certain subjects—geography, economics, jurisprudence, the Anglo-Saxon world, British and American history, literature, foreign and colonial policy, and governmental institutions. And, of course, a study of the Middle Eastern countries is an important part of the course—Palestine, Zionism, and all aspects of Jewish history will also be thoroughly covered."

Some of the lecturers will be experts from the staff of the Jewish Agency, and many members of the faculty of the Hebrew University will assist, and also the British Council. All instruction will be in the Hebrew language except the lectures given by the British Council.

"While the whole project is still in an experimental stage," concluded Dr. Eytan, "it is our hope

(Please Turn To Page 40)

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Mr. and Mrs. Julius Levine announce the engagement of their daughter, Mary Norma, to Julian Weinkle, son of Mr. and Mrs. Carl Weinkle of Miami Beach, Florida. Miss Levine is a Junior at Duke University where she is a member of the Alpha Epsilon Phi sorority. Mr. Weinkle is a Senior at U. N. C. and is a member of the Tau Epsibn Phi fraternity. He served as an ensign in the Navy for 19 months. A June wedding is being planned.

The January meeting of the local Hadassah chapter was held at the Covenant Club and was open to members, their husbands, and friends. A most interesting film "The Life of Henrietta Szold," was shown to a large crowd. Mr. Lewis Stein was present and added to the program by making a few remarks on Miss Szold's personality and habits as he was a personal friend having attended her father's temple in Baltimore and having gone to Sunday School with her. Following Mr. Stein's remarks, Rabbi Friedman gave a short talk stressing Hadassah's work in Palestine as well as the importance of our stand in the U. S. Refreshments were served and an enjoyable social hour spent.

The monthly meeting of the Concordia Society was held in the Temple Lounge on February 5. Mrs. R. L. Lucas, president, was appointed as representative of the sisterhood on the Public Health Board.

Mrs. S. E. Warshauer gave in interesting and detailed report of the Panel Discussion she had attended at the Y.W.C.A., on *Youth and the Home.*

It was decided to have a Purim party for the children of the Sunday School. A reception is also being planned for Rabbi and Mrs. Jacobs who will arrive from Staunton, Va., about March 5.

Following the business meeting, Mrs. S. E. Warshauer accompanied by Mrs. J. D. Edwards gave several delightful violin selections.

The regular monthly meeting of the B'nai Israel Sisterhood was held February 3 at the home of Mrs. H. Kalfin, with Mrs. Harry J. Stein presiding.

Plans were formulated for the annual Purim affair which will be held March 9 with Mrs. Martin Friedman as chairman. The program will be directed by Rabbi S. A. Friedman. The sisterhood will also sponsor a "Home Hour" on February 16 at the local U. S. O. club.

An interesting program was presented consisting of a question and answer session with Rabbi S. A. Friedman acting as "answer man" followed by several musical numbers by Mrs. H. Erstling, Mrs. H. Kalfin, and Mrs. J. Berger.

Sisterhood sponsors monthly Oneg Shabbats which are held in homes of members and at which time Rabbi Friedman reviews books of vital interest. Last month the book reviewed was "East River" by Sholem Asch.

Members of the Covenant Club enjoyed a Valentine Kiddie Party, at the Plantation Club. Prizes were awarded for the best dressed couple and an evening of fun was enjoyed by a large group.

MISS PAULI MURRAY

Miss Pauli Murray, a member of the legal staff of the Commission on Law and Social Action of the American Jewish Congress, won the 1946 Mademoiselle Merit Award for signal achievement in law. A graduate of Howard University law school and recipient of a Rosenwald Fellowship, Miss Murray was temporary Deputy Attorney General for the State of California before joining the staff of the American Jewish Congress to aid in its campaign against racial discrimination.

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HUNGARY'S JEWS

(Continued From Page 26)

it had to take care of almost the entire Jewish population of the country. Leading Budapest Jews have told me that Jews who had survived Hitler would not have survived the liberation if it had not been for "Joint." For the first year, the Joint budget in Hungary was one million Swiss Francs a month. (About nine Swiss Francs equal one Pound Sterling. One Swiss Franc equals about 28 cents.) In 1946, J. D. C. appropriations for relief and reconstruction in Hungary totalled $7,080,000. In addition, over $1,000,000 in supplies was shipped in. Since May of this year it has been at the rate of three million Swiss Francs a month. And that is a hard cash contribution, apart from considerable quantities of food, clothing and raw materials.

This sum supports 4,500 in children's homes and youth institutions; 10,500 orphans under sixteen who live with relations; 5,000 sick in hospitals, convalescent homes or with their families; 25,000 aged who are unemployed — the general unemployment figure in Budapest alone is 200,000 — whose wage is too minute to support life. In addition, Joint assists the 4,000 to 5,000 Chalutzim who are in the 68 Hachsharoth in the country. In the Hachsharoth, Joint have provided the agricultural machinery. And it runs an advanced vocational department which has set up some 1,600 men and women in 152 workshops in which independence is recaptured in gainful labor. Tailoring, weaving, toymaking, upholstery, printing, sandal making are some of the pursuits sponsored by Joint. They have provided the equipment and raw materials. I saw a man of 72 in one of the Joint Tailor shops. He had been a successful merchant before the war. He had lost everything, including his children. But he had not lost his independent spirit. Refusing relief, he had asked Joint for a job. He was taught cutting. I saw him the other day at his cutting table, seemingly contented and apparently quite skilful. This Vocational section received a special grant of a little over one million Swiss Francs for the purchase of equipment.

The cultural picture of Hungarian Jewry is happier than the economic. There are schools run by the Jewish Community and recognized by the state. There are a few Tarbuth schools where Hebrew is the language in which secular subjects are taught. There are Yeshivet. The Zionist Movement flourishes —with all its parties, and is legal in the country. The community runs a weekly 16 page paper, Uj Elet (New Life) which is quite a reasonable product and furnishes much news of Palestine and the Jewish world. I reached Budapest after the elections to the Zionist Congress, but I found some of the walls of District No. 7 on the eastern side of the Danube still plastered with Zionist party posters. The spirit is high in the Hachsharoth and in the youth institutions, many of which are run by the different Zionist youth movements. Among the rest of the population the spirit is much conditioned by the general state of poverty, the rigidly closed doors of Palestine and the uncertainty of the future mood of their non-Jewish neighbors. At the moment, some have told me, until the peace treaty has been concluded, the country is very anxious not to offend world opinion by anti-Semitic excesses.

I found the current story of Hungarian Jewry summed up in a meeting I had with a Jewish woman of 46, already old beyond her years. She lost her husband and son at Auschwitz. She has a little girl of eight. She is learning to weave at a Joint workshop so that she may keep her child. She is hoping that the little girl may one day find a future of freedom in Palestine. She lives in a room in her former flat which she has to share with the non-Jew who occupied it when she was deported. Buda was badly blasted and the housing shortage is acute. The non-Jew was either a fascist or a

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Our Own Anthology

A Review, By LUDWIG LEWISOHN

IN TIME AND ETERNITY: A Jewish Reader, edited by Nahum N. Glatzer. $2.75. (Schoken Books, New York) — Reviewed by Ludwig Lewisohn.

ANTHOLOGIES pour from the press. There are grave and gay ones, dull and amusing ones. All but a few are ephemeral in character or content and satisfy a light and passing mood. Here is an anthology which for Jews, for all Jews, for any Jew, whatever his mere "opinions," is the very bread of life and a possession forever.

For what is it that, above all else, ails the great majority of us American Jews? It is an inner uncertainty, a lack of essential self-assurance and so a spiritual feebleness in the face of a strong and dazzling world. And what again is the cause of that uncertainty, that lack of tranquil pride, that feebleness of soul? Is it not first of all a lack of knowledge of ourselves and our history and the immortal insights of our Judaism? And is not that lack of knowledge due to a preconception, especially on the part of our young men and women due to a prejudice, to the ugly baseless preconception that the words of our saints and sages are unmodern and mere document and mere "scripture" to be glanced at one high and holy days and of no pertinence to the conduct of thought and life?

Dr. Glatzer's beautiful and compact book is calculated—if it comes to be widely used -- to break down that preconception and that ignorance and so that subtle sense of Jewish inferiority. All the words that he quotes are supremely living words. They are not words with which to "agree" to "disagree." They belong to the order of the permanent, of the Jewishly

(Please Turn To Page 40)

OSWEGO ALUMNI THANK U. S. A. FOR HOSPITALITY

Marking the anniversary of President Truman's directive on immigration of refugees and displaced persons, Dr. Leland Rex Robinson (left), Chairman of the Committee on Displaced persons, of the American Council of Voluntary Agencies for Foreign Service, brought an interfaith delegation of former residents of the Oswego Refugee Shelter to visit United States Attorney General Tom Clark (right) in Washington, D. C. The visitors thanked the Government through the Attorney General, for the opportunity to remain permanently in this country, and eventually to become American citizens. They included (left in order from Dr. Robinson) Mrs. Ignatz Boehm and Mr. Boehm, of New York City, Jewish, Wilhelm Loew, of New York City, Protestant, and Mrs. Helen M. Siegmund, of Washington, D. C., Catholic. Their visit to Mr. Clark was sponsored by United Service for New Americans, with cooperation of American Christian Committee for Refugees and Catholic Committee for Refugees.

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Jewish Attitudes Toward Intolerance

(Concluded From Page 7)

in Jewish institutions are not as frequent as might be desired, except in rabbinical seminaries, where Christian lecturers often appear. There was a splendid series in Baltimore arranged by a Jewish communal organization in which Catholic, Lutheran, Baptist, Episcopalian and other spokesmen described the doctrines and observances of their own groups to Jewish audiences. Books on Christianity by Christian authorities will be found on the bookshelves of most rabbis, as well as in the libraries of many synagogues and Jewish centers, especially of the Reform group. There is a natural tendency to favor books which describe Judaism as well as Christianity, such as "One God," by Florence Mary Fitch. This particular book has a great vogue at present among Jews, Posters based upon it are now being displayed in Jewish institutions. Visits by people of Jewish schools to Christian churches are usually arranged with return visits by Christian pupils to the synagogue. These would be more frequent if more priests and ministers offered invitations. Similarly, Union Thanksgiving Day services find rabbis willing to participate, but here again Jews hesitate to take the initiative. Programs by combined choirs of churches and synagogues have been held in many cities across the country.

In regard to exchanging pulpits with Christian ministers, there are ultra-Orthodox rabbis who will let none but members of their own faith occupy the pulpit. They take the same attitude as do Catholics and Fundamentalists but they are in the minority. On the two-way street where Jews and Christians should meet and become acquainted with each other's traditions, beliefs and aspirations, Jews, as a rule, are willing to participate heartily. They sometimes fear, however, that over-eagerness on their part in such enterprises as round-tables of the National Conference of Christians and Jews may create an undesirable impression. Where the instruction must be given to their own people, much of the effort goes to pleading the cause of the Negro and to abolishing prejudice and intolerance toward those who are in worse situation than are the Jews. It is a healthy thing for Jews to consider improvement of the conditions of the colored races in America.

Ardent as many American Jews are to create a haven, or even a commonwealth, for the Jewish victims of oppression, there are among the five million Jews in the United States less than a thousand who want to live anywhere but here. Their hope and their stake for the future of their children and of their children's children is among Christian Americans. This certainly attests the fact that they want prejudice on neither side of the street. Intolerance in any shape or form is a menace to everyone. It would be difficult to find any Jewish leader who does not recognize that truth.

American Red Cross Aids Jewish Children

(Concluded From Page Eight)

During the lunch hour, the children chattered about their presents, wanted to know whether the gifts came from Jewish children in the U. S. They were told that children of the American Junior Red Cross, who are of all religious faiths, had given the presents.

Among the gifts were toys of all sorts, games and cards. There were useful personal items such as soap, wash cloths, toothpaste and brushes, sewing kits. There was hard candy and chewing gum.

While the children munched their precious sweets, their teachers — recruited from adult displaced persons — sorted out equally precious school supplies; pencils, pocket-sized paper books, rulers, crayons and paint boxes.

The school supplies were badly needed. At one improvised school for 1,100 children, furnished with crudely-made benches, chairs, and tables, there were only 500 copy books and less than one pecil each. The Red Cross supplies were put to immediate use.

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Visiting Around Greensboro

By MIN KLEIN

A MOMENTOUS OCCASION in the community was the breaking of the ground and laying of the cornerstone for the new Conservative Synagogue which will soon become a reality. Taking part in this important ceremony were members of both congregations and both Rabbis participated in the opening and closing ceremony. Our good wishes to each member of this new House of Worship . . . and THE SISTERHOOD of the Conservative Congregation is growing by leaps and bounds. New committees have been appointed and projects take wings as the interested members give of their time and effort. Now it's a "Kitchen Fund Bank" in every home. Sounds like a good idea. And their last meeting featured a Quiz program arranged by their clever program chairman, MONA BINES, with prizes going for the winning answers. Hostesses for this occasion were: Mesdames: BRUMER, DAVIDSON and KIPNIS . . . and BEA KARESH is doing wonders with choir of the Conservative Synagogue . . . MRS. RYPINS spoke on "The Life of Chaim Weizmann" at the February 11th meeting of HADASSAH study group at Temple Emanuel . . . The Council Study group had on their February 4th program a talk on "Hillel" by EDITH RICHMOND and one of the members read a paper which had been prepared by RITA BERNSTEIN, the Dave Bernsteins' college senior daughter. Subject was SOCIAL DEMOCRATIC THOUGHT IN JOB. ". . . The American Jew in Art" was discussed by MRS. LANG and MRS. WALTER THOMAS following the regular business meeting of the Council on Monday February 3d . . . IT WAS LUNCHEON and business at the regular Temple Emanuel Sisterhood meeting on Monday the 10th followed by an excellent program of music provided by our two able musicians. Marcella Segal and Clara Mae Friedlander.

THE B'NAI B'RITH GIRLS again went all out for a happy evening of fun when they put over a HUGE Valentine dance. The Temple Emanuel Lounge looked like the home of the QUEEN OF HEARTS with traditional valentine decorations to make it bright and cheery. Mothers of the members contributed cookies and stuff to help the affair along, and guests included members and their dates from High Point, Durham and Winston-Salem in addition to locals. Decorations were planned and executed by a committee consisting of JOAN KLEIN, chairman, with helpers FAYE SILVER and MARILYN KLEIN. Entertainment was planned by SALLY GOLDMAN, RUTH LEVIN and ANN EISENBERG, CAROL LITCH headed the committee on "eats" and was assisted by FRANCES RYPINS, and BETTIE MARIE SCHIFFMAN, while the attractive invitations were sent out by BARBARA TOBIAS'S committee which included also DIANNE WAGGER and HELEN JACOBS. These are all members from High Point who belong to the local chapter. THE AFFAIR WAS A HUGE SUCCESS! . . . The Sidney Stern Lodge of B'ai B'rith had a special treat at their installation meeting on February 10th. MR. ISAAC GRADMAN of Asheville came over to be guest speaker, and delighted a large audience who came to participate and to enjoy the program and buffet supper which followed. Special guests included not only the wives of the members, but also their BPG daughters . . .

The Hadassah PURIM DANCE on February 19th was a gala occasion and a successful affair. Everyone came in costume to give it the true spirit of PURIM and prizes were given for the outstanding costume. REBECCA ZUCKERMAN, chairman of the H.M.O. committee, who sponsored the affair, was general chairman. JEAN BRUMER was in charge of entertainment and it was really ENTERTAINMENT. There was dancing by FELICIA, well known dance instructor of our city, and

(Please Turn To Page 37)

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Social and Personal

CHARLESTON, S. C.

Birth:

A son, Jack Meyers, was born to Mr. and Mrs. David E. Alterman. Mrs. Alterman is the former Miss Elza Myers of this city.

Engagement:

Mr. and Mrs. L. Rabinowitz, announce the engagement of their niece, Miss Miriam Prystowsky, to Abe Brenner, of Winston-Salem, N. C. Wedding plans are to be announced.

Misses Doris Frost, Esther Kirshtein and Sara Belle Levy were elected delegates to the Southeastern Regional Conferenec of Junior Hadassah held in Atlanta, Ga., in February.

Sara Belle Levy delegate to the National Convention held in Atlantic City, presented her report at the meeting held at the community center, at which Mrs. David Solomon and Mrs. M. Goldberg were hostesses.

B'nai B'rith Women of Dan Lodge sponsored an S.O.S. card party at the Jewish Community Center. Admission was by baby items and baby food. This party swelled the S.O.S. drive with 26 dozen cans of baby food, 8 dozen cans of milk, and approximately 20 pounds of clothing.

The following assisted in making this party a success:

Mesdames Nathan Rosen, Louis Baker, Karl Karesh, Frank Kline, David Solomon, Leonard Solomon, and Henry Yaschik.

Newly elected officers of Dan Lodge of B'nai B'rith the Women's B'nai B'rith chapter and of the Charleston AZA chapter were installed at the Jewish Community Center. Dr. Leon Banov, a past president of the district lodge, was the installing officer. His son, Dr. Leon Banov, Jr., was inducted as president of Dan Lodge.

George Ackerman, of Walhalla, and Hillel counselor at Clemson College, was the main speaker. Mr. Ackerman, a native of Winnipeg, Canada, attended the Chicago Hebrew Theological college and became a graduate student in education. Mr. Ackerman was introduced by Mrs. Arthur Rittenberg, vice president of the local women's lodge.

Other officers of Dan Lodge are first vice-president Gus H. Pearlman; second vice-president, Arnold Prystowsky; third vice-president, David Goldberg; secretary, Louis Tannenbaum; Financial secretary, Max Zukor; treasurer, Dr. Ralph Coleman, and monitor, Henry Yaschik.

Mrs. Nathan Rosen was installed as president of the Bnai B'rith women's chapter. Others inducted to their office are first vice-president, Mrs. Harold Newman; second vice-president, Mrs. Maier Triest; recording secretary, Mrs. Hyman Pearlman; corrosponding secretary, Mrs. Reuben Lapin; treasurer, Mrs. Fred Steiner, and monitress, Mrs. Manning Bernstein.

Officers of the Charleston Chapter of the AZA, junior order of B'nai B'rith, to be installed are president, Ben Goldberg; vice-president, Maurice Fox; secretary, Stanley Kohn; treasurer, Jack Breibart; senior sergeant-at-arms, Merwin Rabinowitz, junior sergeant-at-arms, Melvin Ortner, reporter, Howard Sudit, and monitor, Sidney Breibart.

Opening ceremonies were conducted by Sidney Breibart, Irving Slotschiver, Sam Rosen and Merwin Rabinowitz of the AZA chapter. Stanley Kohn, Mrs. Al Levinson and William Ackerman also will participate in the program of installation.

CHARLOTTE, N. C.

The Beth-El Brotherhood had as guest speaker at their January meeting, Gus Travis, feature writer of the Charlotte Observer. A clever and interesting speaker, Mr. Travis delighted the group with his address. Cards and other social features, followed by refreshments, finished off a pleasant evening. Bertram Raff is president.

A luncheon featured the February meeting of the Beth-El Sisterhood. Hostesses were Mrs. David Nabow, Mrs. A. J. Hirsch, and Mrs. Jay Schrader. Leon Gutmann gave an illustrated talk on "Treasures --Old and Ne." Mr. Gutmann, an excellent student in this field, proved to be an interesting speaker, as well.

The Beth-El Sisterhood members were hostesses at an interesting evening open to the entire com-

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munity. Rabbi Philip Frankel gave a review of Scholem Asch's "East River," which was enlightening and entertaining to all. A "chili" supper and other refreshments followed, after which cards and other games were enjoyed. The committee in charge consisted of Mrs. George Brownstein, Mrs. Bertram Raff, Mrs. David Wallas, Mrs. L. S. Goodman, and Mrs. Philip Frankel.

As a feature of "Brotherhood Month" which is always a February event, Rabbi Frankel exchanged pulpits with the Rev. M. G. Ervin of Mt. Calvary Methodist Church. Rabbi Frankel spoke at the church on Sunday, Februayr 9th, while the Rev. Ervin preached at the Beth-El services on Friday evening, February 14th.

Rabbi Frankel addressed the Ministerial Association at Concord on Tuesday, February 4th. On February 18th, he spoke at a city wide women's rally at the Mint Museum. Also on this program were a minister and a priest from the community.

A joint meeting of Hadassah and the Z.O.A. was held at Temple Israel. An interesting symposium in which several men and women participated, was a feature of the program.

The Charlotte Chapter of Hadassah presented to Beth-El congregation a picture of the late Miss Henrietta Szold. A beautiful frame for this picture was given by Mr. Edward Harris. Our thanks for both gifts.

Mr. J. B. Clark, program director of station WAYS has informed Rabbi Frankel that by a vote of the staff of the station, he was chosen the outstanding radio speaker of Charlotte, engaged in public service.

Rabbi Sidney Strumpf, Hillel director at UNC was guest speaker at the B'nai B'rith meeting on February 6th. A social hour followed Rabbi Strumpf's interesting address. The meeting was open to the entire community and a large number of members attended.

A daughter was born to Mr. and Mrs. Sonny Melaskey.

Bar Mitzvah

Louis Levine, son of Mr. and Mrs. J. Levine of Hamlet, celebrated his Bar Mitzvah in Charlotte on February 21st. Following services, an informal reception was held.

Mr. and Mrs. Manny Guller announce the birth of their daughter, Lois.

The Sisterhood of Beth Israel Congregation held its February meeting on Tuesday February 11th in the vestry rooms of the Temple. Mrs. B. Rappoport was in charge of the program.

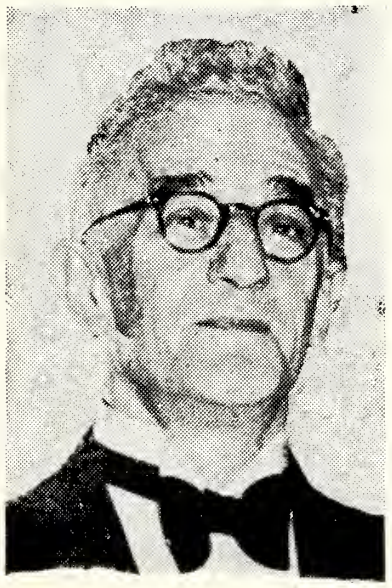
Mrs. Nathan Sutker, Civic Chairman, announces the following women who helped in the recent Infantile Paralysis Drive: Mrs. Nathan Sutker, Mrs. Paul Fligel, Mrs. Louis Schlanger, Mrs. David Silver, Mrs. I. Ferster, Mrs. Rafe Malever, Mrs. I. C. Kurtz and Mrs. J. L. Pressman.

JEWISH CALENDAR
5707-1947

	Fast of Esther ..... **Wed. Mar.**	**5**
†	**Purim** ..... **Thurs. Mar.**	**6**
	Rosh Chodesh Nissan Sat. Mar.	**22**
	1st Day of Pesach .... **Sat. April**	**5**
†	**Rosh Chodesh Iyar Sun. April**	**20**

† Observed the following day.

Sir Leon Simon to Speak On Palestine Medical School



Sir Leon Simon, Chairman of the Executive Council of the Hebrew University, explained the urgent needs of a medical school in Palestine at a luncheon of welfare fund leaders held in Atlantic City on February 1, in connection with the meeting of the Council of Welfare Funds and Federations. The Palestine Medical School Campaign for $4,000,000 is being conducted by the American Friends of the Hebrew University and Hadassah.

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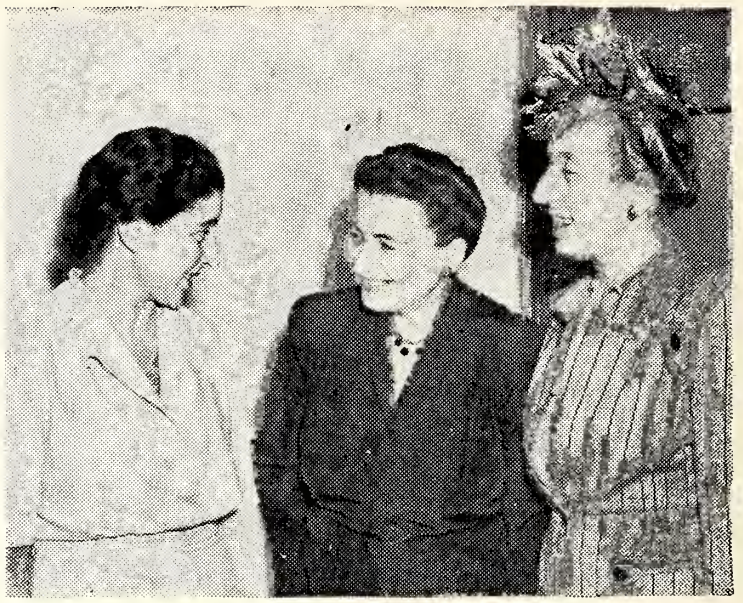

Mrs. Menie Weinmann (left), Director of 29 Jewish relief agencies in Holland and a survivor of two Nazi concentration camps, arrived in this country by plane from Amsterdam this week—the first recipient of a number of social service scholarships being offered to European women by the National Council of Jewish Women. She is shown in Council's National Office, 1819 Broadway, New York 23, New York, being greeted by Mrs. Joseph M. Welt (right), of Detroit, National President, and Mrs. Elsie Elfenbein (center), Executive Director of the organization.

THE SPIRIT RETURNETH

(Concluded From Page 23)

tury tragedy of her people a parallel to the present-day horror as well as a solace to the modern sufferers. A historian of established reputation, she used her creative genius in a portrayal of the experiences of one family. Around the careers of these main characters in the book, the author weaves a web of romance, religious constancy, filial piety, complete self-abondonment to the highest idealism in the midst of material occupations and in the face of the greatest dangers to life and limb. The artistic skill of the author manifests itself especially in the description of detail, in the landscape, in the numerous characters introduced and in the psychological motives and conflicts. She rarely condemns or passes judgment on one or another act and is never guilty of an anachronism, which is likely to creep in in a narrative of so many centuries ago. Her intimate familiarity with the political intrigues of the historical background, the struggles between the patricians and the plebeians, the guilds and the burghers, the princes and the kings, make the chain of circumstances in every instance palpable and concrete.

The Spirit Returneth is a book that will make a potent appeal to the more thoughtful and more intelligent class of readers. We are carried away by the picturessqueness of detail and by the subtle artistry of character delineation. We are made to see the workings of the minds of the persecutors as well as of the persecuted. We are introduced to modes of life and events which, even though remote in time and place, do not differ to any great extent from human motives and weaknesses of our own days. We are shown that religious faith can be so overmastering and so deep-rooted as to suppress every other consideration, such as love, attachment to property, even life itself. The love of Anna, daughter of the chief magistrate of Strasbourg, for Master Jacob, her physician; or the love of Deborah, the affianced of Benjamin, for his older, renegade brother, Paulus, is not even permitted to become manifest to themselves, since the very thought of it would constitute a sin against their respective religions. And the climax of the entire story comes with tremendous force when the Christian servant girl of one of the martyrs brings to its grandfather the infant who represents the sole survivor of the family in Germany. It is then that a Christian, an aged abbot, who feels keenly the crime committed against the Jews, says to the servant girl that she had repaid something of the debt which Christians owed the Jews and added: "The remnant remains. And that remnant of the house of Judah will shoot roots below and bear fruit above. . . A holy seed is its trunk."

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Social and Personal

RALEIGH, N. C.

In observance of Jewish Music Week, a special program was arranged for Friday evening, February 7th, by Dr. Nell Hirschberg and the Temple Choir. The Rabbi spoke on "The New Sings."

Rev. Ray Holder, the new rector of Christ Episcopal Church and members of his congregation were special guests at the Brotherhood Services at Beth Or on Friday evening, February 14th. Rev. Holder was speaker of tne evening.

The Sisterhood of Temple Beth Or held its February meeting on Monday, the 10th, at 8 p. m. at the home of Mrs. Al Rothstein. Routine business was transacted after which a social hour was enjoyed.

STATESVILLE, N. C.
MISS HENRIETTA WALLACE,
Reporter

The Piedmont section, National Council of Jewish Women, met on February 4th with Mrs. Julian Aronson and Miss Henrietta Wallace. The section president, Mrs. Jack Bitzick, of Salisbury, was in the chair. Mrs. D. H. Merritt of Statesville, addressed the group, giving a resume of a recent speech by J. B. Hutson, Assistant Secretary-General of Finance and Special Services of the U. N. Mr. Hutson was a guest of the Lions Club of Statesville.

The group voted to send $25.00 to the National Children's Home, Mending Heart, Fla.

A social hour followed the business meeting, with Mrs. Aronson and Miss Wallace acting as hostesses.

"East River," by Sholem Asch was reviewed by Miss Henrietta Wallace, at whose home the meeting of the Piedmont Section Study Group took place. An interesting discussion by the group, followed the review. Special guests at the meeting were visitors in the community — Miss Rose Stephany, Miss Carrie Hoffman and Mrs. Leonard Edwards. Husbands of the members joined the group in a social hour following the meeting.

In preparation for his coming Bar Mitvah, Norman Steinberger, son of Mr. and Mrs. Milton Steinberger, has gone to High Point, where he will be with his grandparents, Mr. and Mrs. H. Gordon, while receiving instruction from Rabbi Mauskopf.

Mr. and Mrs. Lee Kallon were recent visitors of their aunt and uncle, Mr. and Mrs. L. Gordon. The Kallons were enroute to Elizabeth, N. J., from Santa Monica, Cal.

Mrs. Ben Chernoff of High Point was the guest of her sister and brother-in-law, Mr. and Mrs M. Steinberger.

Visiting Around Greensboro

(Concluded From Page 33)

music was by CLYDE WATSON and his band. TRULY, one of the nicest affairs of the season! . . . WC campus activities keep our girls busy. The HILLEL contribution to affairs at STATE and UNC provide plenty of opportunity for social contact between the groups. Latest social function is the PURIM dance at Ft. Bragg, which several girls attended. LEON GOLDBERG, new JWB director at Ft. Bragg, came over to invite the girls in person . . . AND Mrs. Rypins gave a report on Sholem Asch's EAST RIVER at the February 4th HILLEL meeting, following their regular order of business . . . They are doing lots of good things, those girls; each month they contribute to a package sent overseas to some young girl among the DP's . . . And BETTY SECUNDA, Pittsfield, Mass, freshman, is violinist with the WC chamber music group, which is now busy with community concerts . . . MIAMI attracted a number of Greensburghers in the past several weeks — the BEN MARKS drove down with the GEORGE BLANKSTEINS; the LEWIS ROSENBERGS also came back with a healthy looking tan and the MILTON ZAUBERS went down to get their share of the sunshine . . . The CHARLES PEARLS were among the first to go and come and the ADOLPH GUYES' spent three happy weeks there . . . IT WAS gratifying to see the number of friends who went from Greensboro to High Point for the opening of CHARLIE BRUMER'S new establishment. Good luck! . . . Elected to the National Council of the Joint Distribution Committee, New York, are the following from Greensboro; LOU SILVERSTEIN, PHIL SEGAL, GENE JACOBS and SOPHIA FARBER. Re-elected were WALTER BERNSTEIN and CEASAR CONE. . . .

BY THE WAY, don't you think the Durham community did a GRAND job of the N. C. Association convention? Details will appear in the April issue of *The American Jewish Times*. We were on the press just as the Convention was about to get under way.

Purim; A Timely Holiday

(Concluded From Page 17)

and the story of Esther is enacted by bands, strolling from house to house.

The Purim plays, as satires, had their origin in the 13th century. In the 16th century they reached the peak of their popularity with a "Purim rabbi" as the main figure in the play. The Purim rabbi would deliver a sermon which was a parody on the copious Talmudic sermons of real rabbis. Purim bore witness to the inherent Jewish sense of humor. On that day nothing was too sacred to escape satire. It was toward the end of the Middle Ages that mass disguises were introduced as a feature of Purim celebrations. The Purim plays were the first Jewish attempt at theater.

The character of Purim celebration differs according to country. The Eastern Jews and the Latin Jews have given the Purim celebration a form which is indiginous to their climate and to the conduct of joviality among their neighbors. The Jews of Persia have given Purim its most grave and retaliatory expression. Persia is the land of Haman. After the reading of the Megillah an effigy of Haman is set ablaze in the synagogue yard. Buchar Jews convert Purim into a Spring festival devoted to youth. The virgins foregather in the forest where they collect fruit and herbs, set up a campfire and dance around it.

Some of the Purim ceremonials have come to us from Talmudic days. The sending of "shalach Mannoth" — gifts of cookies and sweets to neighbors and friends — is already mentioned in the Talmud, as is the Purim meal served on the eve of the holiday's termination.

Purim, despite its carnival character, is a holiday of pronounced symbolic significance — as is witnessed by events of our day.

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Social and Personal

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Leon Goldberg, recently arrived from New Orleans to take over the job of USO-JWB director of Ft. Bragg, is doing a splendid job of keeping the Jewish men on the post happy and busy. His January-February program included a number of social as well as cultural affairs. His Wednesday Social hours were made up of games, music and refreshments. Study group and open forum attracted a large group, and the JWB brunch on Sunday proved one of the most popular affairs which took place. Rabbi Sidney Strumpf, Hillel director at UNC conducted services one Friday evening, while the Auxiliary Chaplain, Rabbi Kohen, was in charge of services on another Sabbath eve. Members of the community go all out to help in these affairs. Mrs. Harry Shavits, chairman of the hospitality committee of the Army-Navy committee, is responsible for much of the success of these affairs.

The Purim dance and carnival promises to be a big affair with junior hostesses from Greensboro and Fayetteville joining in the help in the activities.

WINSTON-SALEM, N. C.

Mrs. Howard Bodner, *Reporter*

The Council of Jewish Women held its regular meeting on February 4. In obesrvation of Brotherhood week two films, "The House I Live In" and "The World We Want to Live In," were shown. Miss Marion Sosnik was program chairman for the evening. Norman Bernat showed the movies. The projector which was purchased by the Council as their project to promote visual education was also used by the Sunday School to show these two films. One of the Circles undertook the management of the March of Dimes booths at the theaters. Miss Alice Goldberg, Mrs. Jack Tannenbaum, Mrs. Claire Rosenbacher, Mrs. Harry Coplon, the Misses Marion and Evelyn Sosnik, Mrs. Ernest Lefkowitz, and Mrs. Norman Bernat took charge. Another Circle gave a bridge party. Mrs. Lil Sosnik was chairman. The co-workers were Mrs. Ben Clein, Mrs. A. Shapiro, Mrs. I. Sosnik, Mrs. Dick Taylor, and Mrs. J. Selman.

A study group meeting of the Council was held at the home of Mrs. Ira Julian. A paper was delivered by Rabbi Frank Rosenthal.

B'nai B'rith held its annual Installation Dinner in the Main Ballroom of the Robert E. Lee Hotel. Ed Grusd, editor of the National Jewish Monthly, spoke on the essence of B'nai B'rith and gave a thorough definition of its work and ideals. Ira Julian was Toastmaster. Short talks were given by the outgoing president, Mac Herman, and the incoming president, Ben Clein. Norman Waldman succeeded himself as First Vice-President. The newly created office of Second Vice-President was taken by Phillip Katzin. Dr. Mordecai Katzin succeeded Phillip Katzin as Secretary; Max Wainer succeeded Jack Manton as Treasurer. Emanuel Katzin received the presentation for the outstanding A.Z.A. member of the past year.

At an open meeting of the B'nai B'rith George Harrison, of the Anti Defamation League, gave a most interesting talk and showed movies illustrating the work of the ADL.

* * * *

The newly formed Youth Forum held its fourth monthly dinner meeting at the Robert E. Lee Hotel on January 20th. Seymour Solomon presided. Dr. Mordecai Katzin spoke on "The Eyes Have it." He demonstrated the fitting and measuring of Contact lenses. After his presentation an open forum was held and questions were asked of Dr. Katzin. It was announced that the next paper will be presented by Mrs. Howard L. Bodner on February 17th.

Rabbi Rosenthal was a delegate at the Jewish Federation of Welfare Funds Convention, held in Atlantic City, New Jersey, January 31st to February 5th.

During Brotherhood Week the

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speakers bureau of Winston-Salem consisted of a trio of clergymen, Rev. David Weinland, Father Vincent Mahoney, and Rabbi Frank Rosenthal — all of whom have received numerous requests to speak.

The regular meeting of the Hadassah was held at the home of Mrs. Sam Sosnik with Mrs. Morris Sklut as co-hostess. The program centered around the Child Welfare project of which Mrs. Milton Goldberg is chairman. Plans for a Purim Ball were announced. It was also announced that Mrs. Louis Samuels, President of the Seaboard Region of Hadassah, will give her report on the Zionist Congress held at Basle, Switzerland in December at an open meeting to be held February 25th at the Robert E. Lee Hotel.

A youth meeting of the Beth Jacob Synagogue was held on January 30th. Rabbi Kantor delivered a talk on Moses Miamondes. A discussion and social hour followed the meeting.

Ladies Aid of Beth Jacob Synagogue gave a Bridge Party on January 21st. Mrs. Moe Horowitz, Mrs. I. Rapp, Mrs. Leon Teichman and Mrs. Nat Silverman were in charge.

Eli Katzin was elected president of the North Carolina Beer Distributors Association.

At a mass meeting of the Winston Hebrew Congregation new officers and Board members were elected. Outgoing officers are: Lou Fiengold, president; Harry Coplon, first vice-president; Ben Clein, second vice-president; and Lou Fiengold, president; and Irwin Dall, secretary-treasurer. Incoming officers for the coming year are: Lou Fiengold, president; Harry Coplon, first vice-president; Lou Backer, second vice-president; and Hy-Temin secretary-treasurer.

Winston-Salem announces with grief the death of Mr. Harry Raiff, a former Winston-Salemite. The funeral was held in Winston-Salem on January 10th.

Mr. and Mrs. L. Elden announce the birth of David Joel at Saint Luke Hospital in Newbern, N. C. The proud grandparents are Mr. and Mrs. Phillip Kolodny of Winston-Salem.

GREENSBORO, N. C.

B'nai B'rith Installs Officers

The Sidney J. Stern Lodge, B'nai B'rith held its installation of officers Monday night February 10th, in a ceremony at Temple Emanuel. Members and wives heard an address delivered by Isaac Gradman of Asheville, president of the Fifth District Grand Lodge, and a buffet supper was served afterward.

A certificate of honor was presented to Cyril Jacobs retiring president, by Adolph Guyes, Mr. Gradman was introduced by Charles Pearl, and Rabbi Fred Rypins gave the invocation, and Rabbi Meir Engel the benediction.

The officers installed were: president, Chester A. Brown; vice-president, S. Bernard Weinstein; recording secretary, Fred Sands; corresponding secretary, Alvin Hamburger; treasurer, Ben Krieger; warden, Harry Abrams; guardian, Sol Levin.

The Installation Team, captained by Norman Block, included Harry Rockwell, I. M. Karesh, Harry Ganderson, Harry Karesh, Lewis Kipnis, Bill Stern and Max Bloom.

GASTONIA, N. C.

Welcome Stranger!

Friends of Rabbi and Mrs. William B. Silverman, formerly of Gastonia, N. C., will be pleased to learn of the birth of their son, Eldon Elisha, born on January 1, 1947. Rabbi Silverman is now head of a congregation in Duluth, Minn.

WILMINGTON, N. C.

Rabbi Samuel Friedman Honored

Rabbi Samuel Friedman has been honored by being reelected President of the Wilmington and New Hanover County Community Council for 1947. He also was appointed Co-chairman, Religious Committee, with Rev. Mr. Mortimer Glover, and Fr. Alan Roche, on the local Chapter of the National Conference of Christians and Jews; also on the Speakers' Bureau.

Rabbi Friedman is a member, Speakers' Bureau, Community Chest, Red Cross, and Family Life Education. He also has been elected a member of the Board of Directors for New Child Guidance Clinic, founded by Community Council. Mrs. Herbert Blumenthal is chairman of the clinic.

Rabbi Friedman was guest speaker at the annual meeting of the Associated Charities at the St. James Parish House.

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Our Own Anthology

(Concluded From Page 31)

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A Flag Is Born

(Concluded From Page 27)

in the fight for freedom. It was an oversimplification of Jewish resistance in Palestine, but what is important is that the audience, constituting the jury, indicated by its applause, its vindication of all and any means Jews may use to obtain their ends—freedom in Palestine, freedom from DP camps.

That, and the fact that American Jewish artists were moved to pool their resources to present this message to the world, is a matter of great significance. Remember when America's Jewish writers confined themselves to their ivory towers, or plodded along on left-front picket lines or retired to the unreal pastures of bedazzled Hollywood? This pageant bears eloquent testimony to the fact that they are in there now pitching for their own people. Whoever recruited them, has done a magnificent job of reclamation.

Jewish Diplomats

(Concluded From Page 28)

to repeat it with another group of potential public servants a year and a half from now, when this first class will graduate. There may be some modifications as to emphasis of subject matter, length of course, or manner of selecting students. But there is already a definite need for organized instruction for persons interested in the Jewish public service. At present a good many of the subjects in the curriculum are not taught at the Hebrew University—but perhaps eventually the University, togther with the Agency, will establish something comparable to the schools of public administration in some of the larger American universities."

NORFOLK, VA.

Jess Nathan, known to Jewry in the Carolinas through his activity in the National Jewish Welfare Board, has been appointed by the Zionist Organization of America Regional Director for the Seaboard Region. He is making his office at Norfolk, Va.

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Social and Personal

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

Congratulations to Mr. and Mrs. Herman Bernard on the birth of their son, Steven Allen. The briss was held at the Burrus Memorial Hospital.

On January 21, the High Point Chapter of B'nai B'rith held its monthly meeting at the B'nai Israel Synagogue at which time wives as well as members attended. New officers were installed by Ben Herman. An attractive gift and Presidential Certificate were presented to the ex-president. Stanley Taylor, by Rabbi Aaron Mauskopf. The meeting was then turned over to the new president, Louis Ershler who in turn introduced his cabinet: Vice-President, Albert Levinson; Secretary, Williard Myers; Treasurer; Burton Wagger, Financial Secretary, Leon Bernard. Mr. Ershler called upon several persons for reports on their respective organizations. Mrs. Daniel Ballow reported on the progress of the B'nai B'rith Girls — the Etta Speir Chapter — which is combined with Greensboro. A report was given by Sidney Setel on the Young Judea which he organized here. Norman Schwartz, Secretary of the AZA, reported on their activities. Guest speaker was George T. Harrison, Associate Director of the Anti-Defamation League, of Atlanta. His topic was "Anti-Semitism in the South." The meeting was adjourned by the president after which time refreshmenst were served by the officers' wives.

Mr. and Mrs. Harold Jerome Wagger have recently returned from honeymooning in Florida to make their home here in High Point. The couple were married on January 12 at Hotel Pierre in New York City. Mrs. Wagger is the former Miss Rene Kramer of Brooklyn.

Albert Levinson, president of Mizrachi, called to order their meeting on January 29 in the B'nai Israel Synagogue. An interesting address "Conditions in Palestine" was delivered by Rabbi Lewis Novach, President and executive Director of Seaboard Mizrachi Zionist Region, of Washington.

The January meeting of the Study Group was held at the home of Mrs. Harry Kaplan. Mrs. Williard Myers opened the meeting with the topic of "Labor Conditions Today." Mrs. Israel Bloom presented a short talk on "Labor in the Past Year." Mrs. Irving Pastor spoke on "Labor in the South." A forum discussion was led by the Chairman, Mrs. Myers. Refreshments were then served by the hostess.

Harry Doctor was elected President of the "Men's Apparel Club of the Carolinas" at their January meeting in Winston-Salem.

Mrs. Arthur Cassell was recently chosen a member of the American Association of University Women. Present members from the congregation are: Mrs. Sam Tobias; Mrs. Ben Herman, Chairman of Fellowship Committee; and Mrs. Williard Myers, Chairman of Publicity Committee.

The High Point chapter of AZA, officially named the Alex Goode, after the late Rabbi Alexander Goode, has chosen new advisors. They are: Rabbi Aaron Mauskopf. Stanley Taylor, Daniel Ballow, Israel Bloom, Harry Doctor, and Arthur Cassell. Present officers of the organization are: President, Irving Silver; Vice-President, Paul Friedman; Secretary, Norman Schwartz; Treasurer, Henry Shavitz; Sergeant at Arms, Harry Samet; Reporter, Edward Silver: and Chaplain, Dick Swartzberg.

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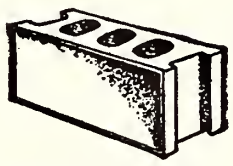

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THE PLACE OF HEBREW IN AMERICA

(Concluded From Page 6)

children, but about adults as well. The latter struggle with the Hebrew language no more, and perhaps less than they do with English in the United States. In short, in the field of Hebrew all our dreams have come true.

As yet the full importance and consequences of this fact for the the Jews all over the world were never fully appreciated. The time is coming when the Hebrew language will become the strongest positive link among Jews. Whosoever will not possess the knowledge of Hebrew will be like the Jews of a hundred years ago, who could not recite the prayers. Even today —it is noticable—it is harder to get along without Hebrew in secular Judaism than in religious circles. The most potent and dangerous enemies of living Hebrew were not the radical Yiddishists but the strictly orthodox Jews. This opposition has all but disappeared. In short: "It is difficult to be a Jew" without Hebrew.

It is, therefore, high time that those parents who wish to provide their children with a Jewish education, should realize that there is no such thing as Jewish education without living Hebrew. It should be further realized that, to acquire the knowledge of Hebrew, an hour or two a week will not suffice. A school that provides a mere smattering of Hebrew accomplishes only one thing: The study of the language becomes tedious, and the student is convinced that the language can never be mastered.

The aim should be that the student acquire in due time the ability to read a Hebrew book and a newspaper, as well as to converse in Hebrew. This cannot be achieved by pedagogical black magic. Jewish education whose central theme is Hebrew, is a serious and important matter for which an appropriate price must be paid. The price consists of the readiness to sacrifice sufficient time, infinite patience, and painstaking effort.

Without a complete Jewish education, without a sufficient knowledge of the Hebrew language and literature, Jewish children will grow up to be not full-fledged Jews, but half-Jews, or less. The last few years have graphically demonstrated the fate of half or greater Jews. They had only one thing in common with full-fledged Jews, namely persecution and de- in their sorrow, but never in their gradation. They shared with them joy.

Hungary's Jews

(Concluded From Page 30)

friend of the fascists to be able to take over the Jewish property. There is nothing the little old Jewish lady can do about it. There are not many happy moments in her life. Her current struggles are superimposed on her recent tragedies to produce a montage of wearied sadness. And there is always the Hungarian family in the next room to carry over the worries of yesterday to the anxieties of tomorrow. In a way, the present and future of that little old Jewish woman of Budapest are the present and future of the Jews of Hungary.

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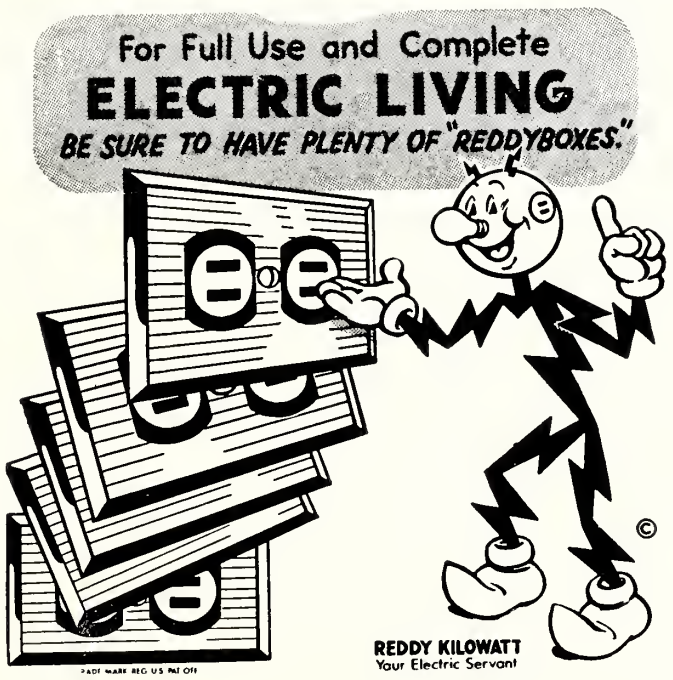

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April 1947 — Nisan 5707

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● Today, because of unforeseen circumstances, the number of Jewish displaced persons is three times as great as a year ago. These homeless Jews of Europe face another crisis in their bitter struggle to survive. Whether they live or die is squarely up to you . . . and your conscience. Because the task of mercy is so great, the United Jewish Appeal this year is asking for more help than ever before—$170,000,000—a sum that can be raised only through the utmost generosity and active support on the part of every American.

● **In mercy's** name, give all you can to the campaign for the United Jewish Appeal in your community. Give more of your time, more of your heart, and more of your money than you can afford. No financial offering you can make, however great, can match the sufferings of those you help.

● **Remember, you** have given them hope. Now, you must not take it away. Hope is all they have. You must not let the light of hope go out.

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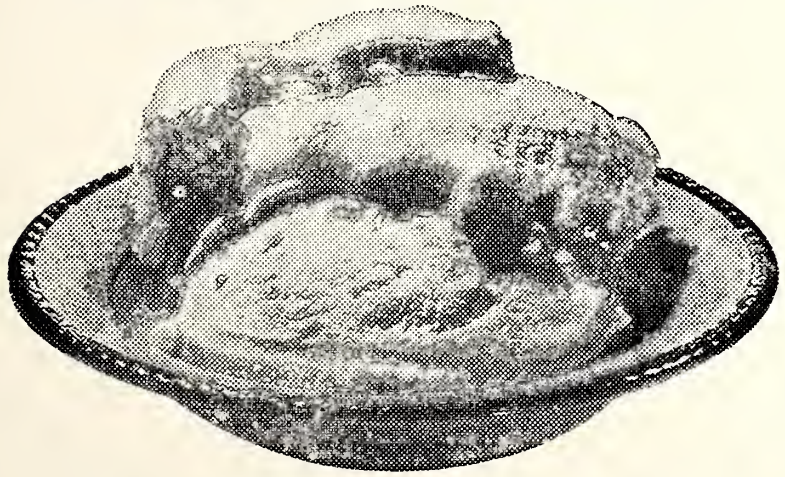

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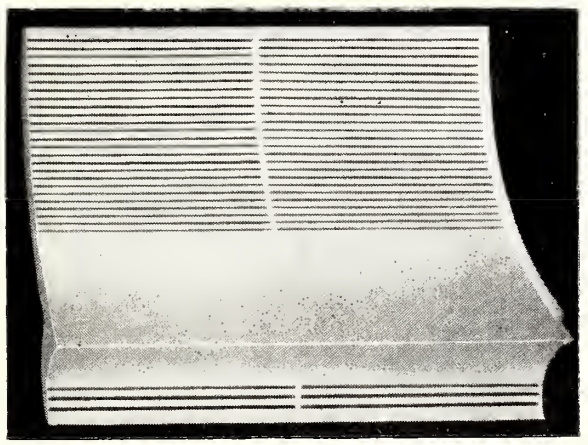

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THE AMERICAN JEWISH TIMES

VOLUME XII — APRIL, 1947 — NUMBER 8

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Sidney J. Stern, Sr.

The community of Israel, and Israel's community in North Carolina, have lost a stalwart figure in the passing of Sidney J. Stern, Sr.

An indefatigueable worker, a zealot for the right as he saw it, he was a tower of strength in a number of movements that centered around our Jewish life, and they will all be the poorer for his going. He left a heritage of good-will that should serve those who were near and dear to him, as comfort and solace for many years.

Business As Usual

Mrs. David H. Levy, chairman of the National Women's Division of the United Jewish Appeal, whose highly illuminating report on her recent visit abroad appears elsewhere in this issue, makes this interesting and significant statement. "Nobody deplores the political situation more than the responsible Jewish agencies in Palestine. In spite of it, life goes on in Palestine, exactly as it goes on in New York."

Confirmation of this latter part of the statement comes from the almost daily headlines from Palestine. "Three New Settlements Overnight in the Negev," for example, tells the story of intrepid, dauntless pioneers who tackled the seemingly impossible task of making liveable what is perhaps the most formidably barren area of the Holy Land: "Jews Pay 80 Per Cent of Palestine's Income Tax"; "Employment Index Higher"; "Jewish Industry Gains"; "New Palestine Shipping Company"; "New Industrial Center to Employ 3,000"; "New Cotton Goods Factory"; "66,000 Radio Sets in Jewish Households"; "87 Students Graduate From the Hebrew University", — these, and many similar headlines are vivid manifestations that despite the most trying conditions, Palestine Jewry is carrying on.

Regardless of one's individual philosophy and Zionistic views, it is difficult to conceive of defeat for such a resourceful and courageous people. It is our own personal opinion that evidences such as these will in the long run do the cause of Zionism more good than millions of words of argument. If Zionism does ultimately win out it will not be because of professional zealots, but rather because the people themselves will just not be licked.

Hillel At Chapel Hill

The cheering news that the years-old dream of a new Hillel House on the campus of the University of North Carolina at Chapel Hill is approaching reality, makes it appropriate that we pause to evaluate the benefits that will accrue to North Carolina with the completition of the new building project, in the light of present-day developments.

The effect upon the student body is of course, of great importance. The lift to morale that will come with having a place to go for religious, social and cultural contacts, without having to be dependent on the generosity of the University, in itself will be tremendous. The long-suffering Jewish student body, now at the all-time post-war peak of 600, throughout the state, well merit the fruition of longtime planning.

However, without in any way minimizing the student angle, we think of the achievement more in terms of its effect on North Carolina as a whole, and North Carolina Jewry especially. Every Jewish community in the state, whether large or small, will feel the surge of pride that will come with the erection on the campus of the state's leading educational institution, of a building that has such high potentialities for the creation of a better understanding as between Jew and non-Jew.

With the echoes of Brotherhood Week still fresh in our recollections, we remember the emphasis on the universally accepted principle that brotherhood is not a matter of mere tolerance, but of understanding. It is generally agreed that if we all understood each other better much of the stuff of which hate is made would disappear.

Hillel House at Chapel Hill will be the focal point for the radiation of such understanding. The religious, social and cultural programs of the Foundation, open as they will be to Jew and non-Jew alike, will interpret Jewish ideologies in practice, as no amount of sermons or tomes could.

Every Jewish community in the state should feel a genuine thrill at having helped to bring this about. And every community should solemnly resolve that it will never let down in its active support. The completion of the building will be an important step, but still only a step. The Hillel activity in itself will have to receive continued moral support from all sides if its aims are to be accomplished. The people of North Carolina are to be congratulated on the prospects of the new Hillel House at Chapel Hill. May it, in the years to come, be as glorious in retrospect as it is now in prospect.

B'nai B'rith Is Criticized

In the January issue of The National Jewish Monthly, B'nai B'rith's splendid publication, appears a letter signed by George W. Feinstein, assistant Professor of English at the University of North Dakota. Professor Feinstein further identifies himself as a member of Red River Valley Lodge, B'nai B'rith.

In his letter, the professor deplores the publicity given to B'nai B'rith, through the publication of pictures showing honors being bestowed upon nationally prominent figures by B'nai B'rith lodges. He says, "Our frequent recourse to a species of self-exaltation is based on shaky psychology — it suggests the common Jewish trait of outward compensation for an inner sense of insecurity."

This is of course, not the first time that criticism of this sort has been leveled at B'nai B'rith and other Jewish organizations. We know of our own experience where in one community in North Carolina a member of a lodge gave it as his opinion that the name B'nai B'rith was appearing too frequently in the local press. This same individual, incidentally, proposed in all seriousness at a lodge meeting, that the name B'nai B'rith be changed to its English equivalent, as it sounded "so Jewish."

Not all of this criticism can be classed with the so-called "hush-hush" school of Jewish thought, although it is basically of the same origin.

What Professor Feinstein and other critics fail to appreciate is the news phase of the pictures and other propaganda they stigmatise. When a personage of national importance visits a community, the local newspapers consider him "good copy," whether he happens to be a guest of a B'nai B'rith lodge, or a Rotary Club, or the Brotherhood of the First Presbyterian Church. And frequently the papers do not even require a "name" to consider a B'nai B'rith lodge legitimate news. We know at first hand of instances where reporters call upon a lodge after every meeting to get news of what happened. When they publish it, it isn't B'nai B'rith seeking "self-exaltation," but an alert newspaper, which regards B'nai B'rith as of sufficient importance in its community to warrant printing news of its activities.

B'nai B'rith war activities were of such magnitude as to invite — and merit — considerable publicity. Perhaps when things get back to normal, the instances when B'nai B'rith is regarded as "good copy" will ease off to a point that will satisfy Professor Feinstein, and others who agree with his thinking.

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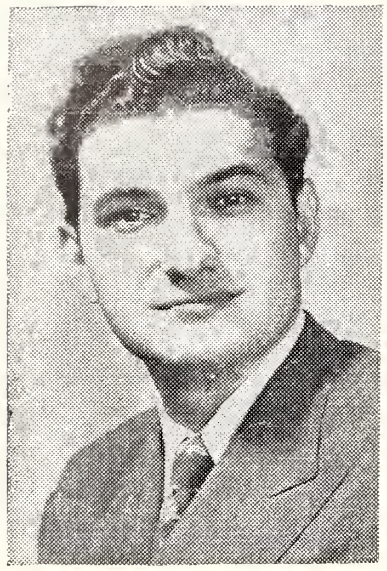


ABEL BERLAND

The A.D.L. and *Internal* Jewish Education

By ABEL BERLAND, *Director*
Anti-Defamation League Civic Service Department

Another in the series of articles which have been appearing in the American Jewish Times, outlining the plan and scope of B'nai B'rith's Anti-Defamation League activities. This represents a condensation of the principles of a paper on Internal Jewish Education prepared by Dr. Joshua Loth Liebman, Chairman of the Anti-Defamation League's Rabbinical Advisory Board, and is a statement of the principles of the program as it has actually been developed by the ADL's Civic Service Department.—THE EDITOR.

SENSITIVE and thinking Jewry is groping for renewed faith in the meaning of Israel and the ethical and moral significance of Judaism. They must be taught and made to understand the Jewish concepts that insist that there is not only a place for love, but a place for law in life; that human society can progress through dependence upon the conscience of a community which adheres to specific commandments and prohibitions. In Jewish law we find very strict prohibitions against profiteering. The Talmud at one point ordains, "The prices of the necessities of life must not be raised. Those who do raise prices illegally and arbitrarily shall be severely punished by the Jewish courts."

Truly, education about the past, understanding of moral and ethical law implicit in Jewish traditions, may be the blessed acids dissolving the spiritual inferiority of the Jews. However, we need not only knowledge about the glories of the Jewish centuries gone by. We need moral action by American Israel in this present century. We all desperately need some glowing, vivid and heart warming Jewish interpretation, affirmative in nature, that will illumine the American-Jewish scene. We American Jews must create our own organized attitude toward life implemented by self-discipline and moral self-education. Nothing would add more to the vitality and inner psychic health of American Israel and nothing would engage sympathetic interest of the Christian world more than such moral experimentation as the Civic Service Department of the Anti-Defamation League has initiated.

This program, known as Internal Jewish Education, is on of business and professional ethics founded on the philosophy outlined above. The philosophy that sponsors individual adherence to the highest principles of ethical conduct as basic to self-esteem and respectability. This program has found wide acceptance throughout this country and Canada. Communities have adapted the program to local conditions, formulated codes of ethics for business generally and for specific trades and industries; organized business advisory councils through which these programs are implemented. It is recognized by the Anti-Defamation League and those communities which have adopted the Business and Professional Ethics program, that its purpose is not curative, but preventative; that it serves to re-emphasize among Jews an awareness of the responsibilities of the Jewish heritage and the need to reinterpret those responsibilitites in day to day business practices.

The gross violators of ethical principles among the Jews constitute the definite minority, a percentage no greater than among Christians. However, in the case of Christian businessmen only the violators suffer. Unfortunately, in the case of the Jews the name of Israel suffers. The truth is we live in a time without clearly defined moral standards by which Jews feel themselves judged, condemned and acquitted. There is no moral threat which guides, molds and reproves actions of tradesmen in the market place of existence. This is the the supreme moral problem of American Jewry — this anarchy which permits men to worship the idolatrous goddess of material success, uninhibited, heedless of standards. This is the problem. The Civic Service Department of the Anti-Defamation League feels that its Internal Jewish Education program may aid towards its solution.

There are many wise and talented Jews in every community. Some schooled in law, some in rabbinic wisdom, still others in social science, who should be commandeered for help in the creation of Jewish community codes of ethical practice. Responsible and honorable men in the industries or professions should be asked by the Jewish leaders of several American cities to give their advice and share their knowledge in the formulation of a code of conduct. That codes of conduct should be formulated carefully, impartially, and with deep humility. Such attempts of 20th century Jewry to police itself voluntarily, to establish inner standards of righteousness will win the respect and admiration of all.

The creation of detailed codes of ethical conduct in the market place of daily life is consistent with Jewish tradition. Anyone who wishes documentation of self-discipline in Jewish life can find it in the rabbinic law and also in many modern studies.

What would be the effect upon decent Christians of the information that Jewish spiritual and lay leadership in America are engaged in a nationwide crusade to achieve the highest standards of commerci-

(Please Turn To Page 20)

Newly Elected Episcopal Presiding Bishop Honored By Ohabei Shalom Brotherhood

Rt. Rev. Henry Knox Sherrill, newly appointed Presiding Bishop of the Protestant Episcopal Church, was the guest of honor at the fourteenth annual good will dinner of Temple Ohabei Shalom Brotherhood, Boston, Mass., one of the 340 member congregations of the Union of American Hebrew Congregations. Bishop Sherill, now a New Yorker, was until recently Episcopal Bishop of Massachusetts. Bishop Sherill criticized the "indifference" of millions of Americans to religion. (Front row, l. to r.) Rabbi Dudley Weinberg, Temple Ohabei Shalom; Father John S. Sexton, editor of "The Pilot," official publication of the Catholic archdiocese. (rear l. to r.) Meyer Stern, President of the Brotherhood; Charles Francis Adams, former Secretary of the Navy and president of the Boston Community Council; and Ben C. Shapiro, past Brotherhood president who served as toastmaster.

My Mission...

TO EUROPE AND PALESTINE

By MRS. DAVID M. LEVY

MRS. DAVID H. LEVY

In the following article Mrs. David M. Levy, Chairman of the National Women's Division of the United Jewish Appeal, who returned recently from a two-month mission to Europe and Palestine as American Jewry's 'Ambassador of Hope,' presents her first report of the conditions and needs of the Jewish communities abroad. For her leadership in rallying Jewish women throughout the country behind the 1946 campaign of the United Jewish Appeal, Mrs. Levy was named "Jewish Woman of the Year"—THE EDITOR.

I HAVE just returned from a two-month trip to Europe and Palestine, and I honestly wish I could make a more hopeful report to the Jewish community of the United States. I can make no blanket statement about Europe, because no such statement is posible. Europe is a study in contrasts — in human misery on the one hand and human hope on the other. One finds people living at the lowest form of human existence in the DP camps, and close by a wonderful children's home, we in America would be proud of, gives a glimmer that the future will be fulfilled.

Perhaps, the brightest spots in Europe were Belgium and Holland. It had been a year since I had visited these two countries, and the progress they have made towards economic recovery is truly amazing. By literally tightening their belts, the Dutch people have made a comeback. They have denied themselves in order to export. There is no black market in Holland. The government has been splendid to the returned Jewish people, and they are rapidly being absorbed into the national life. Belgium would have the same story to relate if it were not for the Jewish infiltrees who fled Poland last July after the Kielce pogrom. The Dutch office of the Joint Distribution Committee, one of the three constituent agencies supported by the $170,000,000 United Jewish Appeal campaign, has been merged with the Belgium branch, and it is hoped that as soon as the Polish DP problem is solved in Belgium that office will close.

What I saw in France among the Polish infiltrees was heart-breaking. With whole-hearted humanitarianism the French government has opened its borders to these unfortunates who find Poland a graveyard of horrible memories. Many are the only surviving members of their families. They are lost, despairing and incredibly sad. They have come to France in hordes, and are living in converted chateaux outside of Paris. These bomb-shattered caverns are without heat and the walls are dirty and crumbling. They arrived after riding in trains for four days without water or food. The only clothes they own they wear. They are completely without direction, and most of them cannot speak the language. France is a railroad station to these people who want so desperately to emigrate. I am afraid the word "Peace" doesn't mean much to Polish Jews who have again become victims of anti-Semitism.

Conditions under which Jews are living in DP camps in Germany are indescribably bad. Although the Army provides basic food requirements, J.D.C. must supplement the diets of the sick, pregnant women, children and must provide the "amenity" supplies such as clothes, cigarettes, books for the children's schools and religious facilities. Privacy is unknown in a DP camp. The camps are terribly overcrowded.

It is criminal that so long after liberation these people should still be the victims of the world's forgetfulness. Despite the lack of any normal sort of life (if you can call the existence they lead living), these people will survive and become creative citizens. They are the "tough core" of Jewish life who through a combination of ingenuity, luck and perseverance managed to survive. I think one of the answers to the DP problem is work. These people must be retrained, educated and put to a productive task. If they won't work for the German economy (and one cannot blame them for that) they will work for other economies or other DP's.

I can hardly bear to describe conditions at the Deutsches Museum outside Munich. You who may have visited the museum recall that it has 20 foot ceilings, and it is far from cozy. It is unheated and its very vastness is depressing. Well, hundreds of Polish infiltrees LIVE in the museum. Curtians separate their double-decker beds. They are allowed to stay three days. I saw one group who had been sent out of the museum three times in one week only to return because there was no room at the camp to which they were sent.

Every Jew ought to make a pilgrimage to the Warsaw ghetto because there you see Nazi madness, inhumanity and bestiality at its lowest. To kill Jews in the ghetto the Germans went into every house and blew it up. There are not two bricks standing one upon the other in the Ghetto. I think the tragic fight the Jews in the Warsaw Ghetto made against their murderers is the most courageous in history.

Czechoslovakia was another bright spot. Because all the Germans from the Sudetenland were expelled, there is a terrific manpower shortage in Czechoslovakia. Wonderful cooperatives are being set up where the people are being retrained and are sent out into private industry as quickly as possible. In the Tatra Mountains I saw an excellent child care home. The youngsters were blooming with health. They were laughing and responsive.

Everywhere in Europe one realized that the children are the precious heritage, the vestiges that must be salvaged. Panic-ridden Polish Jews in frantic efforts to save their children, shipped them out of Poland en masse. There was hope, of course, that they would find their children again, but some haven't found them. At all costs the children must be restored to health and returned to school again.

(Please Turn To Page 36)

Child Survivors Welcome U.J.A. 'Ambassador of Hope'

Mrs. David M. Levy, Chairman of the National Women's Division of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, is greeted by the shy smiles of European Jewish child survivors on her recent visit to a children's convalescent home in the Tatra Mountains of Czechoslovakia which is supported by the Joint Distribution Committee with funds raised through the $170,000,000 United Jewish Appeal campaign. Mrs. Levy came back to the United States early in February folowing a two-month mission to Europe and Palestine as a special emissary of the U.J.A., which supports the life-rebuilding programs of the J.D.C., the United Palestine Appeal, which provides for the mass settlement and upbuilding of the Jewish homeland in Palestine, and the United Service for New Americans, which aids newcomers to this country in their adjustment to the American way of life.

DAVID EWEN

KOUSEVITZKY'S
JEWISH DILEMINA

By BERNARD LERNER

With An Appreciation of DAVID EWEN

THE dynamic figure of Serge Kossevitzy, conductor of the Boston Symphony Orchestra, has dominated the world of music for more than three decades. In three great capitals — In Moscow up to the time of the Revolution; in Paris, shortly after World War I; in Boston, after 1924 — he has been virtually a legendary figure. But besides being one of the great musical interpreters of our generation. Koussevitzky has also been a force of inestimable importance in the music of our times. As a conductor, as a publisher, and as founder of the Koussevitzky Foundation, he has been the passionate protagonist of the modern composer, and has done more to bring recognition to the music of our times than any other single musician. As the founder and director of the Berkshire Music Center he has brought about the existence of one of the most progressive centers of music culture in the world. In short, Koussevitzky has not only made music history, he is an inextricable part of music history.

For a long time, Koussevitzky's racial origins and allegiances have been obfuscated by contradictory rumors, which Koussevitzky himself did little to dispel. Now, at last, these rumors, are dissipated by facts, facts which the well-known music critic of Boston, Moses Smith, has assembled in his informal biography of Koussevitzky published on January 20, 1946 by Allen, Towne, & Heath, Inc. These facts not only highlight Koussevitzky's Jewish origin, but show dramatically how, after having denied his race for many years, Koussevitzky has suddenly repented.

Koussevitzky's father, Alexander, was a klesmer musician, a common type of Jewish musician in old Russia. Explains Mr. Smith: "Klesmers played at weddings and social parties, at amusement parks where a small circus troupe might be visiting. They were a varied class, in proficiency as well as duties. Many of them worked in small cooperative groups, twelve to fifteen constituting a large orchestra. Their remuneration was slight and their financial position insecure. Yet a klesmer could be identified in a community of Jews because he was always cleanly dressed in a European suit. He had a cultured air. He taught his profession to apprentices as he had himself been taught by a master. For the klesmer usually had some theoretical training; he was virtually an outcast among his colleagues, if he did not play from notes."

Sérge Koussevitzky, as a child, was brought up in a home where "the parental discipline was severe. It was necessarily strict in the matter of religious practices, for Alexander Koussevitzky insisted upon his children's rigid observance of the elaborate, taxing ritual of Orthodox Judaism. This demanded regular, frequent, and what must have been for young Serge wearisome attendance at religious services. In later life and in the presence of an intimate he has occasionally referred to his boyhood attendance to chedar . . . He has also alluded the fact that as a boy he used to wear a skull-cap at meals."

Shortly after his first marriage, Koussevitzky was converted to the Christian faith, and therefore, for many years he vigorously denied (at least publicly) that he was Jewish. However, the rise of Hitler in 1933 stirred Koussevitzky profoundly and awakened in him feelings that had for so long been asleep. One evening, in Boston, he went to an anti-Nazi meeting at which Rabbi Stephen S. Wise was the principal speaker. The speech made a profound impression on Koussevitzky, who suddenly felt that he could no longer deny to himself — and to the world — that he was a Jew, too. At another meeting in which Wise was the principal speaker, Koussevitzky generously contributed his services and those of the Boston Symphony Orchestra. It was the first time that Koussevitzky had openly allied himself with a Jewish cause.

Moses Smith reveals that at one concert, in which Koussevitzky directed a Hebraic work by Ernest Bloch, he was accosted by one of his great admirers who congratulated him on his magnificent performance. "Why should I not play the work well," Koussevitzky asked, "since my own Jewish blood responds so personally to Bloch's message?"

Since then Koussevitzky, has made it a point to identify himself wherever possible with the Jewish race, although he has not returned to the Jewish faith.

Some remarks are in order about Allen, Towne, and Heath, publishers of the book on Koussevitzky. It is a new publishing house, devoted exclusively to the publication of books on music for the laymen — the first project of its kind anywhere.

The guiding principle of the new firm is "to provide sound, authoritative, non-technical books in all branches of music — books which will not only be informative but entertaining as well, and its list embraces a wide range of books on popular music as well as serious: biographies, histories and reference works; anthologies of all kinds; juvenile literature; even fiction, when good musical fiction is available."

Its director, David Ewen requires little introduction, for he has been during the past two decades one of the best known and most widely read writers on music in this country, and his articles have frequently been published in the American Jewish Times. He has written more than fifteen books which have been translated into foregin languages, and reprinted into the Armed Services Editions.

Mr. Ewen's writings on music have been widely praised by famous musicians everywhere, including Deems Taylor, Walter Damrosch, Sigmund Spaeth, Howard Hanson, Eugene Ormandy, John Erskine, and many, many others. Indeed, he has become — as one critic said — "music's interpreter to the American people."

B'nai B'rith Floral Tribute

While Secretary of War Robert P. Patterson looks on, Mrs. Ida Cook Farber, New York City, Supreme Council, presents Representative Edith Nourse Rogers (R), Mass., with bouquet of American Beauty Roses and tells of the widespread program for veterans undertaken by the 85,000 B'nai B'rith Women. The above took place as part of the B'nai B'rith testimonial for Mrs. Rogers in Washington, D. C.

ESSAYS on ANTI-SEMITISM

Edited by KOPPEL S. PINSON

Published by the Conference on Jewish Relations,
SALO W. BARON, *President*

★ ★ ★ ★ ★

DR. SALO W. BARON

As PRESIDENT of the Conference on Jewish Relations, I take great pleasure in announcing the publication of a new, enlarged and thoroughly revised edition of *Essays on anti-Semitism*. An outgrowth of a series of meetings which the Conference sponsored on this subject, the volume when it first appeared in 1942 received immediate commendation and serious attention from scholars, religious leaders and laymen in all walks of life. It was recognized as one of the few volumes presenting this problem so full of passion and controversy, with calm objectivity and scientific detachment. Both Jewish and non-Jewish writers hailed it as one of the most important contributions in the English language to the study of this problem.

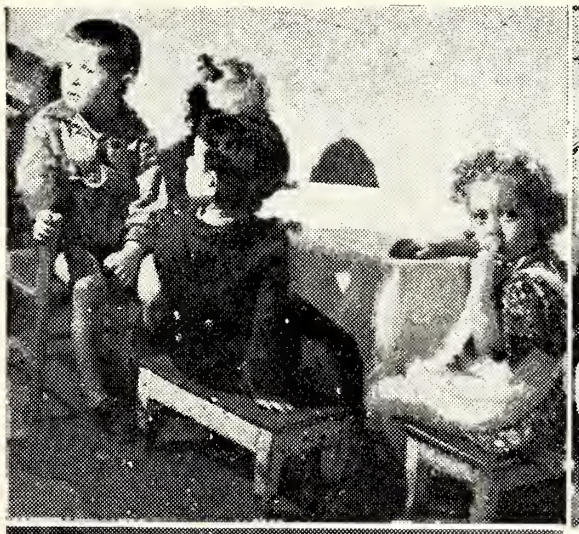
Since that time the second World War has been fought and brought to a successful conclusion by the United Nations. Anti-Semitism, however, still remains as formidable and challenging a problem to group living as ever before. Unfortunately the Jews themselves can do relatively little about combatting anti-Semitic propaganda, anti-Semitism clearly being a "disease" of Gentile nations. Only a healthy reaction of a non-Jewish body politic may effectively counteract the spread of its fatal germs. The Jews can help, however, by constantly arousing the conscience of their non-Jewish compatriots, and by supplying them with the necessary truthful and reliable information concerning Jews and Judiaism so as to answer the mendacious information propagandized by their opponents. In this respect the margin of thorough scientific evidence may serve as a true arsenal for anti-defamation and equip the fighters for democracy with reliable weapons.

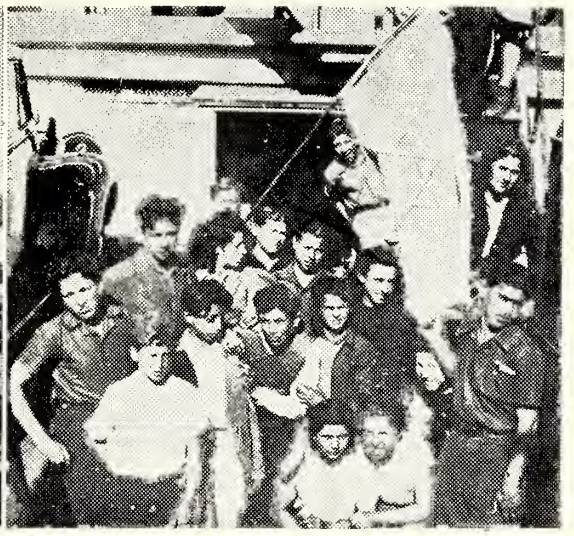
The new edition, like the previous one, is edited by Koppel S. Pinson, Professor of History at Queens College and Executive Editor of *Jewish Social Studies*. The editor opens the volume with a calm appraisal of the various forces at work in the postwar world and their influence on the problem of anti-Semitism. His essay is followed by a series of analytical studies. Bernard Weinryb writes on "The Economic and Social Background of Modern Anti-Semitism"; Professor J. S. Wechsler, noted neurologist and psychologist, writes on the psychology of anti-Semitism; the late Professor Z. Diesendruck is represented by a forceful and moving essay, "Anti-Semitism and Ourselves," which aroused a great deal of enthusiastic comment from the readers of the first edition; Jacob R. Marcus provides an analysis of "Defense Against Anti-Semitism."

These studies are followed by a series of historical and regional studies in which various points of historical and geographical facts of the subject are treated separately. Ralph Marcus analyzes anti-Semitism in the classical world; Solomon Grayzel treats "Christian Jewish Relations in the First Millenium"; Joseph Reider and Guido Kisch deal with anti-Semitic aspects of medieval Christian art and medieval law respectively; Rabbi Samuel Rosenblatt provides an interesting comparative study on the treatment of Jews in Moslem States; and Mark Vishniak deals with government-fostered anti-Semitism in Czarist Russia. The contemporary manifestications of anti-Semitism in Europe are analyzed in three detailed analysis of Poland, France, and modern Germany by Raphael Mahler, Hannah Arendt, and Waldemar Gurian.

Every one of these writers speaks with authority. Despite their great divergence of views and approaches, they and the editor have produced a well-rounded, factual, eminently readable account of this sad, but vital factor in modern civilization.

U.J.A. REBUILDS CHILD LIFE ON THREE FRONTS





The reconstruction of the lives of Enrope's Jewish survivors — the goal of the $170,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine — has given top priority to the relief, rehabilitation and resettlement of the great majority of the 170,000 Jewish children of Enrope, one-third of whom are orphans. Top, left, children attending a school operated in a Polish town with Joint Distribution Committee assistance wait patiently for lunch. Right, unfurling the Star of David, young Jews leave a French poort bound for Palestine, where United Palestine Appea agencies will restore them to health, educate them and train them for important work in the country's expanding ecoonomy. Left, the United Service for New Americans will open a new world for this orphan who has just arrived in the United dStates, providing initial care and placement in a foster home later. Funds for the life-rebuilding programs of J.D.C., U.P.A. and U.S.N.A. are raised by American Jewry's $170,000,000 "Campaign of Sacrifice" for the United Jewish Appeal.

Passover Greetings From Firms in
SAVANNAH, GEORGIA

THE GEORGIA PINE TREE
a powerful economic force

Its giant trunks supply the lumber that goes into homes and the beams that give strength to many ships that sail the seven seas.

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Isabel Gets "A"

ISABEL looked very discouraged. "What's the matter, dear?" asked her mother.

"Oh, it's that awful English course. Miss Simmons has a perfect mania for compositions. Now we're to write about some recent experience that taught us something new. And I never have any interesting experiences," added Isabel petulantly.

"You certainly have a short memory," said Mrs. Winslow. "Only a few weeks ago you couldn't stop talking about that wonderful evening at Sally's house. Have you forgotten about it already?"

"Do you mean my dinner there on the first night of Passover?"

"Yes," said Isabel's mother. It seems that's made to order."

"Oh, you're an angel, mother! It's perfect."

A few hours later, Isabel burst into her mother's room. "Here it is, mother. Gee! Wouldn't it be wonderful if Miss Simmons read it to the class as the best one?"

"She's never done that with one of your, has she, Isabel? Let's hear how it sounds."

"It was the first night of the Jewish Holy day called Passover," Isabel began, "and my friend Sally Gold invited me to a special dinner, called Seder. Sally's father told me that Seder means "order." That is the name given to the evening meal, because everything happens in a certain order. The order of the meal, together with the history of Passover, is set down in a book called the Haggadah, which means a story.

"When we went into the dining room, there was a beautiful table, with lovely spring flowers in the center and silver candlesticks on either side. But the most interesting thing was the Passover platter at the head of the table. Sally whispered to me what each thing on it meant.

"There was roasted shankbone of lamb which stood for the paschal lamb, sacred to the Egyptians, which Moses told the Jews to destroy the night before they escaped from Egypt back in biblical times. Then there was a roasted egg — a symbol of sacrifice on all Jewish holidays. There were also some bitter herbs and green parsley. Finally, there was something brown, called "haroses" — made of apples, nuts, wine, sugar and cinnamon. That represented the bricks which the Egyptian Pharoahs forced the Jews to make. On another platter were three crackers called "matzohs," folded into a napkin. Everyone had a glass of wine, and there was an exrta glass in the middle of the table. Instead of the regular dining chairs there were cushioned arm chairs. As I found out later, that meant something, too.

"Mr. Gold started by giving us each a copy of the Haggadah. He recited the blessing, called the Kiddush, while everyone drank wine. Then Sally's little brother, Jonathan, brought a small silver basin and pitcher to his father. Mr. Gold poured water over his hands and dried them on a linen towel. Next, he took a piece of the parsley and dipped it in saltwater. All of us did the same and the family recited a prayer first in Hebrew, and then in English. Then something interesting happened. Mr. Gold took the middle matzoh from the napkin, broke it in half, put one half back on the plate and hid the other. Sally hurriedly explained that the hidden part was the Afikemon or dessert. The child who manages to find it at the end of the meal gets a present for returning it, because the Seder can't be ended until everybody eats a piece of the Afikomon.

"In the next part of the ceremony, the youngest child over six years who was Jonathan, asked Mr. Gold four questions. His answers told the story of the Seder:

" 'We eat matzoh tonight because our forefathers left Egypt in a great rush. They carried with them some unbaked dough, and the hot sun baked it into a flat, unleavened bread, called Matzoh. That is why we eat only matzoh on Passover.

(Please Turn To Page 54)

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Judah Touro

** Reviewed by Lee Friedman, Vice-President of the American Historical Society, author of Jewish Pioneers and Patriots, etc.*

THIS book is American history. *Judah Touro,* by Leon Huhner, is the first serious biography of an outstanding Jewish merchant. This volume is more than the story of a modest gentleman, patriot soldier, ardent Jew, in the days of the country's growth into a great nation and the tale of the part this Jew played in building New Orleans into the great metropolis of today.

It is more than local history. Just as the chronicle of the clipper ships is more than the story of Boston, or the voyage of Derby's vessels transcends Salem interest, or the trading of the Astors, Lees, Jacksons, or the Morrises is of importance beyond their market places, so the activities of Judah Touro have wider meaning than that attaching to his person and locale. His life is part of the saga of America. Descendant of an ancient Spanish-Portuguese Marrano family, son of the first rabbi of Newport, bold, upright, wise and far-sighted, merchant prince and great philanthropist, Judah Touro led a life which embodied the romance of the far flung frontiers of post-Revolutionary America.

Leon Huhner, a careful and competent historian here presents, after long and patient research, the biography which tells of the youth born in 1775, orphaned at twelve, gaining his early experience as super cargo in sailing vessels on Mediterranean voyages and coming finally, in 1801, to the French territory of Louisiana.

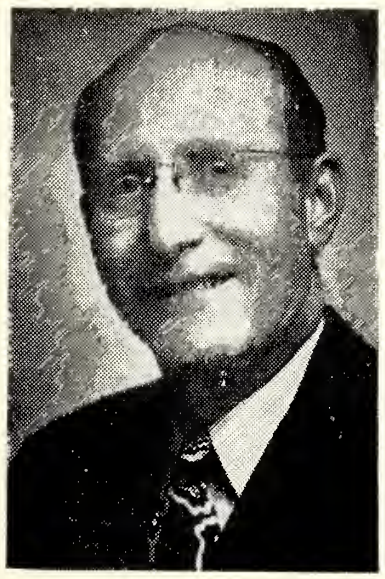
In the war of 1812, a common soldier in the ranks as a volunteer, he received a ghastly wound. His life was saved by a friend whom, forty years later, he made the residuary legatee of his large estate. He was not only a great shipowner in the days when merchandising was a romance of world trade, but one of the early far-seeing promoters of steamships. He won his place as a builder of America. His gentle friendliness, philanthropies and wise leadership make his biography satisfying reading.

Today his name still lives, not only on tablets of eighteen synagogues of his day scattered over the nation and commemorating his generous support, but on the principal street and park of his native Newport. The Touro Hospital, the Touro Synagogue, the Touro-Shakespeare Almhouses are today monuments of the New Orleans which he first knew as a French unpaved, small town of brick and plaster and logged foot paths and which, at his death in 1854, he left as a leading American community and important port, proud of its adopted son, this distinguished American, this outstanding Jew, who had helped build its greatness.

(Please Turn To Page 42)

*** THE LIFE OF JUDAH TOURO. A biography by Leon Huhner. Philadelphia: The Jewish Publication Society of America, 1946. xu 192 pages, plus 15 pages of illustrations. $2.00.**

Aide to Eisenhower New J. W. V. Director



Lt. Col. Charles I. Schottland, chief of a section on General Eisenhower's staff dealing with displaced persons, was named Executive Director of the Jewish War Veterans of the U. S., it was announced by Milton H. Richman, National Commander. Col. Schottland, a well known social worker, previously served as executive director of the Los Angeles Federation of Jewish Welfare Organizations, assistant director of UNRRA for Germany, State Relief Administrator for California, and Assistant to the Chief of the Children's Bureau, U.S. Department of Labor. He comes to the J.W.V. from the post of Administrator of the Jewish Child Care Association, one of the largest agencies of the New York Federation of Jewish Philanthropies.

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YEARNING TO BREATH FREE

By ALFRED WERNER

Dr. Werner, himself a refugee from Vienna, discusses the most recent wave of European immigration.

I have an idea, I think, of how the first postwar contingent of Jewish refugees felt when they reached America last month. I shall not forget the cold spring morning in 1940 when the joy of approaching a land removed from the deep-rooted hatreds and phobias of the Old World surged through my being.

The small Norwegian freighter entered the East River, passing wharves, warehouses and aristocratic residences of Brooklyn Heights. She carried valuable goods from England and in addition, a human cargo, twelve Jewish refugees who by the grace of God had "escaped" the German blitz—twelve strangers bringing to these shores little more than the knowledge of a profession or the skill of a trade. My companions aboard the Mosdale charged me with weeping like a child when the great Lady with the Torch came into view. But I suspect that they said so merely to hide their own emotions!

It is not difficult for me to comprehend apprehensions and expectations of the refugees who came to America in the Marine Flasher and other former troop ships, for I was not overlooked my man's greatest enemy. When I learned the case histories of some of the Marine Flasher's passengers, I knew I must not complain about my past nor about what the future might bring. My greatest sympathy went to those immigrants who are about twenty. Young children had been unable to grasp the frightfulness of life under a fascist dictatorship; the older people at least could recall happy childhood and adolescence. But from those born around 1926, Hitler had stolen the blessings of youth. Consider the case of Moritz F., who now is seventeen. He has "lived" in concentration camps since he was nine. Except for the names of his parents who were butchered by the Nazis and of an aunt who is believed to be living somewhere in the United States, starvation and torture have blotted out all knowledge of his past. The boy does not even recall in which country he was born. Yet he remembers clearly how camp inmates were torn to pieces by fierce dogs. Moritz weighed only sixty-five pounds when he was liberated. "I didn't have a chance to grow big," he apologized.

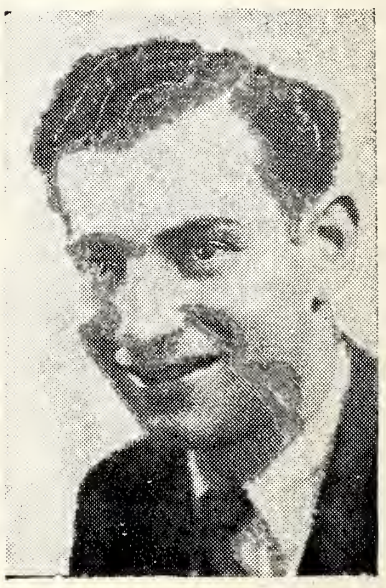
Or take Walter B., who was a high school boy when he fled from the Nazis six months before the war. After crossing the Belgian frontier illegally, he lived in that country without documents until it was conquered by the Germans. The Nazis took Walter to a concentration camp in France, but he escaped and joined the French underground, committing acts of sabotage and killing Gestapo men in hand-to-hand fighting. After V-E Day he returned to Germany in search of his parents and two sisters; he found none of them.

Isabelle P. is about twenty. Her blonde hair and Nordic face enabled her to escape from Lwow into the Reich where posing as an "Aryan" she constantly feared being unmasked. Her parents, sisters and brothers were murdered.

Three of two thousand cases! The

(Please Turn To Page 42)

Acquires a Family



Bencyen Szerman, 22, above, concentration camp survivor, was discovered in a DP center in Germany by Lt. Norman H. Gold, who saw in him a close resemblance to his brother, Berwyn, killed in action in France. As a result, young Szerman was brought to the U.S.A. with the aid of United Service for New Americans, whose work is supported by the $170,000,000 campaign of the United Jewish Appeal for 1947. Lt. Gold's parents, Mr. and Mrs. Jakob Gold, of Philadelphia, gave him a home and Szerman, who lost his father, mother, sisters and brothers in concentration camp, now has a new family.

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Kibbutz In Nurenburg

By NORMAN BENTWICH

(Reprinted from the Palestine Post)
Norman Bentwich, noted jurist, describes how Jewish DPs, waiting anxiously to emigrate to their promised National Home, have created a "temporary Palestine," Kibbutz Nili, on what was formerly the estate of arch anti-Semite Julius Streicher.—THE EDITOR.

IN the outskirts of Nuremberg where for nearly a year the Nazi leaders underwent their trial before the International Military Tribunal, there is a model farm worked by a collective of young Jews. They are Displaced Persons in the official jargon, but in their own faith and declaration they are future citizens of the National Home. Their farm was the estate of Julius Streicher, the arch anti-Semite and the editor of the unutterable "Sturmer." It is now called "Nili" Jewish Farm, the name being compounded of the Hebrew initials of the verse: "The Branch of Israel shall not Fail." It is poetic retribution that the survivors of the Camps of Death should be preparing for their new life on the land of the Gauleiter of Franconia, and they have made it a temporary Palestine.

"Legals" and "Illegals"

As you approach from a German village you see the blue and white Zionist flag flying from the high roof of the great barn. On the road is a signpost with a board in blue and white colors bearing the Shield of David and the legend "To the Jewish Training Farm." The gate is crowned with another large sign in Hebrew "Blessed are those who come"; and Hebrew signs are on every building and door. For they have named each part after one of the favorite Kibbutzim in the land itself: Dagania, Hanil, and the like. It is the same within the house as without. Hebrew maxims on all the walls, and pictures of Palestine by their own artists and showing Galilee, and the Vale of Jezreel, and the Sharon. Their candelabras, which are the work of their own craftsmen, have a traditional motive: the Shield of David again, and the Star and the Vine. Lest they forget.

(Please Turn To Page 22)

Long Island Women Organize 'Layette Workshop' for SOS

ROCKVILLE CENTRE, L. I.—Three members of the layette workshop organized by the Rockville Centre SOS (Supplies for Overseas Survivors) Collection mend contributed baby clothing to be sent overseas. They are, left to right, Mrs. Hamilton E. Leder, Mrs. William Marbes and Mrs. Moe Ronis. At least 100 complete layettes are being made in this emergency workshop set up in the home of Mrs. Jack Bergman at 345 Long Beach Road, in answer to the urgent appeal from Joint Distribution Committee representatives in Europe for clothing for the 700 babies born each month to destitute Jewish mothers.

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The Royal Navy's Target

By DOROTHY BAR-ADON

A well-known Palastinian reporter describes the Jewish refugees hounded by the British Royal Navy.—THE EDITOR.

Who exactly will be the enemies of the Royal Navy in this "Operation Round-Up"? Refugees, obviously. But the word "refugee" is so overworked these days that it portrays little beyond a shapeless misery.

Who are they, these refugees? That is, who are they when you see them face to face, dissociated from Commission reports? This was the question I put directly to several people who had visited the four hulks now in Haifa Harbour. The answers were unsatisfactory, almost incoherent. One usually fluent American journalist said:

I can't tell you, really. What I saw is beyond words. There aren't any words in the English language —or any other language — to describe those people. You see — it's something you can't describe. It's just something that's never happened before in civilization. They're people who've never happened before. And suppose I do get it into words — nobody will believe me. I can't write such things to Amercia. Nobody there would believe me.

When I pressed her, she continued,

There was a man standing in a corner. I shan't ever forget him as long as I live. He couldn't move from the corner because there wasn't room. Now that's the sort of thing that people wouldn't believe if I wrote it. But he really just stood in the corner all the time because he couldn't move. And he kept mumbling:

"She was so young. So beautiful. Just 24. They cut off her hair before they put her in the oven. Her hair was long."

"He stood in the corner quietly reiterating one sentence, "They cut off her hair before they put her in the oven. And her hair was long. They cut off her hair—."

"He'd been going on like that for weeks.

"There have been stenches in this world — but none quite like the stench of these hulks where the people must perform every human function without even the most primitive arrangements.

"When I entered the first hulk, I just stood still for several minutes. It was incredible. I had been prepared for it — and yet I couldn't believe my eyes. Like animals they were, piled one on another. I can't put what I saw into words. And would they believe it in America?"

I questioned another man who had been aboard to see a member of his family. What puzzled him was how the hulks must have looked before some of the refugees were removed. With great difficulty he was able to squeeze into a corner to talk to F.

We sat squeezed together for four hours. I had brought him clean clothes. But the effort of getting into them in those cramped conditions was too much for him. I said to him,

"Well, if you believe in a hell, you may rest assured that you've been through it." He answered laughingly, "You think this boat is hell? You should have seen what we came from."

I've been talking and writing about refugees since they began coming in 1933. I remembered them when they could bring "lifts" containing their household goods and even a piano. And I've seen plenty of the recent tattoo-on-the-arm variety. But still, I don't know the "refugees." Those on the hulks are something special. The others escaped from murder. These are the living dead. These are the kind you can't describe because nobody would believe you. These are the potential enemies of "Operation Round-Up."

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Who Are "The Plotters"?

A Review by L. M. BIRKHEAD

The National Director of The Friends of Democracy, Dr. L. M. Birkhead, reviews the latest book by John Roy Carlson, a fellow worker in the cause against snbversivism. Mr. Carlson's "The Plotters" has joined his "Under Cover" on the great best-seller lists.—Editor.

THE STORY that John Roy Carlson, author of "Under Cover," tells in his recent book, "The Plotters," is adequate evidence of the wide and continued exploitation of all the "anti" propaganda in spite of the military defeat of Fascism. In fact, the military defeat of Fascism has removed the restraints under which the anti-democratic and pro-Fascist propagandists operated and these propagandists are now more active than ever.

According to Carlson, about a thousand groups, publications and individuals are active in carrying on un-American propaganda and are reaching more than 20 million people every week.

What is this propaganda and what is the propaganda line? According to "The Plotters,," it is a post-war version of the pre-Pearl Harbor variety of pro-Fascism. The propaganda line includes extreme isolationism and nationalism, anti-any-sort-of-world-cooperation, variations of white Protestant supremacy, including anti-Semitism, anti-Negroism and anti-Catholicism. It is also anti-liberal and anti-labor. Anti-Semitism seems to be the common denominator of all of these post-war "anti" propogandists as it was of the pre-Pearl Harbor variety.

Carlson indicates that in this post-war period the propagandists described in "The Plotters" have taken on the veterans as a special chore. A half dozen of the fifteen chapters in "The Plotters" are devoted to a discussion of propa-

(Please Turn To Page 30)

DP'S LOADING PASSOVER FOOD PACKAGES FOR OVERSEAS SHIPMENT

Although they have already integrated themselves into the American scene, the first Jewish DP's to arrive here from Europe's camps still remember their less fortunate brothers whom they left behind. The photo shows a group of these new immigrants loading kosher Passover food parcels on truck for overseas shipment; a part of the 60,000 Passover packages that the Refugee-Immigration Division of Agudath Israel Youth Council of America, 113 West 42nd street, New York City, expects to send to Europe's needy Jews for the holiday. A nation-wide fund-raising campaign is being conducted for this project, which was climaxed by a Testimonial Dinner honoring Congressman Sol Bloom on March 23rd at the Waldorf-Astoria, headed by former Postmaster General James A. Farley, former Director General of UNRRA Foirello H. LaGuardia, Mayor William F. O'Dwyer of New York, former Governor Charles A. Poletti, Charles H. Silver, Rabbi Herbert S. Goldstein and Lester Udell.

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Palestine's Town Hall

By JEHUDA HANEGB

You have read about the kibbutzim, Palestine's Jewish collective settlements. You have heard them described as great experiments in collective living and their members as intellectuals who abandoned urban-urbane life to till the soil. You have read of the havoc wrought by the British during their searches of kibbutzim. All America is discussing the kibbutzim as portrayed in Arthur Koestler's novel, "Thieves in the Night." In the following article you get an inside picture of the kibbutz as reflected in its regular monthly meetings.—THE EDITOR.

I joined the slow leisurely stream of Kibbutz comrades walking towards the dining hall. Inside, there were already some hundred or so men and women sitting leisurely around the tables, chatting, joking. Shortly after I had taken my place at one of the tables in the corner, a young man near the centre of the room rose casually and began to speak. A rustle, a whisper, the embarrassed entry of some latecomer, and then everyone was quiet, listening.

"Chaverim! When I look back on my two years' activity as M'rakez Vaadat Hatarbut (secretary of the Cultural Committee), I find my thoughts intruding themselves ahead of the simple summary of facts, I had planned. At the risk then of boring you with a restatement of much that is already known, I will preface my report with some of these ideas.

"The problem of culture in the Kibbutz is rather unique. Elsewhere in the world, workers and especially peasants are trying to gain more education, and therewith, a more intellectual, cosmopolitan outlook and control over life. Here in the Kibbutz, the struggle has been to make peasants out of intellectuals, and to change our too cosmopolitan outlook into one more locally rooted. Perhaps this over-intellectualization was more acute in our early experimental years in the collective unit.

"Can't you remember the case of C, Bachelor of Arts, Doctor of Philosophy, who came to us firmly gripping his diplomas in one hand and his middle-class ambitions in the other. To him, the Kibbutz was another stepping stone in a "brilliant career." Like some others, he lived conveniently at the expense of the collective, and kept demanding that the group was obliged to meet his intellectual and personal needs in the familiar pattern of his past. When we asked him why he came to us in the first place, his answer was a brilliant survey of social and economic history, all leading to the objective necessity for collective society. Yet, he couldn't conceive of his personal function in the give-and-take relationship that forms the single united Kibbutz creation. He didn't see that the inner culture of collective liv-

(Please Turn To Page 24)

A certificate of dedication was presented to President Truman by the Christian Palestine Committee, representing a grove of 1,000 trees to be planted in a Children's Memorial Forest in Palestine, through the Jewish National Fund. With the President are Joyce Van Patten and Richard Tyler, Broadway child stars, co-chairmen of the sponsoring committee.

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20 QUESTIONS for PASSOVER

As part of its program service to Jewish Community Centers and YM-YWHAs as well as other Jewish community agencies, the National Jewish Welfare Board has published a 96 page manual on Passover. From this manual which contains a wealth of material for planning Passover Programs for young and old, and from "The Jewish Holidays 250 Questions and Answers on Their Significance, Origin and Observance," by Mordecai Soltes, we have extracted this Passover quiz. — THE EDITOR.

THE QUESTIONS

1. By what three Hebrew names is Passover known?
2. What is the agricultural significance of Passover?
3. Describe the ceremony of "B'dikat homez" and "Biur homez."
4. What does "Seder" mean?
5. What is the Haggadah?
6. Name five symbols included in Seder Service.
7. What are the "Araba Kosot?"
8. What is the Afikoman?
9. What Jewish custom does the Cup of Elijah typify?
10. What is an "omer?"
11. What special ceremony which is observed for forty-nine days begins on the second night of Passover?
12. Why is the ceremony of "Counting the Omer" observed?
13. In what special manner did our forefathers in Palestine observe Passover?
14. What are the four characters referred to in the Haggadah?
15. What is the Jewish custom of "Ma'ot Hitim?"
16. What were the Israelites compelled to build for Pharoah?
17. How long did the Children of Israel remain in Egypt?
18. How numerous were the Israelites whom Moses led forth from Egyptian bondage?

Please Turn To Page 28)

These illustrations for Passover are reprinted from a manual entitled "Jewish Designs," published by the National Jewish Welfare Board, which contains illustrations and decorations for all Jewish festivals. They are designed for reproduction in publications issued by Jewish Community Centers, YM-YWHAs and other Jewish agencies.

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Region Changes In B'nai Brith's Hillel Foundations

Additions and re-assignments to the roster of Hillel directors, filling newly-created posts and replacing those who have resigned, were announced by Dr. A. L. Sachar, national director of the Hillel Foundations, as the organization opened its 24th year with a total of 142 Foundations and Counselorships serving more than 60,000 Jewish students on college campuses in the United States, Canada and Cuba Of the 142 units, 59 are full-time Foundations and 83 Counselorships.

New Foundations have been established at Western University and the Case School of Applied Science in Cleveland, Ohio, the University of Buffalo, Washington University in St. Louis, the Colorado School of Mines at Golden, Colo., the University of Denver, Fresno State College and Oregon State College.

Newly-appointed directors at these institutions are: Western Reserve and Case School Rabbi Solomon Cherniak, a former Hillel director at the University of Georgia prior to his enlistment as a Navy chaplain; Washington University—Rabbi Robert Jacobs, a graduate of the Jewish Institute of Religion; University of Buffalo—Rabbi Joshua O. Haberman, assistant Rabbi at Temple Beth Zion; Colorado School of Mines—Dr. Manuel Laderman; Fresno State College—Rabbi David Greenberg; Oregon State College—Dr. Joseph W. Ellison, head of the school's History Department.

In three instances counselorships have been converted into full-time Hillel Foundations: at George Washington University in Washington, D. C., which is to be headed by Rabbi Samuel Berkowitz, a graduate of the Jewish Theological Seminary; at Michigan State College in Lansing, which will be directed by Rabbi Hershel Lyman; and at Texas A and M, to be directed by Mrs. Esther Taubenhaus.

In District 5 one of the gratifying developments of the year is the conversion to a full-time Foundation of the unit at George Washington University in Washington, D. C. This change has been made possible by the financial support of local groups. Rabbi Samuel H. Berkowitz, a graduate of the Jewish Theological Seminary of America, has been named director. Rabbi Berkowitz comes to Hillel from service with the JWB Hospital Service Department in Washington.

Rabbi Ernst Lorge has returned after several years of service as a chaplain, and has taken up his assignment as Rabbi of the Tallahassee Congregation and director of the Hillel Foundation at the Florida State College for Women.

A vacancy was created at the University of Virginia by the return of Rabbi Melvin Weinman to the Hebrew Union College for his final year of study there. His place is being taken by Rabbi Leo Lichtenberg, a native of Germany, where he attended the Berlin Academy in preparation for the ministry. He came to this country in 1935 and was ordained by the Hebrew Union College in 1940. He served as Rabbi at Wichita Falls, Texas, before entering the armed forces, and rose to the rank of major.

Another veteran will fill the vacancy created at North Carolina by the resignation of Rabbi Isidore Budick. He is Rabbi Sidney Strumpf, a graduate of the Jewish Institute of Religion, who has returned from a long period of military service in the South Pacific. He has had a good background in congregational and group work.

The transfer to Illinois of Rabbi Sanford Saperstein created a vacancy in Athens, both for the Congregation and Hillel. Rabbi Alexander Feinsilver has been elected Rabbi of the Congregation and as Hillel director. He is a graduate of Hebrew Union College and has held pulpits in Paducah, Kentucky, and Sacramento, California, where he had considerable experience in working with young people.

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Early Achievements of Jews In Alabama

SOUTHERN Jews of English, French and Spanish-Portugese origin were among the early settlers of the Louisiana, Mississippi and Alabama territories, and were among the ancestors of many prominent non-Jewish families in the South, the American Jewish Sociological Socicty, with offices at 246 Fifth Avenue, New York, declared recently.

The American Jewish Sociological Society, which is devoted to the study of American Jewish life, attributed the early conversion of many Southern Jews to Christianity, to the famous "Black Code" promulgated in March, 1724, by the Sieur de Bienville, French governor of the Mobile district in present day Alabama.

This code banished all Jews and Protestants from the region, and extended favored treatment to communicants of the Catholic faith.

Dr. Zvi Cahn, executive director of the American Jewish Sociological Society, described newly uncovered documents referring to onc of the first Jews in Alabama, the 18th century Abraham Mordecai, who married an Indian girl. Mordecai believed the Indians to be of Hebrew origin because in their dances they invoked the Great Spirit with the word "Iavoyaha" which he thought was a corruption of the Biblidal "Jehovah."

Mordecai came from Pennsylvania, according to Dr. Cahn, and became a trader near Montgomery in 1785. He is credited with establishing the first cotton gin in Alabama in 1802, and he is reported to have acted as a guide for the Georgia troops in their advance toward Tallapoosa during Andrew Jackson's 1813 campaign against the Indians.

Mordecai **died in 1851** at the age of 99, and was buried in Dudleyville where the Daughters of the American Revolution honored his grave with a memorial boulder.

Dr. Cahn also described other research which has made known that 132 Jews served in the Alabama contingent of the Confederate forces during the Civil War. Of these 12 were killed in action and nine were wounded. The famous Judah P. Benjamin, secretary of the Confederacy, was an Alabama Jew. Other noted Alabama Jews of the period were Adolf Proskauer, a major in the Confederate Army, and Nathan Straus, who, together with Proskauer, served in the state legislature.

The Society announces that it will shortly publish a volume dealing with the history and achievements of Alabama Jews. This volume, the first of a series, will be based on many sources both in libraries and in private hands. The purpose of the series, Dr. Cahn stated, "is first to make a contribution to the study of American history by bringing to light neglected figures and incidents of importance involving American Jews; and second to use historical science to refute the unfounded belief that Jews have been unwilling to integrate themselves into the American nation or serve it in times of national crises."

"The early history of the Jews in the United States is not really written yet," Dr. Cahn declared. "With the exception of such men as Haym Solomon, Uriah Levy, and a few others, the Jews who have aided in the growth of America are omitted from the history books. Our project will rectify this error."

Among the officers of the society are: Dr. L. Golden, president; Dr. P. Chargin, vice-president; Dr. M. Laurie, treasurer; Dr. Zvi Cahn, executive director.

DR. STEPHEN S. KAYSER

Recently appointed Curator of the Jewish Museum—Jewish Theological Seminary of America. The Jewish Museum, at the former home of Mrs. Felix M. Warburg and the late Mr. Warburg on 92nd Street and Fifth Avenue, will open on May 7, 1947.

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THE A. D. L. AND INTERNAL JEWISH EDUCATION

(Concluded From Page 6)

al and individual morality, recognizing that American Jews are no more guilty than the rest of the population, but the Jewish leadership wants to implement the teachings of our Hebrew prophets in the 20th century?

The effect of intensive work on a program of practical Jewish ethics is not primarily the rejection of the minority of evil doers, but the education and maturity of the Jewish community as a whole. Decent Jews in every business and trade who work out the experimental techniques involved in the creation of ethical codes of conduct will themselves change and grow in the very process. As well as learning a great deal about the Jewish traditions of the past, they will be fired by new ambition for the Jewish present and future. This whole approach is quite consistent with the teaching of our great American philosopher, John Dewey, who believes that human beings are changed for the better by participation in social experimentation. This philosophy must be applied to the Jewish community of America. We will find that not only will problems be solved but that the problem solvers will themselves be refined and ennobled in the process. They will create an atmosphere of new decency and be examplary leaders who will draw many followers in their wake.

The desirable effects of a national program of Jewish self-discipline do not signify that there will be any real influence upon the minority of Jewish evil doers in the beginning. By definition they are impervious to moral persuasion. It will not convert the unconverted. Its primary blessings will be felt by the majority of decent Jews. Codes of ethics will affirm to the American world that we Jews are pioneering in the field where the Christian world might well follow; that we recognize that there are evil Jews, but that our spiritual and religious leadership no longer gives the assent of silence to our unworthy betrayers. At the same time, these codes of conduct will help to mold the personal ideals of thousands upon thousands of American Jewish citizens and indirectly add to the greatness and righteousness of American civilization. This program will help many Jews conquor their feeling of inferiority, to overcome their consuming self-hatred, to give them at last a sense of identity with the great prophets and rabbis. It will do much for the morale of our young Jews who will be proud to be part of a courageous, dynamic, ethically sensitive American Jewry that has dared to pioneer in the unexplored field —the implementation in modern life of the eternal Hebraic principles.

We American Jews live as a voluntary group integrated into the pluralistic American democracy. We are hungry for deeds done in stern duty to train us in life for action, rather than talk. It is necessary to make a covenant and subscribe to it. *Set up ordinances for yourselves.* The call in this hour of Jewish history is to set up codes for our collective wisdom, to think about the moral chaos and anarchy that now threatens our dignity and our honor. If we fail to meet this challenge, then our generation will be guilty of a Munich pact with iniquity. We shall have given silent consent to immorality. On the other hand, if we recognize that we must now bring our personal, professional and business ethics into harmony with the stream of the Jewish past, then we shall make Judaism glow with incandescent radiance again.

The facilities of the Civic Service Department of the Anti-Defamation League of B'nai B'rith are completely at the disposal of anyone interested in instituting a business and professional ethics program founded upon the principles of Internal Jewish Education herein outlined. Our experiences in countless communities provided blue prints which your particular community might well follow. Further information about the ideas expressed here can be obtained by writing to the Civic Service Department, Anti-Defamation League, Suite 2500, 100 North La Salle Street, Chicago, Illinois.

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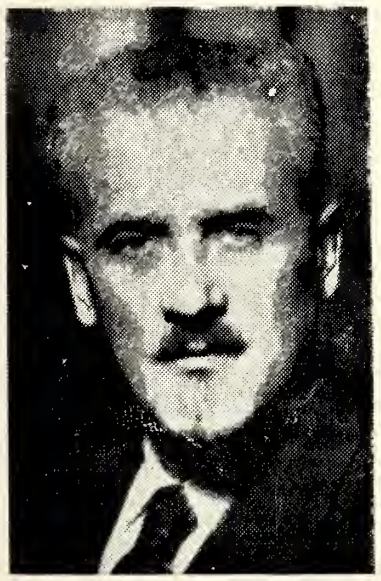
U. J. A. Launches Campaign ...IN... NORTH CAROLINA

BEN CONE, *Greensboro, State Chairman*

BEN CONE

THE United Jewish Appeal got underway in its 1947 campaign for $170,000,000 in North Carolina Sunday, March 16, with a meeting and luncheon at O. Henry hotel, Greensboro. Ben Cone, the Chairman for the state, presided, and the large and representative audience listened to inspiring talks by Dr. Francis Hevesi, Chief Rabbi of Budapest, and Mrs. Barbara Lawrence, noted New York community and civic leader. Walter J. Bernstein, of Greensboro, was chairman of the conference.



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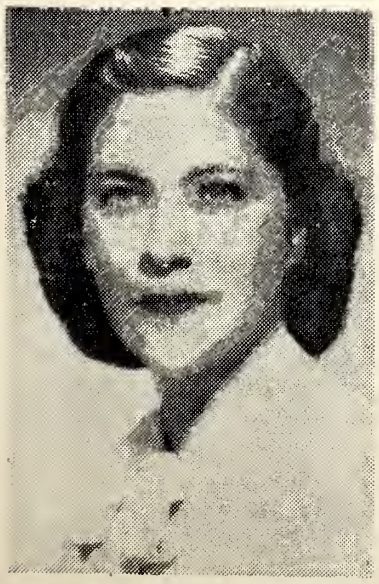

MRS. BARBARA LAWRENCE

Dr. Havesi, who was the highest ranking Jewish chaplain in the world during World War II, was a Lieutenant General in the Hungarian army. Since liberation, he has returned to his post as head of the Jewish congregation in Budapest, which his father held before him. He holds a degree in philosophy from the University of Budapest, and also serves as a professor of philosophy in the Rabbinical Seminary of his city.

Mrs. Lawrence retired from the commercial world immediately before the war to devote herself entirely to the needs of Europe's stricken Jews. A graduate of Smith college, she has spent a major part of her time since the cessation of hostilities, in mobilizing support for Jewish survivors, through the United Jewish Appeal.

The State Chairman pointed out that as a result of dwindling intergovernmental assistance and limited emigration opportunities, the plight of the Jews in Europe was worsened since the end of the war.

"One out of every six Jews in Europe — including many thousands of children — is today living in a bleak, overcrowded Displaced Persons camp," he said.

"It is the firm determination of the Jewish community in America to continue to sustain the pitiful remnant of European Jewry until a permanent solution to their misery and homelessness is effected," Mr. Cone added. "The goal of $170,000,000 which representatives of American Jewry have established for the United Jewsih Appeal in 1947 is the largest ever sought in the history of private philanthropy. Similarly, the needs of the Jews who survived the Hitler regime of murder are the most urgent ever recorded."

Among the North Carolina communities which participated in the conference are: Asheville, Burlington, Charlotte, Concord, Durham, Elizabeth City, Fayetteville, Gastonia, Goldsboro, Greensboro, Greenville, Henderson, Hendersonville, Hickory, High Point, Kinston, Lumberton, New Bern, Raleigh, Reidsville, Rocky Mount, Salisbury, Shelby, Statesville, Washington, Wilmington, Wilson, and Winston-Salem.

Morgenthau Confers With Detroit Jewish Leaders On $170,000,000 Campaign

Henry Morgenthau, Jr., former Secretary of the Treasury and General Chairman of the $170,000,000 Campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, shown in Detroit recently where he conferred with outstanding leaders of the Detroit Jewish community on its part in this year's nationwide drive for the reconstruction of Europe's 1,500,000 homeless and destitute Jewish survivors. Seated above (left to right), Henry Montor, Executive Vice-Chairman of the United Jewish Appeal, Mr. Morgenthau, Fred M. Butzel, Chairman of the Detroit Quota Committee, and William Rosenwald, National Chairman of the United Jewish Appeal. Standing, Julian H. Krolik, President of the Detroit Jewish Welafer Federation, and Nobert Wollheim, Vice-Chairman of the Central Committee of Liberated Jews in the British Occupation Zone of Germany. Mr. Morgenthau is participating actively in the campaign.

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KIBBUTZ IN NURENBURG

(Concluded From Page 13)

The pictures of the leaders of the Yishuv are on the walls; those of the founding father of the Histadruth, A. D. Gordon; Ber Katznelson; Ussishkin; Arlosoroff; Trumpeldor; Ben Gurion all look down on them. In a corner a perpetual light shines to the memory of the six-million Jews who were martyrs in Central Europe. The Kaddish for the working man and the Unknown Soldier of Jewry is on a tablet. In the previous week they had celebrated the anniversary of Herzl and Bialik. The pictures of the prophet and the poet were side by side at the end of the hall. The wall newspaper, a sign of the Kibbutz, is partly in Hebrew. The language which the comrades talk to each other and to visitors in Hebrew, if possible, and failing that, the Yiddish, or Polish of the native Poland.

The group, gathered from many concentration camps, today numbers 100. Of them twenty fortunate ones have already made their way to their goal. Eight of the 20 had certificates, the rest got there through Italy without certificates, and onto the S.S. Wingate and the S. S. Josiah Wedgewood. They are happily united in one of the newer collectives in Palestine, at Hittin. The others who are in the Nili farm are confident that they will join them very soon. Their faith is fortified by encouraging words of British official visitors who have come to Nuremberg to see a model Jewish DP Farm. Their Special pride is the baby home with two babies born in the Kibbutz, who are the promise of the rebirth. There are no other children, but a few parents of the young people. For all, old and young, only one house exists.

Under UNRRA Direction

Their lot has fallen on a relatively pleasant home in the land of exile and oppression. And they worked hard to produce food for themselves and for other groups of Displaced Persons. The farm contains some 200 acres of arable land and garden, and a piece of forest.

It was an American welfare worker of UNRRA who had the idea to plant a group of Jews on the farm of the Jew-baiter so that they should maintain themselves till they could move to their home. And they carried through that idea. Would that in the British Zone of Occupation there had been the same readiness to let the few surviving Jews work and prepare themselves for the cultivation of the soil. Here they have their own guides, and leaders who have been pioneers and done their training back in Poland before they were flung into concentration camps. Some were in Dachau, and some in Auschwitz; some in Foehrenwald. Most are the sole survivors of a family; but they have the will to build a fresh family. All the work on the farm is done by themseves; in the buildings are a well-equipped carpenter shop and a smithy. Their books are few; in that respect they have not been able to attain the standards of Palestine. But they have lessons daily, or rather nightly, in Hebrew and Jewish history and what they characteristically call Palestinology, and in the geography and natural history of the Home.

No Intercourse With Germans

With their German peasant neighbors they have little relation. For they are self-contained. The German taxi-driver who brought me out from Nuremberg, was sympathetic. He knew their design and it seemed that he had no regard for Streicher who was discredited long before the Nazi collapse. The group was anxious, of course what we were doing in England to help their Exodus. And the criticism was not so strong as I apprehended: perhaps because of the 20 comrades who had arrived in Palestine. They had no time to learn English but one of the comrades knew it fairly well and he was more critical than the rest. Yet the dominant feeling was of faith and hope, qualifying their group name, Nili—The Branch of Israel will not fail.

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Fundamentals of Good-Will

By DR. LOUIS L. KAPLAIN
Dean of Baltimore Hebrew College

With Brotherhood Week but a short space of time behind us, the following address by Dr. Kaplain before a Good-Will Luncheon of the Baltimore Advertising Club is of especial interest. THE EDITOR.

I SHOULD like to suggest that we think of our meeting today as a religious ritual, not merely because the three speakers are representatives of the three major religious groupings in the American scene but because the purpose which this program is intended to further is one of the most fundamental ideals of the Judeo-Christian tradition, namely, the Brotherhood of Man under the Fatherhood of God.

Now what is the function of ritual? It is a means of translating into human activity and experience a deep, emotional and spiritual drive, which but for such translation would remain inert and sterile. Every human ideal, be it friendship, love, justice, or charity must find such concrete forms of expression if it is to be approximated, let alone realized in our day-by-day living. Otherwise these ideals become mere idols that elicit from us lip-service worship but which do not mold our conduct or shape our personalities.

Think of friendship. What meaning would it have if we did not pour this dynamic of sentiment into the concrete molds of acts of considerateness to the one whom we call friend, if we did not share his joys and sorrows or have him share in ours. Friendship is the goal, not the beginning. It is the result of the hundreds of acts of interrelationships, of the growing togetherness of two people who indeed had to feel some initial responsiveness to each other before they embarked upon the adventure of friendship, but it was the process of building it that erected the structure of friendship.

Love of fellow-man or love of God must similarly remain inert unless we create those forms and ceremonies, the acts and practices which alone enable us to experience fully the impact of the ideal on our self-hood. Just as thought requires the written or spoken word to be communicated and without this communication it remains still-born and therefore unproductive, so every human ideal must be clothed in substance to have reality and meaning for us. Ritual is the language of religion.

But it is precisely because of this fact that we are confronted with one of the greatest difficulties in our efforts to achieve the good life. For even as language at best, — even that of a great poet is inadequate to express all that we feel and think — there are some things which simply elude our most valiant attempts to capture them in words — so a ritual cannot possibly crystallize within its fixed form all the shades and nuances of the emotion or aspiration which it seeks to render concrete. In our world of matter and spirit, matter longs to be invaded by spirit and the spirit in turn reaches out to invest matter — but the realization of the union is never as great as the anticipation. It is inevitable, because spirit is dynamic, ever moving, changing and growing, while matter is static, given to disintergration and petrification.

(Please Turn To Page 26)

CHEMJO VINAVER
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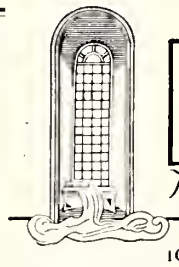

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PALESTINE TOWN HALL

(Continued From Page 16)

ling is primarily the relationship between individuals in everyday living. So he decried the lack of emphasis on book culture and soon left us.

"We ourselves have learned that the culture of human relations is more important than the culture of books. In a sense, our practical ethics have superseded much of the abstract ethics and thinking of our past. As such, we read a lot less and we talk with more understanding about specific people and situations.

"We are trying to change culture from a desirable adjunct to leisure into an essential quality of our life. What we want is a use-culture, one that draws its character from our indigenous reality and in turn qualifies it. We make up songs about our work and then work to the rhythm of these songs.

"However, it isn't as simple as all that. Our individual backgrounds were heterogenerous; all the languages of Europe were spoken, and all the classes of society were represented among us. In spite of our common goal, the need to form some sort of homogeneous cultural life, involved considerable difficulty and sacrifice. Some comrades buried themselves in the daily routine in an exaggerated effort at adjustment. We know of several who opened the musty books they had brought with them from overseas only when confronted with the challenge of their children's constant questioning. And how many of us have learned the Hebrew names for various birds and flowers only in order to teach them to our children. Now, many years later we are returning to the culture of books. Significantly, however, this is after we have made certain of our basic human relations and have achieved some uniformity in our world outlook.

"Therefore our cultural attainments can't be measured by the books we've read or the geniuses that have sprung from our ranks, but rather by the transformation we have affected in the language we speak, in the tone of our speech with one another, and upon our physical environment.

"Let's get on with the actual programme of the cultural committee. Our intention, when we sat down two years ago for the purpose of drawing up the initial cultural programme, was to instill a cultural routine into our collective life. We had envied the apparent contentment and stability of most long established communities with their rhythmic repetition of ceremonies, festivals, sabbaths, etc. We too wanted to create traditions and to find proper symbols. Therefore we planned to live strictly to the calendar; the Shabbat was to have a particular and vigorous form, every feast day was to be duly recognized, and every agricultural season was to have its peculiar expression.

"We were almost scrupulously orthodox in maintaining the holidays. This, perhaps is due to the growing influence of the children on our lives. Long beforehand, the programme for each festival in turn was worked out in detail, with each one receiving the weight, the form, and the content suited to it and to us. Rosh Hashanah was a time for reviewing the quality and quantity of our living for the year, for discussing, electing, renewing. At Chanukah we lighted the candles. On Tu B'shvat we planted trees, on Pesach we read our Haggadah. And in each we played the same old holiday games with the children and told the same old holiday stories; and in each we sang and danced until far into the night.

"Just a word or two about the celebration of our special Kibbutz holiday, the Children's Day. The Vaadat Tarbut's modest programme included the wholesale manufacture of toys to be presented to our children on that day. Chaverim were mobilized to paint blocks, to make papier-mache heads for the dolls, devise automobiles and tractors that would run, pianos that would play, and farm tools measured down to the children's size. When B. wrote his play, The Ant and the Grasshopper, ostensibly for the children, we had no idea how completely the kibbutz would be captured by its combination of imagery and satire. Music and dance choreography were composed, costumes and settings arranged, and before the Vaadat Tarbut could turn around, three-quarters of the kibbutz was immersed in "The Ant and the Grasshopper." For many months the melodies poured forth from every corner of our settlement—the kitchen, the machine shop, the laundry.

"But in all these Kibbutz undertakings that took so much of our effort, enthusiasm and devotion, we succeeded too often at the expense of our daily cultural activity.

"It may be that many kubbutznikim have volatile temperaments and find it impossible to concentrate on a single language. Every once in a while a new fad would spring up. Once it was Arabic, and half the Kibbutz was studying so diligently that we felt it worthwhile to engage an Arab school-

(Please Turn To Page 30)

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BLUE PRINT FOR AMERICAN JEWISH CULTURE

. . . By PHILIP N. KKUTZNICK

PHILIP N. KLUTZNICK

This timely and thoughtful statement by Mr. Klutznick, chairman of the Jewish Center Division of the National Jewish Welfare Board, is part of a paper he presented at the recent General Assembly of the Council of Jewish Federations and Welfare Funds. The second installment will appear in our May Issue.—THE EDITOR.

To undertake a rounded discussion of cultural services and leave out the religious institutions of the temple and the synagogue would be a distressing act of major ommission. Aside from the cultural significance of these fundamental institutions it is doubtful whether the Jewish community as an entity would be distinguishable from any other group except through devotion and attachment to our temples and synagogues. Nevertheless this is an area that for purposes of this article shall be the "unknown", insofar as the strictly religious functions of the temple and synagogue are concerned. This omission is made with full recognition for the proven indispensability of religion be it Orthodox, Conservative, or Reform, to the character and cultural movements of our people. Therefore this statement is confined to those services which are essentially non-religious in character and through which our community seeks a large part of its cultural and recreational expression.

The instrumentalities that presently exist to further the community program of cultural and communal service are generally well known. The pattern that has been developing throughout the years has been by and large a chaotic one in which a multiplicity of agencies have tended to arise to meet one or another of apparent needs. It would be useless and futile to compile and present an authentic and accurate inventory of the organization (national, regional and local) that are engaged in cultural and recreational work. It might be well, however, to identify them in groups.

1. National organizations broadly devoted to cultural, recreational and youth serving activities of a general character who maintain either relationships with local counterparts or actually have locally constituted memberships.

2. National organizations which engage in cultural, recreational and youth serving activities that have a tie to one or another of the phases of our religious life and who maintain local counterparts.

3. National organizations that have a religious and a Zionist motivation that are engaged in cultural, recreational and youth serving work and have local counterparts.

4. Independent Zionist groups engaged in cultural, recreational and youth serving work that have local counterparts.

5. Some national organizations that have a broad concern with cultural, recreational and youth work and dissemination of information of an educational character with regard to their respective programs, but which do not maintain local counterparts.

6. Any number of regional and local institutions, particularly the latter, some short-lived, some with long histories, who are engaged in recreational and cultural activity of one or a different kind. Typical of these are the local social, athletic and cultural groups for both youth and adults.

The number and variety of these organized efforts at once suggests accomplishments and problems. In a sense this condition is at least partially responsible for the creation of a uniquely American institution engaged in this field of endeavor. The Jewish Community Center, which I am convinced has made an important contribution to the totality of Jewish community life, represents nothing more or less than an expression of a need which has grown up over the years to provide facilities, professional assistance, program aid and stimulation and coordination for this plethora of movements which have so much in common and yet so much that is divisive.

Statistics are not available to me generally to support any conclusions as to the extent of the investment in dollars and manpower in all of these many activities. However, some indication might be gleaned of the size and character of the problem with which we cope here by a brief examination of the statistics that pertain to the Jewish Center itself. In 1945, 288 centers were affiliated with the National Jewish Welfare Board. Of this number, 243 owned facilities valued in pre-1946 dollars in excess of $40,000,000. 240 had full time professional staffs. All of them accounted for a membership of 427,000 of which all but 160,000 were 26 years of age or younger. In the plan stage today, are build-

(Please Turn To Page 40)

BUILDING JEWISH CULTURE THROUGH JEWISH COMMUNITY CENTERS—(Above)—A Jewish book and gift shop that is a regular year-round feature at the Perth Amboy, N. J., YMHA, one of the 295 Jewish Centers affiliated with the National Jewish Welfare Board. (Lower Left) —Jewish Community Center

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FUNDAMENTALS OF GOOD-WILL

(Continued From Page 22)

There is yet another disability under which ritual suffers, that of being mistaken for the spirit. Let us look for a moment at the ritual of prayer. Prayer comes into being because of man's longing to commune with God. It is an expression of man's highest and deepest aspiration — "Out of the depths have I called unto Thee, O Lord." It is a reaching out from the littleness and transitoriness of ourselves to the All-Being and Eternal Creator and Ruler of the Universe, Prayer is the ladder which we erect to help raise ourselves heavenward. It is, therefore, a concrete means, a worthy and noble if not altogether adequate means to a spiritual end, that end being to satisfy the hunger of the human soul for a moment of contact with the Divine Mystery.

But need I remind you that all too many of us have come to regard prayer as an end in itself, as a sort of tax or membership dues that must needs be paid now and then to remain in good standing? There are too many who pray in the spirit of the pagans who offered sacrifices to their idols, to appease them and to win their approval or blessings for wrongs they might subsequently do. A pagan who prayed thus lived his religion on the only level which he knew or understood. For their Gods were not Gods of justice or kindliness. They were not judges. They were little more than hired protectors, like lawyers who ask no questions but take a retainer.

A Jew or Christian who prays in this spirit is guilty of blasphemy, —of which I am afraid there has been a overproduction in our day. To pray to God and to have hate in one's heart, or on the morrow to discriminate against a neighbor because of color or creed in business or in the admission to colleges or in the rental or purchase of a home, is to deny God in our innermost being even as we rise to worship Him with our lips.

We find ourselves thus on the horns of a dilemma. Without a ritual, our ideals cannot be realized; with it, we face the possibility of falling short of the ideal or of distorting it. Obviously, of the two alternatives we must choose the latter. But recognizing the dangers, let us remain on guard, ever re-examining the ritual, revitalizing it, transfusing it with another shot of good red spiritual blood so that it serves to inspire us to new vigor rather than to dull us into fitful slumber. Be the ritual saluting the flag, or prayer, or a good-will meeting, it must never become an end in itself but must always remain a means, a reminder, a goad, spurring us on to be moved by the ideal of which it is only a symbol.

Let me return now to my initial thought. I suggested that we look on this meeting as a religious ritual, a ritual intended to make concrete for us the dynamic spiritual ideal of Brotherhood. I take it that the officers and the committee of the Advertising Club who arranged this meeting and those of us who accepted your invitation to speak thought of this distinction between ritual and ideal. It is not the meeting, therefore, which creates the goodwill. That we must have in our hearts and in our minds, before we come together and after we part from one another. All that we can hope to accomplish today is to demonstrate that the desire for brotherhood moves within us and this meeting may then serve to inspire us to gather new strength and added determination to practice good will towards one another after we shall have left this room to resume our daily tasks.

For let there be no mistake about it. There is a growing need for good-will. It is needed as be-

(Please Turn To Page 38)

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East Side's Wedding Row

By WILLIAM B. SAPHIRE

A Glance at Neon-Lighted Second Avenue Where Brides From Brooklyn Can Be Wed In Hollywood Style

STROLLING along Second Avenue on a hot Summer night, one can hear the tremulous strains of "Oh Promise Me" and the clank of a Conga from behind Venetian-blinded windows; it is the lower East Side's wedding row enjoying its biggest marriage boom since the lush days of the 'twenties. Each week over one thousand couples patronize the neighborhood's twenty-odd, air conditioned wedding emporiums, where nuptial vows are taken in a stage setting of potted palms, lilies of the valley or white roses, depending on the price. The waiting lists are huge and the halls are booked well into the autumn.

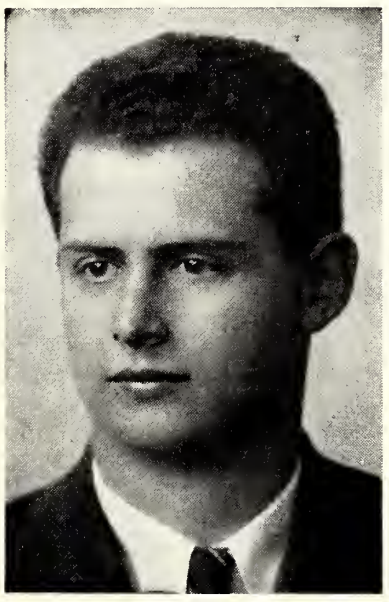
OPA and Love

"There's no ceiling price on love," the wedding entreproneurs say, and a glance at their catalogues bears them out. Most popular this year is "Number Twelve," which provides a pink and white floral display, a choir of six, a five-piece band and a photographer guaranteed to take no fewer than forty shots to "give the effect of a high society affair." This one, along with hors d' oeuvres, a kosher meal and seltzer for two hundred guests, retails at $1,500. Liquor is extra.

One establishment offers a wedding cake free with every ceremony over $500. But the piece de resistance is catalogued as Number One. This send-off provides a darkened hall, a procession of white-gowned cherubs, each carrying a lighted candle, angel voices in the background, and at the dramatic moment, a spotlight thrown on bride and groom, while a ten-piece band blares out a fanfare. All this, including gifts for the ushers, retails at $3,000.

Brides Like It Fancy

Invariably, it is the bride and her mother who want the elaborate affair, the marriage house manager says, and in many cases the bride's family pays for it. It is a sign of the times, the manager explains. Many a young groom is just out of the service and has little money. Besides, he insists that a five-dollar wedding at City Hall would suffice. "Who needs all the trimmings, he says. "Look at the beautiful wife I'm getting."



WILLIAM B. SAPHIRE

Wedding Spies At the Waldorf

Marriage styles, like Paris fashions, change every season, and Second Avenue marriage houses keep up with the latest. When Ginger Rogers was married in a movie, we had demands for the same kind of set-up, one manager said. "One year it's roses strung along the ceiling; next year it's big flower baskets; one year the ushers wear white ties, another year maroon. We send observers to the Waldorf and Essex House to keep tabs on society's wedding whims," the owner of a Second Avenue hall admits. "We don't copy, but a touch from uptown here and there helps sell our product to the bride from Brooklyn. It impresses the bridesmaids too, and many a girl plans her own wedding with the same dealer who served her best friend."

Patrons of Second Avenue marriage houses come from as far away as Philadelphia and Chicago. Most of them are between eighteen and twenty-six but often middle-aged couples on their second or third trip to the altar decide to make the "last" plunge the best. The most elaborate wedding in the

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20 Questions For Passover

(Concluded From Page 17)

19. What did Moses take with him out of Egypt?
20. What American festival resembles Passover?

THE ANSWERS

1. Z'man Harutenu (Season of our Freedom), Hag Ha' Mazot Festival of Unuleavened Bread) and Pesah.
2. It marked the early barley harvest when the Jews dwelt in Palestine.
3. It is customary for the head of the household to search for "Homez" or leaven on the night before the eve of Passover (B'dikat homez and to remove or burn it the following morning (Biur homez).
4. "Order." It refers to the order in which the home festival service is arranged.
5. It means narration and is the name of the special ritual service recited at the Passover Seder, including the story of Israel's exodus from Egypt, hymns, Jewish folk songs and ditties.
6. Unleavend bread (matzot), bitter herbs (marror), a dish made of nuts, apples, raisins, almonds, cinnamon chopped fine and a little wine added (haroset), a roasted shank bone of a lamb (z'roa), salt water, parsley or cress to be dipped in the salt water (karpas).
7. "Four Cups" of wine which every member of the family who participates in the Seder Service is obliged to drink during the services at the places indicated in the Haggadah.
8. During the early part of the Seder Service it is customary for the head of the household to break the middle of the three matzot into half, to wrap part of it in a napkin and to lay it aside, to be consumed at the end of the repast, in order that the meal should end with matzot. (Hence it is called "afikoman" or "dessert").
9. It is emblematic of hospitality. The Seder Service begins with an invitation to those who are hungry to enter and to celebrate Passover.
10. An ancient Hebrew dry measure of approximately one-half gallon.
11. Counting Omer (S'Firat Ha-Omer).
12. To commemorate the ancient offering of an Omer of barley which was brought to the Sanctuary on the second day of Passover and the counting of forty-nine days or seven complete weeks until the festival of Shabaot. (Leviticus XXIII, 15-16).
13. The Jewish farmers from all parts of Palestine used to make a pilgrimage to the Temple in Jerusalem during the Passover Festival.
14. The wise son (haham); the wicked son (rasha); the simple son (tam); and the son that is unable to inquire (she'eno yodea lish'ol).
15. It is customary to donate funds for which matzot and other Passover products are purchased and distributed among the poor and needy. The fund gathered for this specific purpose is known as "Ma'ot Hitim" (literally, "Wheat money").
16. The store-cities Pitom and Raamses.
17. Four hundred and thirty years.
18. About 600,00 men on foot besides children (Exodus XII, 37).
19. The bones of Joseph.
20. Independence Day.

TAFT TO ADDRESS JWB'S ANNUAL MEET IN PITTSBURGH

Charles P. Taft, president of the Federal Council of Churches of Christ, who will be one of the principal speakers at the 1947 annual meeting of the National Jewish Welfare Board, to be held at the William Penn Hotel, Pittsburgh, from Saturday evening, May 10th, to Monday evening, May 12th.

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MAIN STREET JEWRY GROWS UP

Building Jewish Programs In Small-Town Communities

By NATHANIEL NASON

How war-torn patterns of community organization have been successfully adapted to meeting the permanent cultural and recreational need of Jews living in the small towns of the United States and Canada is told in this report on the communal organization of Main Street Jewry. Mr. Nason was the first director of the National Jewish Welfare Board's Department of Service to Small Communities. —THE EDITOR.

A QUARTER of a million Jews live in small communities of the United States. Varying in Jewish population from 25 to 500 families, many of these communities have little or no Jewish communal organizations, no full-time rabbis or regular religious services and no central Jewish fund-raising machinery. In fact, most of these communities have had no relationship to organized Jewish life. Within these communities of Jews there are few established programs of communal services for adults, youth or children.

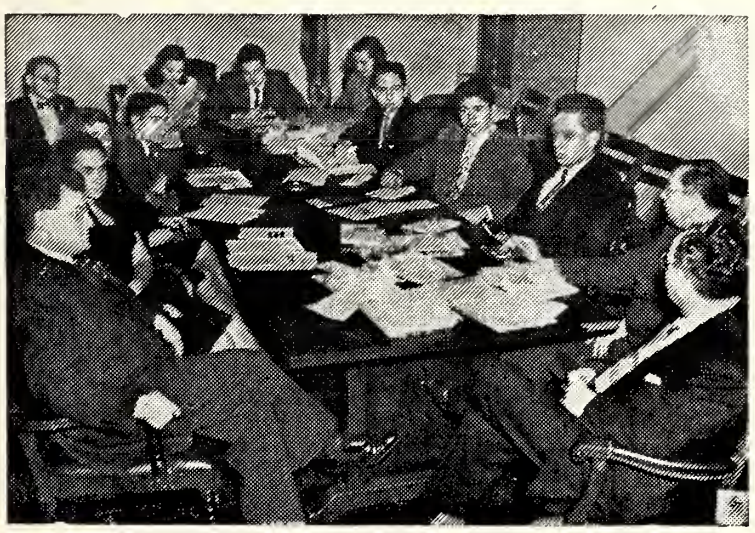
Up to Pearl Harbor, these communities were isolated from the main stream of Jewish life. Soon after the beginning of World War II, every community of Jews, large or small, came within the orbit of the Army and Navy Committees of the National Jewish Welfare Board and of its wartime program of USO service. Thus for the first time in their history, many of these small Jewish communities came to know and to work closely with a national Jewish organization. Also, for the first time they were completely united, for despite their handful of Jews, divisive forces were not absent. Not only were the Jews of a small community organized for service to the armed forces, but in most instances several or all small communities in an area were grouped on a cluster or regional basis for service to thousands of Jewish men stationed in one vast military installation.

Cooperative efforts on the part of such clusters of communities provided for the religious, social and recreational needs of Jewish men. Jewish women from neighboring communities worked together in preparing Seders. Jewish girls from hundreds of miles around were organized into hostess groups. Entire Jewish populations within large areas in the South and midwest were united for home hospitality to thousands of Jewish men far from home.

Out of this wartime experience, these small Jewish communities, never before organized for Jewish communal service and new to the

(Please Turn To Page 37)

National Jewish Youth Planning Council Meets



The interim group created at the National Jewish Youth Institute, sponsored by the National Jewish Welfare Board (JWB) is shown in session for the first time at JWB headquarters.

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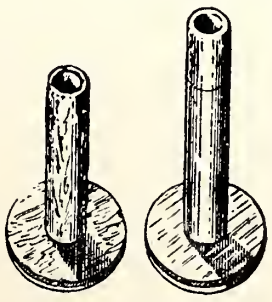

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Who Are "The Plotters"?

(Concluded From Page 15)

ganda among veterans and veterans groups.

According to Carlson, the pre-Pearl Harbor Mothers groups are still very active, the Ku Klux Klan is on the march again and these propagandists without exception are all out for a war with Russia.

As a result of a very incisive chapter on the American Communist Party, Carlson has enjoyed the thunders of silence from Communist sources. The extreme Right wing publications and individuals, however, have turned loose all their guns on "The Plotters." Upton Close has devoted much radio time over a national network to attacks on Carlson, Westbrook Pegler has had five or six columns about "The Plotters," and the "anti" propagandists have been circularizing all of the newspapers of the country with a two column attack on Carlson from the Eastern Coughlinite publication, "The Brooklyn Tablet."

Walter Winchell, Public Enemy Number One to all of the pro-Communist and pro-Fascist groups, has been praising "The Plotters" effectively both on the radio and in his column.

The result of Winchell's praise and the "anti" propagandists' attacks has been to put "The Plotters in the best selling class, topping even the phenominal sale of Carlson's previous best seller, "Under Cover."

The impact of Carlson's book on the mind of America is tremendous and all to the good.

Palestine's Town Hall

(Concluded From Page 24)

teacher to hold weekly classes. Or another time it was Russian, and a genuine pan-Slavic movement of our Poles, Bulgarians, Yugoslavs, and Lithuanians nearly swept out the Orient. Then a few patriots returned to studying the Bible and a few others to modern Hebrew poetry. And in the recent months, the Kibbutz has fallen victim to the Anglo-Saxon trend, and almost everyone is learning or thinking of learning Eglish.

"There have been periods in past years when study groups would spring up spontaneously—on political economy, on soil chemistry, on archeology. But this year, perhaps because the Dramatic Group, the Choir and the Dance Group were so active, there have been no study groups. The Choir for instance spent much time working on some Handel and Bach chorales.

"With the growth of the number of our children, brand-new problems of education for the average kibbutznik began to occupy more and more of his time. What sort of stories to tell his child? How to react to an infant's elementary behaviour patterns? What to expect of this new and unique phenomenon in the kibbutznik's life? A month-long seminar, intended to supply a direction in answering these questions, was participated in by many of the country's child-education experts. This is of course another of the reasons why other study groups were excluded.

"Since all of our cultural activity takes place after work or on Shabbat, we are often battling against physical weariness and the need of workers to relax. Can we surrender to this demand for rexalation and permit ourselves tthe luxury of an easy, effortless cultural life? How can we further ally our work and our culture so that one does not contradict the other? Many chaverim have managed this by intensive theoretical studies of their particular jobs, like the dairy man who studied veterinary medicine, or the childnurse who delved into psychology. Others have contented themselves with deepening their ideological basis in the field of ethics, philosophy or politics. Closely allied to this, we must think of our political discussions. Have they been too frequent? Have the dissensions they aroused been an ultimately constructive factor?"

It was an abrupt ending. Taken unaware, the listeners did not immediately respond; but in a few seconds, the cracking sound of many conversations filled the void. Seats were shifted, notes were passed, and last remarks were hurled. Then a slight woman sitting next to me began talking without getting up. Again the quiet attentiveness and some interjections.

It was interesting to watch the faces of speakers and audience alike—lit up, intelligent, with changing expressions, and delicate immediate reactions. I think even if I hadn't understood their Hebrew, I would have been able to follow the discussions, guided by their faces alone.

JEWISH CALENDAR 5707-1947

1st Day of Pesach	Sat. April 5
† Rosh Chodesh Iyar	Sun. April 20
†Observed the following day.	
Lag B'Omar	Thurs, May
Rosh Chodesh Sivan	Tues. May 20
Shevouth	Sun. May 25
Rosh Chodesh Tammuz	Wed. June 18
Rosh Chodesh Av	Fri. July 18
Tisha B'Av	Sun. July 29

GREENSBORO

ALPERT—SANDS

Friends of the Mac Sands are happy to hear of the approaching marriage of their son, Marvin. His bride will be Marilyn Alpert, daughter of Mrs. M. Alpert of New York, and the wedding will take place on May 29th in the Wedgewood Room of the Waldorf Astoria Hotel, New York. Marilyn is no stranger to Greensboro, having attended Woman's College here. She is now at Hunter College in New York. Marvin, a graduate of the University of North Carolina, and a veteran of two and a half years in the Navy, is now associated with the Canandaigua Wine industries in Canandaigua, N. Y.

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Durham Convention of North Carolina Jewish Women Re-Elects Mrs. A. F. Klein President

Approximately 200 men, women and youth from the various Jewish communities in North Carolina, gathered at the Washington Duke Hotel, in Durham, on Sunday, March 2nd, for the annual state convention of the North Carolina Association of Jewish Women, the North Carolina Association of Jewish Men, and the North Carolina Association of Jewish Youth. A belated snowstorm over most of the state, prevented a large attendance, but those who came, went back home with a feeling of satisfaction, and perhaps a bit the wiser for having seen the organizations in action.

With the business meetings of the women's group taking place in the morning, the men were left free to mingle with friends not often seen, and to discuss the weather and its possibilities. The boys and girls who gathered for their first convention since they organized a year ago, met new members and greeted old ones. These two groups held their business meetings in the afternoon, following the luncheon meeting at which special emphasis was laid on the activities of the youth of North Carolina.

It is rarely ever possible to attend a one-day convention at which two speakers of such magnitude can be heard. We were fortunate, for both of our speakers brought messages which will not soon be forgotten.

Rabbi Harry Kellman, of Vineland, N. J., held the luncheon group spellbound for over a half hour in an address which was magnificently presented and eloquently expressed. Speaking directly to the Youth group, he urged them to accept the challenge that the world was offering them; to remember their glorious heritage and to carry on in the manner fitting to Jewish Youth. Rabbi Kellman stressed loyalty and learning, and asked that those who are now preparing themselves to serve later, put forth every effort toward a purpose which will intensify everything good in Jewish life. An inspired group of listeners responded with applause that was indeed well earned.

Earlier in the program, Mrs. A. F. Klein, president of the Women's Association, presented a bond to Rabbi Sidney Strumpf, Hilliel Director at University of N. C., Chpael Hill, for the building fund, as

MRS. A. F. KLEIN

a gift from the organization, which was among those responsible for the installation of a Hillel Chapter at Chapel Hill several years ago. Graciously accepting the bond for the committee, Rabbi Strumpf invited everyone to visit the house when it is completed.

Ben Rose, vice-president of the men's association, brought greetings from the Durham community, to which Mr. Dictor responded.

Rabbi Elliott Einhorn, spiritual leader of Durham, gave the invocation at the luncheon meeting, which was presided over by Harry Doctor, of High Point, president of the Men's Association. Chester Brown, of Greensboro, who had known Rabbi Kellman when he was stationed at Greensboro at the ORD as a Chaplain, presented him in an efficient and pleasing manner.

Paul Friedman, of High Point, president of the Youth group, reported on the activities of the organization during the past year and gave a brief summary of its plans. Paul brought to the interested group, an excellent picture of the

(Please Turn To Page 37)

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SURVEY of COLLEGE APPLICATIONS

A SURVEY of the application blanks of 171 leading non-sectarian colleges with a student enrollment of more than 500 persons showed that 135 colleges or 79 per cent ask questions referring to the applicant's race, religion or national ancestry, Dr. David Petegorsky, Executive Director of the American Jewish Congress has announced.

"This survey clearly shows the necessity for the immediate passage of state laws outlawing discrimination in education, such as the Austin-Mahoney bill in New York and the Reiffin bill in New Jersey," Dr. Petegorsky said.

Among the questions found in application blanks, Dr. Petegorsky said, were those relating to the applicant's race, color, religion, church, descent, or ancestry, nationality, brithplace, mother tongue, language spoken at home, mother's maiden name, and date of parents arrival in the United States.

Similar questions on application for employment forms have been declared illegal by the New York State Commission Against Discrimination created by the Ives-Quinn law.

Inquiries were addressed by the Commission on Law and Social Action of the American Jewish Congress to 267 colleges having a student enrollment of more than 500 persons and having no affiliation with any religious denomination.

The survey included both state supported and privately endowed institutions.

Of the 135 institutions using such discriminatory forms, 53 per cent requested information about the birthplace of the applicant's parents, 36 per cent about the applicant's religion, 39 per cent about the maiden name of the applicant's mother and 37 per cent about the applicant's race.

Hardly a college in the South asked the applicant to state his race or color despite the almost complete exclusion of Negroes from "white" colleges in that area. The question is probably omitted because no Negroes apply to these schools.

Among the nationally known colleges whose application forms contained discriminatory questions are:

NAME	QUESTIONS CONCERNING
Adelphi	Parent's race, religion, mother's maiden name.
Amherst	Religion, parent's religion, parent's birthplace, mother's maiden name.
Arizona University	Religion, nationality, birthplace, mother's maiden name.
Barnard	Mother's maiden name, parent's birthplace.
California, University of	Race, descent.
Carnegie Institute	Race, nationality, religion.
Columbia University	Mother's maiden name, birthplace.

(Please Turn To Page 50)

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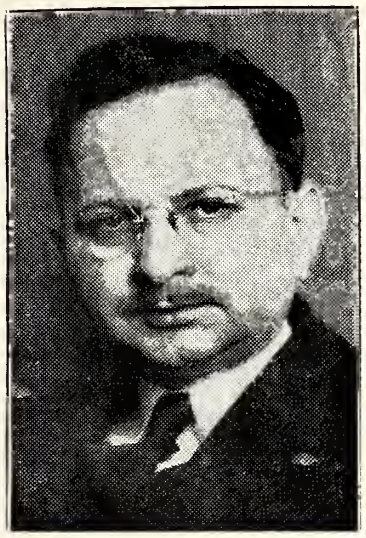

ABRAHAM G. DUKER

MYSTICISM in JEWISH LIFE

* *A Review by* ABRAHAM G. DUKER

★

* MAJOR TRENDS IN JEWISH MYSTICISM. By Gershom G. Sholem. New York. Schocken Books, 1947. 454pp., $5.50.

★

Judaism, unburdened as it is by mysteries such as the Trinity and the Immaculate Conception, has been acknowledged as a rational religion. And rationalism has been the emphasis of its contemporary trends, such as Modern Orthodoxy, the Conservative movement and of course, most decisively, of Reform Judaism.

Yet Reform Judaism retained, intact and in its original Aramaic, the Kaddish prayer. Readers of the Yiddish press know that Hasidism is still a force in the teeming Jewish centers of the new world, where recourse to the Hasidic rabbi is sought by the non-Hasidim, paradoxically, on the basis of his assumed ability to perform miracles, and by the Hasidim attracted by tradition, friendship and the need for heart to heart communion and advice. Nor is our century devoid of Messianic pretenders, like Guibory, brought to public notice by the late radio commentator, Boake Carter, who died an Orthodox Jew. The massacre of six million Jews in the face of an indifferent world, the possibility of a real crisis in Palestine, the atom bomb, are bound to drive people to mysticism and Messianic movements.

The study of Jewish mysticism is therefore not merely a question of knowledge of the past. The important place of mysticism within the general framework of the Jewish religion can be viewed quantitatively by citing Professor Scholem's estimate of the existence of 3,000 printed mystical texts, with even a greater number of unpublished manuscripts. And yet, the scientific study of the field, with the exception of Hasidism, has been generally neglected by Jewish scholarship.

Gershom G. Scholem is in love with his subject. In fact, he may be suspected of being a mystic himself. Professor of Jewish Mysticism at the Hebrew University in Jerusalem, Scholem and his students have introduced a new note in the study of this field — a fearless search for parallels ranging from Gnosticism and Indian lore to Christian religious influences.

"Major Trends in Jewish Mysticism" is based on eight lectures delivered at the Jewish Institute of Religion in New York City. It would be impossible to touch in a review of this size even the most important problems raised in this challenging book. Scholem characterizes Jewish mysticism by its qualities of personal reticence towards the Supreme Presence, by its positive attitude towards language (naturally with emphasis on Hebrew) as a divine experience, and by its masculinity, namely the lack of either female protagonists or emphasis on the role of woman in the divine (e.g., the Virgin in Christian lore).

Emphasizing the social and political background in the changes in Jewish mysticism, Scholem stresses the influence of the Exile and the search for national redemption. In fact, Jewish mysticism could be termed a Zionist movement. The Messianic calculations and the practical aspects of the Kabbalistic lore prove that its protagonists and believers sought to bring salvation by their own means, just as political means are being applied today. The more it changes, the more it is the same.

Most of the mystic heresies never crossed the boundries of Jewish adherence. However the few which did cross the boundry did so with a bang, which still continues to shake up Jewish Historians. This is especially true of the Messianic movement of Sabbatai Zevi in the seventeenth century (Zevi and others became Moslems) and of Jacob Frank and several thousand of his followers who became Catholics in 1759.

Scholem's interpretations of the role of the followers of Sabbatai Zevi and Jacob Frank are revolutionary in their implications. For instance, Scholem calls attention to the fact that one Moses Dobrushka, Frank's right hand man and presumable successor, died on the guillotine in 1794 together with Danton, under the name of Junius Frey. Similarly, authentic tradition had it that Aaron Chorin, the Hungarian founder of Reform Judaism, was in his youth a member of a Sabbatian group in Prague. From our own investigations, may we add that one Gershon Ram, converted to Catholicism by a Polish mystic named Towianski, went to the Reform synod in Frankfurt, thus suggesting a Frankist link-up. Such things should not remain accidental in the eyes of the historian. And Scholem offers the fitting interpretation, that once the Sabbatians "freed" themselves from the tenets of Orthodoxy and joined their own brand of a new Judaism, based on the negation of the traditional and the pursuit of the unholy to liberate the Holy, whether they left the fold as in the case of Frey or remained Jews as in the case of Chorin and Wehle (Justice Brandeis' ancestor), they became the logical agents for the struggle for liberation, not only of the Jews, but also of society.

The turning point in Jewish history, that of Emancipation, is thus turned back by over a century, from the French Revolution to Sabbatai Zevi's heresy in 1666. In the reviewer's opinion, however, Scholem, does not go far enough in taking logical stock of the damage to Judaism and the Jewish people in consequence of the movement. And his book gives in part the impression of a most guarded apologia for the sectaries. Alas, too many descendants of the Frankists became anti-Semitic agitators and progromists in Poland.

We have just touched the contents of this great work and the challenge which it represents, not only to the professional scholar but also to the lay leader.

"Major Trends in Jewish Mysticism," is the first scholarly book published by Schocken. It sets a standard that is difficult to maintain. We hope that the new publishers will be able to keep up with it in their forthcoming publications and that "Major Trends" will not remain a mystery to Jewish readers.

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FRITZ KUHN SPORTS A BRITISH ACCENT

By JAMES HANOVER

You will recall the days of Fritz Kuhn and the German-American boom. From swastika-draped rostrums in Yorkville, surrounded by goose-stepping storm troopers and echoed by the Coughlins, the Gerald L. K. Smiths and the Father Currans, Fritz Kuhn would denounce the Jews as un-American, in his best teutonic guttural growl, and with his hand on Mein Kampf, swear to his own Americanism. And there were American Jews intimidated by Fritz Kuhn's verbal debaucheries in America and Hitler's verbal verbal saturnals who argued that the Jews had better reform from steps that might inspire the Teuton to greater fury.

Now the British accent it replacing the guttural of the Germans; "Jude" "Communits Jew" is replaced by "Zionist-Jew" in the jargon of the anti-Semite. We are once again being intimidated in our own America. You will remember the days when Hitler asked and obtained apologies from the American State Department for anti-Nazi utterances by Americans of all faiths, notably Mayor Fiorello La Guardia. The British, in similar fashion, are now exerting pressure on the State Department to have the American press reject ads critical of British policy. Shades of Tom Paine! Shades of Peter Zenger! Will the British succeed in gagging the American press?

There is danger, however, that they may succeed in intimidating large sections of American Jewry.

It cannot be denied that what happened to Europe's Jews, has undermined also the security of the Jews in America. The callousness shown towards Europe's Jewish DPs, and the ruthless repression of Palestine's Jews, will similarly affect American Jews. Establish the principle that the Jew can be libeled, intimidated and destroyed with impunity in any part of the world, and the Jew's position is imperilled throughout the world.

The British are doing a thorough job in intimidation. Mr. Bevin launched the campaign, with his slur on New York's Jews. He was followed by the British Consul General in Los Angeles, accompained by British pressure on Mr. Byrnes and the Treasury Department, and climaxed, so far by the "ad" inserted in the New York Herald Tribune by that British-Arab front, The League for Peace and Justice in Palestine. The League, purporting to speak for American Arabs, Christians and Jews, speaks in the language of the British Foreign Office, and with the British Government having apended Socialism to its Nationalism, the ad in the New York Herald Tribune was straight Nazi talk.

The new York Herald Tribune would have rejected the ad had it been submitted by the German-American bund, or Father Coughlin, but it did take it from the British inspired League for Neither Peace nor Justice in Palestine. The British are propagandists infinitely more dangerous than the Germans were, because they are more subtle and more acceptable to America. The gutteral Germans were not as pleasant on the ear as is the effeminite British accent.

We shall take some examples from the New York Herald Trimune ad which camouflaged as a refutation of Zionism, libels the entire Jewish people.

The ad charges that "Zionists from Eastern Europe . . . have already infected Judaism in the United States with their toxic ideology twenty-five years before Hitler." This implies that Zionism is Nazism, that American Jews are Nazis, and their Nazism had predated Hitler's.

The ad implies that most American Jews are Eastern Europeans; "persons of the Jewish faith in Eastern Europe . . . are the descendants largely of . . . the Khazars

(Please Turn To Page 48)

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Among Our Contemporaries

Upton Close—First Aid to Bigotry

Upton Close, editor of the vicious newsletter, "Cheer-Up," is scheduled to speak Thursday, November 21st, at 8 p. m., in Taft Theater, Cincinnati.

He is the same Upton Close who recently "took on" Bishop Bernard J. Sheil and came off a very poor second in the encounter. It seems that Mr. Close (who is closer to Fascists than to facts) had accused Bishop Sheil of being an apologist for Communism. Mr. Close still is licking his wounds and never has had the intellectual honesty to admit his error.

Later The Tidings, Los Angeles archdiocesan publication in its September 9th issue, observed:

"Upton Close recently accused Bishop Sheil, over a nationwide radio network, of being an apologist for Communism. . . . Close wasn't concerned with the truth of the matter. He was concerned, however, with the honesty and integrity of Bishop Sheil. . . . Bishop Sheil demanded radio time on the same program which Upton Close uses for his broadcasts, and in the course of 10 minutes he gave Mr. Close more than he bargained for."

In its September 20th issue, The Tidings carried a letter from Mr. Close, in which he observed that some of his best friends are Catholics (do you recognize that one?) and that he, poor soul, had been smeared.

The Tidings thereupon observed that Mr. Close talked like a schoolboy caught in a big lie.

Mr. Close breathes a poison which many veterans only recently defeated overseas. Anyone who knows Close's record and who truly seeks domestic tranquility, good neighborliness and the daily practice of Christianity will not bring Mr. Close into Cincinnati.—*The American Israelite.*

Calling the Klan Criminal

Justice Joseph A. Gavagan of New York Supreme Court ruled Monday, July 29th, that the Ku Klux Klan is an illegal body and he ordered its dissolution, under terms of the Walker Act.

A few hours later Nathaniel L. Goldstein, New York state attorney-general, announced he would prosecute to the limit any attempt to revive the Klan in New York state. He added that he has forwarded to the Federal Bureau of Investigation the names of more than 1,000 present or former Klansmen.

Zealous officials of other states should dust off a few of their respective statutes, and follow New York's example.

It is utterly impossible for any conscientious public servant in a democracy to countenance an organization such as the Klan.—*The American Israelite.*

Dean's Gulf Station

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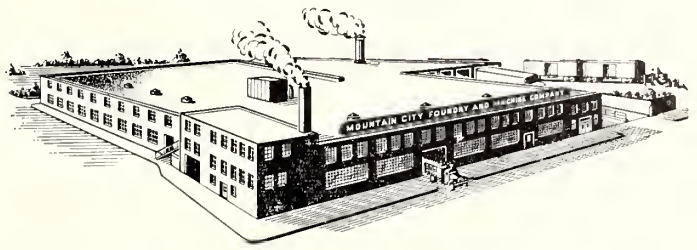

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MY MISSION TO EUROPE AND PALESTINE

(Concluded From Page 7)

I am distressed to have to tell you that the seeds of anti-Semitism Hitler so diabolically sowed have taken root in Europe. In Holland, Belgium and France, where the Jews never had fear, evidences of anti-Semitism are present. This is not government-inspired, and, doubtless, was partly created by the Polish infiltree problem and the returning DP. The only way to alleviate this situation before it really takes root is to rehabilitate the European Jews so they will become part of the stream of life.

I went to Europe to reassure Europe's 1,500,000 Jewish survivors that American Jewry has not forgotten them, and that we will do all in our power to raise the $170,000,000 that will support the activities of the Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans. I found the Jewish people so grateful for the help we have given. They can't quite comprehend why they have been abandoned by the governments, why they are left to languish while the rest of the world surges to recovery. Sometimes they are a bit resentful of the official attitude, but there is only praise and thanks to their American brothers and sisters. Time and time again I was asked, "Will they forget us now? They have done so much. They are all we have." And it is true. We American Jews are the only friends our people in Europe can depend on. I am afraid we could not live with ourselves if we abandoned them now. If we deprived these people of the opportunity to rebuild their lives; if we let them rot in the inactivity of a DP camp; if we let them wander helplessly over the face of a devastated Europe, we would be negating the whole heritage of Jewish life.

Going from the misery, the waste of human life and energy in Europe to Palestine where every energy is mobilized for productive building, is like going from darkness into sunshine. It is literally going from death to life. Nobody abhors the political situation more than the responsible Jewish agencies in Palestine. In spite of it, life goes on in Palestine exactly as it goes on in New York.

The collectives are so primitive that the physical condition of the settler is not much improved over the DP's physical status in a camp. But in Europe, the DP is beaten, cowed and lifeless and almost intimidated by his physical surroundings. In Palestine the settler is alive, proud, spirited. I saw people who had been DP's a few months ago. Then they were restless, aggressive. Now they are proud farmers, part of a group building for the future.

Palestine is building and building fast. It has a rich, cultural, teeming life. When I stood on Mount Scopus, overlooking the Hebrew University, I felt that a priceless contribution has been made to world culture and that a sense of peace has been achieved in Palestine in spite of everything.

One thing is certain. The Jewish community of Palestine is the only people in the world eager to have the Jews from Europe. They will undertake any hardships to see that all of the Jews who are able to enter Palestine will have a place to live; enough to eat; enough to wear and work to do.

I came home after seeing the constructive work being done in Palestine and the work that must be accomplished in Europe through funds provided by the $170,000,000 United Jewish Appeal campaign. It is my honest conviction that the Jewish DP problem is a world problem. Two years after liberation, the DP remains in bondage. The people of the world have forgotten their Allies. If every country would help just a little, then the Jewish community of America would not have to bear the burden alone. At the moment, it doesn't look as if the world will remember or do much to reconstruct a life pattern for our people. We in America must assume the responsibility. If we abandon these people, we abandon ourselves. We abandon everything decent.

Medical care, food, shelter, retraining and housing must be provided for refugees who arrive in Palestine after years of suffering in concentration camps. *Give to the U.J.A.!*

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New Officers of Youth Group

Front, left to right: Henry Shavitz, treasurer; Barbara Tobias, secretary; Back: Hoeard Wainer, member-at-large; Paul Friedman, president; Erwin Goldman, vice-president.

Durham Convention

(Continued From Page 31)

needs and aspirations of this young organization.

Rabbi Meir Engel of Greensboro, closed dthe luncheon meeting with the benediction.

There was time for getting together with old friends and for meeting new ones, in the hour or two of respite before the banquet which took place at 6 o'clock.

Rabbi Joseph Weiss of Goldsboro, gave the invocation at the banquet, which was presided over by the president of the Women's group, Mrs. A. F. Klein. Mrs. Harold Wynne of Durham, talented vocalist, rendered several musical numbers, accompanied by David Arner, a student at UNC. Mrs. George Lewin gave the address of welcome from the Durham community, and Mrs. Klein responded. The new slate of officers of both organizations was presented at this time.

Rabbi Fred Rypins, of Greensboro, an old friend and schoolmate

Great credit is due to the Durspeaker. Dr. Mark inspired the audience with his address on "The Jew Faces a Changing World." In an eloquent manner, Dr. Mark enumerated the conditions through which the Jew has had to adjust his life throughout the ages, and promised that the Jew would go on adjusting himself. He spoke of Zionism and the hope of a homeland; of the functions of the synagogue, and stressed the need for saving the remnant of Jewry in desolated Europe.

It was an address which will ring in our ears for a long time, and which gave us a message to carry back with us. It was a fitting end to an already inspiring day of activity. Rabbi Kellman gave the benediction, which closed the final event of the convention.

While the older groups were

(Please Turn to Page 44)

MAIN STREET JEWRY GROWS UP

(Concluded From Page 29)

responsibility of providing Jewish programs, gained as much, if not more than they gave in establishing their truly remarkable record of unity and service to men and women in uniform. To begin with, they were brought back to the main stream of Jewish religious, cultural and social life. As USO programs were withdrawn, many of these communities began thinking in terms of converting their wartime social gains into permanent activity. They found that the programs they provided for soldiers were needed and enjoyed by themselves and their children. They found, too, that a positive identification with their Jewish heritage did not adversely affect their relations with their non-Jewish neighbors.

Before they could convert this recognition of their Jewish communal needs into action, these small communities had to solve a number of problems. First the Jewish population in each town was small. As a result, their financial resources were limited. And when funds were available, the limited numbers made it impossible to recruit enough people with whom to work.

Here the war-time pattern proved useful. The unity of several communities had accomplished during the war what no single community operating alone could achieve. Why not adopt the same techniques to peace-time needs? Having awakened to the need of providing for themselves and their children the Jewish activities necessary to prepare them for life as American Jews, these small communities joined hands in a cooperative venture for the dual purpose of obtaining the needed funds and the cohesive groups and adults around which to build programs.

To meet this peacetime desire, the National Jewish Welfare Board established a Department of Service in Small Communities in November, 1945. Three categories of service were developed.

1. Organization of several small communities which fall into a natural communal watershed or cluster for Jewish Community Center activities.

2. Utilization of the extension techniques through which small Jewish communities are related to a nearby larger community which already has a functioning Jewish Center program and staff.

3. Provision of program aids and ideas especially adapted to the needs and problems of such small community groups.

The second technique has been developed in two ways: Through extension of service and part-time staff to the small community and through organization of groups in the small community to travel to the established Jewish Center for the use of its facilities and for participation in planned programs.

The full-time professional social worker operating on a circuit rider basis and covering a whole area having proven successful during the war, this type of Jewish Center program, without a building, was adopted by JWB in extending its service to small communities. The service included community organization, social, cultural and religious programs, Jewish education and fund-raising and youth activities. From time to time other national Jewish organizations were called in for consultation and cooperation. Operations were conducted from homes, synagogue vestry rooms, rented quarters or other improvised facilities.

Four experimental projects — involving 7300 Jews in 78 communities — in this field were launched in 1946, and a fifth is being tried on a demonstration basis. One of the four is in Canada. In all instances the program is conducted under local auspices with JWB guidance. In one area the program grew out of a detailed survey and recommendations made by JWB.

One program is providing joint service to the Jewish residents of the Connecticut towns of Ansonia, Shelton, Derby and Seymour. Another, centered in Kingston, N. Y., links the scattered Jewish farming population in that area together with the Jewish residents of Wilsonville, Saugerties, Catskill, Phoenica, Hurley, Mt. Tremer and New Paltz. In the Cape Breton area of Nova Scotia, Canada, the Jews of Sydney, Glace Bay, Waterford and New Sidney have united in the Cape Breton Association, which serves all four towns. In Southern Illinois, more than a score of communities joined forces for a similar program. Demonstration programs are being organized by JWB for a Jewish population of 10,000 in 15 communities of Florida, Georgia, North Carolina, Texas and Louisiana.

Interest in this new pattern of Jewish community organization is beginning to grow. Conferences of small communities in Southern California have been held under the auspices of the Western Section of JWB and the Council of Federations and Welfare Funds. Communities on the periphery of Washington, D. C., held a similar meeting under JWB asupices to consider a joint Jewish Center program. Communities in Arkansas. Long Island, Pennsylvania and New Jersey are thinking along similar lines. In Vermont and Maine there are now functioning state-wide Jewish councils.

Underlying this war-born program is the need for preserving Jewish life. These small Jewish communities have now been spurred to permanent organization for positive, long range Jewish purposes. The National Jewish Welfare Board, in spearheading the effort to provide them with a program of Jewish cultural and recreational character, is making a vital contribution to Jewish survival.

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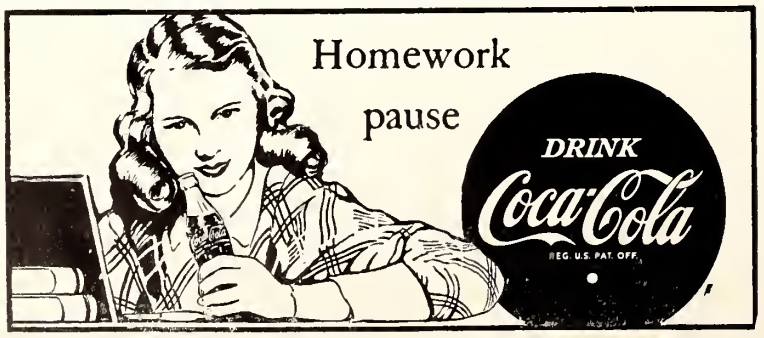

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Fundamentals of Good-Will

(Continued From Page 26)

tween Roman Catholic and Protestant and between Christian and jew. It is needed between Capital and Labor and between White and Negro. It is needed as between Americans and the rest of the world — not only Russia. Yes, we who believe in the religious way of life must exercise good will towards those who have come to regard religion as irrelevant to the crying injustices and insecurities of our time and as ineffectual in their removal from our social fabric. And, by the same token, we have a right to expect good will from the advocates of secularism and materialism in our midst, from our captains of industry and labor, who, having abrogated or ignored from our creative men of science the moral discipline or religion, have given man freedom to expand his horizon only to reveal to him the frightening and terrible abyss on whose edge he now stands in mortal dread and fear.

For if we have learned anything in the last few years, it should be that knowledge alone cannot save us. You remember the story of the Garden of Eden. Read it in the light of our recent experience. Is it conceivable that God should have placed man in the Garden of Eden. permitted him to eat of the fruit of every tree, but have withheld from him the fruit of the Tree of Knowledge which distinguishes man from the beast? And as if to make sure that man would be tempted to disobey, God Himself plants the seed of temptation within him by saying "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it."

It seems to me that God was not tempting man nor did He intend to withhold knowledge from him. It was rather to warn man that before he sets out to acquire knowledge, he must first learn the moral uses to which this knowledge shall be put, that mastery over ourselves must precede our mastery of Na ture, that Obedience to God's moral law must have priority over the

(Please Turn To Page 49)

East Side's Wedding Row

(Continued From Page 27)

Avenue's recent history was that of a fortyish spinster and her thrice-married sixty-five-year-old groom, whom she captured in Miami. They had more than 1,000 guests, colored lights and the chorus from a Broadway show.

Cartels?

The marriage houses cooperate happily with the hordes of photograph studios which line Second Avenue. Theirs is like the unwritten agreement between dentist and corner druggist; one recommends the other, the caterers say. In on the deal also are agents for limousines and chauffers who deliver guests or whisk newlyweds to hotel or railway station, and their confederates, the men who rent white tie and tails.

Old Customs Persist

Despite jazz and rumba, top-hatted ushers and mascaraed bridesmaids, Second Avenue weddings retain the traditions of Israel which were observed in the Europe's ghettos and transferred to America by immigrant. The church traditional bridal canopy, is there; the Ksuba, ancient marriage contract written in Aramaeic Hebrew and provided with an English translation, is signed in the presence of witnesses. The groom still crushes the wine glass, as a reminder of the destruction of the Temple. The wedding gifts and their senders are announced, a custom held over from eastern Europe.

A slow season is unknown on Second Avenue. The best wedding months are May through September, the experts say, but weddings provide only part of the business. "There are golden and silver anniversaries, engagements parties, bar mitzvahs, and of course, brith milahs the year 'round. "You see," explains the caterer, "without Second Avenue, life couldn't go on."

UNRRA's impending liqudation has placed greater burdens on the agencies of the United Jewish Appeal, particularly the J.D.C. *Give to the U.J.A.!*

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On The Fate of Knishes In Williamsburg

By LESTER MECKLER

Manhattan's "Lower East Side" is only one of several throbbing Jewish mass centers in New York City. There is Williamsburgh for instance, across the bridge from Manhattan, so vividly described in Mr. Meckler's article.—THE EDITOR.

THE pungent odors of sharp, stale chesses and of oily sauces, wafting from dim shops hung heavily with beaded strings of garlic, mark any neighborhood as Italian.

And shops that boast faded packets of exotic-looking teas, bowls of shredded substances of unknown nature and of chopped pellets of nameless roots and herbs, mark the Chinese neighborhood.

In Williamsburgh, Brooklyn, they sell knishes. Williamsburgh is Jewish. There is a little man who stands on the corner by the Marcy Theatre, with a white-panelled hand-cart fitted with a number of drawers and partitions, one for each variety of knish. Hands in pockets, and looking up a little hopefully from under his tired eyebrows, he watches the pedestrians go by. But he never calls out his wares: any true son of Israel who has the inborn love of knishes needs not the urging, he will surely buy. Accordingly, the knish-vendor stations himself outside the theatre, the sparkling lights of the marquee adding splendor to the whiteness of his cart. When the bill of fare at the Commodore seems to draw the larger crowd, off he goes down the street, dodging the heavy trucks and circumnavigating the pillars of the elevated, till there he stands beside the box-office, where within her glass cubicle sits the well-preened young lady with the flaring golden hair, toying with her imitation pearls, or replenishing her nail-polish.

The knish-vendor pulls his cap lower over his ears instead, and stares dreamily into space, humming, perhaps, vague snatches of "Ruzhinskes mit Mandlen," or some other snappy ditty from the Vistula.

The knish-consumers of Williamsburgh generally tend to be the older people — the little grandmothers with carelessly-arrayed shawls and worn shopping bags

(Concluded From Page 44)

$250,000 *Raised for Palestine Medical School At Dinner Honoring Proskauer*

Declaring that the first Medical School in Palestine "furnishes a common ground upon which Zionists and non-Zionists can stand united and together," Judge Joseph M. Proskauer (center), president of the American Jewish Committee, urged support of the $4,000,000 campaign now being conducted by the American friends of the Hebrew University and Hadassah, (l. to r.) Col. Harold Reigelman, national co-chairman; Judge Proskauer; and Mrs. Moses P. Epstein, president of Hadassah.

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BLUE PRINT FOR AMERICAN JEWISH CULTURE

(Continued From Page 25)

ings that would aggregate an additional investment of $25,000,000, scattered from coast to coast in large communities and in small.

This then is indicative of a situation that might be summarized briefly as follows:

The Jews of America are concerned with their cultural and recreational needs. They have expressed this concern through affiliation with a wide variety of organizations both national and local having motivations that are (a) general in character; (b) specifically attuned to a given organization and its program; (c) a combination of (a) and (b), and (d) locally nurtured and stimulated for one or another specific reason. The Jews of America have also recognized in some measure that the recreational and cultural needs of our people will not be met unless there can be provided facilities, trained personnel and program. It might also be added that there is beginning to be developed a clear indication that we must stimulate the tendency toward the coordination of this multiplicity of activities which seem to find their expression in large and small communities alike.

Starting with this rather oversimplified statement of the current position, it is important to inquire as to what general factors in the foreseeable future will tend to have an important impact on the character, extent, and interpretation of the cultural and recreational program of our American Jewish community. These are:

1. The increasing recognition on the part of the American Jew that he, in company with his fellow citizens of other persuasions, is destined for a position of world leadership. We live in a nation which has been cast in a powerful position to influence the course of human events for generations to come. To the Jew in this land this fact has special meaning due to the tragic events that preceded it. The destruction of the other numerous Jewish communities of the world has left us, save perhaps for the Palestine community, as the most important repository of the Jewish tradition and the main source of hope for its survival. No more can we expect the transfusion of the culture and learning of far off lands to enrich our own lives as Jews. I believe that if the Jew in America is to lift our culture to a level that will correspond with the position of his nation in the affairs of the world that we here will need to stimulate and create any significant latter 20th century Jewish music, art or literature. I believe that save for the contribution of Palestine that unless we create and nurture the instrumentalities that will bring about an era of typical American Jewish literature and art that we will have failed ignobly to meet the challenge of the times.

We have made some small beginnings on this front. The Jewish Book Council, the Jewish Music Council, and I hope the forthcoming addition of a Jewish Art Council, all sponsored by the National Jewish Welfare Board in cooperation with many other national organizations, offer a vehicle to recognize our need to develop the background and the result of a typically American Jewish culture. We American Jews shall need to absorb what has gone on before and to be creative as well. Other Jewish communities will supplement our efforts, but if we are to be true to the real challenge we in America will not only seek to relieve the physical distress of our brethern throughout the world but we shall seek the means to provide for their spirits and minds as well.

2. We are now definitely departing from the last remnants of that era of social and economic expansion which was related to large waves of immigration. Some slight memories hover over us but they too are destined to oblivion. It was the age when many of the principal activities of our recreational and cultural movements concerned themselves with what we termed "Americanization." With decreasing exceptions the later additions to the American Jewish community in common with their fellow immigrants have gone through the process called "Americanization." Their adjustments to our national scene are in the main achieved. True, no one can predict the eventual outcome of present discussions looking toward a new, though small, immigration. Whatever the result it is certain that its bearing on this conclusion will be of a minor character.

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(Please Turn To Page 46)

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Enduring Books of An Enduring People

By Dr. Louis I. Newman

The Jewish people has lived through the medium of its books, and we find Heinrich Heine speaking thus of the Bible:

"The Bible, what a book! Large and wise as the world, based on the abysses of creation and towering aloft into the blue secrets of heaven. Sunrise and sunset, promise the fulfilment, birth and death — the whole drama of humanity—are contained in this one book. It is the Book of Books. Within the wall-fenced boundaries of that book, they live and have their being: they enjoy their inalienable citizenship, are strong to admiration, thence none can dislodge them. Absorbed in the perusal of their sacred book, they little heeded the changes that were wrought in the real world around them. Nations rose and vanished. States flourished and decayed, revolutions raged throughout the earth — but, they, the Jews, sat poring over this book, unconscious of the wild chase of time that rushed on above their heads."

Beyond the days of the Bible, the people of Israel has maintained its creative literary power through the medium of the great collection of books we call "The Talmud." The late Samuel Spitz and I have sought to bring to popular attention some of the ethical and spiritual material of Talmudic Literature in the volume entitled: "The Talmudic Anthology." In the introduction to this volume, I have said in part:

"Talmudic literature, while it has its secrets and profundities, is a veritable gold-mine of wisdom — of good common sense, of witty and subtle insight, of inspiration made manifest in terms which even the humbliest commoner can grasp. The ethical genius of Israel did not become atrophied with the close of the Bible writings; it lived on undimmed in the library of Rabbinic writings."

And we quote Emanuel Deutsch who said: "Between the rugged

DR. LOUIS I. NEWMAN

shoulders of the law which bestow the path of the Talmud, there grow the blue flowers of romance — parable, tale, gnome, saga; its elements are taken from heaven and earth, but chiefly and most lovingly from the human heart and from Scripture, for every verse and every word in this latter became, as it were, a golden nail upon which it hung its gorgeous tapestries."

The creative power of the Jewish people has displayed itself throughout the centuries into the modern period, and it seems to possess perennial vitality. The love which we have always cherished for the book is reflected in the words of the Bratzlaver Zaddik who said: "He who is able to write a book, and does not write it, is as one who has lost a child." And again: "every author should weigh his work to determine whether it has any connection with the 'Book of Humanity,' namely, whether humanity will receive any benefits from it."

Great plays should have great audiences, and great books should have great hosts of appreciative purchasers and readers. Best sellers are not necessarily the best books, and many a scholarly work appears each to blush unseen in the garden of Jewish letters. If American Jewry must fulfill its responsibility

(Please Turn To Page 45)

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JUDAH TOURO

(Concluded From Page 11

Interestingly illustrated, its subject matter carefully annotated, this volume offers an important addition to the library of the general reader and especially of the student of American Jewish history. It is challenging reading to all who are interested in knowing the past of our country and the founders of its greatness.

• • • •

Mr. Leon Huhner, M. A., LL.B., is a distinguished member of the New York bar, an historian and a poet. A prominent participant in the work of the American Jewish Historical Society and for many years its curator, he has contributed a great many articles on American colonial and Revolutionary history to its Publications as well as to other historical periodicals.

Yearning To Breathe Free

(Concluded From Page 12)

stories told by the people who came here last May generally are tragic, but they reveal the tensility, courage and modesty of the narrators. Declared Walter: "After all that happened to us, what should we be afraid of?" Isabelle always dreamed of becoming a pediatrician; she plans to study medicine in this country. The spirit that emanates from these people is the spirit that enabled America's pioneers to endure the hardships of colonization.

Can I possibly say anything to guide my brethren from devastated Europe? Soon they will discover the inevitable: United States is not Paradise. Here, too, are pseudo-Hitlers and potential fascists. But too, they will find little persecution, censorship, or religious or racial restriction that was accepted as normal in many European countries even before 1933. These newcomers will want to obtain a foothold in this country, to forget yesterday, to be respected and happy. I cannot help mentioning a certain danger which may beset them, the temptation to divest themselves of Judaism and plunge headlong into assimilation. To them let me say:

You soon will discover that in this unique country everyone must contribute something genuine to that polychromatic being called the American people. Be what you are; be Jews, your sincerity will be praised. Learn that you have taken the first step in your Americanization by clinging firmly to your faith, whose principles reflect the basis of this country's Constitution.

As a result of the Truman directive, 2,000 refugees are reaching the United States each month. In '46 more than 15,000 came in. The United Service must sustain the newcomers and must help them in their adjustments. *Give to the U.J.A.!*

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Visiting Around Greensboro

By Min Klein

. . . The March meeting of the Council was made more attractive when Mrs. Lewis Rosenberg added to the regular program the announcement that a silver tea for the SOPHIE EINSTEIN LOAN FUND of the N. C. Association of Jewish Women would be held immediately following the meeting The early part of the meeting was a musical program by musicians Segal and Friedlander on JEWISH MUSIC . . . Grand meeting . . . PURIM ACTIVITIES took precedence over other community affairs during the month of March and no effort was spared in making things HUM! The children of both congregations had a gala time. At TEMPLE EMANUEL the nursery and Kindergarten groups had parties in the morning on Sunday, the 9th. Our charming teachers from WC had fun with their classes, too, and the older children took advantage of Saturday evening entertainment. THE GEORGE BLANKSTEINS played hosts to them and a big time was had by all. To top things off on Sunday morning, the members of MRS. RYPINS' class had a mock trial for Haman which proved the final ultimate punichment for the tyrant. With BOB PEARLMAN as Haman and also acting in his own defense, he failed to twist himself out of the net spread for him by CHARLES BLANKSTEIN, prosecuting attorney, MICHAEL TEMKO as Mordecai and MICHAEL BERNHOLZ as the Judge. SHEROLD KLEIN was the foreman of the jury who announced that "Haman was found guilty, as charged, with murder." ANN FALK was the lovely Esther, and when Haman found himself helplessly condemned, there was nothing left for him to do but shoot himself with the revolver, the outburst for which was provided by JOE LEBAUER'S paper bag. It was all WELL prepared and performed! . . . It was HEARTWARMING to witness the PURIM services at the Conservative Congragation, with RABBI ENGEL'S reading of the Torah in Hebrew, and CY JACOBS giving the English version. With the usual noise makers and the children in costume it brought back memories of we-don't-want-to-say how many years ago. Charming prize winners in the parade of costumes were: Bonnie Brumer, Hinda Birshtein, Jerry Blasenstein and Barry Startz! The judges were in a dilemma, for there were others just

(Please Turn To Page 56)

SIDNEY J. STERN, SR.

GREENSBORO, N. C.

Greensboro Jewry mourned the death of Sidney J. Stern, Sr., when he passed away on March 7th after an illness of over a year. Prominent in all civic activities, Mr. Stern was particularly close to anything concerning the Temple and the Jewish community at large. A native of Wilson, N. C., he had lived in Greensboro for 38 years, practicing law here through those years until ill health forced him to retire from active practice.

President of the Greensboro Hebrew Congregation for over 20 years, he was a past president of District Grand Lodge No. 5, B'nai B'rith, a past president of the Greensboro Civitan Club, past president of the Greensboro Bar Association and active in various community projects.

Greensboro in general, and the Jewish community in particular, will long feel the loss of this friend of humanity and will not soon forget the efforts Mr. Stern expended all through the years, in behalf of brotherhood and unity.

Mr. Stern is survived by his wife, three sons and two sisters.

Funeral services were conducted Emanuel and burial was in Hebrew by Rabbi Fred Rypins of Temple Cemetery.

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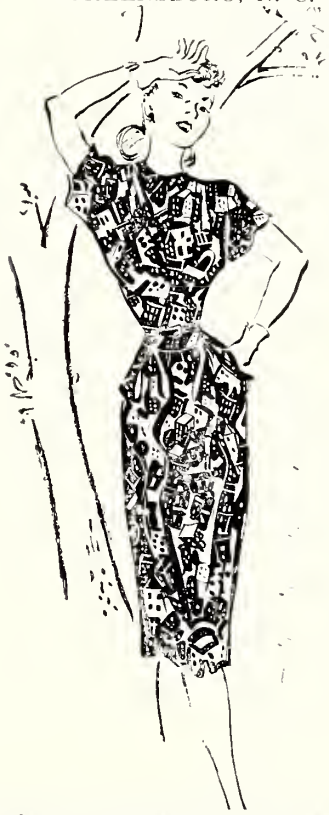

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Durham Convention

(Concluded From Page 37)

attending the banquet, about 75 of the Youth group were entertained at a buffet supper and dance at one of the private clubs in the city. With vigorous plans on foot for the year ahead, they streamed back into the hotel to meet their mothers and fathers for the trip home.

Summing it up, we take pride in the knowledge that each year our men and women rally to the work of arranging a convention which grows in strength and purpose each year. If, during the war years, conventions were forced to be dispensed with, it is only fitting that now that they have been resumed, our efforts are even stronger in that direction.

Great credit is due t othe Durham women who expended so much time and energy to make the convention a success.Mrs. George Lewin, over-all chairman, was on the job for months, taking care of the multitude of details so necessary to a task of this magnitude. Mrs. Sanford Goodman called out a corps of assistants for the job of receiving reservations and taking registrations on the day of the convention. The Youth activities were under the direction of Annette Lieberman, Elinor Fogel and Charlotte Newirth. The names of the many who assisted are too numerous to mention, but to all we extend our thanks.

The following officers, some new, some reelected, head the various organizations for the year: Women's Organization: president, Mrs. A. F. Klein, (re-elected); 1st vice-president, Mrs. Max Miller, Raleigh, (reelected); second vice-president, Miss Corrine Rosenthal, Raleigh; third vice-president, Mrs. Harry Stein, Fayetteville; corresponding secretary, Mrs. Lewis Rosenberg, Greensboro, (re-elected); recording secretary, Miss Henrietta Wallace, Statesville, (re-elected); treasurer, Mrs. Abe Harrison, Hickory, (re-elected), and auditor, Mrs. J. R. Oettinger, Greensboro, (re-elected).

Men's Organization: president, Harry Doctor, High Point, (re-elected); first vice-president, Arthur Aaronson, Raleigh; second vice - president, Chester Brown, Greensboro; secretary, A. F. Klein, Greensboro, and treasurer, Ben Rose.

The Youth Organization: President, Paul Friedman, High Point, (re-elected); vice-president, Erwin Goldman, Burlington, (re-elected); secretary, Barbara Tobias, High Point, and treasurer, Henry Shavitz, High Point, (re-elected).

KNISHES

(Continued From Page 39)

laden with cargo for distant kitchens, or the tired men with round shoulders who seem to have just laid aside a needle and tape-measure to take a stroll and munch soulfully upon a hot potato-knish beneath the elevated thundering overhead.

The younger folk have no patience for these mild delights — the stocky-torsoed youths with garish mackinaws proclaiming the proud names of the "Arrows," the "Catmen" and other groups of athletes, have an arratic youthful zest for the frankfurter well-spiced with mustard and wreathed in sauerkraut. Even the short-skirted, saddle-shod maidens, with lips confessing inexpert experiments with cosmetics, passionately prefer the decorative and tenuous substances known as charlotte russe, which offers one-tenth the substance at twice the price of the knish. Yet, the white-aproned vendor, with the melancholy patience of his forebears, tends to his wares, perhaps conscious that the day will yet arrive when the capriciousness of youth will succomb to the wisdom of experience, and his more nourishing, unpretentious confection will win over its rivals.

But Williamsburgh sells other products of Levantine gastronomy as well. A little half-legible sign in a dairy window proclaims to the world the authentic halavah may be had, and deep within there is Mendel, the tiny, sharp-faced man who speaks English with an incorrigible Yiddish accent, and Yiddish with an unmistakable Litvak tang. Nimble and spry behind his arms-length counter, he carries out the imperious commands of obese ladies who require astonishing

(Please Turn To Page 58)

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DP's Remember—And Send Passover Food Overseas

A group of the first Jewish DP's to arrive here from Europe's camps, assembling kosher Passover food parcels for their less fortunate brothers whom they left behind. These packages are a part of the 60,000 kosher food parcels that the Refugee-Immigration Division of Agudath Irael Youth Council of America, 113 West 42nd Street, New York City, expects to send to Europe's needy Jews for Passover. Climax of the overseas Passover campaign of Agudath Israel Youth Council will be a testimonial dinner honoring Congressman Sol Bloom on March 23rd at the Waldorf-Astoria.

ENDURING BOOKS OF AN ENDURING PEOPLE

(Concluded From Page 41)

as the custodian of Jewish civilization — by the side of Palestine, our embryonic Jewish homeland — then every Jew must feel his personal obligation to contribute to the cause of Jewish letters. It is not enough to read a book, or to borrow a book. People are always ready to accept a book as a present, as a gift, without remembering that printers and book binders must be paid, or that limitless time and effort must be spent in its preparation. Few persons have any conscience about borrowing a book, or making its appearance possible. Publication funds should be endowed in synagogues and communities; moreover, the members of congregations should welcome the opportunity to read the writings of their Rabbis and of Jewish scholars, thereby encouraging a notable literary output from year to year.

Jewish books should be in the home, as well as at the Temple and Community Center. Jewish etchings and paintings should adorn our walls; Jewish books should be in our library and at our bedside. And Jewish books should be read, understood and appreciated. Let us remember that "there are two kinds of readers of serious books. One is like the man who squeezes wine grapes with his finger tips. He secures only the watery juice from the ends of the grapes, and inasmch as it does not ferement, he complains that the grapes are defective. This type of reader glances hurriedly at the pages of a volume and finds no merit in the writings. The other kind of reader is like the man who squeezes out the full juice of the grapes. It ferments and turns into pleasing wine. This type of reader delves deeply into the words he is reading, and finds delight in the thoughts they convey."

And let us act, too, upon the message of the books. Rabbi Bunam has said: "One who devotes himself to the study of the Torah, but neglects the services of the Lord is like a book-case filled with good books. The book-case stands by itself, and the books stand by themselves, entirely without connection. A zealous reader is required. "Let each one of us be a zealous reader, and the enduring people will continue to bring forth enduring books."

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BLUE PRINT FOR AMERICAN JEWISH CULTURE

(Continued From Page 40)

ades we have noted a growing emphasis on the Jewish character of some of our cultural and recreational pursuits. Whole movements have been given life to strengthen what they call "the Jewish consciousness" of our people. It is significant that this approach has met with the objections of those who were always on the assimilation fringe consciously or unconsciously and with the objection of those who felt this to constitute a negation of the American way of life. Many of us believe that cultural pluralism is the heart and the soul of the American way of life. It would appear to me that the deemphasis of appropriate Jewish content in the cultural and recreational service of our community would tend to reduce to milk and water the Jewish contribution to the cultural symphony that is America. This notion has gained such widespread acceptance that it may well be a guide post to tomorrow's program. One must hope that this tendency will be a natural and fitting development rather than a strained and distorted imposition on an unwilling people. Here again, the increasing identification of centers in which our people participate in localities as "Jewish Centers" is the natural outgrowth of this shift in emphasis. It is responsive to the yearning of our people to become normally attuned to an American civilization which is one of cultural pluralism and one in which we can freely and in good taste without chauvinism identify ourselves and our efforts where they are of a Jewish character.

3. There appears to be a drift away from superimposed unification in our community life which should have a decided affect on the cultural and recreational services of tomorrow. We are maturing to a point where perhaps we may become tolerant of each other within the Jewish family. This is particularly imporant in the field which we discuss where it has already been noted that there are many shades of interpretations and many loyalties other than cultural that bring people together into a program with which they are satisfied for their self-expression. In the broad society in which we live we long ago recognized that we could all be Americans and yet be Jews, Catholics, Protestants, Poles, Russians, Englishmen, etc. So are we increasingly recognizing that within the Jewish family we can be Jews and yet have our special learnings and our particular loyalties.

Dr. Salo W. Baron made a statement some few years ago, which is significant to our considerations: "We cannot possibly agree as to what Jewish culture is or ought to be. In this period of social unrest and rapid change, of the greatest dispersion of the Jewish people in their history, of the individual Jews being distributed over the various classes in society sharing their respective interests and biases and subjected to conflicting national jingoism, there is, of course, no hope for a uniform, consistent, and self-sufficient Jewish culture similar to that that existed in the middle ages. At present we can build our future only upon the principle of mutual toleration and the recognition that none of us holds an exclusive brief for the truthfulness of his specific brand of Judaism. We must learn the lesson that under the present conditions multiformity rather than uniformity of Jewish culture is the only feasible and, in fact, the only desirable counterpart of Jewish reality."

The simple truths of toleration and democracy would tend to dictate that we quit confusing the reality of unity with the concept of uniformity. If we continue to mature as a community we will increasingly recognize the truth of Dr. Baron's position. Therefore, the sheer weight of our responsibility will lie in the encouragement of a variety of cultural and recreational activities. It is doubtful whether we can look to a reduction in number and in the variations of motivation. This fact alone suggests that our task of coordination and overall planning for the recreational and cultural activities of our communities of tomorrow must receive even greater attention. If we should not eliminate then we must coordinate and synchronize.

In the small community this is the relatively simple task of a community center or a central organization of some kind doing a whole job of planning, coordinating and functioning. In the intermediate

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Social and Personal

SALISBURY, N. C.

MRS. PHILIP RUBIN, *Reporter*

A Purim party followed the services conducted by Rabbi Murray Kantor of Winston-Salem, on Teusday, Marcvh 4th. The children of the community attended in costume and prizes were awarded for the most outstanding ones. The Sisterhood members were hostesses at this enjoyable affair, and were responsible for the delicious refreshments served.

An impromtu dance, held at the home of Mr. and Mrs. Joe Cohen, on March 2nd, proved one of the most enjoyable of the Purim affairs in the vicinity. Attending were: Mr. and Mrs. Jack Bitzick, Mr. and Mrs. J. L. Goldman, Mr. and Mrs. Leslie Edson, Mr. and Mrs. Phil Rubin, Mr. and Mrs. Leon Rhodes, all of Salisbury, and Mr. and Mrs. Ben Kahn of Concord.

Salisbury welcomes Mr. and Mrs. Eric Goodman and son as members of the community.

The community hopes that Harry Wolfert, who has been confined to his home with illness for the past few weeks, will soon be up and out again.

Members of the Salisbury community who have been vacationing in Florida are: Mr. and Mrs. J. Goldman, Mr. and Mrs. Harry Fait, and Mrs. Fait's mother, Mrs. Goldman, Bill Nurick and Mr. and Mrs. Phil Levinson. The Levinsons were in Miami to see their daughter, Gladys, a student at Miami University, and later went to Lakeland for several days.

Max Nurick has returned from a visit to New York and Baltimore.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, *Reporter*

Births:

Mr. and Mrs. Herbert Marks of Richmond, Va. announce the birth of a son, David Morton. Mrs. Marks is the former Miss Hortense Edwards of this city.

Mr. and Mrs. Francis Gold announce the birth of a daughter, Susan Carol, born March 1st.

Mrs. Barney Baker was hostess to the monthly meeting of the Beth El Sisterhood, at her home.

The Beth-El Sisterhood sponsored a social hour for the entire community, which was very successful. Many out of town guests were in attendance.

Rabbi Gabatz, of Raleigh is receiving enthusiastic response to the weekly Bible class for the children, which he conducts every Sunday.

The Sisterhood held their monthly meeting Wednesday, March 5th, with Mrs. Julius Klitzner presiding, as hostess. Plans were discussed concerning a dance to be held in April.

On Wednesday evening March __th the Rosenbloom-Levy chapter of the B'nai B'rith Lodge No. 520, held their meeting at the Club Carlyle, Rocky Mount. Installation of officers was held with Messrs Shrago and Kadis of Goldsboro participating. Elected for the following year are Mike Josephson. President Weldon; Norman Gold, Vice-President, Rocky Mount; Joe Hanchrow, 2nd Vice-President, Wilson; Ted Levy, Secretary, Rocky Mount; Lou Summerfield, Treasurer, Wilson. Dinner was served to approxoimately 100 members and their guests, and dancing was enjoyed during the evening.

Season's Greetings and Best Wishes

* * *

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Bejamin R. Epstein, Eastern Regional Director of the Anti-Defamation Leagne of B'nai B'rith, has been named Assistant National Director and will be in charge of administration of the organization.

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FRITZ KUHN SPORTS A BRITISH ACCENT

(Concluded From Page 34)

. . . The Khazar nation was converted to Judaism . . . Judaism became the State religion . . . This great and powerful Jewish Kingdom at the peak of its power was collecting tribute from no less than 25 conqured peoples. Conquest was their vocation." i.e., the Eastern European Jew is power-mad.

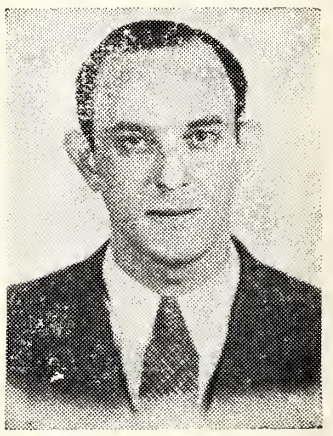
Yiddish is the language of the Khazars, the advertisement implies. "Yiddish was carried to other Jewish populations throughout the world by the Yiddish speaking persons who emigrated from Eastern Europe . . . This rapid influx within a short period into concentrated areas created the impression in this country that Yiddish speaking people and people of Jewish faith were one and the same. The daily circulation of 400,000 Yiddish newspapers in New York City serves to keep alive this incorrect belief among many Americans. The use of Yiddish in certain industries in New York City and other large cities tends to promote this belief." Coughlin lingo: Yiddish speaking Jews in New York constitute a dangerous tribe controlling major industries and an ominous press. Incidentally there are only 4, not 400,000 Yiddish newspapers in New York. The total national circulation of these dailies is some 250,000.

The same ad reprints, with approval, an editorial from an Arab newspaper which reads in part: "In the U.S.A. there is a Jewish colony . . . In the political field they have made themselves a power, they can bring their influence to bear on the White House . . . The American President surrounded by such men as Rabbi Wise, Baruch, and Morgenthau, Zionism has won the President to its side . . ." This is the first time we hear that Baruch and Morgenthau are Zionist. The implication is quite clear. It is a reiteration of Silver-shirt Pelley's, Father Coughlin's and Lizzie Dilling's libel that Jews rule the United States.

American Jews have two alternatives — take the incitement lying down, and stuff their ears to the cries from Europe and the demands for justice from Palestine, or — strike back against the men behind this propaganda and against all which lend themselves as vehicles for such incitement. We have no doubt that the New York Herald Tribune, as an institution, has been duped. We doubt, however, whether its advertisement manager was duped. Would the advertisement manager have accepted a similar ad directed against the Catholics of this country even if it were signed by an alleged Catholic? Would it, for that matter, have published such an ad against the German-Americans? Would it have re-printed, in ad form, anti-Jewish tirades by Father Coughlin?

No. But then, this ad had a British accent . . .

We cannot take it lying down, and ignore the fact that this is a battle against American Jews as well as the Jews of Palestine and the Jews in DP camps. For today these incites order us to desist from Zionism, tomorrow they will ban our very breath in an Aryan world. Yield, and there is no end to yilding.



Harold J. Blum, who left for South America as the first field representative of the World Federation of YMHAs and Jewish Community Center. Mr. Blum will serve the 40 Jewish Centers in the Argentine, Paraguay, Brazil, Chile, Peru and Bolivia from his headquarters in Buenos Aires.

The Best

in funeral home facilities
with an establishment
Built For The Purpose
and kept
constanlty up-to-date

Hanes Funeral Home

The Home of Thoughtful Service

401-405 W. Market St. Greensboro

OFFICE SUPPLY CO.

New and Used

TYPEWRITERS — ADDING MACHINES

218 West Market St. GREENSBORO, N. C. Dial 5353

Appointments To The National Jewish Hospital

Charles Pearl of Greensboro, N. C., has been appointed to the National Advisory Council of the National Jewish Hospital at Denver.

Mr. Pearl, who is Vice-president of the Selig Company, 336-40 Marietta Street, Atlanta, Georgia, has been active in philanthropic, civic and fraternal affairs in Greensboro for many years. A native of Hartford, Connecticut, he has served as president of B'nai B'rith, director of Y.M.C.A., president of Jewish Progressive Club, vice-president of Temple Emanuel of Greensboro, president of Greensboro United Jewish Charities. He will aid with plans for increasing the National Jewish Hospital's present bed capacity of 222 to 500.

CHARLES PEARL

WILLIAM M. HOLMES

JOHN P. STEVENS, Jr.

Prominent New York Catholic and Protestant philanthroic leaders recently elected Trustees of the New National Jwish Hospital at Denver, America's oldest free Hospital caring for the needy tuberculosis on a nation-wide, non-sectarian basis.

Wilkerson-McFalls Drug Company

Prescription Specialists—Prompt Citywide Delivery

ELM AT GASTON GREENSBORO, N. C.

"THE MOST UP-TO-DATE DRUG STORE"

DIAL 7123

Oriental Rugs In Stock—All Sizes

Serunian & Sons

—DIAL 2-2294—

EXPERT RUG CLEANING, REPAIRING & STORAGE

All Rugs Insured

1311 Grove Street Greensboro, N. C.

We Move Anything, Anywhere, Anytime—

DIAL 8612

Tatum-Dalton Transfer Company

Local & Long Distance Hauling, Crating and Storage

311 East Washington Street Greensboro, N. C.

Kem-Tone MIRACLE WALL FINISH

Headquarters For Paints — Varnishes

SHERWIN-WILLIAMS

116 N. Greene St. GREENSBORO, N. C. Dial 2-0195

Landscaping

Beautifying Your Grounds Is Our Job

Evergreens, Shrubs, Fruit Trees

•

DIAL 2-1010

YOUNG'S

Landscape Service

324 North Eugene Street

GREENSBORO, N. C.

Fundamentals of Good-Will

(Concluded From Page 38

accumulation of worldly wisdom. —or else we perish.

Yes, we need good will and we need, all of us, to humble ourselves before God, for who is there who hath not sinned? And finally we need to remember that good will is not a commodity that can be bought with lend-lease, or portal to portal pay, or occasional meetings. It is the result of joint labor of people who agree to differ and to respect, not merely tolerate, their differences. It is the fruit of patient, continuous, back-breaking and soul-trying labor. But great are its rewards and blessed are they who make its fruits grow, though others shall reap the harvest.

Standard ROOFING & SHEET METAL CO.

Contractors For All Kinds Roofing and Sheet Metal Work

1524 Battleground Ave. Greensboro, N. C. Dial 3-2264

Uptown Storage Garage

S. W. WILLIAMS, *Proprietor*

Gas, Oil, Tires—Open All Night

AUTOMOBILE STORAGE — 24 HOUR SERVICE

DAY AND WEEKLY RATES

WASHING—LUBRICATING—POLISHING—BATTERY—TIRE SALES AND SERVICE—ROAD SERVICE

310 N. Elm St. GREENSBORO, N. C. Dial 4577

The Tastiest Food in Town!

MANUEL'S

112 West Market Street Greensboro, N. C.

•

Leonard Motor Company

KAISER—FRAZER

Fine Automobiles

SALES AND SERVICE

Also a Large Selection of Electrical Appliances

Commerce Place Dial 7141

GREENSBORO, N. C.

North State Insulation Co.

413 Prescott St. — Phone 2-3446

GREENSBORO, N. C.

Approved Applicators

PHILIP CAREY *BLOWN* ROCK WOOL

ALLMETAL WEATHERSTRIPPING

No Down Payment—36 Months To Pay

North State Engraving Co.

PHOTO-ENGRAVERS

ZINC AND COPPER ETCHINGS

BEN DAY—HALFTONES—COLOR PLATES

DESIGNS ILLUSTRATIONS LETTERING

DAILY NEWS BUILDING PHONE 2-3131 GREENSBORO NORTH CAROLINA

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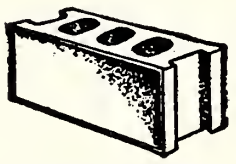
Permanent Durable Attractive

Specially Processed CINDER BLOCKS

Meets Rigid City Building Codes



Hubbard-Pettee Masonry Company

White Slag CONCRETE BLOCKS

Member N. C. Concrete Masonry Ass'n.

431 Prescott St. (1 Block off Battleground)—Greensboro, N. C.—3-3430

BRING YOUR CARS FOR EXPERT REPAIRING

TO

KIRK-SINEATH MOTOR COMPANY

NEW LOCATION—424 BATTLEGROUND

24-Hour Wrecker Service

Dial 2-3456 Greensboro, N. C.

SURVEY OF COLLEGE APPLICATIONS

(Concluded From Page 32)

Cornell	Birthplace, father's nationality, mother's maiden name.
Florida, University of	Religion, birthplace.
Goucher	Race, religion, parent's nationality, birthplace.
Harvard	Birthplace, mother's maiden name.
Indiana University	Race, religion.
Iowa State College of Agriculture and Mechanics	Race, parent's religion, descent, birthplace, mother's maiden name.
John Hopkins	Religion.
Minnesota, University of	Race, religion.
New York University	Mother's maiden name.
North Carolina, University of	Race, religion, birthplace.
Oregon, University of	Race, church, birthplace.
Pittsburgh, University of	Race, religion.
Purdue	Race, religion, birthplace, mother's maiden name.
Radcliffe	Race, parent's nationality, parents' birthplace, mother's maiden name.
Rochester, University of	Religion, parents' birthplace, mother's maiden name.
Sarah Lawrence	Religion, parents' birthplace.
Skidmore	Parents' religion, birthplace, mother's maiden name.
Swarthmore	Religion, parents' birthplace.
Toledo, University of	Race, nationality, birthplace, mother's maiden name.
Tufts	Race, religion, nationality.
George Washington University	Race.
Wellesley	Religion, mother's maiden name.
Yale University	Religion, nationality, mother's maiden name.

KINSTON, N. C.

Births:

Born to Mr. and Mrs. Sol Schechter, a son, Arnold Morris.

Speaking engagements of Rabbi Tolochko included an address before the Goldsboro Kiwanis Club, the Goldsboro High School, the Junior Chamber of Commerce, Kinston, The Lions Club, Kinston, and the Virginia State College at Petersburg. Every Sunday, at 12:45 Rabbi Tolochko is heard over WFTC, in The Message of Israel.

An open meeting of B'nai B'rith was held on Tuesday evening, February 25th at the Temple. With a guest speaker and motion pictures being shown to the group, it was an interesting and entertaining evening.

Rev. Leon Russell of St. Paul Methodist Church of Goldsboro was guest speaker at the Kinston Friday evening services on March 7th. Rabbi Tolochko conducted the usual services and the community turned out to hear the excellent address by Rev. Russell.

Under the title, "The Message of Israel," Rabbi Tolochko speaks every Sunday over Station WFTC, Kinston. Good traditional music is featured on this program and all are urged to listen in.

RIERSON BROS. WELDING SHOP

Electric and Acetylene Welding

248 E. Sycamore St. Telephone 2-0692

GREENSBORO, N. C.

DIXIE SALES COMPANY

"If It Isn't Right, We'll Make It Right"

Automotive Service

234 Commerce Pl. GREENSBORO, N. C. Phone 3-6964

Social and Personal

COLUMBIA, S. C.
Miss Sylvia Polan, *Reporter*

The annual dinner and dance of the Tree of Life Synagogue congregation was held on Purim eve, March 5th, at the Wade Hampton hotel. Speaker of the evening was Rabbi Jacob Rothschild, of Atlanta, Ga., formerly Chaplain at Fort Jackson. In charge of arrangements were Mrs. Jules Bank, Mrs. Sidney Ballon and Mr. Julius Lindau. This was one of the most outstanding affairs held in the community.

The Brotherhood of the Tree of Life Synagogue met on March 3rd. Ladies were invited as special guests. The program included movies of the Bar Mitzvah of Edward G. Robinson, Jr., in which Edward G. Robinson, Sr., also appeared. This film was also shown at the Purim party of the Religious school on Sunday, March 2nd.

Mr. and Mrs. Hugo Bruck and Mr. Joe B. Berry are recently welcomed members into the congregation. A reception for all new members was held recently.

Rabbi Ballon was speaker at the chapel exercises and classes, Presbyterian College, Clinton. He also spoke at Brevard College, Brevard, N. C. He also conducted a Jewish Music Week Broadcast over station WIS.

Three members of the Hadassah attended the Southeastern Regional convention in Atlanta — Mrs. Ted Kole, Mrs. Jules Bank and Mrs. Sidney Ballon. Rabbi Ballon was elected auditor of the region.

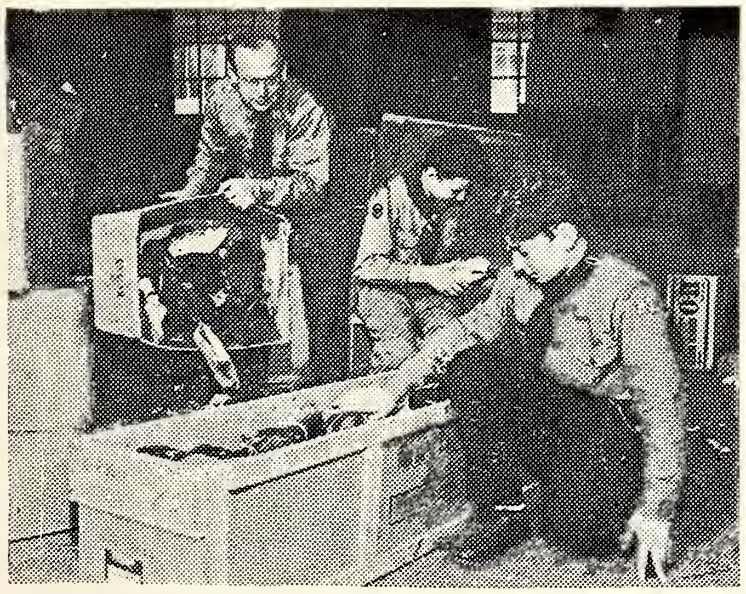
The Hillel Society met to hear an address by Rabbi Hyman Wachtfogel on "The Fundamentals of Judaism." The group also attended the Purim dance of the Tree of Life Congregation and later held a Purim party of their own.

Congratulations to:

Mr. and Mrs. Maurice Fischman,, whose daughter, Judith Lee, was named at Friday evening services.

Mr. Alan Reyner, who was graduated from the Wharton School of Finance, last semester.

Boy Scouts Aid SOS



District Scout Commissioner David Steiner and Scouts Edward Segal and Alvin Gellar of Los Angeles sort and pack shoes contributed to the SOS Collection for shipment to distressed Jewish families abroad. With 100,000 pounds of food, clothing, and medical supplies donated to the Los Angeles SOS drive, a call for help in processing the mountain of contributed materials went out to Boy Scout Headquarters. Delegations of Scouts worked each week-end for four weeks at the Los Angeles SOS central warehouse to help speed that city's latest contribution to the SOS (Supplies for Overseas Survivors) Collection on its way to New York and overseas. SOS is a special, continuing project of the Joint Distribution Committee, in cooperation with 16 national Jewish women's organizations and other groups, to send contributed relief supplies to the 1,500,000 survivors of Nazi terror.

WILLIS BOOK & STATIONERY COMPANY
Books — Stationery — Office Supplies — Greeting Cards
Lending Library
107 S. GREENE ST. GREENSBORO, N. C.

WALTON'S SHOE SHOP, Inc.
"Over 25 Years of Good Service"
CALL 4917—SATISFACTION GUARANTEED
112 W. Sycamore St. Greensboro, N. C. Phone 4917

FEDERAL SAVINGS AND LOAN INSURANCE CORPORATION — SAFETY OF YOUR INVESTMENT — INSURED — UP TO $5000
G.I.—F.H.A. AND DIRECT REDUCTION LOANS
Inquiries Invited
HOME
Federal Savings & Loan Association
Jos. J. Stone, *Pres.* Geo. E. Walston, *Exec. V.-Pres., Sec.*
GREENSBORO, N. C.

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Sales and Service
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PLYMOUTH
SALES SERVICE AND
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Switch to B. F. GOODRICH *First in Rubber*
Complete TIRE Service
Vulcanizing—Recapping—Repairing
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AUTHORIZED DEALER FOR
RUBEROID PRODUCTS
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Cole-Council Sign Company
Interior Fluorescent Lighting
NEON Manufacturing and Repairing
Ford Body Company Building
1200 Battleground GREENSBORO, N. C. Dial 3-4477

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See the New Cars

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CAROLINA ROOFING AND SIDING CO.

BONDED ROOFERS

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D. Cockman Plumbing & Heating Co.

PLUMBING AND HEATING

Service Beyond Installation

Call 7149

902 Spring Garden Street

GREENSBORO, N. C.

Social and Personal

RALEIGH, N. C.

The State College chapter of Sigma Alpha Mu held an evening of entertainment for the Jewish community at the B'nai B'rith recreation rooms. A number of people turned out for this most enjoyable affair.

Featuring a Purim program, the Sisterhood of Temple Beth Or, met at the home of Mrs. Sig Schafer on March 10th. There was a good turnout for this affair which was enjoyed by all. Hostesses for the occasion with Mrs. Schafer, were Mesdames Goldstone, Gelfman, Levi and Lichtman.

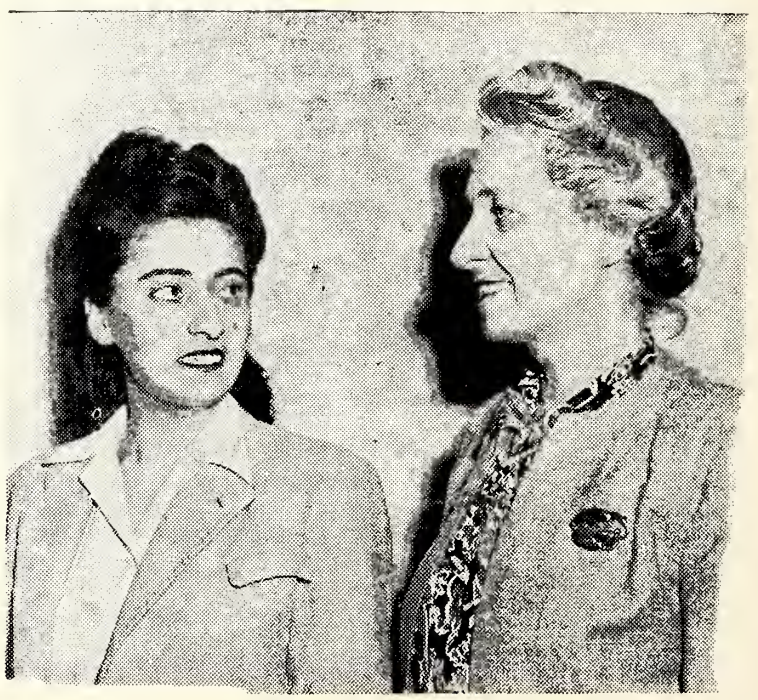
A Purim party for the Sunday School children of Temple Beth Or, was held on Sunday morning, March 9th. The children came in costume and prizes were awarded.

The choir of Temple Beth Or traveled to Goldsboro on Friday evening, March 7th, to sing at the services there.

Council Sabbath was observed at Beth Or Synagoue on Friday evening, March 14th, with services by members of the Raleigh Chapter of the National Council of Jewish Women. Mrs. Ann Letaw, president of the Council, and Mrs. B. S. Aaronson, past president, participated in the service. Rabbi Gelfman preached the sarmon. Following the services, a reception was held at the home of Mrs. Sig Schafer.

Raleigh congregations observed Purim festivities in the usual traditional manner. On Purim eve short services and the reading of the Megilla took place. On Friday, Purim Sabbath services were held, and on Sunday morning the Sunday Schools celebrated wits a costume party, at which prizes were given to the outstanding masqueraders. At this time, contributions were made to the United Jewish Appeal in the amount of $10.00. The school also adopted a class of European children, and donated school supplies. Homantashen were served to the children by the Sisterhood. In the afternoon, Rabbi Gelfman held a Purim program of movies for the State College Hillel group. On Monday evening, a Purim program and meeting was held by the Sisterhood.

Scholarship Winner From France



Mlle. Gaby Ernestine Wolf (left), 23-year-old child welfare worker, concealed hundreds of French war orphans with friendly Gentile families during the war, while working with underground. She arrived in this country by plane this week, as the fourth recipient of a scholarship granted by the National Council of Jewish Women. She is shown being greeted by Mrs. Hortense U. Goldstone, Head of Council's National Overseas Service Department, at National headquarters, 1819 Broadway, New York.

J. A. WILLARD CO.

MACHINE WORK—REPAIRS

212 S. Davie St. GREENSBORO, N. C. Dial 8735

TRIANGLE SERVICE STATION

RAY HENDERSON, *Owner and Manager*

MECHANICAL REPAIR—TIRE ROAD SERVICE—WASHING

LUBRICATION—SIMONIZING

Cor. Battleground Ave. and N. Greene St. Dial 3-3124

GREENSBORO, N. C.

Social and Personal

CHARLESTON, S. C.

MISS HARRIETTE KRAFT, *Reporter*

Marriages:

BARENHOLTZ-SLOVIS

Miss Marilyn Slovis, daughter of Mr. and Mrs. Hyman Slovis, was married on Sunday, February 2nd, to Leslie Barenholtz, son of Mr. and Mrs. Jack Barenholtz of Boston, Mass. The ceremony, performed by Rabbi Solomon D. Goldfarb, Rabbi I. Feinberg and Rabbi Samuel W. Rubinstein, took place at the Fort Sumter hotel. Following the ceremony, a reception was held by the bride's parents, after which the couple left for a wedding trip north.

The bride was given in marriage by her father and had Miss Betty Barenholtz, sister of the bride-groom, as maid of honor. Beryn Barenholtz, of Boston, was his brother's best man.

Mrs. Barenholtz, a native of Charleston, was graduated from the Memminger High school. Mr. Barenholtz was graduated from High School in Boston and served two years in the U. S. Navy.

Out of town guests in addition to the wedding attendants, for the wedding included: Mrs. Ben Diftlar, Mr. and Mrs. Dave Cohen, Mr. and Mrs. Max Friedman, Isaac Slovis, Louis Slovis, Abe Slovis, Moe Slovis and Miss Esther Slovis, all of Knoxville, Tenn.; Mr. and Mrs. J. Barenholtz, Miss Thelma Elfman and Mr. and Mrs. Mike Goldstone, Boston; Morris Solomon, Winston-Salem; Mr. and Mrs. Ben Solomon and family of Monks Corner and Mr. and Mrs. M. Cramer of Summerville.

The Senior Council Gay Nineties Review was held on February 26th at the Hibernian Hall and was a huge success. The program included a fashion show with all authentic "gay 90's" costumes; a Flora-Dora Chorus, with Mrs. Milton Banov and Charlie Schiff on a Tandem Bike; a comedy act by Mrs. Stanley Solomon, assisted by other comedy numbers. Following the programs, buffet supper was served.

Max Levine was master of ceremonies and Mrs. Edward Kronsberg was chairman of the affair. Mrs. Meir Triest was chairman of the fashion show; Mrs. Robert Wearb and Mrs. Monroe Spanier were in charge of tickets; refreshments were under the direction of Mrs. Louis Baker and Mrs. Bryant Miller. The trousseau used in the gay 90's sequence belonged to Mrs. Montague Triest. Included in the program were also the following: Mr. and Mrs. Dan Hirsch; Mr. and Mrs. Rocky Goldberg; Mr. and Mrs. Marshall Berg, and Freddy Bernstein. Mesdames Joseph Reid, Melvin Balustein, Karl Karesh, Louis Mescon, M. Goldberg, Hyman Bebergal, Irving Solomon, Sol Briebart, Edwin Pearlstine, Matthew Steinberg, Donald Solomon, Milton Banov, R. Robinson and S. Solomon.

Dancing followed the program and supper. The proceeds of this affair were applied toward senior Council's project for maintenance of homes for girls in Europe.

The Charleston section, Council of Jewish Women observed Council Sabbath during March, with special services at B'rith Shalom Synagogue. Mrs. Macy Kronsberg delivered the address. At the same time, services were also held at the K.K. Beth Elohim, with Mrs. Harold Newman, Mrs. Harold Katz and Mrs. Jacob Raisin participating. On the Saturday morning following, special services were held at Beth Israel, with Rabbi Rubinstein delivering a sermon commemorating the occasion. Following each of the services a reception was held for the members and their friends.

Purim was celebrated with a Purim ball at the Jewish Community Center, sponsored by the Charleston Hebrew Benevolent Society. This is an annual affair sponsored by the Society and is one of the most entertaining projects in the community. A cocktail hour was part of the affair, and dancing was enjoyed to the music of Bill Abbot and his Clubmen. Prizes were given for the best and most colorful costume.

Co-chairmen of this affair were: George C. Birlan, Edwin Pearlstine and William Ackerman. Sam Weiss was in charge of decorations.

Purim services were held at the congregation B'rith Shalom with the reading of the Megila by Rabbi Goldfarb.A Purim party was held by members of the Sunday School, and the children were entertained in the traditional Purim manner.

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FINE CLOTHING
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Shop At
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Hoyt W. Boone, *President*
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FLEMING-SHAW TRANSFER CO.
Agents for Weathers Brothers
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Money in 5 Minutes
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"If It Isn't Right, We'll Make It Right"
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FOR A TAXI
Dial 5112
"Then Count the Minutes"
BLUE BIRD TAXI COMPANY
24 HOUR SERVICE WITHIN CITY LIMITS
Greensboro, N. C.

JOHN ROBBINS
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FEDERAL TRUCKS
CROSLEY CARS
"A Truly Fine Car"
200 S. Forbis Street
Phone 6989 & 3-3112
GREENSBORO, N. C.

Isabel Gets "A"

(Concluded From Page 10)

" 'We eat bitter herbs because our forefathers were slaves in Egypt and their lives were bitter. We dip the parsley in salt water because it reminds us of the green that comes to life in the springtime. And we dip the bitter herbs in the sweet haroset as a sign of hope — the hope of freedom which our forefathers never lost.

" 'Finally, we recline at the table because, in olden times, only free men sat that way'." That's the reason for the upholstered chairs.

"Then Mr. Gold read the story of the Exodus from Egypt — how the Egyptians enslaved the Jews and Moses freed them.

"Suddenly I felt something being slipped into my hands. Sally had given me the Afikomon. I started to say something, but she shook her head.

"Then Jonathan got up and ran to the front door. I hadn't heard the bell ring and when he opened it, I didn't see anyone there. Mr. Gold explained what Jonathan was doing. He said that the extra glass on the table was called the Cup of Elijah. There is a legend that this ancient prophet visits every Jewish home on Seder night and drinks the wine poured for him in his special cup. So Jonathan had opened the door for Elijah.

"After we finished singing the songs in the Haggadah, Sally poked me and whispered that I should say what I wanted for returning the Afikomon. I thought a minute and then I said to Mr. Gold, "I'd like to keep my copy of the Haggadah.' Mr. Gold said that was fair enough and looked very pleased. When I thanked him for the Seder, he said he hoped I would always remember the message of Passover —a festival of freedom.

"That dinner was one of my most exciting experiences. I learned a great deal about the Jewish religion — and I've learned even more from reading my copy of the Haggadah. It made me realize, too, how much alike all human beings really are. For instance, when Americans celebate Thanksgiving, all of us — Jewish, Catholic and Protestant — are giving thanks that we live in a free land. Our Pilgrim ancestors came here to escape the same kind of religious persecution which the Jews suffered in Egypt."

Isabel looked at her mother. "Do you like it? Do you think Miss Simmons will like it?"

"I think it's wonderful, Isabel. Even if Miss Simmons doesn't read it in the class, I'm sure she'll be pleased."

But the next day, Mrs. Winslow received a happy surprise when Isabel came home from school. "What do you think, mother? Miss Simmons read my story in class today — not only that, but she asked me to read it in assembly on Friday!"

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Social and Personal

DURHAM, N. C.

Rabbi Elliott J. Einhorn was guest speaker, recently, before Junior and Senior classes of the Oxford High School. He had for his suject "Social and Cultural Contribution of Juadism to Mankind." Rabbi Einhorn also spoke before the Lion's Club of Durham on "Brotherhood — Our Last Chance."

Dr. Louis D. Cohen reviewed "Peace of Mind" by Dr. Joshua L. Leibman, one of this year's outstanding books, at the meeting of the Durham Chapter of Hadassah at the home of Mrs. A. Primakoff.

The chapter invited all members husbands and friends to attend this forum. There was also a report on the recent Capital Emergency Council meeting held in Washington Monday. E. J. Evans represented Durham at the meeting, which was attended by 1,000 delegates from all over the country, and reported on the recent developments of the Palestine problem.

Mrs. Max Swartz, education chairman of Hadassah, presided.

The Durham Chapter of Hadassah met Wednesday night at 8 o'clock at the home of Mrs. E. J. Evans. Husbands and friends were invited to attend this meeting. Mrs. Louis Samuels, regional president of Haddassah was the honored guest. Mrs. Samuels has just returned from the World Zionist Congress which was held recently in Basle, Switzerland. The report of this congress which is of interest to all Zionists was presented. The experiences of the congress, the many important decisions which were made, the impressions on the American delegation of the tragedy which had befallen European Jewry were included in Mrs. Samuels' report.

Mrs. Sam Freedman, president of the chapter announced the plans being made for Hadassah Donor Banquet which was held at the Washington Duke Hotel on Wednesday, March 26. Speaker for this occasion was Rabbi Donald Gittelson, of Long Island, New York. Many guests from out of town attended this affair which is Hadassah's largest function of the year.

After the meeting a tea was given.

(Left to right:) Richard E. Gustadt, National Director of the Anti-Defamation League; Justice Meier Steinbrink, National Chairman of ADL; Senator Irving M. Ives, of New York, and Henry C. Turner, Chairman of the New York State Commission Against Discrimination at the joint conference of ADL and B'nai B'rith Grand District Lodge No. 1, in Hotel Pennsylvania, New York City, February 9, 1947.

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Visiting Around Greensboro

(From Page 47)

as cute and the decisions were hard to make. There were Jane and Stephen Zager, Brauna Jacobs, Arlen Blasenstein, Barbara Prago, Marsha Greenberg and Sigmund Davidson. It was truly a enjoyable Purim eveing! . . . MRS. FRED SANDS and MRS. ABE STERN furnished the delicious Homantashen to go with the cokes . . . AND THE HOT DISH PURIM supper held by the Temple Emanuel Sisterhood was an innovation this year, with MRS. HERMAN TEMKO and MRS. LOU SILVERSTEIN in charge. Attractive and clever were the Purim figures, placed on the tables —work of B'nai B'rith Girl, RITA GOLDSTEIN. A bingo party flowed and a big time was had by ALL . . . It was the Sabath before Purim, too, when members of Temple Emanuel Sisterhood participated in Sabbath services. MRS. ARTHUR FRIEDMAN, who is a newcomer of recent date, but already works like an old timer — was the leader in the service. MRS. SOL WEINSTEIN delivered a talk on "The Challenge of our Children." MRS. MILTON WEINSTEIN and MRS. JAKE OETTINGER participated in the rest of the service. One of or own talented members of the community, MR.

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C. C. NEWTON, rendered a violin solo . . . QUITE A LOT to keep everyone busy attending . . . The March 11th meeting of the HADASSH study group had an enjoyable and interesting meeting with MARY SEGAL giving a program on "Current Events." . . . The monthly B'nai B'rith meeting was changed from Monday to Wednesday night, in order that the group might have the opportunity to hear Louis Goldstein, District 5 director of B'nai B'rith Youth, who came especially to confer with our local AZA boys . . . And the B'NAI B'RITH GIRLS put on two swell programs in the last month — one devoted to Jewish Music Week and combining Brotherhood Month, which was a presentation by Burlington member, RUTH LEVINE on "Jewish Music," and an illustrated talk by HILDA PECK on Jewish Holiday and Sabbath Music. Both girls did a grand job. Thru the kindness of Rabbi Engel, the girls were able to secure a movie on Palestine. Paul Bines brought down his projector and was in charge of the showing of the movies . . . The March meeting of this group consisted of a program on three outstanding Jewish women. Rita Goldstein spoke on HENRIETTA SZOLD, Edith Sutker, (Randleman member) on LILLIAN WALD, Joan Klein on EMMA LAZARUS, and Temma Leyton, of High Point, spoke ono REBECCA KOHUT. The girls have certainly made progress since they organized in September and more INTERESTING plans are on foot Greensburghers all are proud of our ever-zealous CHARLES PEARL, one of the pillars of the community, who is always busy with something. Latest honor accorded him is the appointment to the National Advisory Council of the National Jewish Hospital at Denver. Charlie is president of Greensboro Jewish United Charities and holds many other important posts . . . It was a GRAND turnout for a GOOD cause, when a large number of our Jewish community attended the State Conference of the United Jewish Appeal, which took place here on March 16th. With two prominent speakers, — Dr. Francis Hevesi, Chief Rabbi of Budapest, and Mrs. Barbara Lawrence, one of New York's most prominent publicists and advertising executives, this important conference was one of many being held all over the country in the interest of the $170,000,000 appeal of the UJA . . . It is good to see newcomers to the community meeting at services on Friday evening. Latest additions are Mr. and Mrs. Max Fink, Mr. and Mrs. Max Fine and Mr. and Mrs. Nat Labell, who are members of Temple Emanuel. We take a minute or two to say "welcome". . . . Friends of Alfred Kelson were glad to see him in Greensboro again, after an absence of several years. He is back with the United Jewelry Co., of Baltimore, his old firm of many years connection. . . . CAMPUS ACTIVITIES continue to keep WC girls occupied. They put on a SWELL Purim dance and buffet supper at the Temple Emanuel Lounge and a representative group of the male element was supplied by Duke, Carolina and State. Decorations, for which Bernice Wechsler was responsible, were clever, attractive and original. Ann Genden was chairman of the social end of the affair, and this brings us to another report on ANN which makes us EXTREMELY proud of her: she was elected by a large majority to the presidency of the Inter-Faith Council on the campus, a position which carries a good deal of responsibility as well as prestige. Ann is just the person for it, think the girls, and we wish her much success. Another of our girls, HELEN KOLMAN, is the retiring president. Good work, girls!

KNISHES

(Continued From Page 44)

quantities of cheese, eggs and milk for their never-sated offsprings. A forlorn cat controls the breadshelf from end to end, pearing disinterestedly at the expert appraising eye Mrs. Schnee bands upon the chalah she pinches experimentally with her wrinkled hands, and is unconcerned when Hymie, tugging at mamma's ample skirt, proclaims shrilly to his heedless parent that he wants some bagels instead.

Next door, like a being from another world is the gaunt specter in the long coat and wide-brimmed flat hat, with pendant luxuriant earlocks but not a stubble of beard to grace his youthful chin. A purveyor of food of another sort, he stands in his shop surrounded by counters displaying silken talisim, brazen candelabra, and shelves upon shelves of talmuds, bibles and commentaries, one of which in-

(Please Turn To Page 50)

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Blue Print For American Jewish

(Concluded From Page 46)

community the job becomes complicated by the existence of organizations which are consciously or unconsciously competing for recognition as the community control instrument. And what is true of the intermediate community is multiplied in its significance with respect to the large community.

There are instances where a Jewish Center can and should become not only the functional expression of the cultural and recreational program of the community but the coordinating and planning instrument as well. There are instances where perhaps the federation can meet this same requirement and there are still others where a community council can do the coordinating and overall planning job. But whichever it is, is dependent in a large measure on the history of Jewish organizational life of that community, the personalities of the individuals involved, the variety and number of efforts involved and the program that is agreed upon. We have interesting examples of layers of coordination that become desperately needed in larger communities. One large Jewish community, where the number of centers located in its metropolitan area, with the shifting patterns of the various neighborhoods that they serve, indispensably requires a coordination of these institutions alone in that area. Within each of the institutions further coordination of activities is required and perhaps above all of them the community may some day have a plan which will involve relationship as it should with other agencies and institutions of a different character.

(To Be Continued In Our May Issue)

KNISHES

(Concluded From Page 57)

he gently sways to the rhythm of his unwhispered chant. Unperturbed by the bustle of the dairy next variably peruses at his podium, as door, nor in the clash of milk bottles, the slamming of refrigerator doors, nor in the argumentative consultations between parent and son on the merits of peanut-butter versus jelly, he stands among his silent books, holding communion with a myriad tzadikim of days gone by. In his lonely shop, the ancient kings of Judah hold court; Isaiah thunders forth his prophecies of hope, and Job sings his paean to the sky. The Wise Ones of Babylon speak into his ear, and the silent shop echoes to the clamor of a distant Jerusalem only he can hear, while the life of Williamsburgh continues its noisy courses outside.

Beating erratically upon the sidewalk, are the hesitant feet of some little girl, as she tentatively learns the secrets of skipping rope. On the curbstone are her books where she has left them in the care of her little brother, who is busily trying his newly-learned Hebrew characters in chalk on the cement.

There is the abrupt rush of the younger people, homeward-bound from school, the boys whooping and slapping at each other, the girls in clusters confessing secret likes or dislikes of their instructors. The knish-vendor has set up shop on a strategic corner, hoping to catch the eye of some half-starved student. When the avalanche of youthful humanity has swept by, he trundles wearily back again to Broadway, and turns to patrol before the dairy-cafeteria where the hungrier ones, hurrying home from work, are most likely to realize the merits of a hot knish with their coffee.

The dairy-restaurant, is the "cafe" of Williamsburgh, and the foster-home of all bachelors and widowers, who crave, from time to time, to feed upon the pride of the Jewish cuisine — a succulent cheese blintz, or perhaps upon some rich beet soup and cream. Here the fathers of Williamsburgh gather over the tables as much to warm their souls with conversation as to warm their insides with coffee; and distracted mothers, weary of the endless game of cooking, bring here one or two children with rebellious appetites frail-like arms beating in all directions. Amid the loud struggles between the two generations, Herbie's temporary tactical victories invariably ending in strategic defeats, as spoon after spoon finds his elusive mouth under the expert generalship of mamma. The little man with thick glasses, sitting at the next table, tells in Galician English what Roosevelt should have done, while the tall ascetic with the Kiev intonations counters with his own views on "what the working man should be doing," to better his lot.

But far from listening in on this vital discussion of world problems, the two young ladies at the next table, chatter intimately about a third one, who is haplessly out of earshot. Sitting by the post is an old man in a black coat and dark derby persuing the pages of a Yiddish paper so intently his coffee stands forgotten and cold.

Outside stands the knish-seller, watching the surge of people into the cafeteria dwindle once more. The evening wears on, and the tables empty once again.

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Social and Personal

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

A formal diner party was given for Mr. and Mrs. Lawrence Wagger by Mrs. Sarah Wagger to celebrate their first wedding anniversary. Approximately thirty guest were present.

The February meeting of the Study Group was held in the form of a luncheon at the Sheraton Hotel. Mrs. Willard Myers introduced the guest speaker, O. Arthur Kirkman, former mayor of High Point, who spoke on "Social and Economic Status of Women." The program was enjoyed by twenty-five ladies.

Mrs. Jake Pliskin and Mrs. Ben Herman joined hospitality to give a tea for Mrs. Harold Wagger, recent bride. Guest called between the hours of three-thirty and five-thirty. Mrs. Samuel Hyman and Mrs. Arthur Cassell poured tea while Misses Helen Jacobs and Frances Herman served. Mrs. Ben Kramer, mother of the bride, was an honored guest.

A dinner party was given in honor of Mr. and Mrs. Harold Wagger by the groom's parents, Mr. and Mrs. Robert Wagger, on March 1, at the Sheraton Hotel. Places were laid for forty.

The Alex Goode chapter of AZA sponsored a Raffle and Play, entitled, "My Father's Toils," March 16 at the B'nai Israel Synagogue. All members of the AZA chapter and the Young Judea participated in this successful affair.

The funds are to go for a section of books in the High Point Library.

At the conclusion of the Purim Services March 5, a gala ball was held for the Sunday school students in the recreation room of the Temple. Prizes were given for various costumes, most of which, represented the characters prominent in the Purim Festival. In addition to a lovely play presented by the students, "hamantashen" and other refreshments were served to the guests.

Misses Bess and Edna Schwartz have returned from a short trip to Knoxville, Tenn. where they attended a wedding reception for Dr. and Mrs. Abe Bass of Memphis.

The March meeting of Mizrachi was held in the B'nai Israel Synagogue, with the president, Albert Levinson, in charge. Rabbi Meir Engel, of the Greensboro Conservative Congregation, was the guest speaker, using as his subject, "Conditions in Palestine." He stressed the fact that the Jews in Palestine would fight on and on and never give up until they had won their rights.

The Alexander Goode Chapter of AZA have elected new officers for the year. They are as follows: President, Dick Swartzberg; Vice-president, Edward Silver; Secretary, Norman Schwartz, Treasurer, Irving Silver; Sgt.-at-arms, Henry Shavitz; Chaplain, Harold Raphan.

Iwo Jima Hero Named New J. W. V. National Chaplain

Rabbi Roland B. Gittelsohn, Marine Chaplain who won everlasting praise for his memorial tribute at Iwo Jima to those who died in that bloody engagement, was chosen National Chaplain of the Jewish War Veterans of the U. S. Rabbi Gittelsohn, who served in the U. S. Navy for three years and rose to the rank of Lt. (s. g.), is rabbi of the Central Synagogue of Nassau County, N. Y.

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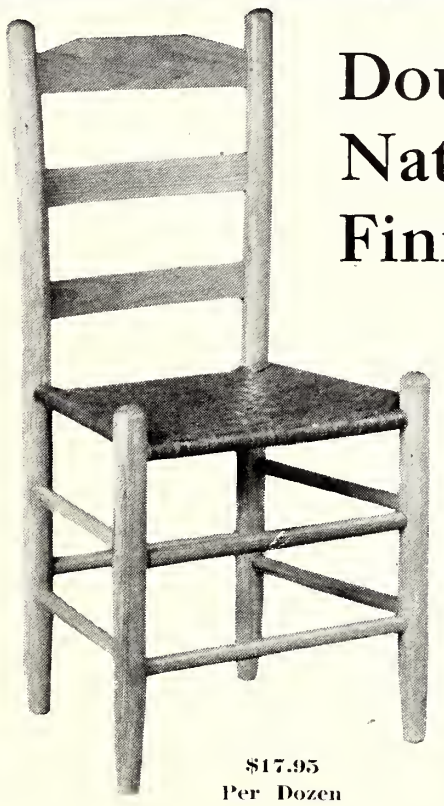

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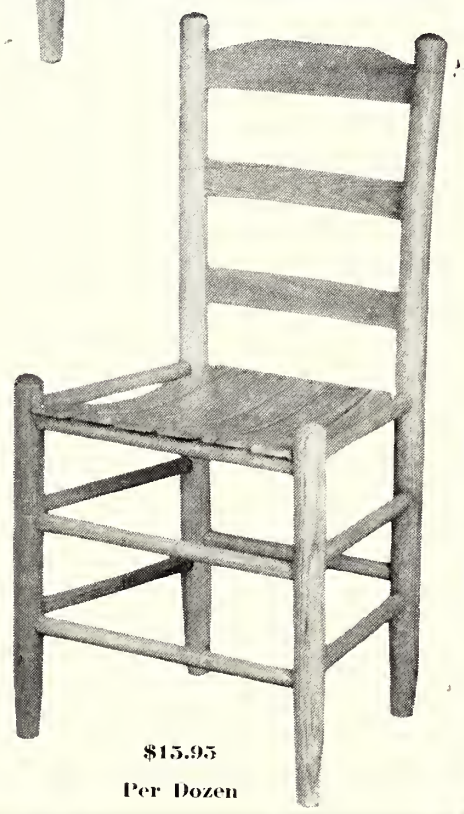

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Social and Personal

CHARLESTON, S. C.

The Jewish Community Center Forum presented Major George Fielding Eloitt, as part of the Artists and Lecture Series, on March 13th. Major Elliot, one of America's most distinguished authors, news commentators and news columnists, has just returned from covering the Paris Peace conference.

A playlet entitled "Tu-b'shvat," using the Jewish Arbor Day theme, was given by 18 members of the Hendietta Szold club, a teen-age group, at the meeting of the Charleston Chapter of Hadassah, the Women's Zionist organization, at the Jewish Community center. Mrs. Walter H. Solomon presided.

After the playlet the business session was held. Mrs. Macy Kronsberg, program chairman, asked Mrs. Sol Levine to lead the group in the singing of "Sholem Aleichem," to note Jewish Music Week.

Mrs. Harry Mendelsohn,, chairman, reported on Youth Aliyah telling of the 20,000 children whom Hadassah has saved from war-ravaged Europe.

Mrs. David Feinberg announced that the Palestine Supplies committee had shipped 175 baby garments, made by members of the chapter, to Palestine. Mrs. Joseph D. Read, political chairman, gave a report of the latest developments in the political scene.

After the business meeting, a skit on Hadassah Medical organization was given. The meeting adjourned with an appeal, by Mrs. S. Slotchiver, for the support of the Jewish National Fund.

. A discussion on the topic "Is the Palestine Resistance Movement the Answer?" was the program feature of the regular meeting of Dan lodge, B'nai B'rith, Jewish community center.

Speakers were Mrs. Florence Read and William Ackerman, with Sol Breibart as moderator.

The regular business meeting preceded the program.

The Misses Esther Kirshstein and Harriet Kraft, delegates to the Southeastern Regional conference, which was held at the Baltimore hotel, in Atlanta, Ga.,·on February 15, 16, and 17 presented a first-hand account of the meeting at the Junior Hadassah meeting held at the Jewish Community Center February 27.

The program session was devoted to Youth Alyiah which is a movement by which children are rescued from war-torn Europe and settled in Palestine. Junior Hadassah is the sole youth agency for this project in the United States.

Mesdames Jack Toporek and Arnold Miller were hostess for the social period which followed the business meeting.

Memorial services for Lieutenant Edward Hirsch, who was killed in action February 29, 1944, during the invasion at Anzio beach, Italy, were held at B'rith Shalom synagogue.

Rabbi Bertram Klausner, chaplain of Samuel Turteltaub post No. 237, Jewish War Veterans, delivered the opening prayer, and members of the post attended in a body. Rabbi Samuel Rubenstein, of Beth Israel congregation, gave the benediction.

Leroy Silverstein, past commander, presented the colors of the Veterans administration to Lieutenant Hirsch's parents, Mr. and Mrs. Ben Hirsch.

The monthly meeting of the Samuel D. Taurtletaub post No. 2337, Jewish War Veterans of the Charleston, was held at the Jewish Community center immediately following the memorial services for Lieutenant Hirsch.

Movies depicting scenes of the World War II were shown by the U. S. Army recruiting service.

The following committee chairmen were announced by Commander William Ackerman: program, Charles Schiff; membership Louis Draisin; Americanism, Bernard Olasov, and athletic, Harry Simon.

A resolution on the Palestine problem was unanimously adopted by the organization, and copies were immediately sent by telegram to President Truman, U. S. Senators Burnet R. Maybank, and Olin D. Johnston, and Congressman L. Mendel Rivers.

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News Summary of The Month

COLUMBIAN'S EX-FUEHRER GETS 3 YEARS

ATLANTA, GA.—Emory Burke, former leader of the anti-Negro, anti-Semitic Columbians, Inc., has been convicted in the Superior Court here on three counts and was sentenced to a year in prison for each. After eighty minutes of deliberation, the jury found him guilty on three out of five charges of usurpation of police power. Burke, who now faces trial on charges of rioting and the illegal possession of dynamite, has been released on $3,000 bail.

Homer Loomis, Jr., play-boy founder of the Columbians who was convicted earlier on a charge of rioting and sentenced to a year in the work camp, has been returned to jail, from which he was released on bail pending an appeal of his sentence, charged with larceny. The warrant was sworn out by J. R. Childers, ex-Columbian, who charged Loomis with having taken his fur-collared jacket and failing to return it.

* * * *

BILL SEEKS TO OUT-LAW RACE BIAS IN N. Y.

ALBANY, N. Y.—A bill to outlaw race-bias has been introduced by State Senator Kenneth Scerbell into the New York legislature here. The bill proposes a fine or jail sentence, or both, for an act which causes or promotes "ridicule, violence, hostility or discrimination" against any group because of race, religion, color, or national origin.

* * * *

JEWISH BOOK-OF-THE-MONTH LAUNCHED IN PHILLY

PHILADELPHIA—Milton Steinberg's historical novel, "As A Driven Leaf" has been selected as the book of the month for the month of March.

The Jewish Book Council of Philadelphia unanimously decided to extend the Book Month idea, now generally observed by Jewish communities throughout the country, to a month-to-month year-round program. The month-to-month choice is made on the basis of literary merit, timeliness and the message, rather than date of publication.

The special committee of the Jewish Book Council that made the selection consisted of Rabbi Mortimer J. Cohen, Dr. Azriel Eisenberg, Dr. Solomon Grayzel, Mrs. M. J. Lewis and David J. Galter, Chairman of the Jewish Book Council.

Orthodox Rabbis Plan Intensive Program to Promote Traditional Judaism

●

With the appointment of Rabbi Morris Max of the Manhattan Beach Jewish Center, Brooklyn, as Executive Vice-President, the Rabbinical Council of America, representing 325 Rabbis, who are graduates of Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, Hebrew Theological Seminary of Chicago, and other Orthodox theological seminaries, has launched an intensified program to promote a more widespread study of Jewish culture and traditional Judaism. The President of the RCA is Rabbi Uri Miller of Baltimore, Maryland.

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Social and Personal

CHARLOTTE, N. C.

The subject of Rabbi Frankel's Friday evening sermon, during Brotherhood week at Temple Beth-El, was based on "Confessions of Brotherhood." During Purim week, he used for his subject "All the World is a Stage." Hostesses on these two occasions, at the social hour after services, were Mrs. David Nabow and Mrs. Jay Schrader. Tho boys of the Charlotte AZA conducted Friday evening services on February 28th, at which time hostesses for the social hour were Mrs. A. J. Hirsch, Mrs. Hy Miller, Mrs. Jay Schrader and Mrs. George Seibert.

The Purim celebration for the children of Beth-El congregation was held on Sunday March 7th at the Temple. A Purim play was presented by members of the Religious School, and several songs and poems, in which many of the children participated. An exchange of presents carried out the Purim spirit.

Louis Goldstein, of Atlanta, director of the 5th district, for the B'nai B'rith Youth programs, was guest speaker at the March meeting of B'nai B'rith, at Temple Israel.

The Temple Israel Sisterhood held a Purim ball on March 9th at the El Morocco. Dining and dancing featured the affair and a large crowd turned out for this Purim celebration. Mrs. M. Siegel was in charge of tickets and reservations for the affair, while Mrs. A. Balkind was in charge of the buffet supper served.

Mrs. J. H. Goldstein, representing the local membership on the National Conference of Christians and Jews, participated in a Round Table Conference during brotherhood week in Charlotte.

Miss Miriam Kaufman has been added to the Religious School faculty of Temple Israel. She will be in charge of grades two and three.

Rabbi Nathanson spoke over station WAYS on March 3rd in behalf of the Red Cross drive.

Hostesses at the social hour after services at Temple Israel were Mrs. J. L. Pressman, Mrs. Lou Schlanger, Mrs. Harry Schwartz and Mrs. Sam Schwartz. These ladies represent the Sisterhood of Temple Israel, of which Mrs. I. Ashendorf is president.

A Bingo party held by the Temple Israel Sisterhood in March was one of the most successful affairs held by this organization, Mrs. A. E. Smith and Mrs. L. Schaffer were in charge of refreshments.

BIRTH: Mr. and Mrs. Manny Eisenberg announce the birth of a son.

On Friday, March 7th, Louis Levine, son of Mr. and Mrs. Joseph Levine of Hamlet, celebrated his Bar Mitzvah with services at Temple Israel. He delivered a sermonette and recited the Ten Commandments, and on Saturday morning he recited the traditional B'rochos. A reception by the parents, followed the Friday evening services.

Louis Goldstein, B'nai B'rith Youth director of the 5th district, with headquarters in Atlanta, was the guest speaker at the March B'nai B'rith meeting, in the vestry room of Temple Israel. In the ab-

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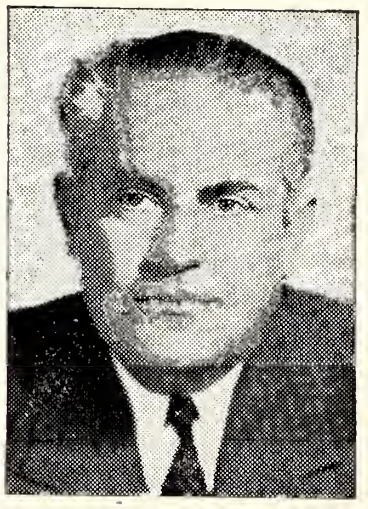

Judge Samuel I. Rosenman of the New York State Supreme Court and an advisor highly valued by the late President Franklin D. Roosevelt and by President Harry Truman, is a new member of the Board of Governors of the Hebrew Union College. Dr. Julian Morgenstern, president of the College, has just announced the appointment. Judge Rosenman was awarded the honorary degree of Doctor of Hebrew Letters by the Hebrew Union College in 1943.

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sence, due to illness, of the president, J. H. Goldstein, the meeting was conducted by Maurice Weinstein.

Charlotte welcomes the following newcomers: Mr. and Mrs. Herman Blumenthal, Mr. and Mrs. M. Lebowitz and family, Mr. and Mrs. Nathan Berman, and Mr. Al Pepper.

Congratulations are in order to Nathaniel Krumbein for the honor recently extended to him when he was chosen new commanding officer of the 506th Parachute Field Artillery Battalion. Major Krumbein will head this Reserve Organization which has its headquarters in Charlotte.

ASHEVILLE, N. C.

In commemoration of Boy Scout week, Rabbi Unger conducted a special Friday evening service, to which several representatives of the Scout Executive Council were invited. Scouts attended in uniform. Mr. Garner, executive of the Daniel Boone Council, was the speaker of the evening, and Dr. Robinson participated in the reading of the service.

The children of the religious school of Temple Beth-Ha-Tephila celebrated Purim with a Purim party and ball on March 2nd, at the community center. Prizes for outstanding costumes were awarded, and the general spirit of Purim provided fun for all.

Miss Marilyn Blomberg has been added to the faculty of the Beth Ha-Tephila Religious School. Her services are contributing to the general progress of the school. Mrs. L. Gross, chairman of the Religious School, has been meeting with her group and with the Rabbi, and many plans are in progress. The new opaque machine is playing an important part in the life of the school.

Dr. H. W. Jensen of Wilson College; Rev. Dr. Tutlle; Dean Gilbert of Asheville-Biltmore College; Mrs. Heffner, social leader and well known civic executive were participants on the March 24th panel discussion. The subject was: "Need We Fear Russia?"

In the course of his many activities, Rabbi Unger gets frequent invitations to address various groups. He spoke before the student body at Morehouse college in Atlanta, during the month of March. Rabbi Unger's broadcasts over WWNC have brought much favorable comment.

In commemoration of Music week, the Young People's League of Beth Ha-Tephila Congregation, presented the "Mattaford Trio" in an evening of Jewish Music. The program was held at the Community Center and a large audience was there to show their appreciation of this presentation. The program included selections from various composers and some of the numbers were The Kol Nidre, Jewish Lullabies, Purim Melodies, Palestinian Songs, Folk Melodies and others. It was one of the first programs presented in the community in a long time.

STATESVILLE, N. C.

Miss Henrietta Wallace,
Reporter

The Statesville Study Group of the Piedmont section of the National Council of Jewish Women met with Mrs. Louis Gordon. Mrs. Wallace Hoffman led the group in individual reports of contemporary Jewish affairs and current events. Following a discussion of Study Group material, Miss Henrietta Wallace gave a report of the annual convention of the N. C. Association of Jewish Women, Men and Youth,held in Durham on March 2nd.

Mrs. Gordon served refreshments, following the meeting.

The ladies of the Jewish community in Statesville prepared two boxes for shipment overseas to their "ship-a-box" group in France.

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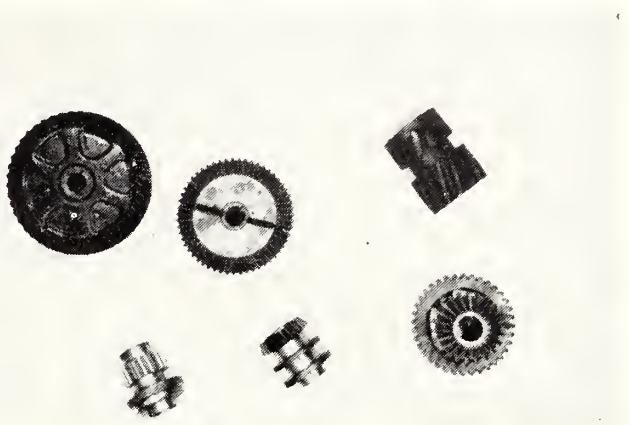

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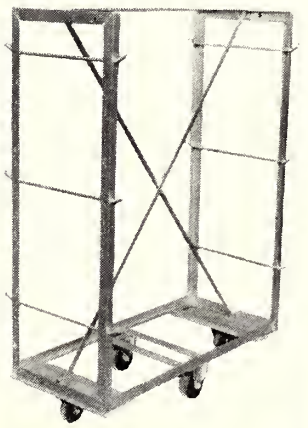

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MRS. HOWARD BODNER, *Reporter*

Mrs. Louis Samuels, president of the Seaboard Region of Hadassah, was guest speaker at an open meeting of the local chapter, Hadassah, at the Robert E. Lee Hotel. Mrs. Samuels recently returned from the World Zionist Congress at Basle, Switzerland, and she brought a report that was stirring and enlightening. As president of the Seaboard region, which includes North Carolina, Virginia, Maryland and Washington, Mrs. Samuels was one of 28 Hadassah delegates sent to the Congress. She spoke of the work which Hadassah is now doing in Palestine, and mentioned the various projects Hadassah sponsors there. Following the address of Mrs. Samuels, a musical program was presented by Misses Peggy Alderman and Marie Swaim. Miss Alice Goldberg, president of the Winston-Salem Hadassah, was in the chair for the meeting.

The Youth Forum held its regular monthly meeting, at which time Mrs. Howard Borner very ably presented a paper on "Juvenile Delinquency." A general discussion followed this presentation.

The Study Group of the Council of Jewish Women met jointly with the Youth Forum, at which time Rabbi Rosenthal led a distoward Jesus." Much interest was cussion on "The Jewish Attitude stimulated in this important and well presented discussion.

CHARLESTON, S. C.

PINOSKY-LIPSON

Miss Celia Pinosky, daughter of Mr. and Mrs. Samuel T. Pinosky, was married on Sunday, February 16th, to Edward M. Lipson, son of Mrs. Helen Lipson, of Walterboro, S. C., and the late Moses Lipson. The ceremony was performed by Rabbi Solomon D. Goldfarb, assisted by Rabbi Isaac Feinberg, in the B'rith Sholom Synagogue. The bride was given in marriage by Miss Dorothy Mark, of Williamboth parents, and had her cousin, son, as her maid of honor. Bridesmaid was Miss Esther Kirshstein, of Charleston and junior bridesmaids were Misses Cecile Cohen, of Clio, and Janet Novet, of Walterboro. Flower girl was Miss Sara Pearl Widelitz and ring bearer was Master Neil Draisin: Irving Lipson, of Detroit, Mich., was his brother's best man, and ushers were Julius Sonenshine of Ware Shoals and A. J. Stein, of Charleston, uncles of the bride; David Pinosky, brother of the bride. The bridegroom was given in marriage by his sister and brother-in-law, Mr. and Mrs. Samuel Novet, of Walterboro. Following the ceremony, a reception was held in the Jewish Community Center, after which the couple left for a wedding trip to Florida. They will make their home in Walterboro.

Mrs. Lipson, prior to her marriage, was employed by Johnson and Johnson Insurance Managers. She is a graduate of Memminger High School and the Rice Business College. Mr. Lipson was graduated from the Walterboro High School and served in the U. S. Navy for four years.: He is associated in business with his brother-in-law in Walterboro.

Rabbi Samuel D. Goldfarb, spiritual leader of Congregation B'rith Shalom for the last three and a half years, has accepted a post as Rabbi of Temple Israel, Long Beach, L. I. effective April 1st.

During his stay with B'rith Shalom, Rabbi Goldfarb has been extremely active in community and organizational affairs. The membership of the congregation has increased considerably and many functions were added to the regular activities.

Prior to his coming to Charleston, Rabbi Goldarb served congregations in Albany and Brooklyn, N. Y.

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DURHAM, N. C.

Mrs. Leon Moel, *Reporter*

Births:

Mr. and Mrs. Herman Wagner announce the birth of a son. Mrs. Wagner is the former Miss Sara Ornoff.

Mr. and Mrs. Sam Margolis announce the birth of a son. Mrs. Margolis is the former Miss Florence Goldberg.

Members of the Woman's Mizrachi organization held a card party at the B'nai B'rith Club rooms. The affair was a success socially and financially.

Mrs. Leon Moel, *Reporter*

Births:

Mr. and Mrs. I. Reamer announce the birth of a son.

The Ladies Aid Society held a Purim ball on Thursday, March 6th, honoring the Durham Veterans of World War II. Mrs. M. Fogel and Mrs. J. Rose were co-chairmen and are to be congratulated on the success of this affair. Music was furnished by Bill Minton's orchestra.

The children of the Religious School observed Purim with a carnival and program of entertainment on March 9th. All children were asked to come in costume and prizes were awarded for outstanding ones. Each child brought a small gift for the "Shaloch Monos" bag and special Purim games were played, with prizes being awarded to various winners. The program also included readings and songs, and refreshments were served by the Ladies Aid Society. Special credit is due Mrs E. J. Einhorn for the preparation of the games, and Mrs. E. M. Mannasse for the art work.

Marriage:

Schimel-Levy

Miss Jeanne Merrill Schimel, daughter of Mr. and Mrs. Henry Schimel, of Jersey City, N. J., was married on February 23rd to Leonard D. Levy, step-son of Samuel Hockfield, of Durham. The ceremony took place at the Riverside Plaza Hotel in New York City, and was performed by Rabbi Samuel Berman. The bride was given in marriage by her father and her sister, Miss Frances Shimel, was maid of honor. Bridesmaids were: Misses Bluma Kafka, Richmon, Va.; Iretta Brandt, Durham; Sandra Schimel, Ruth Rutkilsky and Barbara Raskin all of Jersey City. Chester Brandt, of Brooklyn was best man. Following the wedding ceremony, Mr. and Mrs. Schimel entertained at a wedding luncheon at the Hotel Plaza. The couple left during the afternoon for a wedding trip to Florida, after which they will be at home in Durham.

Mrs. Levy is a graduate of Lincoln High School, Jersey City, and is now a student at Duke University, where she is a member of Alpha Epsilon Phi Sorority, Mr. Levy is a graduate of Durham High School and attended Duke University where he became a member of the ZBT fraternity.

Heads A. J. Congress Women's Division

Mrs. Sylvia R. Bleich, a member of the New York State Bar who headed the fight against discrimination in education and employment in Brooklyn, has accepted the post of Executive Secretary of the Women's Division of the American Jewish Congress, it was announced this week by Mrs. Stephen S. Wise, Chairman.

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INDEX TO ADVERTISERS
By Cities

ALABAMA

	Page		Page
Birmingham	18-22	Huntsville	18
Scottsboro	19		

GEORGIA

Albany	20	Atlanta	4
Savannah	10-17		

MARYLAND

Baltimore	23-26

NORTH CAROLINA

Charlotte	62-63	High Point	59-61
Gastonia	3 and 63	Greensboro	43-58
Winston-Salem	64-66		

SOUTH CAROLINA

Columbia	4, 27-34	Greenville	35-40
Spartanburg	41-42		

TABLE OF CONTENTS

	Page
Editorials	5
The A. D. L. and Internal Jewish Education—Abel Berwand	6
My Mission to Europe and Palestine—Mrs. David Lery	7
Kousevitzky's Jewish Delemma—Bernard Lerner	8
Essays on Anti-Semitism—Keppel S. Pinson	9
Isabel Gets "A"	10
Judah Touro—A Review	11
Yearning to Breathe Free—Alfred Werner	12
Kibbutz In Nuremburg—Norman Bentwich	13
The Royal Navy's Target—Dorothy Bar-Adon	14
Who Are "The Plotters?"—A Review—L. M. Birkhead	15
Palestine's Town Hall—Jehud Hangebi	16
20 Questions for Passover	17
Early Achievements of Jews in Alabama	19
Fundamentals of Good-Will—Dr. Louis L. Kaplan	23
Blue-Print For American Jewish Culture—Philip M. Klutenich	25
East Side's Wedding Row—William B. Saphire	27
Main Street Jewry Grows Up—Nathaniel Nason	29
Durham Convention of N. C. Association of Jewish Women	31
Mysticism In Jewish Life—A Review—Abraham G. Diker	33
Fritz Kuhn Sports A British Accent—James Hanvoer	34
On The Fate of Knishes In Williamsburg—Lester Mechler	39
Enduring Books of An Enduring People—Dr. Louis I. Newmon	41

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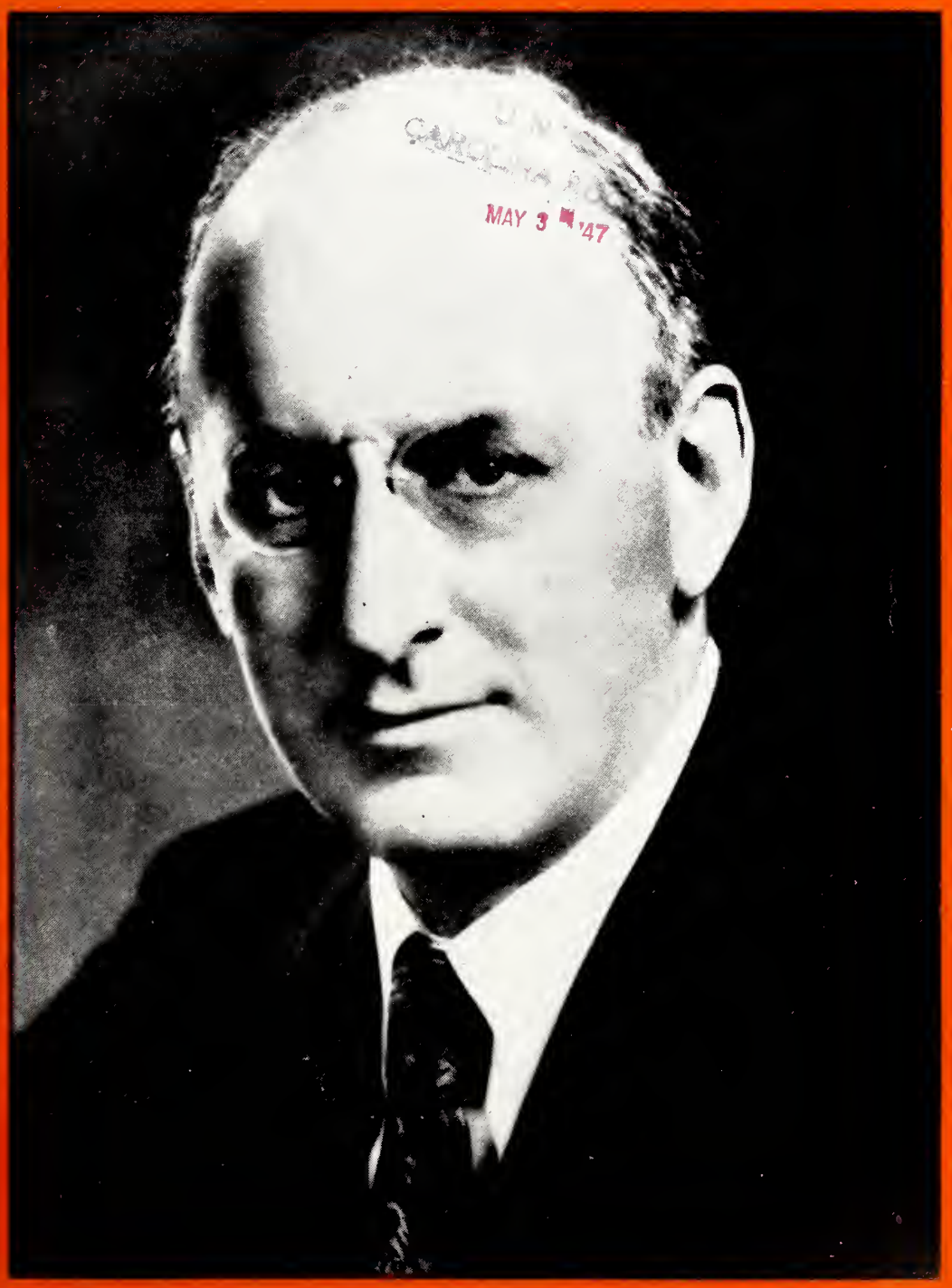
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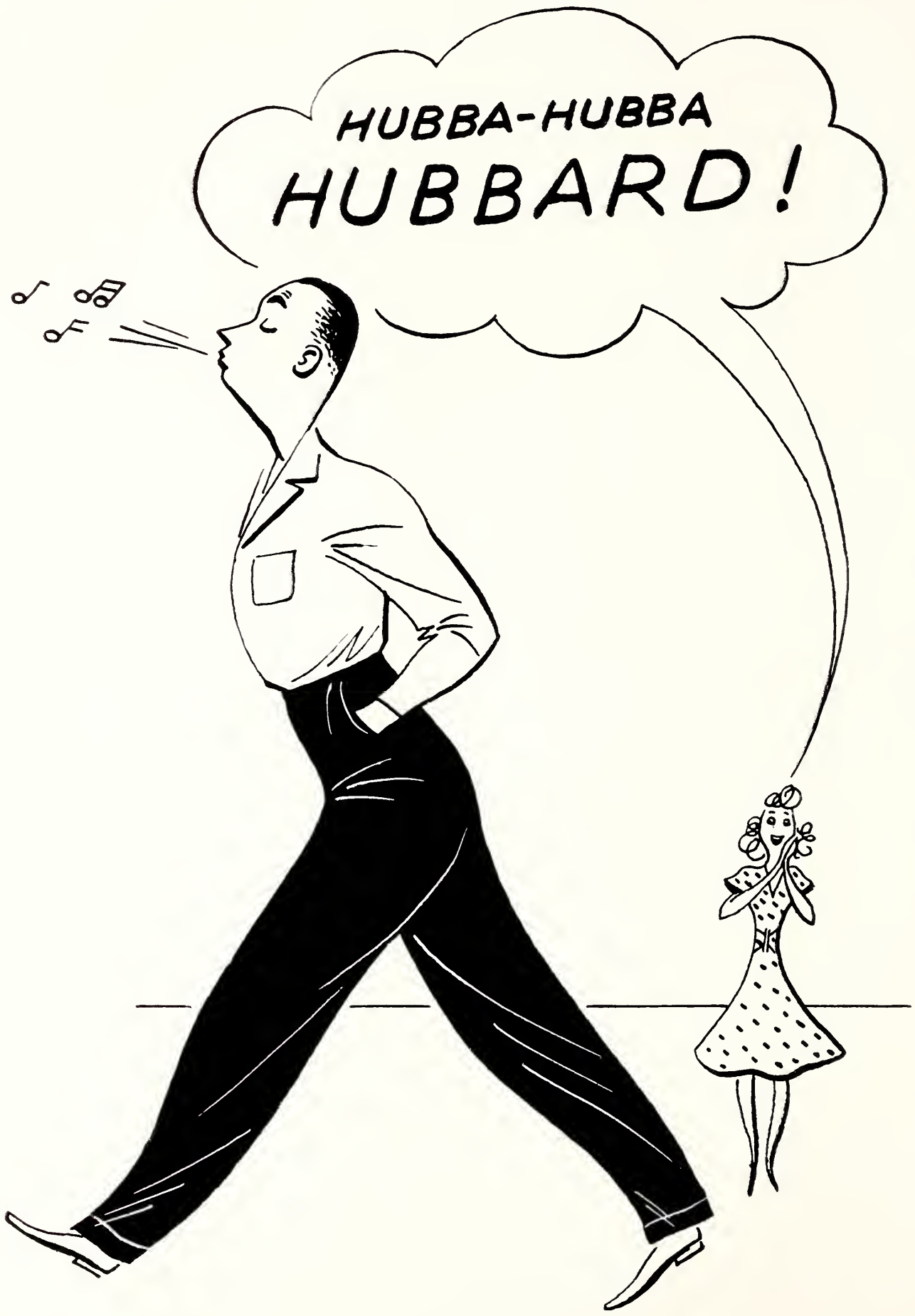
HENRY MORGANTHAU, Jr.
National Chairman of The United Jewish Appeal Campaign
For $170,000,000 In 1947

MAY
1947



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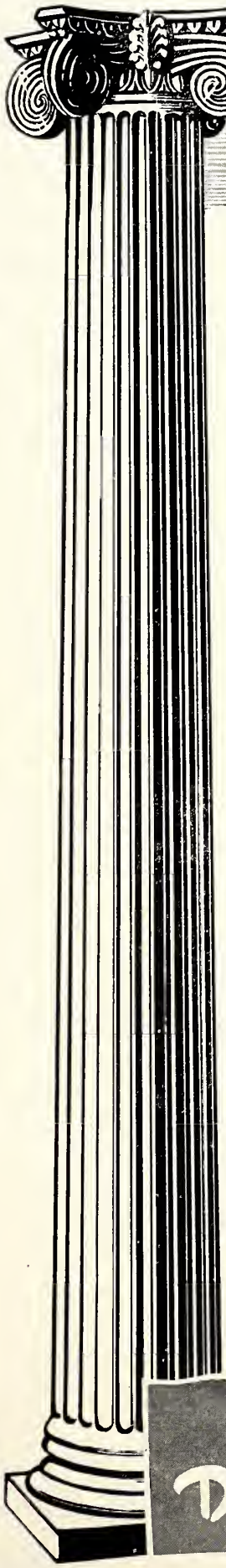

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I sink in deep mire... Mine eyes fail me while I wait...

Save me, O God;
for the waters are come in unto my soul.
I sink in deep mire,
where there is no standing:
I am come into deep waters,
where the floods overflow me.
I am weary with my crying;
my throat is dried:
Mine eyes fail while I wait for my God.

FROM THE PSALMS OF KING DAVID

These are your sisters and your brothers who speak.

In their hearts they have the barrenness of the desert, yes, and in their eyes the hopelessness of the doomed. They are praying, your brethren.

Praying that their "liberation" from Nazi tyranny shall not be turned into a mockery by the world's indifference. Praying that now, after years of torture and death and a miserable existence in DP camps, they be helped to rebuild their lives.

They must have hope for the future. They must have food and clothes and shelter and medicines to keep them alive . . . to keep alive their hope that tomorrow—soon—there will be homes and a welcome waiting for them and their children . . . in Palestine, or some other hospitable land.

Yes, these 1,500,000 European Jews need help and hope. And *you*—you and your fellow Americans—are the only ones who can provide it. UNRRA is being liquidated. Inter-governmental aid is as yet nonexistent. The $170,000,000 needed to salvage these innocent people can come only from you.

Help them, help them. Stretch out your hand in brotherhood, open your heart in compassion.

Give when you are called on. Give generously and quickly . . . as much as you can, plus a little more.

This is a year of greater need, because . . .

1. UNRRA's impending liquidation has placed greater burdens on the agencies of the United Jewish Appeal.

2. The Jewish population of the DP camps has trebled in one year . . . from 85,000 at the beginning of 1946 to 250,000 in 1947.

3. Rehabilitation efforts must be expanded to help hundreds of thousands in Hungary, Rumania, Poland and other countries.

4. Medical care and rehabilitation programs must be provided for the 170,000 surviving Jewish children, 26,000 of whom are in DP camps.

5. Many thousands of Jews must leave Europe because they have no future there. Palestine must be built up and developed with UJA funds, to provide for those who are coming into Palestine now and for those who will arrive in the future.

6. Many services, including migration, retraining, adjustment and special aid for child refugees must be provided for displaced Jews who find a haven in the U.S.

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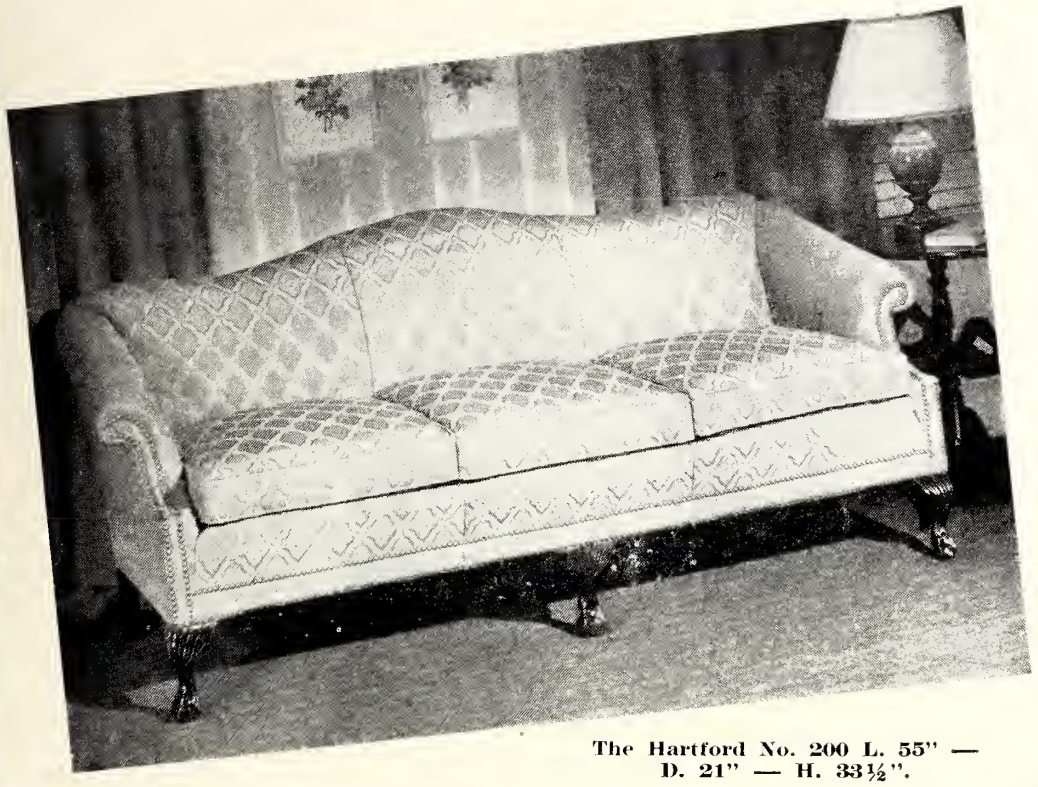

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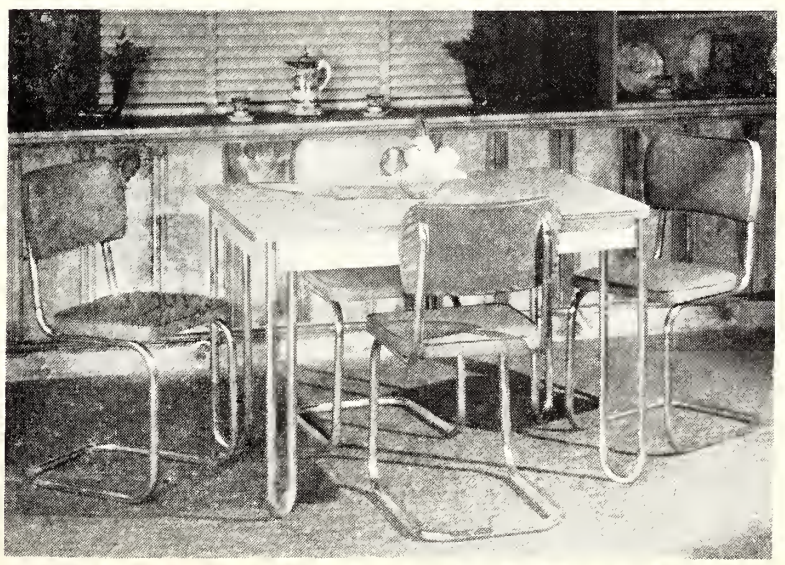

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THE AMERICAN JEWISH TIMES

VOLUME XII — MAY, 1947 — NUMBER 9

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

A Step In The Right Direction

In October of 1943, we wrote an editorial advancing the idea that The American Jewish Conference constitute the basis for one organization that would be authorized to speak for American Jewry in domestic and international affairs affecting our people.

The Conference had just completed its first convention. The American Jewish Committee had withdrawn over differences on the Palestine question. Little was known of the group, because it had not time to show much. But there were two principal reasons why we made the suggestion that we did.

First of all, there was (and still is) so much divisiveness within the ranks of American Jewry that there was grave danger that those who were really desirious of obtaining the Jewish slant on problems affecting world affairs would by-pass us because there was no organized body capable of speaking for American Jewry. The danger in that situation has been repeatedly noticeable in preliminary discussions that have taken place during the past few years, where it has been necessary to call in representatives of the Zionist Organization of America, The American Jewish Committee, The Council for Judaism, and other groups, to attempt to secure a meeting of Jewish minds.

In the second place, we felt that the make-up of the American Jewish Conference was as close to our democratic procedure as could be. With delegates throughout the country elected in accordance with our best democratic tradition, it seemed to us that at least the basis was sound. It is with considerable interest, therefore, that we learn of the plans to establish the conference as a permanent body, which will be considered at the fourth session of the Conference, to be held over the next Labor Day week-end in Washington, D. C.

It is entirely proper that the Conference should have taken all this time to come to the conclusion that it would become a permanent organization. In its original form, growing as it did from the now historic Pittsburgh B'nai B'rith conclave, it was limited in its scope, and those who have guided its destinies for the past three years showing splendid restraint, and good judgment in refusing to be rushed into anything beyond its scope. Now, however, it may well consider that it has received a mandate from American Jewry, and can proceed with such changes as are necessary to make it a permanent, authoritative organization.

Before too long, we hope, there will be peace-table conferences that should effect the whole world for many years to come. It is reasonable to expect that consideration will be given to the many perplexing problems that affect world Jewry. Let us sincerely trust that the deliberations in the early Autumn, of the American Jewish Conference, will produce an organization that will be qualified, and authorized to answer the questions that may be asked of us, and which will so vitally effect the lives of all of us for a long time to come.

Palestine And Human Decency

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

It was the British Prime Minister William Gladstone who said, "What is morally false can never be politically right." That in the words of one of its own statesmen of the 19th century summarizes today the morally and politically indefensible British position in reference to Palestine.

There are today a quarter of a million displaced Jews in Germany and Austria alone and thousands upon thousands of others in different parts of Europe, haunted by the residue of anti-Semitism bequeathed by the Nazis and fed by the economic pinch that is turning men against each other all over the continent. But still Great Britain refuses to open the doors of Palestine and allow more than a trickle of Jews each month.

If ever there existed a basis for disagreement as to whether Palestine is the answer to the problem of the Jews of Europe, there is none now. There just isn't any other place for them to go. You can't by any standards of morality or decency, go on telling a people that there's no place on earth for them to live. And yet His Majesty's Navy keeps intercepting off the coast of Palestine defenseless shiploads of Jewish refugees, and deports them to a concentration camp in Cyprus.

Its not a question of Zionism or anti-Zionism. It may be a source of argument to some misguided Jews as to whether or not a Jewish homeland is the end result, but to the people involved it is a question of life itself. Yet the British government through its spokesmen, Foreign Minister Ernest Bevin, had the temerity recently to accuse the President of the United States, of having undermined the solution to the Palestine problem, by asking for the admission of 100,000 Jewish refugees to Palestine last October 4th.

It is not a question of whether the Arabs or the British or any one else would like it or not. It's a matter of simple humanity and the right of a people to a place to live. The plain fact is that Palestine is the answer because it is the only solution that can be immediate enough to meet the problem.

For the British to argue that martial law in the Holy Land is necessary because of terroristic outbreaks is merely another example of their not relating all the facts. For years the British have engaged in dilatory practices in Palestine, and for years they have been guilty of fostering a policy of "Divide and Rule," and from 1939 on, they sprang the trap and closed the doors of Palestine to further Jewish immigration (with slight exceptions), thereby bringing about the so called terrorism which we hear of today. And now the British insist that the Jews are responsible for the martial law after bringing about the conditions that caused the disorders.

Now the British government says it is ready to turn over the Palestine question to the deliberations of the United Nations. After refusing to carry out the recommendations of the Anglo-American Committee of Inquiry (which recommended the admission of 100,000 displaced persons into Palestine) how can we ever rely on the British to carry out the future recommendations of the United Nations? Again we see the beginnings of another delaying action to this pressing problem. Let us not be stalled by any argument that this is the province of international politics or a matter of complex interracial conflict — or a subject for long and windy negotiation. The problem is an emergency. 100,000 lives are at stake immediately and millions more ultimately. In the final analysis all it is is a matter of human conscience — human decency — and human lives.

A Well-Deserved Victory

If one were seeking for a good example of sheer political stupidity, he would have to look no further than the recent Senate fight against the confirmation of David E. Lilienthal as chairman of the Atomic Energy Commission.

While evidences of racial prejudice were not lacking, it is our opinion that Mr. Lilienthal's opponents were prompted more by other motives. Mr. Lilienthal had made the mistake of antagonizing the utilities by his efficient handling of T.V.A., and it is of course, a serious mistake to get on the wrong side of "vested interests."

The nation is to be congratulated on Mr. Lilienthal's appointment. He brings character, experience and ability to an important job.

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CHARLES RADDOCK

RESURGENCE—OR 'EMOTIONAL REACTION' ?

Evangelists Spearheading An Unprecedented Revival of Old World Cults Among Six Million American Jews.

By CHARLES RADDOCK

Charles Raddock is the managing editor of several leading labor newspapers, editor in chief of Feature Press, N. Y. and author of "The Finishing Touch," comedy scheduled for a Broadway opening in the spring under the aegis of John Morris Chanin. THE EDITOR.

Is it mere part of a general religious trend the world over or the aftermath of global persecution — that a considerable segment of the six million Jews of America is returning to the ancient ancestral faith? For a renascence is unquestionably in full swing now, foreshadowing a new pious era for a three hundred-year-old American Jewry. And, what is even less commonly know, two obscure divines are largely responsible for this unprecedented resurgence and all its antediluvian theological paraphernalia now being done up in modern dress.

In evidence everywhere are newly-founded denominational monasteries fashioned after the mother institutions razed by the Nazis in Poland, Lithuania and other lands west of Russia, devotional youth camps which have recently mushroomed in rural areas along the eastern seaboard to replace erstwhile nondescript radical resorts, parochial seminaries for the biblical training of womanhood now recruiting thousands of nativeborn pupils from hitherto "emancipated" Jewish families and, most interesting and picturesque of all, those revivalists — attired in the sacred vestments of prayer-shawl, phylacteries and "yarmolke" — who have formed a sloganeering battalion of missionaries determined to broadcast their new message through ten thousand parishes from coast to coast.

Their overwhelming crusade is being spearheaded by first-generation Americans and not, as you might guess, by unkempt, impoverished and Yiddish-spouting zealots. Moreover, it originated in Manhattan's famed lower "east side ghetto," received its ideological impetus in New Haven, Conn., at Yale's threshold, and is presently reaching its peak in Brooklyn, now a veritable powerhouse of "ethico-pietism," as the movement is called. All this, of course, comprises a story which has never been fully told — a strange, little-known chronicle most likely overshadowed by what was happening in Europe since 1933 and by what has been transpiring in Palestine of late.

* * * *

It began some two generations ago, though its background, curiously enough, was hardly ever touched upon in popular "regional" American novels — like Abraham Cahan's "The Rise of David Levinsky" — which depicted the life of Jewish immigrants in those gas-lit days. In an effort to trace the proverbial "revoultionary tradition" of the Jewish people and their subsequent contribution to the rise of American trade unionism the authors of such novels, apparently, chose to describe the unsavory features of a poverty-ridden group which toiled in sweatshops by day and "planned the revolution" by night.

Truly, a great proportion of the million and more Jewish immigrants who hailed from the czarist steppes of the Ukraine and the feudal regions of Podolia and Volhynnia has indeed preferred to launch the Socialist millenium in those years, build trade unions and, above all, promote the welfare of the slum-squatters as their Italian neighbors, no less, were concomitantly trying to transplant anarchism to a booming New York. However, corresponding with that activity, an equally large number of east side Jews — from non-Russian areas of Poland, Lithuania and Austro-Hungary — in a concerted and sentimental effort to recapture all the sacred features of their former habitats in the "old country" — established synagogues next door, as it were, to those Marxian rendezvous, founded religious clubs in "railroad flats" and, without fanfare, pushed the cause of the ghetto faith.

Undauted by rabid syndicalist propaganda, atheistic demonstrations and blasphemous "Yom Kippur balls" staged by their revolutionary countrymen, they even proceeded to found, east of the then gay Bowery, a series of functionaries equipped to meet the sacriligious soap-boxers on the home-grounds.

Gradually a native crop of ordained ministers emerged from these American sacerdotal colleges, who quickly discovered that the rabbinate was surely as dignified and lucrative a calling as law or medicine or school-teaching. In fact, that first east side contingent of young clerics heartily began preaching the old faith — with all the homiletical savoir-faire of a polished Lutheran divine — and, as their congregants became nouveaus-riche turned the pulpits into rostrums, lecture-platforms and "open forums" for the discussion of

The late Judah Heschel Levenberg and the first Jewish 'monastery' in America, now defunct, which

he founded in the early 'twenties in New Haven, Conn., a stone's throw from Yale.

Broadway "hits" and the reviewing of sensational "bestsellers."

Pleased as the old folks were and proud as they seemed of their precocious proteges, the more devout among them soon realized to their utter consternation that their job was only half done. For instead of a paid clergy compelled to compromise Juadism with fashionable socio-political sermons stripped of all religious meaning, "godless America" sorely needed an informed, consecrated laity. It was obvious, everything to the contrary notwithstanding, that New York City — because of its worldy temptations and ensnaring anarchistic agitation — was, still, hardly conducive to the indigenous growth of laymen content with the "ol' religion."

And, lest their sons be further infected with all the materialist ideologies, a group of idealistic folk prevailed upon their reluctant sons to study abroad, where all the authentic historical academies still flourished. In Lithuania, Poland and Palestine, the old folks pointed out, the youths would require in addition to bona-fide talmudic erudition that religious experience which eventually would enable them to stand up against the cultural repudiations of a "mechanistic" environment. Or, they might find talmudic refuge and religious seclusion in, strange as it seemed, New Haven, Conn.

* * * *

There, under the spiritual guidance of Judah Heschel Levenberg, head of the Jewish diocese and founder in 1923 of a unique rabbinical monastry, they would pursue their theistic studies and lead a truly pious and contemplative existence until such time as the master prounounced them psychologically and intellectually impervious to a "wordly" education in the liberal arts and sciences — and prepared to assume their rightful place among the laity.

What distinguished that scholar's hermitage, among other things, from the rest of the domestic rabbinical schools was, curiously enough, its insulated atmosphere. Comprising a dormitory, mess-hall, and chapel, the two adjoining greystones which bore a plaque "Orthodox Rabbinical Seminary," hardly a stone's throw from Yale, were dedicated to an original curriculum which included a basic training program for *Musar* — or "character realization" — under the dean's personal tutelage.

The latter deeply understood the intellectual conflicts of his disciples, their psychological confusion and maladjustment. For he well remembered how in 1897 he himself had often been involved in near-riots when Jewish revolutionaries — or, Bundists — from the Lithuanian metropolis of Kovno, a suburb of which his alma mater was situated in, repeatedly attempted to propagandize the undergraduates and ridicule his dean Nota Zvi Finkle, the "patriarch." An alumnus of that world-famous college of Slabodka which, unlike similar east-European institutions, stressed "personal development" over ecclesiastical careerism, Levenberg had little regard for mere exegesis and causistry. He was an adherent of Israel Lipkin — known as the *"Salanter"* — who, in the middle of the 19th century, had formulated a theory of "ethical perfection" which, incidentally, bore a striking resemblance to the teachings of Hoffman, his contemporary and greatest modern Lutheran theologian.

In addition to tuition, board and weekly stipends which these pensioners from New York and other areas received from the divine of Elm City, the latter found time to conduct daily Musar periods for them, confer at regular intervals on their adjustment and frequently enter into vehement debates with some atheistic bookworm who had been burning the midnight tallow in the dormitory upstairs over Hegel's dialectics or Marx's materialism. Tolerant but often too busy to take up each "heresy" separately, he would now and then subtly leave a "refutation" under a doubter's desk — preferably something in English wherein the author attempted in modern accents to come to grips with such pertinent questions as perturbed skeptical classmen. Chief among such polemics were those by Samson Raphael Hirsch, whose dissertations and letters on the "compatibility" of science and religion had resulted in the founding of Neo-Orthodoxy a century ago in Germany.

The shrewd New Haven academist continued for well-nigh a decade, winning numerous devotees to his modernized Musar experiment. But while influential and affluent orthodox professionals paid him generous lip-service, they somehow failed to place his unique institution on a solid financial footing. And after an abortive attempt to transplant his tiny monastry to the midwest, where sympathetic parishioners had assured him of permanent endowment, it was finally dissolved and its founder, at the age of fifty-four, died a broken - hearted apostle of revived "Salanterism."

His disciples dispersed. Some sailed for Palestine to complete their studies; others to the great talmudic centers of Poland and Lithuania. And a number of them, who couldn't afford foreign travel, soon discovered a worthy sucessor to their late guide and mentor in the person of Phavel Mendolwitch, who was shortly launching a similar monastic project in south Brooklyn — on a larger scale but equally opposed to theological dilettantism.

The time was ripe for a religious re-birth, declared Levenberg's heir. Indeed, where the master had failed — he might succeed. For were not all "lost" Jews now convinced by Hitler's Nuremburg laws of the utter futility of cultural "assimilation" and of the moral bankruptcy of occasional civilization? . . . Why, then, not supplement his precursor's program with a revival of — Hasidism! Character fulfillment was certainly a worthy objective; but of what good is an odd assortment of virtues without an emotional impellent?

Mendelowitch's doctrine was originally conceived by an obscure Podolian Israelite known as the *Besht,* two hundred years ago, and in certain respects was similar to the Pietistic theories evolved by Spenser in the 17th century after the Reformation and which, like English Methodism, aimed at a living faith. In Brooklyn, then, under the auspices of that humble sage, a trained faculty soon began teaching that a rigid externalized orthodoxy is as vacuous as all cryptic book-learning and that only a modern synthesis of *Musar-Hasidism* — or, "ethico-pietism" — could innoculate a student against American climatic diseases, as it were.

The latter was hardly in ideological disagreement with the educator of Connecticut. Both were keenly aware of the intellectual susceptibilities of their native-born sophisters and each, of course, found a way of keeping the latter in the fold. Where the pioneer, a native of revolutionary Latvia, had stressed *self-discipline* as a reliable antidote against materialism — his successor, an immigrant from "assimilated" Hungary, was convinced that there was nothing like unbridled pietistic expressions to render American students invulnerable.

* * * *

The Levenberg-Mendelowitch recipe has proved more than effective.

For the talmudic singsong which once characterized the studious hours of rabbinical "prodigies" is now resounding through thousands of lay households from Brooklyn to Hollywood. And that familiar chant which, a century ago, emanted from dreamy Hasidic haunts of east-European ghettoes now issues forth from streamlined study-halls and sundry religious rendezvous established all over by their respective proteges.

Quite recently a group of their alumni abandoned their occupations and places of business — to spend the year round spreading ethico-pietism. Subsisting on meagre savings, they barnstorm through midwestern and southern isolated Jewish settlements interpreting "Beshto—Salanterism" to the

(Please Turn To Page 94)

'Talmudic Student,' from an original drawing by Saul Raskin (with special permisson from the artist.)

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BARTLEY C. CRUM

BEHIND THE *Silken* CURTAIN

* *A Review by* CHESTER A. BROWN

* *Behind the Silken Curtain, by Bartley C. Crum. Simon and Shuster.* 297 pp. $3.00.

THIS seems to be the open season for "personal accounts" on the deliberations of the Anglo-American Committee of Inquiry on Palestine, written by members of the committee. Following the publication by Richard H. S. Crossman, a member of the British delegation to the committee, we now have one by Bartley C. Crum, an American member. The emphasis on "personal account" noted in both works, is obviously a device to absolve the respective governments from any share in the opinions expressed.

"Behind the Silken Curtain" is an opus that should take its place with such exposes as "Under Cover", "The Plotters," "Southern Exposure" et al. The mere fact that the subversiveness occurs within our own governmental structure in no way takes away from the fact that it is none the less an expose.

Much of what had previously gained circulation merely as inuendo regarding what had been taking place within our State Department in Washington regarding the Palestine problem, is here confirmed beyond any possible refutation. While to many naive and idealistic Americans it will come somewhat as a shock, to us more hardened practicalists it is just another occasion for sadly shaking our heads.

Quite some time ago, we adopted the policy of rigidly investigating the author of material dealing with the Palestine problem before passing judgment on its merit. The writer's own political philosophy would quite naturally color his opinions, and while he might not be an out-and-out propogandist, his views would quite naturally have to be discounted because of his personal prejudices.

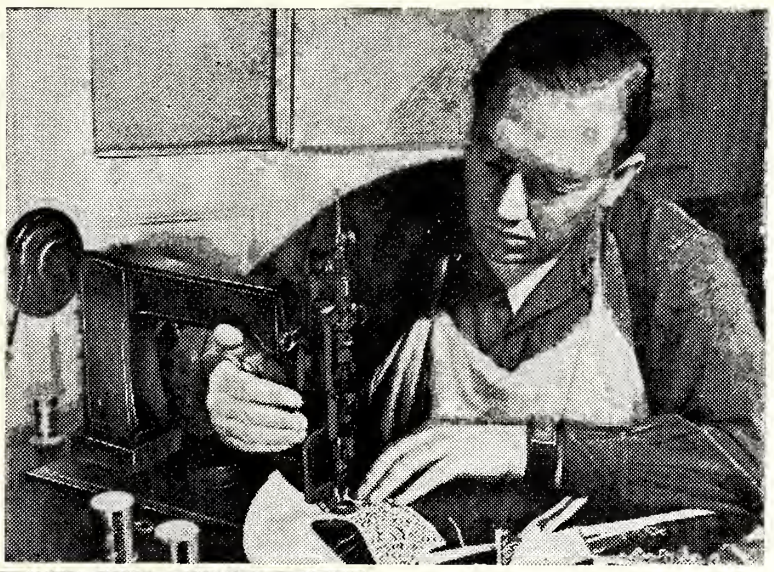
In applying this scrutiny to the author of "Behind the Silken Curtain," Bartley C. Crum, we learned that prior to his appointment as a member of the Anglo-American Committee of Inquiry on Palestine, he had little information on the Holy Land problem, and certainly no preconceived notions. His opinions are based entirely on his experiences while working with the committee, and he has no axes to grind. With nothing to be gained or lost by expounding his views. we can read them with a keen sense of their impartiality.

When Mr. Crum tells us how Palestine was made a political football by Britain — how the Labor Party, soon after its election repudiated its pre-election promises with respect to facilitating immigration by Jews into the Holy Land — we are not surprised. We had had other evidences down the years, of perfidy in Albion. And when he points out the parallel in our own political set-up, where campagin promises have yet to be implemented, we understand that too. But when he produces evidence that practically every governmental pronouncement favorable to Jewish aims was immediately negated by secret statements from our Department of State to Arab officials to disregard such statements, then sabotage of that kind is something else again.

Mr. Crum's implication of the ex-Mufti in the mass murders of the Jews through his reading of the Edgar Ansel Mowrer affidavit is of more than passing interest in the light of what has since happened to that Arab dignitary. His conclusion that Hitler had really obtained his idea of the complete annihilation of the Jews from the former Mufti seems to be supported by fact. The Mufti was prompt-

(Please Turn To Page 36)

Europe's Jews Work For a New Life In J. D. C. Reconstruction Program



Important strides in the reconstruction of Jewish life in Europe are currently being taken in nearly every country on the continent as Joint Distribution Committee-supported training centers and cooperatives teach new skills and bring new hope to Europe's Jewish survivors. These pictures show scenes of the revivial in Europe in in which young Jewish people are sinking new roots, rebuilding in Enrope or preparing for the day they will be permitted to enter Palestine or other lands. Upper left, a concentration camp survivor in a J.D.C.-sponsored woodworking cooperative in Italy. Above, a Jewish artisan in Hungary who has become self-supporting through the aid of J. D. C. training and a recent loan enabling him to open his own shop. Left, a course for mechanics conducted by a J. D. C.-supported agency in Czechoslovakia.

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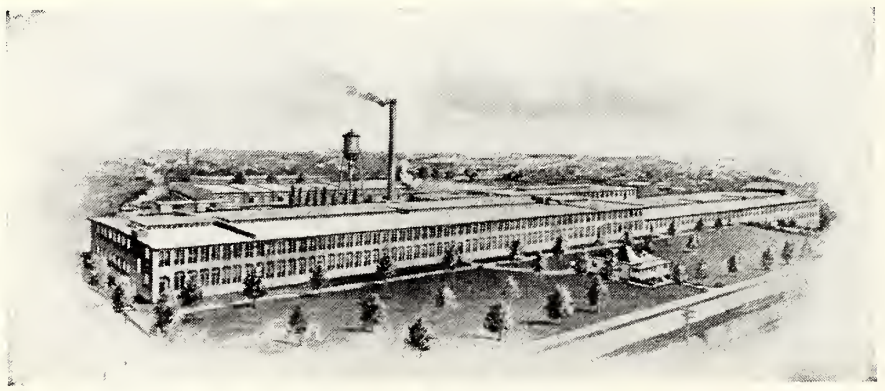

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The RELIGION OF ISAAC MAYER WISE

An Address by RABBI ALLAN TARSHISH, *Hazelton, Pa.*

* * *

RABBI ALLAN TARSHISH

DR. ALLAN TARSHISH spoke on "The Religion of Isaac Mayer Wise" at Founder's Day exercises celebrating the 127th birthday of Rabbi Wise, Reform Jewish leader who pioneered in establishment of the College, the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

Dr. Julian Morgenstern, president of the College, presided.

Dr. Tarshish cited liberal Judaism and the opportunity to serve mankind through cooperation with liberal Christianity as two great reasons for optimism despite the recent discouraging years.

CREATED CLIMATE

"The religion of Isaac Mayer Wise was not a weathervane or a fair weather product," Dr. Tarshish said. "It did not change with the wind, but created the climate for the atmosphere of his day. It was hammered out of a struggle and achieved in spite of circumstance. It came from an indomitable will and an unswerving belief.

"Wise was born in the midst of reaction. This period of the disintegration of the Napoleonic system brought general frustration to the European liberal. This is why Wise left Europe."

Rabbi Wise was undaunted by the pessimism he found in America, for he "was sustained by the conviction that religion was the prime motivating force for the salvation of humanity, and that Judaism, in its Reform development ,alone could save the Jews of America," Dr. Tarshish said.

27 YEARS LATER

"It was not until 1873, after 27 years of incessant preaching, teaching, writing, traveling, thundering, that he (Wise) was able to establish the Union of American Hebrew Congregations, and it took him until 1889, or 43 years, to create a permanent rabbinical conference, the Central Conference of American Rabbis," Dr. Tarshish continued.

Despite civil strife in America, as well as economic and social problems, Rabbi Wise was occasionally discouraged, Dr. Tarshish observed.

"Wise did not want ecclesiastical dictatorship, but he did want religious motivation to be paramount," the speaker added. "For his day, despite apathy and dissension in many quarters, despite the many problems of his age, Wise did make religion the foundation and the primary force of American Israel. For he hewed away unceasingly, he had faith is his goals, he had the greatest message in the world — religion — and he succeeded.

(Please Turn To Page 43)

Reform Sistershoods Sponsor First Institute On Judaism For Christian Women in New York

Temple Emanu-El, New York, was the scene of the first Institute on Judaism sponsored by the National Federation of Temple Sisterhoods as a part of a new national program undertaken by its Committee on Interfaith Activities under the chairmanship of Mrs. Louis I. Egelson of Cincinnati. The first Institute, held in cooperation with the New York Council of Church Women, attracted five hundred women. Similar Institutes will be held in other communities in which the National Federation, an affiliate of the Union of American Hebrew Congregations, has a Sisterhood. (Upper left) Sponsors of the New York Institute were (left to right): Mrs. Frederick L. Fagley, chairman of the Committee on Christian Fellowship of the New York Council of Church Women; Mrs. Louis I. Egelson, and Mrs. Earl B. Breeding, president of the New York Council of Church Women. (Lower left) Lecturers at the Institute were (left to right): Rabbi Max Reichler Temple Beth Sholem, N. Y.; Rabbi Nathan A. Perilman, Temple Emanu-El, N. Y.; Dr. Robert W. Searle, secretary of the Greater New York Federation of Churches; Rabbi Abraham J. Feldman, Congregation Beth Israel, Hartford, Conn.; and Rabbi Bernard J. Bamberger, West End Synagogue, N. Y. (Right) View of the audience shows Dr. Feldman, speaking.

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MOSHE SHERTOK

Political Leader of The Jewish Agency

MOSHE SHERTOK

A Profile by MURRAY FRANK

IN THE humdrum of newspaper life, a meeting with Moshe Shertok is an interesting experience for any newspaperman on the lookout for a colorful and exciting personality to break the monotony. To the Jewish journalist, the striking up of an acquaintanceship with the Chief of the Political Department of the Jewish Agency for Palestine is an event of utmost interest and significance for here he comes face to face with one who is at the very vortex of current Jewish history, one who literally lives and breathes with Jewish heroism of the present day.

A Dynamic Leader

Shertok is a veritable dynamo of creative Jewish life, a man possessed of a terrific capacity for work and unusual capabilities which makes it difficult to characterize so dynamic a personality. It is related that after a conference between Shertok and General Sir James Steele, during the war years, the British General remarked to Shertok's military secretary: "Son, tell me, how do you manage to stand the impact of your chief? No wonder you are so thin."

Born in Russia, brought up in an Arab village, educated in a Hebrew secondary school, served as an officer in the Turkish Army during World War I, studied at a university in England, was associate editor of the Palestine Hebrew daily "Davar," became political secretary to the late Dr. Chaim Arlosoroff who headed the Agency's Political Department, and, upon the latter's death in 1933, succeeded him to this most important office of "Foreign Minister of the Jewish State in Being," as he is sometimes called. While this, in a nutshell, describes the main features during the 52 years of his dynamic life, one should not overlook other important phases, notably his high linguistic aptitude, his expert knowledge of Arab affairs, etc.

During a conversation his dark, penetrating eyes become glued to a spot on the table, at times they are pensive, then suddenly they begin moving to and fro quickly and restlessly. He speaks convincingly, very movingly, and highly informatively. His words follow in rapid succession as he proceeds to analyze a problem or indicate a solution.

Early Love For Zion

Shertok was born in Kherson, in the Ukraine, in 1895. Hebrew was the language of the house, and together with the Hebrew lullabies and fairy tales he was instilled with a love for Zion so that at the age of three and a half years young Moshe, so the story goes, could trace out the map of Palestine with its detailed features. Back in 1882, following the first wave of pogroms in Russia, his father had joined the 'Bilu," the first modern Zionist pioneer group, and proceeded to Palestine where he worked as an agricultureal laborer in one of the early Jewish settlements and later as a wood carver in Jerusalem. Several years later he returned to Russia to see his family and while there he was married, began to build a family and dreamed of returning to Palestine.

The opportunity came early in the 20th century when a new wave of pogroms spread over Russia. In 1906, he gathered up his family including his 11-year old son Moshe, and came to Palestine where they settled in an Arab village in the hills of Samaria. They were the only Jews in the entire vicinity. There young Moshe helped his father with supervision of the household and the land, he would observe the Arab tenants in their work on the land, in the olive grove, on the dairy farm or tending the sheep flock. During the two years they lived there Moshe had no formal schooling, the nearest Hebrew teacher being in Jerusalem, some five hours away by donkey.

(Please Turn To Page 34)

Presentation, Louis D. Brandeis Medal of the Jewish Forum

1) Maurice Schwartz with citation in his hand responding to the presentation of the Louis D. Brandeis Medal of The Jewish Forum by Borough President Hugo E. Rogers. Left to right: Dr. Louis M. Smirnow, Dr. Moses Benmosche, Hon. Hugo E. Rogers, Isaac Rosengarten, Editor of the Jewish Forum (face unseen), Dr. Samuel Friedman (face unseen), Councilman Eugene P. Connolly, Joseph E. Davidson. (To left of row, unseen in picture), Joshua Manischewitz, I. L. Wohlman.

Behind them are members of the cast in "Tevya, the Dairyman.")2 Borough President Rogers delivering presentation address. 3) Dr. Moses Benmosche presiding. 4) Part of audience in orchestra. 5) Councilman Eugene P. Connolly reading the citation.

JOSEPH J. SCHWARTZ

EUROPE'S JEWS BEGIN TO REBUILD

Based On a Special Report to the J.D.C.
By JOSEPH J. SCHWARTZ

A PERIOD of comparative stabilization characterizes Europe today. It is a period in which Jewish populations of Europe have decided that for one reason or another they will, for the present at least, remain where they are.

One reason for this realization is the fact that there is no place where most of the Jews of Europe can go today. The Jews of Rumania or Hungary, for example, knowing the conditions in the displaced persons' camps of Germany, Austria and Italy—their only alternative—have no great desire to leave their own countries and take their chances on a long stay in a D. P. camp.

Another reason is that the situation, so far as the Jews are concerned, has become more peaceful and tranquil. In Poland, for example, the physical safety of the Jews has improved tremendously and Jews are no longer afraid to remain. But should there be a repetition of the Kielce pogrom or similar incidents in any country, the exodus will begin again.

Under the present condition of relative stability, we of the Joint Distribution Committee can now think in terms of economic reconstruction rather than in terms of emergency relief and of helping people in flight.

For the future, we must think in terms of limiting our relief programs to train definite categories such as children, the aged, the sick, and the unemployable (including transcients who do not have permission to work). For all other groups of Jews in Europe today, employment and other economic reconstruction measures must be the goal.

Reconstruction Measures

In this direction the J. D. C. has undertaken a series of producers' co-operatives on a large scale. In Poland alone, 150 producers' co-operatives are now in operation—125 of them Jewish co-operatives organized by the J. D. C. in co-operation with the Central Committee of Polish Jews. This type of development is expanding rapidly, not only in Poland but also in Czechoslovakia, Rumania and other countries. More and more it will be J. D. C.'s function to expand these producers' cooperatives and to bring as many people as possible into them, because it is clear that in Eastern and Southeastern Europe the trend is more and more in the direction of the cooperative form of production.

Credit cooperatives are also beveloped in the J.D.C.'s reconstruction program. In Poland, Hungary, Czechoslovakia, France, Belgium and Greece, J.D.C. funds have assisted in the formation of loan banks and other forms of cooperative credit establishments. In Rumania alone, J. D. C. has organized some 29 cooperatives which have a membership of 21,000 individuals, most of them heads of families. These Jews have been able to establish themselves economically through loans from the cooperative banks.

The history of the cooperatives already established by J.D.C. in Europe proves that more has been accomplished with the funds provided for cooperative loans than had the same monies been distributed in the form of outright relief.

In Germany and Austria, J.D.C. is also turning more and more toward constructive and productive activities. The Jewish D.P.'s themselves have come to the relization (which they did not have six months ago) that they are likely to stay in Germany and Austria for a much longer time than they previously believed. As a result, they are anxious to get to work. They have come to us with various proposals to develop work projects for them and with them.

The Central Committee of Liberated Jews in Germany, the U. S. Army occupying forces, and UNRRA all have approached the J. D.C. with regard to the necessity and desirability of developing a works program among the D.P.'s. Such a works program is of vital importance because it will make it possible for these displaced survivors to retain the skills which they have and because it will be a tremendous factor in maintaining morale in the camps. The J. D. C. has embarked on a program which we hope will ultimately give employment to between 30,000 and 40,000 Jewish displaced persons. The program calls for the development of work projects such as clothing factories, shoe factories, various carpentry shops and facilities for the manufacture and production of various kinds of novelties which, it is believed, can be successfully promoted at this time.

In order to work out this program and make it effective, it will be necessary for the J.D.C. to furnish most of the raw material and a good part of the tools and machinery required. Such machinery as is available to the Army from seized enemy supplies will be turned over for this purpose, but a large quantity of machines and tools will have to be brought from outside.

In order to make any work program succeed, it is necessary to give the workers an incentive. After careful consultation with the D. P.'s themselves, we have come to the conclusion that the only practical way is to set up a system of J.D.C. scrip and points. With these points, Jewish workers can go to J. D. C. stores, which are now being organized, and purchase any of the commodities which are available.

The work project is already under way. Its board of management consists of three people, representatives of the J.D.C., the Jewish Agency for Palestine and the Central Committee of Liberated Jews. This board is now working out a budget of money, raw materials and machines.

Side by side with the work program, J.D.C. and ORT are developing a whole series of vocational training schools in the camps of Germany, Austria and Italy. It is hoped that thousands of young people who do not possess any skills will receive vocational training in these schools and that some of the graduates will be absorbed into the work projects.

On UNRRA

The fact that UNRRA is going out of existence poses a very serious problem for the J.D.C., both in the liberated and in the occupied countries. With the withdrawal of UNRRA, J.D.C. will remain as the only American organization still bringing relief in many areas.

As far as Germany is concerned, the situation has already become very serious for the J.D.C., as well as for other voluntary agencies. It has become serious because there has been a tremendous reduction of UNRRA personnel in the D.P. camps. I think that UNRRA personnel has been reduced to a point at which it is no longer able to function efficiently.

On Rumania

Rumania, whose 400,000 Jews comprise the largest Jewish community in Europe outside of the Soviet Union, is going through a period of mild inflation. 100,000 of them are either returnees from deportation or repatriates from Bessarabia or Northern Bukovina. Some 30,000 of them have not yet received Rumania citizenship and with this uncertain legal status find it difficult to find work, to settle down or become absorbed in the economy of the country.

I talked to a good many people in Rumania, some of them critical of the J.D.C. But one of them, after he recited a list of all the criticisms he had of the J.D.C., said to me, "You know, after everything I have told you, I really can't imagine what Rumania would be like without the J.D.C." He said it because there are 9,000 Jewish children, most of them full orphans, who are being taken care of in some sixty institutions and several hundred foster homes through the aid and assistance of the J.D.C. He said it because the Jewish hospitals in Bucharest and other parts of the country have been reopened, many of them repaired and nearly all of them equipped with the help and assistance of the J.D.C. Homes have now been established for some 700 aged people, and additional homes are being provided for 800 more. He said it because the J.D.C. has succeeded in grouping some 3,500 young people in cooperatives and kibbutzim where they work, live and train for life in Palestine. He said it because there could have been no Jewish communal life of

(Please Turn To Page 46)

Meet The J. W. B. Survey Commission

A Collective Biography

By BERNARD POSTAL

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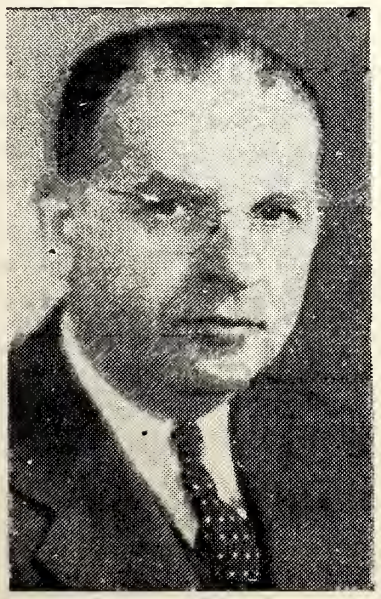
The Report of the JWB Survey, whose findings and recommendations will be made public at the annual meeting of the National Jewish Welfare Board in Pittsburgh, Saturday evening, May 19th, to Monday, Many 12th, was prepared under the anspices of a Commission of distinguished Jewish scholars, educators and communal leaders. This collective biography is a revealing portrait of the men and women whose report will make history.—THEH EDITOR.

LATE in 1945, the National Jewish Welfare Board created a Survey Commission, composed of outsanding Jewish scholars, educators and communal leaders, to make an objective study of the program and services of JWB. The Survey was undertaken to guide JWB in its peacetime program of service to the Jewish Community Centers, to the armed forces and to the American Jewish community as a whole.

The findings and recommendations of the Survey Commission, which will be made public at the annual meeting of the National Jewish Welfare Board, to be held in Pittsburgh, Saturday evening, May 10th, to Monday, May 12th, will have a vital bearing not only on the work of JWB but on the entire American Jewish community. Because of the broad character of the JWB Survey, which took more than a year to complete and which involved a representative, national-sampling of Ameri-



BERNARD POSTAL

Survey Commission to Report Findings At JWB Annual Meeting

Shown here are the 36 members of the JWB Survey Commission whose recommendations on the future program of the National Jewish Welfare Board will be made public at JWB's annual meeting in Pittsburgh, beginning Saturday night, May 10th.
1st Row—Prof. Salo Baron, New York, chairman; Rabbi Max D. Davidson, Perth Amboy, N. J.; Henry Epstein, New York; Dr. H. J. Ettlinger, Austin, Tex.; Prof. Hayim Fineman, Philadelphia; Arthur J. Freund, St. Louis.
2d Row—Norman S. Gill, Milwaukee; Mrs. Samuel R. Glogower, Detroit; Dean Morton Gottschall, New York; Mrs. Edward Jacobs, New York; Dr. Meyer Jacobstein, Washington, D. C.; Alexander Kahn, New York.
3d Row—Prof. I. L. Kandel, New York; Dr. Mordecai M. Kaplan, New York; Dr. Paul Klapper, New York; Philip M. Klutznick, Chicago; Bernard P. Kopkind, New Haven, Conn.; Miss Sarah Kussy, Newark, N. J.
4th Row—Judge Louis Levinthal, Philadelphia; Dr. Joshua L. Liebman, Boston; Rabbi Joseph H. Lookstein, New York; Prof. Jacob R. Marcus, Cincinnati; Maurice Mermey, New York; A. Harold Murray, Bronx, N. Y.
5th Row—Lewis Nathan, Philadelphia; Robert R. Nathan, Washington, D. C.; David K. Niles, Washington, D. C.; Samuel Nirenstein, New York; Herman Passamaneck, Pittsburgh; David Pinski, New York.
6th Row—Dr. David de Sola Pool, New York; Dr. Max Radin, Berkley, Calif; Prof. Nathan Reich, New York; Isidore Sobeloff, Detroit; Michael A. Stavitsky, Newark, N. J.

can Jewish public opinion, the American Jewish community ought to know something about the 35 men and women who make up the JWB Survey Commission.

Members of the Commission come from 14 different cities in 12 states. The oldest is 78 and the youngest is 36. The average is 55.

Collectively, the Survey Commission represents some of the best Jewish minds in contemporary life. Virtually every member of the Commission is prominently identifed with one or more of the major Jewish organizations and movements. Many have headed national Jewish agencies. All shades of opinion are represented.

Occupationally, the Commission includes: eight lawyers, eight educators, six rabbis, three social workers, three economists, two businessmen, one playwright, one public relations expert, two communal leaders, one public official and one civic researcher.

Three of the Commissioners are women. The Conservative, Orthodox and Reform rabinnate each claim two of the six rabbis, who are alumni of all the major rabbinical seminaries.

Among the Commissioners are the incumbent national leaders of the National Community Relations and Reconstructionist Foundation. National organizations formerly headed by Commission members include: Hadassah, National Association of Jewish Center Workers, Zionist Organization of America, B'nai B'rith Youth Commission, Rabbinical Council of America, Union of Sephardic Jews, Union of Orthodox Jewish Congregations, National Conference of Jewish Social Welfare.

In addition to the above, Commission members include national and local leaders of the Jewish Labor Committee, JDC, HIAS, Council of Jewish Federations and Welfare Funds, B'nai B'rith, American Jewish Congress, American Jewish

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Blue Print For American Jewish Culture

This is the second and concluding installment of the article which began in our April issue, by the chairman of the Jewish Center Division of the National Jewish Welfare Board. This is part of a paper presented at the recent general assembly of the Council of Jewish Federations and Welfare Funds.—The Editor.

No matter what demand may be made for general overall community planning and coordination, certain simple principles of human conduct and public administration should be preserved. A good illustration of this is found in the Jewish Center. There is an overabundance of evidence that the Jewish Center that retains the principle of democratic membership participation and reserves the highest degree of autonomy consistent with the community's welfare with its own board and own professional staff circumstances permitting produces the best program and best result. This proceeds from the very sound principle of administration which demands a decentralization of authority consistent with the responsibility that is placed for the achievement of a given aim. We need a total community plan, but such a plan need not be autocratic, nor do violence to the essential autonomy of self-respecting agencies. It should eliminate duplication and waste, but preserve interest and content. The very nature of our growing Jewish community focuses attention on the problem of overall planning and coordination rather than on elimination and unification. Each community must face up and anticipate its responsibility in this area in light of the changing charatcer of its services. We have learned from experience in other fields that local overall planning and coordination loses its efficacy where there is an absence of similar thinking and action on the national scene. Competition among national organizations is a very natural and not always unhealthy phenomenon. Such competition in any field of communal service must be subordinated to the general welfare. There are growing examples of a willingness to do so.

Most recently representatives of the National Jewish Welfare Board and of the American Association for Jewish Education with the cooperation of the National Association of Jewish Social Workers and National Council of Jewish Education sat down to find the areas of positive cooperation between Jewish Center work and Jewish education in typical and varied areas of child, youth and adult activities. While the results of these conferences have not yet passed through the laborious process to final acceptance, it is utterly amazing how much good is potentially available from this one session. Similar activities with other agencies have taken place and are going on apace. It is quite clear that coordination and dovetailing at the national level results not only in economy and avoidance of conflict but it produces a multiplication of strength rather than the mere addition of the parts. We need to insist on even greater achievement along these lines. To accomplish it at least three principles must prevail.

(a) National organizations engaged in similar and related fields must substitute tolerance and mutual respect for the too frequently present suspicions.

(b) Areas of cooperation should be affirmatively sought and emphasized rather than to pursue points of conflict.

(c) All national endeavors engaged in this field should practice self-discipline in arrogating new activities unto themselves when it is apparent that adequate or potentially adequate facilities exist and can be expanded through cooperation. Relative prosperity is not always an unmixed blessing in organizational life. Groups with large memberships and growing treasuries are inclined to seek new fields to conquer even though coverage already exists.

(4) Leisure time activity will continue to grow in significance. Aside from all of the importance of the appropriate arrangements for the individual to use his free time and the perfection of the methods of the programs and the treatment of the subject it is quite clear that our economy continues to tend in the direction of increased leisure time. A 5-day week was already upon us when the war reversed the trend. It is inescapable that in our efforts to maintain reasonable full employment it may not be long before large masses of our people will be gainfully employed for only 30 to 40 hours a week. The character of our nation and of our people will be molded in a large measure by the decisions that we can make in the development of programs that will nurture the mind and keep the body healthy. In common with all of the nation, we Jews must plan and execute a plan that will perfect in quality and make available in increasing quantity the services that are essentially of a recreational and cultural character. All this points to the fact that we will be confronted with increased demands for communal services growing out of more abundant leisure time. All subjects seem to tie together. This would make overall planning and coordination indispensable but at

(Please Turn To Page 20)

Educators Plan Work-Shop On Group Relations

Alyn Robinson, State Director of the National Conference of Christians and Jews, announced today that the Conference will sponsor a six-weeks Workshop on Intercultural Education at the University of North Carolina, June 12 to July 22, 1947.

The Workshop, which will be offered for graduate credit for those with the necessary prerequisites, will seek to give teachers and other workers in education, community leaders and personnel workers in industry, new insights and skill in teaching human relations and in organizing democratic group life in the school and the community.

This project in intergroup education, first of its kind in the South, is part of a nationwide educational movement in which a growing number of the nation's outstanding universities, in cooperation with the National Conference of Christians and Jews and other agencies for intergroup education, have participated. Last summer the universities holding such workshops numbered eleven, including such institutions as the University of Chicago, Columbia University and the University of Southern California.

The North Carolina project, to be known as A Workshop in Human Resources and Intercultural Education, will be directed by Dr. W. Carson Ryan, head of the Department of Education of the University of North Carolina and formerly a member of the Committee on Workshops of the American Council on Education. Dr. Ryan will be assisted by Dr. John E. Ivey, Jr., Executive Secretary of the Committee on Southern Regional Studies and Education. Leading educators in the fields of psychiatry, English literature, art, sociology and other subjects will give part-time assistance. Consultants will also be provided representing the Catholic, Jewish and Protestant faiths. Various specialists in intergroup education will provide part-time leadership.

It is expected that the Workshop will draw students from the entire southern area. National Conference offices in Richmond, Atlanta, Memphis, Chattanooga and Birmingham are cooperating in the project.

In the workshop procedure, routine classes and lectures are supplanted by direct individual and group exploration of problems which the participants consider most important in the field of intergroup relations. Many teachers and community leaders will come with a definite mandate from their own groups to seek answers for particular problems which their groups are facing.

The Workshop plans are being guided by an Advisory Committee composed of Dr. J. Henry Highsmith, chairman; and Dr. L. D. Haskew, Director of Teacher Training at Emory University; Dr. Franklin H. McNutt, Associate Dean of the Graduate School of Woman's College of U.N.C.; Rabbi Sidney Strumpf, Director of the Hillel Foundation at Chapel Hill; the Rev. Father Edward T. Gil-

(Please Turn To Page 91)

Jewish Ceremonial Exhibit Visits Colleges

When Rabbi Jerome Gerson Tolochko of Kinston, North Carolina goes out to the colleges under the auspices of the Jewish Chautauqua Society and delivers his lecture "Interpreting Judaism Through Symbols and Ceremonies," he carries an exhibit of Jewish ceremonial objects with him. This exhibit is enclosed in a glass case and contains the many familiar objects shown in the accompanying photograph: Kiddush Cup, Shofar, Union Prayer Book, Torah, Shabbas candelabra, Chanuko Menorah, Ten Commandments, mezzuzah, etc. The NER TAMID (Eternal Light) and the ARON-HAKODESH (the Ark of the Holiness) are handmade. Small lights installed in the showcase set off the display during the lecture.

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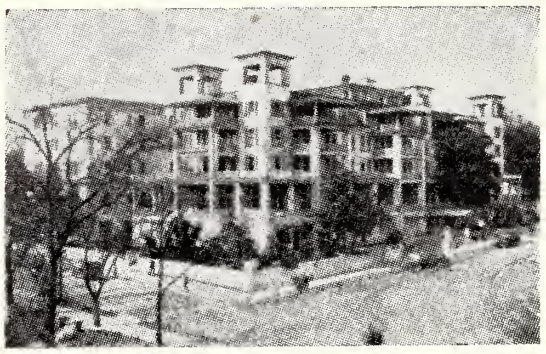

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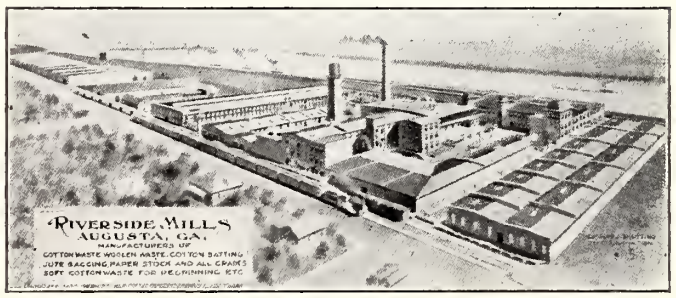

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Blue Print For American Jewish Culture

(Continued From Page 18)

the same time it must bring in its wake a recognition that greater liberality will need to be practiced in supporting these services.

A recent study in one of our large centers of population disclosed a woeful lack of physical facilities and professional personalities to meet the needs of relatively large segments of Jewish population. In another community public spirited Jewish citizens found it necessary to organize a community wide Jewish Center association to cope with the problems of neighborhoods which lacked the bare essentials of a group work program.

It is questionable whether or not we have given proper proportional consideration to demands of this type. For example in the years 1935-39 an average of 24.4 per cent of local chest funds was appropriated for leisure time activities. During the war years the chests increased their support by more than 50 per cent for these purposes. While a comparable development has taken place in the Jewish community it falls measurably short of providing the same area of coverage. Allocations by Jewish federations and welfare funds for cultural and recreational activities increased from 9.64 per cent of the total budget of 1935 to 15.1 per cent for the year 1944.

The time has come and passed when we must industriously uncover the areas of failure and omission and become confirmed in the necessity of erring if need be on the side of generosity. Such a policy will make demands on us for greater capital contributions and increasing operating budgets. It is axiomatic that without both we shall be woefully inadequate in our treatment of the leisure time needs of the Jewish population.

5. There has been some growth in this area. It is inescapable that there must be more. The handicap of the lack of physical surroundings if surmounted will still leave us confronted with a problem of supplying well trained devoted professional personnel. At this moment there exists a terrific shortage in number and in quality. Beyond that, we are way behind the times in the provision of the facilities to train any who would seek to enter this field. There is a hopeful sign in the cooperative activities of the Council of Jewish Federations and Welfare Funds, the National Jewish Welfare Board, the American Association for Jewish Education, the American Jewish Joint Distribution Committee, the National Community Relations Advisory Council, and the Jewish Occupational Council in their effort to establish a Training Bureau for Jewish Communal Service. Where this will lead and what results will be obtained still awaits developments. There is a similar hopeful aspect in the work of the National Jewish Welfare Board in the establishment of training institutes, in-service training programs and related activities.

However, both or either of these activities, and the others which are in process in one or another form, will be meaningless unless the atmosphere in which they develop is clarified and the profession as such receives its just position of eminence in the annals of our community. We look to the trained professional worker in this field to treat with some of the most precious possibilities for the enrichment of our American Jewish culture and the preservation of the physical health of our community. That means the acceptance of a responsibility on the part of the community at large for the establishment of standards, the provision of the equipment for training, the establishment of an appropriate pay scale and what is of paramount importance the proper place in the sun for men and women who devote their lives to this area of endeavor.

If in fact we are to have a program of cultural and recreational endeavor with a proper and sufficient emphasis on Jewish content we cannot expect the best result from untrained and inadequately prepared personnel. With all due respect to the rabbinate, it is not true that just because a man has been trained for that honored calling that he necessarily possesses the understanding of group work and leisure time activity that is so essential to the proper direction of a program. On the other hand, with all due regard to many excellent schools in which both undergraduate and graduate work is available for people who wish to seek entrance into the group work field and related programs, it does not follow that such a person, no matter how excellent he may be, unless he has proper background in Jewish understanding, knowledge, history and religion can effectively guide the type of program we are speaking about. The mere fact that there are exceptions to these two broad statements merely emphasizes the significance of these two statements.

We are treading on very dangerous ground when we entrust our activities in this field to personnel who must find their answers through experience only. We particularly discriminate against the small and intermediate communities who cannot financially command that limited number of people who through experience and such training as was available have risen to the top. We lay people have no one to blame but ourselves if we find it difficult to secure the kind of man or woman that we want to do this indispensable job. Professional people in this field are by and large genuinely devoted and earnestly anxious to achieve real results. We must help them and invite others to enter the profession; we must

(Please Turn To Page 97)

SEEKING MY FATHER, MOTHER, BROTHER

By DOROTHY BAR-ADON

This little piece from the Palestine Post tugs at yonr heart strings with its simple factuality. THE EDITOR.

On one side is a display of gay spring frocks called something like "American Style." On the other side is a photographer's window with a bride in white tulle and two little girls in Purim costumes. Sandwiched between the spring frocks and the bride in white tulle is an inconspicuous strip of notices written in Hebrew, English, French and German. The Haifa holiday crowds streamed down Herzl Street. Yet one in every ten seemed to be drawn to the inconspicuous notice. Some read as they ran. Others read them through attentively. One commented, "That's how I found my brother last year. Who knows . . .'

Here was the "refugee problem" —the "displaced persons" — popping up in the midst of the holiday throngs on Herzl Street. A woman in green lizard shoes with those cork heels that aren't really heels — a young man carrying two gladiolas and looking foolish — a middle-aged woman in some kind of an Easter bunny bonnet — they all pause for a moment and, somehow, the lizard shoes and the Easter bunny bonnet are deflated.

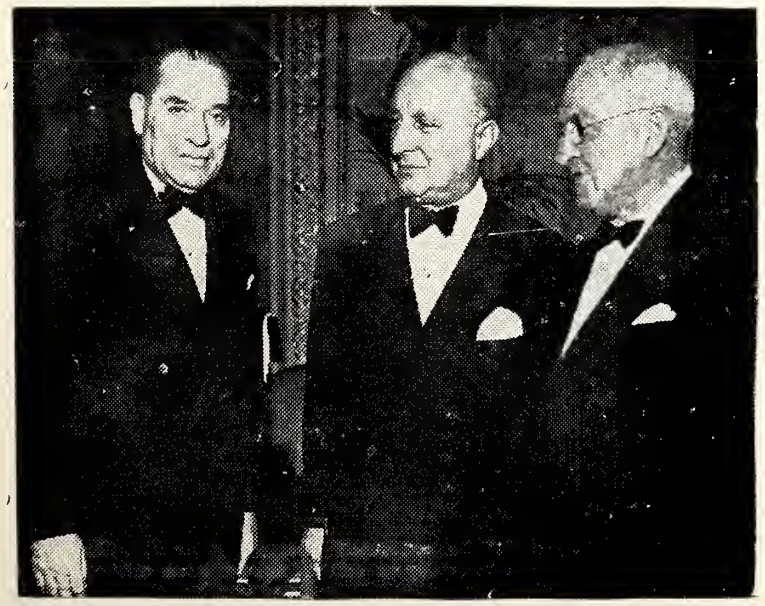
The notices all began the same: "Relatives (a son, daughter, brother, etc) ask for kind information concerning the whereabouts of —" There are photographs attached to each one; a student in tortoise rimmed glasses; a teen-aged girl with short curls and a stiff Buster-Brown collar. And then the stories which lift people out of the impersonal "refugee problem" class. For instance, Mrs. Babette F. who was widowed during the first World War when her husband fell for the Germans. She has a magnetic smile and is wearing a trim polka dotted dress. She was so close to getting to the United States and safety .Did she make it? Here's her story.

"The daughter asks for kind information concerning the whereabouts of Mrs. Babette Feibelman nee Marx. She was born near Heidelberg on July 17, 1890. Married 1914 Mr. Oscar Feibelman at Kulzheim who was killed in action in 1916. She was deported to "Cape de Gurs" in France. She received a visa for the United States. Waited from August 1941 at Marseilles in France for an opportunity to leave. The outbreak of war with the United States cancelled the visa. Received new visa telegraphed from Washington, D. C. Passage to United States was paid. Last news on August 3, 1942 from last address Hotel Levant Marseilles, 36 Rue de Faushier. It is said that on 12 August 1942 she was sent away to the camp De Drancy (France) and from there on November 11, 1942 to Upper Silesia into the labor camp."

". . . kind information concerning the whereabouts of Alexander Blumenkranz, born 6-4-1906. Last residence at Warsaw in 1939. He was teacher of mathmatics. A brother of his has been for some time

(Please Turn To Page 72)

Film Head Honored For Pro-Democartic Fight



Henry Monsky (left), president of B'nai B'rith and Harvey D. Gibson (right), nationally known financier and former American Red Cross Commissioner to Great Britain during the war, joined together in an eloquent testimonial to Barney Balaban (center), president of Paramount Pictures recently, for his efforts on behalf of the Joint Defense Appeal and the work of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith in fighting anti-Semitism.

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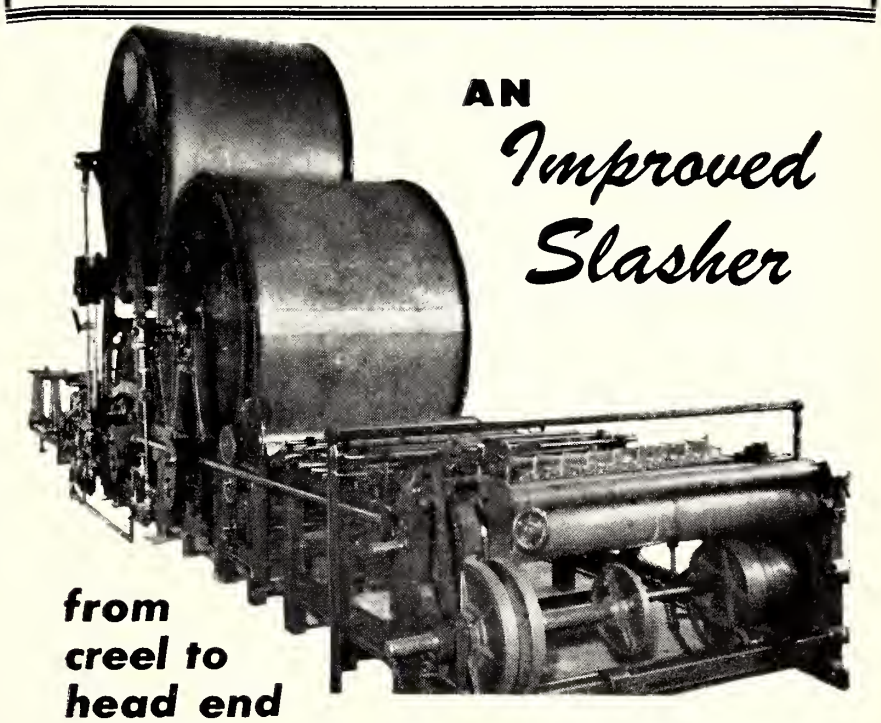

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She Fell In Love With Everything Jewish

By ALFRED WERNER

"A Jew must approach the world and all that fills it from the Jewish point of view," declared Dr. Trude Weiss-Rosmarin, "otherwise he will be a warped human being." She has expounded this idea in various books and articles, in numerous lectures and forum discussions. While she admits that "nothing human is strange" to Judaism, she insists that the common human element be brought into the Jewish orbit.

A creative personality herself, she was bound to deplore, not only the physical destruction through Fascism of large sections of Jewry, but also the extinction of the centers of Jewish spiritual and intellectual creativeness in Central and Eastern Europe, as one of the heaviest blows ever suffered by our people. The tragic fate that befell European Jewry has caused her to demand from American Jewry a deeper consciousness of Jewishness and of moral and ethical obligations.

"But why shouldn't the Jews disappear in a peaceful manner? Why should our children and grandchildren suffer for nothing else but their Jewishness?" This is a question she has frequently been asked after her lectures on her favorite topic, "A Manifesto of Jewish Survivalism." She usually replies by asserting that the specific Jewish genius can be preserved only as long as it will be nourished by a healthy Jewish community; "And no matter from what angle we look at Jewish history — and no matter how much we strain ourselves to minimize the traces left by the effort to be light unto the nations, the fact looms large and irrepressible that what little light of genuine humaneness there is in the Western world, which up till now has been the focal point of the universe of mankind, stems from the Jewish tradition."

A talk with Dr. Weiss-Rosmarin is always stimulating and exciting, for she never lacks enthusiasm and optimism, and she never hesitates to state her ideas or to challenge your own philosophy, if it differs from hers, without being egocentric or intolerant. Writer, editor, scholar, lecturer, conversationalist, and last but not least wife and mother of a three year old boy, Dr. Weiss-Rosmarin is one of the busiest New Yorkers. Her background predetermined, to a certain degree, her professional career. She was born in Frankfort on Main, and, after having studied at several German universities, received at the age of twenty-two the PHD-degree for a thesis on the earliest history of the Arabs, a profound treatise which was published by the Society of Oriental Research. For the past ten years she has been editor of "The Jewish Spectator," a monthly journal which is one of the widely read and frequently quoted Anglo-Jewish periodicals.

Dr. Weiss-Rosmarin treasures more than anything her privilege of saying and writing as it pleases her, being responsible to no authority but her own conscience. She is not even afraid of debunking world-famous people, if she feels that they made harmful mistakes. When the aged professor, Sigmund Freud published his deplorable book, *Moses and Monotheism,* in which he claimed the founder of the Jewish religion was an Egyptian and that Jewish monotheism is merely an adaptation of an ancient Egyptian cult, many Jewish readers were stunned, wondering whether Dr. Freud had turned anti-Semitic. Thereupon the young woman scholar from Frankfort challenged the famous Viennese Jew in a penetrating study, significantly entitled, *The Hebrew Moses,* in which she showed that the facts of history and archeology disproved Freud's hypotheses.

Her main philosophical work, so far, has been the substantial book *Religion of Reason,* which appeared in 1936; it is an analysis of the religious ideas of Herman Cohen, the Neo-Kantian philosopher. Although she did not share many of his views — Professor Cohen was an anti-Zionist whereas Dr. Weiss-Rosmarin is an ardent follower of Herzl — she discussed his ideas with the objectivity of a true scholar. Of greater topical interest is her most recent book *Judaism and Christianity; The Difference,* popular yet thorough, in which she points up the essential difference between the two religions. She maintains that "good will" between Jews and Christians "should not and must not be synonymous with raising all bars and obliterating or denying the difference that separate the two faiths." In candid language and with irrefutable logic the erudite author attacks those who naively claim that better Christian-Jewish relations can be achieved by erasing the distinctly Jewish features in our creed, through Christianizing, as it were, the Jewish religion.

But Dr. Weiss-Rosmarin wants to reach not only scholars and book lovers, but also those who have comparatively little time for self-education. To spread Jewish knowledge among her sex she conducted for several years the school of the Jewish Women in New York City, and subsequently she started a series of inexpensive books of Jewish interest, The Jewish People's Library, for the average read-

(Please Turn To Page 25)

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Dispossessed

"DISPOSSESSED!" That dread word rang in his ears. Wilbert Dodge is a fireman with a wife and six children. The news burned in his consciousness as no earthly fire had ever seared his flesh. What could he do? Where could they turn? They must have shelter. The newspapers got hold of it and the word met the kindly eye of Charles Zenker, the Jewish owner of the Prospect Press in New York. It mattered little to him that the Dodges were Gentiles. He reached for his 'phone while his mind pictured the Dodge family happily ensconced in a six-room apartment he owned up town. Then he withdrew his hand. No one had lived in the apartment for years. It would need renovatin. Again he reached for the 'phone. This time he called a contractor. In a matter of minutes he planned for the improvements which were to cost him $2,000. Then he made THE call. Yes, this time to send word to the Dodges that they need not fear the city streets. The apartment was to be theirs, theirs to call "home" and the matter of rent to be secondary.

* * * *

New-Found Friends

When the last sound of the fire engines died on the midnight air, there were heavy hearts in Litchfield, Conn. The flames had consumed St. Anthony's Roman Catholic Church, and sadness reigned in the parish. But the distress soon gave place to rejoicing in newfound qualities of their neighbors. St. Michael's Episcopal Church was opened to them for services, and willing hands were outstretched at every turn. All churches gave generously to the building fund and half the proceeds of the Annual Community Concert were turned over to St. Anthony's. In acknowledging the generosity, the priest said: "In our grief over the loss of our church, I feel a deep sense of gratitude for the charity and the humanity which prevail in this community, for upon such solid foundation the best and lasting things of life undoubtedly materialize. We can well be proud of our town, not only because it is beautiful to the eye, but because it is spiritually beautiful as well, and can serve

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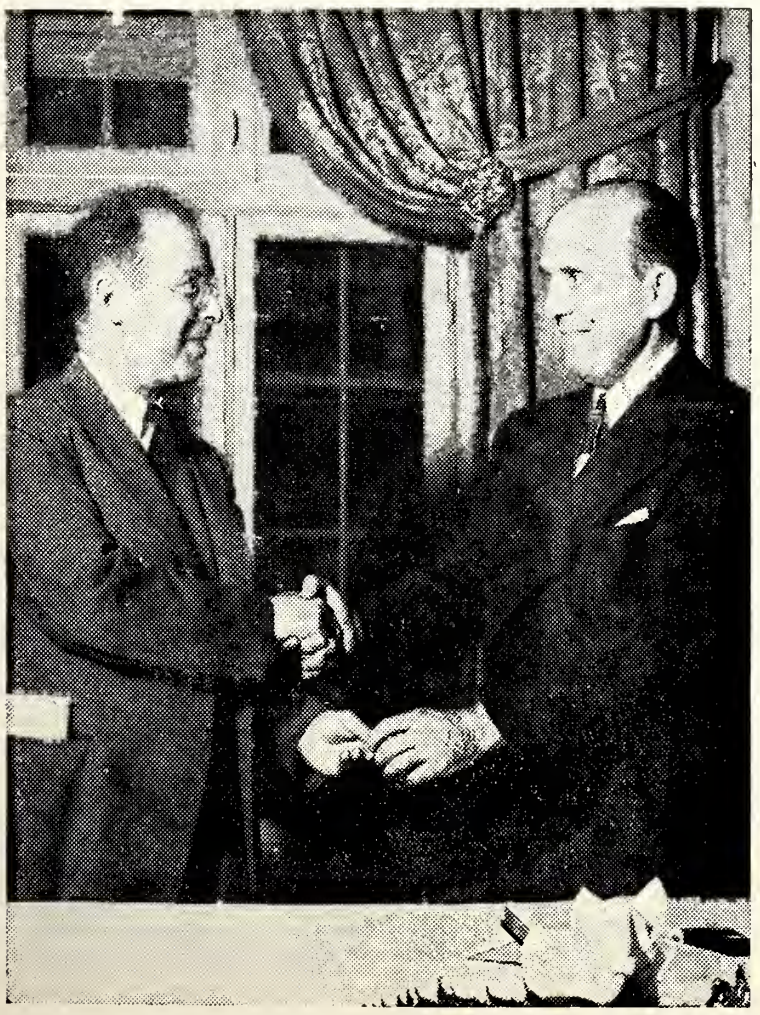

Dr. Maxwell H. Goldberg, member of the faculty of Massachusetts State College, well known educator and author, receiving the 1945 Nehemiah Gitelson Award from M. Leo Gitelson, a son of Nehemiah Gitelson. The award is presented annually by Alpha Epsilon Pi Fraternity, a National College Fraternity of 28 chapters, to the member who excels in Jewish communal activity.

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Freedom From And Freedom For

Marginal Shevouth Thoughts

By DR. TRUDE WEISS-ROSMARIN

On this second postwar Shevoth, when all thinking men are worried about the victory that brought freedom from Fascism but not freedom for the good life nor freedom for all peoples, we are reminded of a Midrashic explanation of the reason why the Torah was not revealed during the exodus but rather seven weeks later. The rabbis held that God believed that a slave freed from bondage requires a reasonable interval of adjustment to appreciate the positive aspects of freedom: its categorical imperative to employ liberty for constructive purposes rather than merely for rejoicing that the oppressive hand of the taskmaster has been lifted.

DR. TRUDE WEISS-ROSEMARIN

Keen students of psychology that they were, our Sages of two thousand years ago wrangled with the problem which still occupies the best philosophical minds: namely, how to implement freedom from with freedom for. Unlike contemporary philosophers, who feel scorned and frustrated, the Sages succeeded in transmitting their ideal of freedom for to the rank and file of the Jewish people. All ancient and medieval Hebrew literature and much of modern Hebrew letters attest eloquently that we Jews have never been satisfied with freedom from. Always we have engaged in building on the foundation of what has been termed "negative freedom" an edifice incorporating the ideals and realities of which we think when we say "freedom for."

It is characteristic of the universalistic orientation of the Jewish nation genius that from the very beginning the boon of freedom for was envisioned not only for Israel but for all mankind. The rabbis have held that the Torah was revealed in the wilderness, a no-man's land, to emphasize that it belongs to all peoples. Although the Torah is Israel's badge of honor and mark of being chosen, it is equally the possession of all those not born into the Jewish community to espouse it. There is no innate chosenness, as we Jews interpret Divine election. Only to the extent that Jew and Gentile embrace the Torah and walk in its ways of justice, righteousness and human fellowship are they 'chosen." Israel Zangwill penetrated to the very core of the Jewish interpretation of chosenness when he wrote that "a chosen people is only a choosing people."

It seems that the reason the "Scroll of Ruth" (Megillath Ruth) is read during the Shevoth services is not only because this charming pastoral suits the mood of the festival — in Eretz Israel, it marks the height of the harvest season, hence its appellation Chag Ha-Katzir (harvest festival) — but also because in the story of Ruth the high ideals of Jewish tolerance and universalism, which is yet predicated on fervent nationalism, are most succinctly summed up. Ruth, the Moabite, became a Jewess, and from Ruth the proselyte, who worshipped idols before she followed Naomi and the Only God of Israel, King David was descended. And the promised Messiah of Israel, a scion of the House of David, will be a descendant of Ruth the proselyte. Such is the Jewish interpretation of chosenness — all those who choose to accept the Torah are chosen.

Jewish democracy is nowhere more strikingly evident than in the story of the "Scroll of Ruth," which tells how a Moabite girl became the ancestress of Israel's royal family because she chose to abide by Israel's law and faith.

Snevuoth, which we jubilantly acclaim as zeman matan torathenoo —the time of the giving of our Torah — recalls the countless Hebrew passages, written during a period of more than two thousand years, which emphasize that Jewish survival is bound inextricably to the espousal of Torah, its study and its practice. In the past, even as in our generation, Jews have experimented not infrequently with curtailing the Torah. Invariably, the results have been disastrous. The student of Jewish history knows that never, actually never have Jews who forsook the study and the practice of the Torah succeeded in passing on meaningful Judaism to their children. This is much less closely related to what is commonly termed "orthodoxy" than to common sense.

In the latest issue of Yiwo Bletter, Dr. Meyer Greenberg analyzes

(Please Turn To Page 54)

JDC Official Inspects New Care Packages

Alexander Landesco, Treasurer of CARE and official of the American Jewish Joint Distribution Committee, one of CARE's member agencies, inspects the contents of the new CARE food package for hungry Europe. The package containing 21.6 pounds net of basic foods with a nutritional value of over 40,000 calories, went on sale March 1st at the offices of the government-approved, non-profit organization, 50 Broad Street, New York. Complete cost, including guaranteed delivery in Europe, is ten dollars.

She Fell In Love With Everything Jewish

(Concluded From Page 22)

er, to which she contributed several volumes herself.

Lecturing, also, takes up a great deal of her time. Last season she delivered as many as 84 lectures between October and May, and she is known to American Jews from Dan to Beer Sheba, or, if you prefer, from Ashtabula to Union City. She has talked on such scholarly subjects as Talmud, Midrash and Jewish philosophy as well as on such more secular phenomena as Zionism and anti-Semitism. She can hold her audience through her shrewd unmasking of the psychology of the Jew-haters, and she can move it with the drama of Jewish heroism and survival stamina. She can go back to the remote era of the Bible, and dwell with you in the primitive tents of our ancestors, or she can compete with a Walter Lippman in her breath-taking discussion of the menace of the Atomic Bomb.

She is as much at home on a Center Forum platform and on a Reform pulpit for a late Friday night lecture as at a banquet of the Lubavitcher Yeshivah. She excels in the "forum" sequels to her lectures, thanks to her quick and pungent answers to questions and comments on remarks from the floor. She will adhere to her views and strongly defend them, but she is sufficiently open-minded to grant to others, too, the right to stick to their convictions. "Hecklers" and "rabbinic experts" have often tried to put her on the spot, but they usually have hard luck. For Dr. Weiss-Rosmarin has a stupendous memory: she can quote from the Talmud and the medieval Jewish philosophers, from Bialik and Ahad Ha'Am with the same facility as from Kant or Shakespeare in order to corroborate her opinions, and in addition she has a disarming sense of humor.

To sum up, Dr. Weiss-Rosmarin possesses what Goethe, the noblest thinker to have come from her native Frankfort, once called Man's greatest treasure: personality. She is the only Jewish woman writer and lecturer of note in this country, erudite, independent, outspoken, respected because of her integrity and devotion to the cause of her people.

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"ENOUGH gas to go about another hundred miles," we concluded after checking upon our supply.

Our faces were glum for we weren't on a highway dotted with an over abundance of filling stations. We were camped on a remote island at the "branch" of the Albany and Kenogami Rivers which feed into the lower end of Hudson Bay.

Manpower and the river currents could continue to take our little flotilla of canoes to its destination, of course, but that tarpaulin - covered barge, which looked like Noah's ark and was just as heavily loaded, required a 22-horsepower motor to push down our North Canadian waterway. We depended on it for the sacks of flour, crates of dried vegetables and fruits, cans of meat, supply of DDT, extra canvas, medical stores and all the other equipment necessary to make our several weeks in the tall-timbered wilderness safe and relatively comfortable.

The reason we were stuck 165 miles from the next trading post with less than enough motor fuel for two-thirds that distance must be laid to our failure in a problem of the simplest arithmetic: When the "bush train" put us off at the Pagwa River crossing, trader Hugo Ericson told us the exact number of gallons we'd be needing to take us down river through the 310 miles of evergreen forest to Fort Albany. We pulled out our 5-gallon U. S. Army gas tanks, loaded up and started on our way without worry until half way to our next destination, we remembered to our chagrin that five of Uncle Sam's gallons equalled only four of the Canadian variety! That made a difference of 20 per cent!

In times of stress it is frequently the human habit to start placing blame, quarreling and even feuding, as the names of nearby Ghost River and Barebones Island reminded us. For some reason or other, however, we all tried to figure what we could do to overcome our handicap.

The twenty 'teen-age boys who had been entrusted to our care (by parents who had asked us every possible question in advance, except whether we could do simple arithmetic!) responded wonderfully. Into the canoes, both sport and freight, they loaded as much of the equipment as possible. The counsellors' wives, who had come along to keep us as properly cared for as possible, made oilcloth sails to take advantage of wind as well as current for the paddlers. Our Cree guides cut extra sets of spruce poles to add manpower to horsepower whenever the barge was in shallow enough water, and they took maximum advantage of rapids to coast down with the motor shut off. By these and other ingenious methods and by everyone thinking and working together, we managed to coax our ark to within a short distance of Lac Ste. Anne where the friars sold us enough of their little hoard of precious gasoline to take us the last six miles to Fort Albany post.

We all breathed more easily and the little group of West Side New Yorkers who had established

(Please Turn To Page 30)

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Winder, Georgia

The New Palestine Medical School

By REGINALD SIEGEL

The story by Mr. Siegel, Palestine correspondent of International News Service, on the proposed Palestine Medical School is based on an interview with Professor Saul Adler, one of the foremost medical educators in the Yishuv. Dr. Adler attended the first meeting in the United States of the Board of Governors of the Hebrew University, held in New York from March 23rd to 26th. —THE EDITOR.

One of the creators of the planned Medical School of the Hebrew University and Hadassah, for which $4,000,000 is being raised in the United States, is Professor Saul Adler, F.R.S., O.B.E., head of the University's Department of Parasitology.

Dr. Adler, a young-looking fifty-two years of age, without a fleck of gray in his ash-blond hair, is one of the few Jewish scientists in the world who have won the rare distinction of a Fellowship of the Royal Society. From 1930 to 1932, he headed the expedition of the Royal Society of England and the Hebrew University to investigate the dread Kala Azar disease, a virulent form of sand-fly fever. He spent most of these two years in Greece and the Aegean Islands. For his briliant work in Kala Azar, on which he is a world authority, he was made a Fellow of the Royal Society.

During the late war, Dr. Adler did notable service for the medical branches of the British and allied forces. He was a tower of strength to the army medical officers, and he gave them unfailing help. Instruction was given in sub-tropical diseases common to the Eastern Mediterranean, and specialization courses were arranged for army physicians. For his selfless devotion Dr. Adler was awarded the O.B.E. by the British Government.

I had a talk with Saul Adler the other day on the plans for the Medical School. It was a short time before his departure for the United States on behalf of the School.

"The growth of the Hadassah Hospital and the valuable experience which it has gained in social and clinical medicine and hospital administration, side by side with the growth of the science faculty at the University, have created ideal conditions for the union of the two bodies in making a Medical School," said Professor Adler.

The resources and experience of these two bodies will be pooled for the creation of a Medical Faculty. There are already in existence departments of Morbid Anatomy, General Pathology, Bacteriology, Chemical Pathology, Physiology and Hormone Research. Then we have departments of Chemistry, Physics and Biology.

"It is necessary to create departments of Anatomy and Pharmacology and to make additions to the department of Physiology before the University can open its doors to medical students.

"A considerable building program has been worked out with the architects, who are now engaged on a general planning project.

"To meet these demands, large sums relative to the size of the Uni-

(Please Turn To Page 54)

B'nai B'rith Honors Veterans Champion

Representative Edith Nourse Rogers (R), Mass., is pictured above at a testimonial dinner, sponsored by the B'nai B'rith in Washington. Among the speakers honoring the chairman of the House Veterans Affairs Committee were (l. to r.) Secretary of War Robert P. Patterson, Lt. Col. Elliott A. Niles, Boston, chairman of the B'nai B'rith National Veterans Advisory Committee, and Henry Monsky, national president of the Order. Mrs. Rogers was saluted for her lifetime of service to ex-GI's, particularly disabled veterans.

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The Larger Fellowship

It was August 1939 in Geneva. Representatives from the orthodox and Protestant churches had gathered to pray that if it be God's will, war might be averted. Then the word came. War was inevitable. Before we separted and started to our homes, we had a final service of prayer. Our chairman was the leader of French Protestantism, and had two sons of army age. The final prayers were offered in silence as each person talked to God in the language he had learned at his mother's knee. As I left the room that night and passed by the altar I heard my French friend whispering in his native tongue "I thank Thee, O God, for the fellowship we have known here." We had forgotten that we were Baptists, Methodists, Presbyterian, Anglicans. We were members of the church of our Lord, Jesus Christ. We had even forgotten that we were Americans or Englishmen or Frenchmen or German. We were children of the same Heavenly Father.

During the days of the war I thought often of that experience. I could see the face of my French friend with tears coursing down his cheeks. I could hear the words of the German pastor, as, taking my hand, he said, "I will remember to pray for you even if our nations are at war."

Now that the war is over and we are trying to build a new world, I am more than ever convinced that there is no other foundation possible than the kind of fellowship we know in those August days of 1939. Through suffering and death Jews have been drawn together and I doubt whether there has ever been such a Community of Judaism as now exists. Of course, there are differences of opinion about Zionism and the homeland in Palestine, but the generous gifts of those who have indicated a deep willingness to share with those who harvest. There is almost a unversal desire to provide protection and shelter for the persecuted.

The Roman Catholic Church is seeking in many ways to strengthen its fellowship. There have been conferences between leaders of the Catholic Churches in North America and in South America. Anti-clericalism and Communism have been such threatening influences in Europe that Roman Catholics in many lands are drawn closer together. The creation of new cardinals a year ago indicates a new plan for world conquest.

The Protestant Churches of the world are planning many conferences, a Youth Conference in Oslo, the meeting of the International Missionary Council at Toronto and the first assembly in the World Council of Churches in Holland. More than ninety different churches have joined the World Council and there is a new sense of unity in the ranks of Protestantism.

While I am deeply concerned with the growth of fellowship within each religious group, I realize that we must have a still deeper and wider fellowship. The atomic bomb and the threat of another war make us realize that civilization is at stake. The leader of a religious community in Holland said recently, "Two generations ago Europe started on the way to hell. In intellectual circles, men talked about the surrender of religious faith. For another generation they held on to their ethical convictions and wanted to live by a philosophy of helpfulness. Then they surrendered even a desire for a better life and the result was a Concentration Camp at Dachau. The same thing can happen in other sections of the world." In the face of such threats and with the realization that demonic powers of evil seem to hold the world in their grasp must not Catholics, Jews and Protestants work more together? What we need today is to bring together all the forces of religious idealism to deliver their strength against the forces of evil. The urgencies of this hour are such that we cannot delay. May God grant us the wisdom to find a way of cooperation before it is too late!

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JEWS IN AUSTRIA

Way-Station On The Jewish Highway

By MAURICE PEARLMAN

IF YOU want a cross-section of present day European Jewry, if you want a random sample of Jewish tragedy or a stray illustration of Jewish fortitude and hope, Austria is as good a place as any to find it. I have just been through the country, stayed at refugee camps, watched refugees on the move. I have talked with Jews from many European lands, and played with children who, at the age of three, are already travelers —the hard way—across a dozen frontiers. I have seen Jews carrying all they possess in a suitcase the size of a hat box. And most of the ones I met are the sole survivors of their families. They have lived through experiences that make the most hard-boiled of modern thrillers read like tame children's story books. They have plodded the grim road which leads, they hope, to survival and a future. Here in Austria they are resting up awhile. But they are still sitting on their suitcases.

They form the bulk of the Jewish population in Austria today, which stands at some 40,000. Of the former considerable Austrian Jewish community only some 6,000 are left. Of these, 5,000 are in Vienna alone. The 34,000 refugees have come in from eastern and central Europe. Many are recent arrivals.

Jews who have entered Austria since the war are divided into two categories: Officially recognized Displaced Persons, and Refugees. D.P.'s are persons who came in to the country before December 1945. They are comparatively well treated .They live in permanent buildings, receive a higher calorie ration than either indigenous Austrians or recent refugees, and are the responsibility of the Austrian Government and the Allied armies. They get the full relief services of the Joint Distribution Committee. Refugees who entered Austria this year are treated as transients, are mostly housed in the wooden barracks of large transit camps, and are the responsibility of the army alone. From the army they receive the same calorie ration as the Austrian. This has recently been made up in large measure by the Joint, which in 1946 sent over 1,800,000 pounds of food to Austria. Supplementary clothing furnished by the J.D.C. totalled over 100,000 pounds during the year.

The 34,000 refugees are distributed roughly as follows throughout the four zones in Austria: Practically none — at most 200 — in the Russian zone; 1,500 in the French; 3,500 in the British; and some 29,000 in the United States zone.

There is no official distinction in the Russian zone between Jews and indigenous Austrians. But the absence of Jews makes the problem academic. The comparatively few Jews in the French zone are not well treated. They receive meager rations by the French army — JDC supplements — and are definitely not welcomed. The French authorities here show no

(Please Turn To Page 64)

Youngsters Model Clothing Donated to SOS Collection

They'll like these," Stephen Gross, 7, tells his sister, Deborah, 6, as they inspect some of the new garments for Jewish children in Europe contributed to the SOS (Supplies for Overseas Survivors) Collection by manufacturers Bernard and Emanuel Krosney of the Oxford Pants Co., New York City. These American youngsters, of Mt. Vernon, N. Y., gladly accept for SOS the clothing needed so desperately by Jewish children overseas. The SOS Collection, a special, continuing project of the Joint Distribution Committee, sends contributed supplies of food, clothing, medicines, layettes, houshold and comfort items, books, and toys to the 1,500,00 surviving Jews abroad. The J.D.C. receives its funds for overseas relief and reconstruction activities from contributions to the $170,000,000 campaign of the United Jewish Appeal.

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ADVENTURE PLUS

(Continued From Page 26)

Camp Pagwa under the leadership of John J. Gleason were particularly happy .The convictions with which the camp had been founded, had successfully passed another test. These convictions center about the idea that where there is a spirit of joyous pioneering adventure one does not need to worry about people of different backgrounds working and living happily together in every sort of circumstance.

That's why we drew no racial or religious lines of discrimination in establishing our camp, the chief feature of which is an adventurous canoe trip through over 400 miles of Northern wilderness. Shooting rapids in the great, tall-timbered fastnesses, riding out the mysterious tides of James Bay, and having wolves and bear, moose and deer, wild ducks and yellow-legs, sturgeon and pickerel as one's only neighbors were the sort of things stressed in our propaganda. That was enough, we were sure, to attract only those who had the spirit we believed in.

The result was a party of folk whose religious background were 40 per cent Jewish, 45 per cent Protestant and 15 per cent Roman Catholic. Our staff included palefaces, redskins and one Oriental. And we had a whale of a time learning from each other in those weeks far from anything even remotely civilized.

One thing that impressed us markedly was the enthusiasm with which adventurous youth is eager to learn from the ways and thoughts of other religious groups: Once, after paddling 235 miles without seeing a human habitation, we came across a clearing in the forest. Any slightest sign of civilization would have been a thrill, but what we saw at Lac Ste. Anne was amazing: A stream dammed and water diverted into a hand-hewn wooden pipe to turn a handmade turbine to generate electricity to operate lights, two-way radio and a small telephone system. All this and more was the visible evidence of the devoted labor of the French Catholic friars who were doing their best to work out ways and means to enable the Indians to supplement their hunting and fishing existence with the benefits of agriculture, — not too easy a job where frost strikes even in July and August and where a short hay crop means butchering some of the cows lest the whole herd starve the following spring.

Chained huskies growled ferociously, reminding us of the sledges that must be used to haul supplies 110 miles across the frozen muskeg from Moosonee most of the year. Net floats in the river indicated the constant work necessary to keep these half-wild animals fed with their favorite whitefish.

In a ward in the little infirmary where an Indian woman who had been paddled over a hundred miles to wait for the visit of the government doctor, our own Dr. Itano, a Nisei Presbyterian, was asked by the French Catholic sister to see whether the temporary treatment was proper, and he was able to congratulate her on her efficiency.

Snug log cabins designed by the friars for the Indians as an improvement over the tepees, and the primary boarding school, built of clapboards sawn by them from the surrounding forests, for parents to leave their children at during the hunting season, bore vivid testimony of the love, born of their religion, which these white men felt toward their redskinned brethren.

When we reached Fort Albany we found that, as had been the case at Calstock, Pagwa River and Mammamattawa, the Protestant mission was the chief emblem of Christian concern for the needs, bodily and intellectual as well as spiritual, of the natives. The missionary had to run the grammar school and administer first aid as well as being a preacher and pastor. His wife devoted herself to underlining in practical and per-

(Please Turn To Page 38)

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JEWISH FASTS AND FEASTS

By JULIUS N. GREENSTONE

★

Reviewed by DR. SOLOMON GRAYZEL, *President*
The Jewish Book Council of America

SOLOMON GRAYZEL

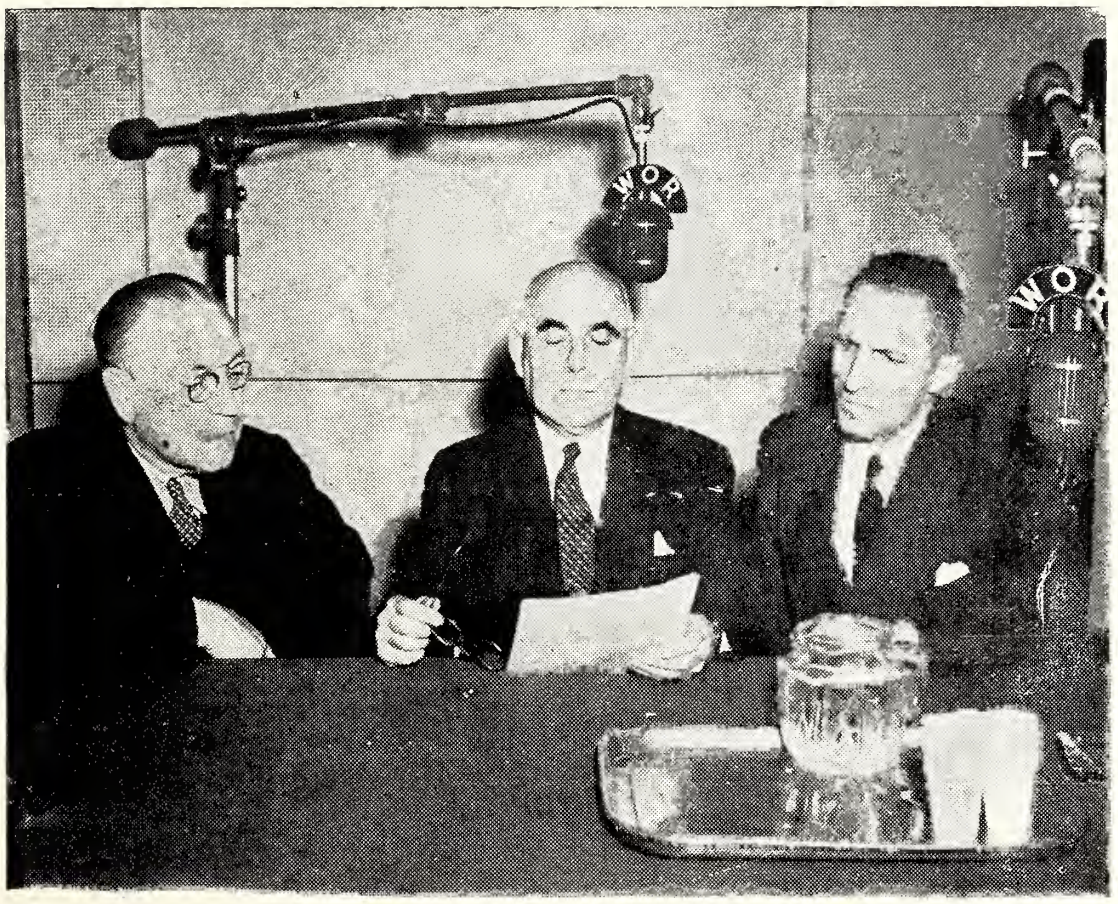
JEWISH holidays and fastdays may owe their origin to definite historical events, but the place which they now hold in Jewish life is infinitely more significant. Legend and history, tradition and law, ceremonial and prayer, ideals and hopes have grown up around them. In them and their observance, the past, the present and the future of Judaism are intertwined. To write on the important days in the Jewish calendar, one must have, therefore, more than descriptive powers and more than a knowledge of history. One needs, in addition thorough familiarity with the Midrash and Codes, with the details of Jewish observance as well as with the broad principles of the Jewish religion. In other words, encyclopedic knowledge is required plus a love for Jewish ceremonial and an understanding of the modern mind.

No one who knows Dr. Greenstone can doubt that he possesses all these qualities to an eminent degree, and this volume, *Jewish Feasts and Fasts,* is further proof of it. The genesis of the book is interesting. For a score of years, Dr. Greenstone served as contributing editor of the *Philadelphia Jewish Exponent.* He published each week a column on some timely and instructive subject. Thus, he was encouraged to write every year on a different phase of the important days in the Jewish calendar. In the end, he had enough material for a volume on every one of the holidays and fastdays. Dr. Greenstone thereupon picked the most important, interesting and entertaining essays, and this book is the result.

Thus, for example, the reader will find, among the twelve chapters on Yom Kippur, one on the ceremony of Kaparot, another on the Scapegoat and a third on Matchmaking on Yum Kippur in ancient times. Of the fifteen chapters on Hanukkah, the first is a discussion of Judaism and Hellenism and the last deals with Hanukkah. The section on Passover contains a comparison between this Jewish holiday and the Christians Easter as well as discussions of the Four Cups, the Four Sons and *Had Gadya* along with thirteen other topics. An entire section is devoted to the penitential worth of Ellul. It contains essays on prayer in general, on *Selihot* and on the Kaddish among others.

Here, therefore, is a book that should be in every Jewish home. It offers excellent material for the layman to inform himself of all aspects of an approaching holiday and for the rabbi to find illustrative anecdotes and suggestions for sermons. In it, the lover of tradition will find reasons for many ceremonies and the student of religion the course of the changes which the holidays underwent. Its style is simple, easy and direct. All in all, it is one of the best books on Judaism ever published in the English language.

Christian Leaders Urge Support of UJA In "The Churchman" Sermon of the Week



Dr. Guy Emery Shipler (left) editor of "The Churchman" the oldest Protestant publication in America and the Rev. Richard E. Evans (right) special representative for its nation-wide Sermon-of-the-Year Plan conferring with former Governor Herbert H. Lehman, Honorary Chairman of the United Jewish Appeal on the recent occasion of the latter's appearance as guest reader of the winning Sermon of the Week which is broadcast every Sunday morning at 9:15 over Mutual Station WOR, New York City. The program this particular Sunday was dedicated in Gov. Lehman's honor to the United Jewish Appeal. Dr. Shipler issued a call to each of the 100,000 Clergymen being enrolled in the Plan to preach sermons stressing Christian participation in support of the Appeal, and, — describing the U.J.A. as the "major effort to relieve the desperate plight of the first and worst victims of Nazi persecution"—urged members of all faiths to contribute toward its success. "The Churchman's" Sermon-of-the-Year Plan, under the national chairmanship of Bishop G. Bromley Axnam, former President of the Federal Council of Churches of Christ in America, is enlisting ministers of all denominations in a powerful crusade against bigotry and intolerance throughout the entire country and seeks to mobilize the great strength of the Christian pulpit in a direct assault upon these evils. The best sermon preached each week from among those submitted by clergymen all over the nation on topics of goodwill and better understanding among all people is read over the radio every Sunday morning by a distinguished American and is eligible for the National Sermon of the Year Award. Among the guest readers on the program thus far, besides Governor Lehman, have been Bishop Charles K. Gilbert, Mayor William O'Dwyer of New York City, Justice Meier Steinbrink, National Chairman of the Anti-Defamation League of the B'nai B'rith, Fredric March, famous stage and screen star.

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Guide To The Perplexed Young Jew

* *A Review by* BERNARD LERNER

Franz Kafka is one of literature's immortals. Known in his lifetime to only a limited audience, mainly writers, his reputation has now reached out beyond the circle of literary connoisseurs, and he constitutes, with Proust and Joyce, a unique triumverate. Not many of his readers know that Kafka was a Jew, fewer still know that he was an intense Jew, especially in the final years of his life when he wrote "The Castle," that remarkable cauchemaric story about a person emerging out of nowhere into a little village of normal friendly people, suddenly finding himself a suspect, shut-out and kept at a distance for no apparent reason. The stranger's growing awareness of his alien status depicted in exquisite detail mounts t oa psychological crescendo pitch until it finally crashed about the reader who, when he closses the book, asks in outrage: Why? Why the suspicion? What is wrong with the man? What is this insanity that eats at the villagers and impels them to withdraw from the man as though he were a plague-carrier?

We now learn from Brod that although Kafka's portrait of an alien, ever suspect and ever seeking roots, is the portrait of Man, the model for his study was the Jew. This same motive runs through some of Kafka's other works, and Max Brod, Kafka's confidant from his youth, his literary executor, the man who propelled Kafka to write and permit the publication of his work, says that in all of this the Jew was Kafka's "model."

Brod's book is interesting as a portrait not of Kafka alone, but, to some degree, of Brod himself, and of Prague at the turn of the century. For Prague at that time produced a coterie of Jewish creative minds — there were, besides Kafka and Brod, the late novelist Franz Wergel, philosopher Hugo Bergmann, now professor at the Hebrew University, and several equally distinguished, but less well known men, Kafka's road to Judaism, conscious Judaism, was painfully slow, as all his labors, and too involved in his complex relationship with his father from whom he first obtained the rudiments of practicing Judaism, such as they were. It matured through his contact with a troop of Yiddish actors from Galicia through whom he familiarized himself with the wealth of Jewish folklore and folk-talent, and had its culmination in a complete conversion, namely the study of Hebrew and willing positive identification.

Kafka, the Czech, can serve the psychologist in any case study of the American Jew. In his Letter to My Father, excerpts of which are quoted in this book, Kafka explains why his father has failed to implant Judaism in him, and his father's failure is not unlike the failure of the Jewish immigrant father in the United States.

". . . But what kind of Judaism did I get from you? In the course of the years, I have had three diff-

(Please Turn To Page 52)

* Franz Kafka: by Max Brod; a biography, Schocken Books. $3.00.

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Mr. America And The Palestine Head-Lines

By LESTER MECKLER

Are American newspaper readers headline-readers only? Do they read even that much? An interesting light was thrown upon these questions by a survey undertaken by your reporter.

Despite glaring newspaper headlines about the current clash between President Truman and Foreign Minister Bevin over Jewish immigration to Palestine, the man in the street doesn't know what the dispute is all about, this one-man poll shows.

Interviewed in Grand Central and Pennsylvania railroad stations in New York City, of 23 people — almost all out-of-towners, and all, but possibly one, non-Jewish — seventeen professed ignorance of the dispute, including a Boston publisher, a manufacturer, an assistant to the president of a large aircraft firm, a merchant seaman, an Army staff-sergeant, a housewife, a telephone operator, a railroad executive, and several salesmen.

In addition to six others, two of the aforementioned group ventured an opinion on the subject when given a brief explanation; the eight people were evenly divided, half supporting Bevin's charges that Truman's support of Jewish immigration to Palestine was "politically motivated," the other disapproving. Two of those supporting Bevin's charges maintained their belief in America's right to make suggestions and advocate a policy concerning immigration to Palestine. One of these two stated he thought the President should "back up words with more action."

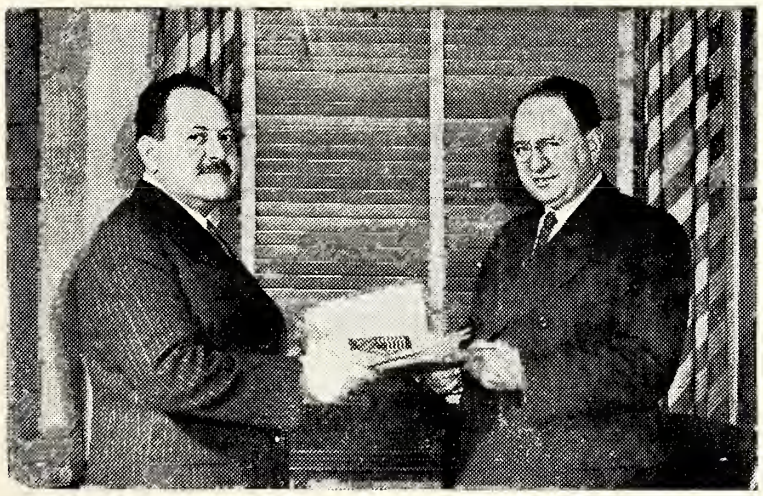
Of eight venturing an opinion on the best procedure for handling the refugee and/or Palestine problem, five thought that solution by the UN was the best way out, three definitely asserted, "it is none of our business."

"Bevin was right," said a Great Neck, L. I. advertising man. "'Truman has been playing politics, for I think he ought to have backed up his words with more action. Turning the problem over to the United Nations is the best solution, since I believe the only way to solve the Palestine problem is to set up a trusteeship under the United Nations."

A Latin teacher from Chatham, N. J., said, "I don't like Bevin's statement," and declared he believed Bevin had made it for his "own political reasons." "I am sorry this sort of dispute has to arise disrupting the amicable relations among nations," he added, expressing sorrow and concern for European refugees, but had no suggestion as to what should be done

(Please Turn To Page 50)

Judge Morris Rothenberg Honored



Dr. Moshe Sneh, member of the Executive of the Jewish Agency for Palestine presents to Judge Morris Rothenberg (right) American Zionist leader, Keren Kayemeth Scroll.

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First Seder of the Greensboro Conservative Hebrew Congregation, Friday night April 4th, O. Henry Hotel.

MOSHE SHERTOK

(Continued From Page 15)

Nevertheless, what he had lost in the way of a formal education in those two years, he gained in the way of a first-hand knowledge of the Arab way of life, Arab customs, ceremonies, language and outlook, as well as first training in 'diplomacy" since it was incumbent upon him to act as family representative at weddings, funerals, holiday celebrations and similar events of the local Arab community. After two years, however, the Shertok family decided to return to civilization. They settled on the outskirts of Jaffa in 1909, in a suburb then known as Achuzath Baith, which was the beginning of the great modern city of Tel Aviv. Moshe became one of the first students at the Herzliah Secondary School, which had been established a short time earlier, and was in its first graduating class in 1913.

A Fantastic Plan

By now, Moshe Shertok was all of eighteen years old. Already in those years immediately before World War I, Palestine had a group of young visionaries who dared to dream of the day when the country would be reconstituted as the Jewish Homeland. Shertok was the youngest of this group, which included David Ben Gurion (now chairman of the Executive of the Jewish Agency) and Isaac Ben Zvi (now president of the Jewish National Council of Palestine). Like most visionaries, they had a plan — a fantastic plan. They would proceed to Turkey, under whose administration Palestine was at that time, try to penetrate the Turkish Civil Service administering the Holy Land, then begin a fight against the system of baksheesh and graft in the country thus gaining the confidence of the Turkish Government, and then integrate Palestine as the Jewish Homeland on legal foundations within the Ottoman State.

Shertok came to Constantinople and entered its university. He lived with a Turkish family, wore a tarbush, spoke Turkish and attended the university as a young Turk. After completion of his first year, he returned to Palestine on vacation, landing in Jaffa on the day war broke out. Unable to return to Constantinople to complete his studies, he remained as instructor of the Turkish language at Herzliah, where he met Zipporah, one of his pupils, whom he later married.

Sunrise Over London

In 1916, when he reached 21, Shertok was pressed into service with the Turkish Army, serving as warrant officer on the Macedonian front. Later he was transferred to Aleppo, Syria, where he was stationed when the British had occupied Palestine and penetrated into Syria. When the order came for the Turks to retreat, Moshe broke away from his unit and reported to the British. The first question the British officer asked him after Moshe told him he was a Palestinian Jew was: "Are you a Zionist?" Shertok was at first rather surprised by this sudden question, but quickly replied: "Yes." Whereupon the British officer exclaimed with joy: "Well then, you are our friend." In relating this incident, Shertok always hastens to assure his listener that he has not changed his views on Zionism since that happy day, but how different are today the views of Britian and her officials in Palestine!

Following his return to Palestine, Shertok served for a time as secretary of the Arab Department of the Zionist Commission (predecessor to the Jewish Agency), but in 1920 he decided that it was not yet too late to complete his university studies which he began in Constantinople, but this time it was to London that he made his way. London had become more important for the Jews and the future Jewish Palestine. Indeed, if Shertok had any doubts about it, he verified it shortly after his arrival in London. A few months after he had entered the University of London, Arab riots broke in Palestine — the riots of 1921, sometimes designated as the first Arab riots — and Shertok was called upon to act as unofficial representative of the young Yishuv in Palestine, explain its viewpoint and collect funds for the purchase of arms for Jewish self-defense. In the same year, he was the delegate of Palestine Jewish Labor at the Brighton Conference of the British Labor Party, at which its first pro-Zionist resolution was adopted.

Pioneering In Palestine

Shertock later transferred to the London School of Economics, specializing in political science. He was often called upon to lecture on Zionism in various English cities, he added Dr. Chaim Weizmann in his negotiations with the

(Please Turn To Page 44)

Nathan Birnbaum's Life

A Memorial on The Tenth Anniversary of His Death

NATHAN BIRNBAUM, the only child of Menahem Mendel and Miriam, was born on the 10th lyar, 5624, 16th May, 1864. His father, who died when the boy was only eleven years old, was descended from a Khassidic family of West Galicia, his mother from a rabbinic family of northern Hungary. On her side his genealogy can be traced back very far in some detail. It contains many rabbinical names including such leading figures in Jewish history as Sabbethai Kohen ("Shakh"), Moses Isserles ("Remoo") and Solomon ben Isaac ("Rashi"). Birnbaum did not, however, grow up in the tradition of that history. He had a secular education which gradually but very early drew him away from observant Judaism to the materialist philosophy of the day.

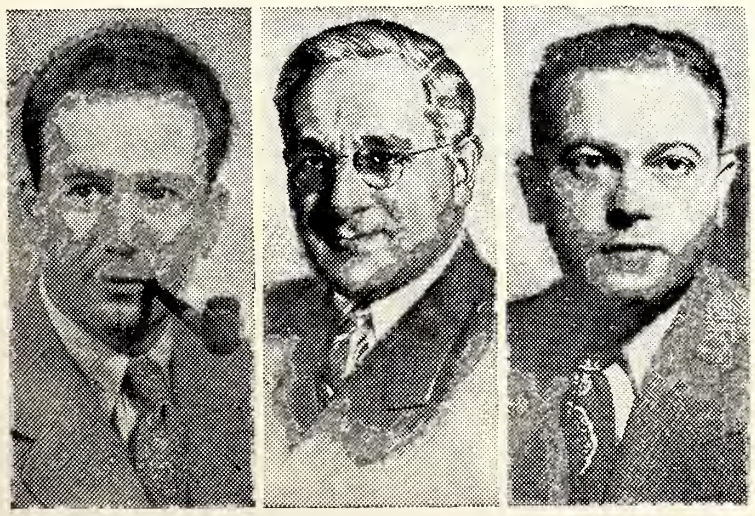
Sociologically this mentality corresponded, in Jewery, to assimilationism. The Jews of Vienna were, "of course",—or were at least supposed to be,—"Germans of the Jewish persuasion". It is characteristic of Birnbaum's immense independence of mind that already as a boy of fifteen or sixteen he was conscious of the incongruity of such an attitude. Very soon he had gone a step further and realized that they were a people of their own. Even at that time, recognition of a truth meant work for its acceptance by others. And so we find him propagating his ideas among his schoolmates, and a few years later, upon entering the University, founding, together with R. Bierer and M. Schnirer, the first association of Jewish nationalist students (Kadimah, 1882). Two years later he published his first pamphlet, and in 1885, he founded and edited the first nationalist and Zionist journal, the "Self Emancipation" (Selbst-Emancipation). His writings and political activities make him the outstanding figure among the initiators of western Zionism (he coined his term about 1892). He formulated all the basic problems, including the the state idea and the creation of a new Jewish culture. His first Zionist phase goes up to about 1894. During his second Zionist phase, the Zionist Organization was founded. At the first Congress he gave one of the official lectures, significantly enough on "Zionism as a Cultural Movement". With the development of his ideas he had already begun to move away from political Zionism. It is characteristic that in his criticism of the new "diplomatism" he pointed out a problem whose existence was not realized by most Zionists until a quarter of a century later; the fact that the Arabs have Palestine.

He advanced towards the recognition that the Jews constitute a nation in the Diaspora, and that "Israel comes before Zion". Thus, by 1903, he had outgrown Zionism.

To him the Jewish nation had become the integration of all existing Jewish groups having a cultural life of their own. The most important amongst them was the Yiddish-speaking group to whom he had already drawn attention in 1895. The years up to about 1914 were devoted to work on behalf

(Please Turn To Page 58)

In B'nai B'rith Youth Group Reorganization



The appointment of Rabbi Amram Prero (right) as National Director of the B'nai B'rith Youth Organization was announced in Washington by Henry Monsky, national president of the B'nai B'rith. Rabbi Prero's elevation came after Dr. Abram L. Sachar (center) guided the reorganization of the BBYO, since October, 1945, as temporary national director. Dr. Sachar relinquished his post to devote all of his activity to the B'nai B'rith Hillel program. Victor Perlmutter (left) national administrative assistant of the BBYO, was named Director of Administration in the reorganization.

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BEHIND THE SILKEN CURTAIN

(Concluded From Page 11)

ed solely by his desire to keep the Jews out of Palestine, and mass liquidation seemed to be a pretty good way of accomplishing this purpose. He points out chronologically how the Nazi policy, which prior to 1940 had been one of expulsion and extortion, and in 1941, concentration in Polish ghettoes, became one of total extermination in 1941 coincident with the arrival of the ex-Mufti in Germany, and proves through signed documents that this individual had advanced the idea of complete annihilation of the Jews as his solution of the Palestine problem.

The author goes into great detail in telling of his march with Sir Frederick Legget, through Frankfort, Zeilsheim, Suttgart, Leipheim and Munich. He quotes the results of polls taken there among the D.P.'s from Germany and Poland—polls which indicated how preponderating was the desire to go to Palestine. This firsthand testimony is powerful refutation of the charges that have been made that this demand was inspired, organized Zionist propaganda. It co-incides with almost all other eye-witness testimony. It should silence for all time those who still insist that repatriation is the answer to the D. P. problem.

Mr. Crum's conclusion that any tension between Palestine Arabs and the Jews there is "inspired," and exists only "at the top levels," bears out what most impartial witnesses of Arab-Jew relations in Palestine, such as our own Mr. Harrison, have said. The "inspiration" is of course, British imperialism, and the Arab effendi system. A comparison in our own modern history would be the support of prohibition legislation by bootleggers.

In his concluding chapter, entitled, "What of To-Morrow?," Mr. Crum makes the following specific recommendations as the possible solution of the Palestine problem.

1) Stand upon the unassailable legal ground that the terms of the Mandate for Palestine are absolutely binding upon Britain until she is relieved of her duties as the Mandatory Power.

2) Demand the revocation of the British White Paper of 1939.

3) Make it unmistakably clear that the Arab state have no special position in relation to Palestine.

4) Recommend that, pending a solution of the political future of Palestine, the United States opposes the admission of Trans-Jordan to the United Nations.

5) Insist, as an earnest of good faith, that the British government should authorize the immediate issuance of 100,000 certificates of entry to Palestine.

6) Urge legalization of the Hagannah under Article XVII of the Mandate.

7) If Great Britain persists in her refusal to carry out the terms of the Mandate as recommended by the Committee, she should be brought before the new Permanent Court of International Justice under Article XXVI of the Mandate.

It is certain that Zionists as a whole will approve these recommendations. Whether they would solve the Palestine problem is of course, a question. The complexion of the whole situation has naturally changed since Britain has elected to place the entire matter before the appropriate branch of the United Nations Organization.

Suffice it to say that Mr. Crum's book is a forthright, sincere, illuminating picture of the situation. It merits reading by everyone interested in this momentous problem.

A state-wide Youth Conference of South Carolina young Zionists was held in Columbia, S. C., at the Wade Hampton Hotel on Sunday, April 13th. The one-day meeting was sponsroed by the Columbia Zionist Youth Commission and the Southern Zionist Youth Commission and was held to interest young men and women between the ages of 18 and 30 in forming youth groups throuhgout the state.

The Youth Conference was held in conjunction with a meeting of South Carolina Districts of the Zionist Organization of America, scheduled at the same time.

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Memories of Hitler Horrors Haunt Refugee Children

An American Girl Reports On Refugee Children in Palestine

REFUGEE children in Palestine build doll houses, but they prepare stones nearby to obstruct the window in "case of any attack," they play in the warm sunshine of the Holy Land, and grow strong physically and mentally, but they also build caves "in case of air raids or house-to-house hunts," writes Miss Reba Shapiro, of Atlantic City, New Jersey, who is now in Palestine.

Miss Shapiro, the first of a group of girls trained and prepared by the Junior Mizrachi Women's Organization of America, for work in the Mizrachi Women's institutions in Palestine, writes after having visited several projects in which refugee children are cared for, — "Every child in Tel Raanan is mentally old. Each one has a grusome history. We are trying to make that history ancient, and hope eventually to eradicate it from their minds. A group of the children invited us to see their building project, a two-story doll house. Alongside the house were large stones. These, they explained were kept close by 'to obstruct the window in case of attack, by you know whom.' They couldn't bring themselves to utter the words, the Nazis. Another child led us to the cave he built 'against air raids, or searches like when they took away my father.' The cave was much like those our boys dug when they were fighting the common enemy.

"The fear," Miss Shapiro writes, "is still with those little ones, and no wonder; for many of them saw their parents and relatives killed before their own very eyes, some have not one of their family left in the entire world, some have a brother 'somewhere in Europe,' or

(Please Turn To Page 42)

Scholarship Winner From Greece

Miss Etty Hassid (right) of Salonica, the fifth recipient of a social work scholarship granted by the National Council of Jewish Women, is greeted on her arrival in this country by Mrs. Irving M. Engel, National Vice-President and Chairman of the Executive Committee of Council.

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ADVENTURE PLUS

(Concluded From Page 30)

sonal ways the application of the hygiene, grammar, ethics and worship which were the burden of his church and school curriculum. A faithful Indian deacon who is also organist, sexton, catechist and general factotum, acted as interpreter to the Cree-speaking older folk.

Through their friendship we were invited to many events from which strangers would otherwise be barred. One of these was a wedding feast. It was in the mission schoolhouse, of course, which is the center of all community activities. We felt like extras on a movie set as we sat in formal array, in group after group, partaking of the Indian stew of smoked whitefish, jerked moose, salted yellowleg, cured goose and other less readily identifiable items. Each of us was given a special rosette of hospitality by the blushing bride and I, as visiting emogama (("praying bossman") was given a specially gorgeous one.

Traveling as we did with tents and full equipment (even though we had canoes and a supply scow instead of camels!) made us aware of much that had previously escaped us in understanding the experience of the wandering patriarchs and the migrating children of Israel. The development of their spiritual insights in the midst of problems and circumstances not unlike ours brought us all to a deeper appreciation of the rich heritage and relevance of the ancient tradition of the Hebrews. The poetry of the Psalms also took on new meaning in this setting. "He leadeth me beside the still waters" gives one a sense of the tranquility of the soul that trusts in God when one remembers those words by the edge of a forest stream. The Psalmist's reminder that "the Heavens declare the glory of God" combines with the rippling ribbons of the brilliant Northern Lights to make one conscious of the presence of one's Maker.

But we did not limit ourselves to the ancients. Around the campfire testimonies of the courage and leadership of modern Jewry served as illustrations to challenge our purposes in living. Even the current Jewish liturgy played an important part in our outdoor services. I cannot help wondering if the others didn't check themselves at the tops of their slides, if the beaver didn't take a breathing spell between gnawings and if the muskrats didn't stay above water when we made the woods ring with the singing of "Dayenu" to express our thanksgiving for our many blessings.

During the entire trip, even when things went wrong, when baking powder was soaked to uselessness, when shoal waters slowed us up and required us to camp on rocky shores, when rain made everything including our spirits soggy and when an emergency made it necessary for some of the less experienced of us to be the cooks, there was never an expression of religious intolerance. We attribute this to the fact that adventurous folk in the face of genuine challenges look to each other for the help that comes from benefitting by each other's differences. This year, as we plan our summer in the "bush," it is with the assurance that what had previously been a guess, is an actual fact.

But one question keeps rising in our minds now that we're back in civilization, and that is: "Shouldn't life in the atomic age be a greater adventure than ever before?" We are presented with dangers that can lead to fault-finding, feuds and utter destruction. But if we have the spirit of joyous pioneering adventure, we can give of the talents that differ and learn from others whose ways are different. It works up in the North woods. It can work everywhere. N. C.C.J.

JEWISH CALENDAR
5707-1947

Lag B'Omar	Thurs.,	May 8
Rosh Chodesh Sivan	Tues.	May 20
Shevouth	Sun.	May 25
Rosh Chodesh Tammuz	Wed.	June 18
Rosh Chodesh Av	Fri.	July 18
Tisha B'Av	Sun,	July 29

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Jewish Veterans Look To The Farm

The Jewish Agricultural Society Expects Larger Flow— Over $10,000,000 In Farm Loans

"DURING 1946 veteran activity increased, refugee interest rose, more farm-minded people of all classes came to the Society and more families were settled than during the war years." So says the 47th annual report of The Jewish Agricultural Society just issued by Dr. Gabriel Davidson, its executive head. The report deals with the Society's work to strengthen and enlarge the American Jewish farm class, and of the efforts being put forth by the Society to establish on farms veterans, displaced workers, white collar men and others who see in farming a desirable means of livelihood.

The report discloses that The Jewish Agricultural Society has granted more than $10,000,000 in loans to Jewish farmers in 40 states since the Society's founding in 1900; that it has secured farm employment for 20,055 Jewish young men since the setting up of its Farm Employment Department in 1908; that during the past 10 years more than 10,000 people sought its settlement guidance, and that the Society was directly instrumental in establishing on farms 1,100 families and indirectly many more.

"This year" (1946) the report says, "105 families out of 740 who sought settlement advice were established on farms in California, Connecticut, Florida, Illinois, Michigan, New Hampshire, New Jersey, New York and Pennsylvania." Concerning the type of men seeking farms, Dr. Davidson has this to say, "Cautious as the Society must always be in sifting human material it must be even more discriminating now. The mechanized farm requires a man who can do more than simply walk

(Please Turn To Page 74)

B'nai B'rith Woman Receives Navy Citation

Mrs. Ida Cook Farber, New York, president of the B'nai B'rith Women's Supreme Council, displays the Navy Certificate of Achievement presented to her in recognition of the B'nai B'rith's war service activities by Admiral Glenn B. Davis. Mrs. Lawrence B. Koenigsberger (left), chairman of the Post War Service-Americanism Committee of the Women's Supreme Council, and Mrs. Maurice Bisgyer (right), treasurer of the Women's Supreme Council, joined Mrs. Farber in receiving the award.

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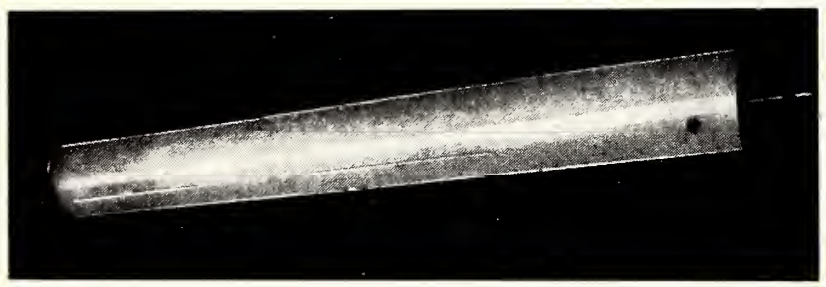

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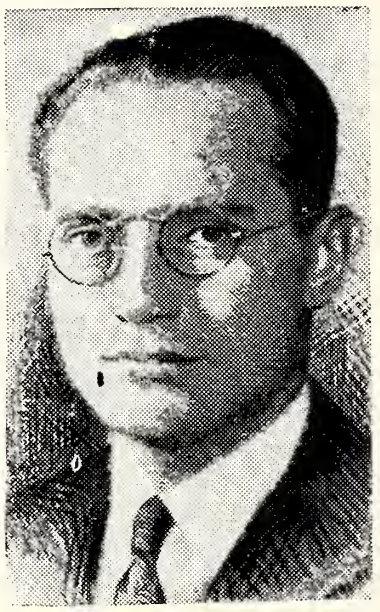
We Must Play Our Part

By DR. SIMON GREENBERG

With an eloquent plea for unity in Israel — an exhortation to Jews to play their part in fulfilling the dreams of all mankind, Dr. Simon Greenberg, recently appointed Provost of the Jewish Theological Seminary of America, addressed the recent convocation of 300 scholars and friends at his formal installation in his new post held at the Unterberg Auditorium at the Seminary Buildings, Broadway and 122nd Street. Dr. Louis Finkelstein, President of the Seminary, delivered the welcoming address.

Dr. Greenberg said that the Jews today have two grim realities to face. First, they are numerically one-third smaller than they were five years ago and second, the world has remained, by and large, emotionally and spiritually unmoved by annihilation of the Jews in Europe. "These two facts cannot leave the centre of Jewish consciousness." Their full implications must be investgiated.



DR. SIMON GREENBERG

The most important implication, he emphasized, is unity. "Not some abstract, some platonic idea of Israel . . . I refer to the Israel which is a living reality embodied in the men, women and children of the here and now.

"In a generation stained almost beyond cleansing by the blood of the innocent of our people, and infected to the core by the poisons of anti-Semetic prejudices and hatreds; in a world which can remain indifferent to the violation of solemnly made pledges . . . we must learn to experience with profounder depth our kinship with every Jew who identifies himself as a Jew, and voluntarily helps to carry the people's burden."

Dr. Greenberg added that this does not necessarily mean narrow nationalistic or racialistic doctrine. "On the contrary, I believe that a true understanding of the love of Israel, would be the surest safeguard against a chauvinistic attitude. It is easy enough to identify oneself with an abstract called 'my people,' and to fall in love with what then becomes little more than an exaggerated image of one's self. The hundred per center who most loudly proclaims his love for America will most often be found to be a hater of Americans or a goodly part of them. But he who loves Tom, Dick, Jake and Antonio will thereby learn to love all men. To love one's people in that manner is to multiply love in the world. Unity and reconciliation require more than a profound love for the individual Jew. They require also an earnest concern with every concept of the human spirit and of social organization through whose activities the heritage of Israel may be increased."

Dr. Greenberg also pointed out the fact that the indifference of the rest of the world to the miserable fate of the Jews of Europe has inevitably led to the further widening of the breach between the Jews and the rest of mankind. "The victim of injustice will often turn his pent up passions against himself, and hate himself for being a victim and for not having the power to defend himself against

(Please Turn To Page 60)

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Brought to Nebraska Reform Temple By Army Captain

One of the most beautiful good will stories to come out of the war is told by Rabbi Meyer H. Marx (above) of the South Street Temple, Lincoln Nebraska, in a recent issue of Liberal Judaism, official publication of the Union of American Hebrew Congregations. One of his members, Captain Billie Weil, stationed in Hankow, China, after V-J Day, happened upon Jewish High Holy Day services while walking through the streets of Hankow on Rosh Ha-shona, 1945. Attracted by the Hebrew chanting, Captain Weil went into the services conducted by a group of twenty-five "davening" Jews who had come to this Chinese community in 1905 from Harbin, Manchuria. Attracted by the beauty of the handiwork of the Torah cover in this wayside synagogue, Captain Weil inquired about it and learned that it was the work of a group of Catholic Sisters. It was then that Captain Weil, remembering that his grandfather had brought back a Torah cover for the Temple from France after the First World War, went to the Catholic Sisters and asked them to make the Torah cover for the Lincoln Temple which Rabbi Marx is holding.

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Memories of Hitler Horrors Haunt Refugee Children

(Concluded From Page 37)

an uncle or an aunt in America, but I don't know her name or in what city she lives! Many of these little children did not even remember their own names when they came to Palestine, and were given names there."

The children of whom Miss Shapiro writes, are at the institution know as Tel-Raanan, established two years ago by the Mizrachi Women's Organization of America, near the all-Jewish city of Tel-Aviv, when a unit of refugee children from Teheran were brought to the Holy Land.

The children in Mizrachi Women's care learn to work and also to play.

After a visit to another of the organization's projects, Petach Tikvah, Miss Shapiro wrote another story of the children in Tel-Raanan. Only here she added a note that typifies the spiritual guidance given the children in the Mizrachi Women's institutions.

"It was raining," Miss Shapiro writes, "and the children were playing games and talking to me. Suddenly the rain stopped and a rainbow appeared. The children jumped with joy at the prospect of continuing their games out of doors; that is, all of them but Mordecai, who is eleven years old. He retired to a corner and became terribly depressed, and shamefaced, and with great chagrin, confessed that he had forgotten the special prayer for the rainbow. With little prompting he recalled the complete prayer and recited it with such delight that the group of children caught the spirit, flocked around him, and repeated the words after him. "You see, Miss Shapiro added, "something of beauty, small though it may be, remains among the memories of chaos that becloud the childrens' minds for a time after they come to Palestine. The kind of care that the Mizrachi Women give them, brings the beauty out of the past into the present and developes it for the future."

In closing her letter Miss Shapiro added, "The child Yaffa, of Tel-Raanan, who built that cave I wrote about, just learned that her brother who was 'somewhere in Europe,' is now in Cypress awaiting passage to Palestine. I need not describe to you the great joy of this ten year-old girl, who has experienced centuries of misery in her short life."

The Mizrachi Women's Organization of America, having a membership of 35,000 Jewish women, has at the present time forty-five projects in Palestine from which over 2,500 refuge children benefit. The organization's major current project is the establishment of a half million dollar all-children's village, in Raanana, which is being constructed to accomodate 500 refugee children. Children cared for by the Mizrachi Women are housed, maintained, educated, prepared for agricultural or academic life and given religious guidance.

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The Religion of Isaac Mayer Wise

(Continued From Page 13)

OFFERS QUESTION

"We in our day, seeking inspiration from him, must ask ourselves: have we become weathervanes? Is religion to us only a fair weather product? It is true that the most potent factor in contemporary history is the recent crumbling of civilization, the rise of the Nazis, culminating in the great war, with the slaughtering of millions of human beings, including 6.000.000 Jews. Not only is this an indescribable tragedy, but it has cast its pall over all Jewish thinking and bids fair to dominate the currents of the future. Much as we mourn this great tragedy, we must learn the lessons of history accurately, we must focus on this great holocaust with precision, and strengthen ourselves with the wisdom of past and recent knowledge.

DEPLORES PESSIMISM

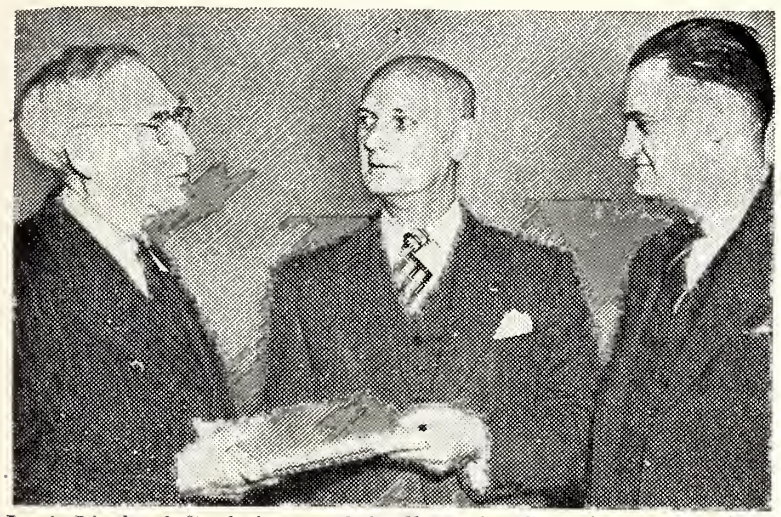
"But what has been happening to us? Again the apostles of doom have arisen. On all sides the cry is heard: Europe is doomed, the Jews of Europe are doomed, the termites of anti-Semitism are crumbling the walls of American democracy, the Western world is doomed. In order to drive home the needs of foreign relief, the defense organizations, the Zionist cause, many speakers unwittingly and also wittingly are hammering this concept of doom and despair into the hearts of the average American Jew. Others, out of plain despair, some with definite purpose are swelling this funereal chorus. So Jews are saying that if we must die, we shall not die on our knees in prayer, but rather on our feet, fighting. This has appealed to the imagination and inherent courage in Jewish hearts, but it has led Jewish life into strange pathways.

POWERFUL INFLUENCE

"Already it has exerted a power-

(Please Turn To Page 48)

Conference Presents Documents On Germany's War Against Jews



Louis Lipsky, left, chairman of the Executive Committee of the American Jewish Conference, presents copies of "Nazi Germany's War Against the Jews" to Gen. John H. Hilldring, center, Assistant Secretary of State in charge of occupation matters, and James W. Riddleberger, chief of the Central European Division.

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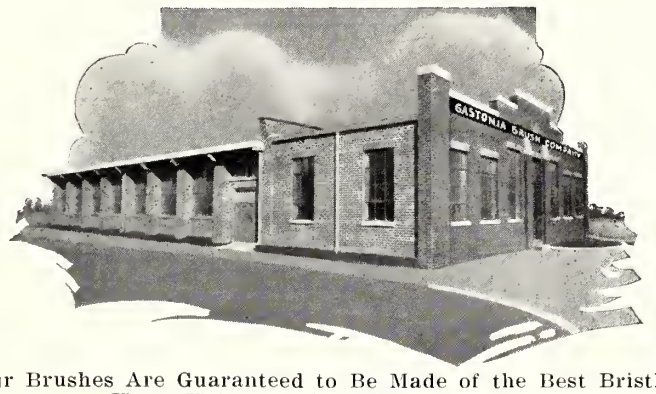

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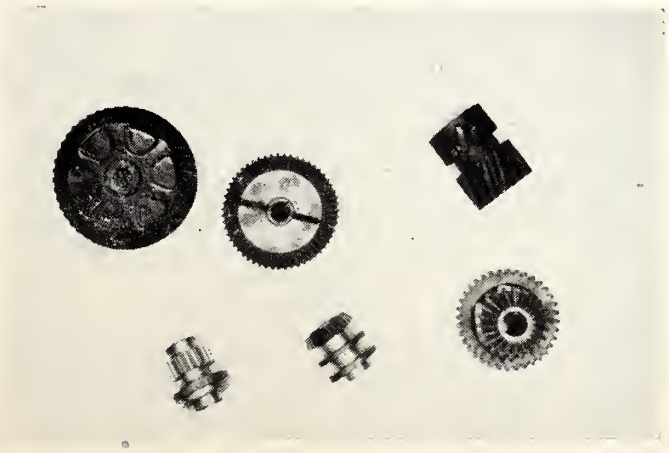

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MOSHE SHERTOK

(Continued From Page 34)

Arabs at that time, and wrote on Arab affairs for British publications. After taking his degree with honor in 1924, Shertok returned to Palestine.

The next six years of his life were devoted to the pioneering adventure in Palestine. He joined the editorial staff of "Davar," the Hebrew daily of the Histadruth, which was the first properly edited modern newspaper in the entire Middle East. Through this medium, he encouraged the new pioneering spirit to greater accomplishments. He wrote chiefly on Arab and British affairs, on both of which his grasp and insight were unrivalled. In his spare time, he would stump the country, lecturing on British and Middle Eastern political affairs at the communal settlements then springing up in the land. Money, earthly possessions, the comforts of life — all of this meant little or nothing to him. The long hours without rest or leisure and the humble salary equivalent to about 45 dollars a month only served as an inspiration to Shertok to continue plugging, working, building, planning, for the goal had not yet been reached.

At The Helm of Leadership

The first major occurrance which catapulted Shertok into a position close to the political leadership took place in World Zionist Congress and assumed the political representation of the Jewish Agency. Dr. Chaim Arlosoroff became head of the political department, but he made it a condition that Shertok should become his political secretary. And thus began a new chapter in his life which was to bring him into the midst of the leadership of the World Zionist Movement and the Palestine Yishuv. Two years later came Dr. Arlosoroff's assassination, followed by Shertok's election as his successor at the 18th Zionist Congress at Prague, Czechoslovakia, in 1933.

Since then he has headed the Agency's political department, whose headquarters are located in Jerusalem, until the end of 1946 when the 22nd Zionist Congress at Basle, in addition to re-electing him, also entrusted him with a special mission as political representative in Washington for the Executive of the Jewish Agency. More than three decades ago, Shertok turned to Constantinople as the ray of hope for the future of a Jewish Palestine. A quarter of a century ago, that ray of hope had shifted to London. Now, his hope, his energy and his activity are concentrated on Washington. This is not intended to mean that Shertock was mistaken in his earlier judgments, it merely accentuates the fact that world events and world conditions have eliminated Constantinople as a leading center in world affairs and have removed London to a place of secondary importance.

While international diplomacy and negotiations with the Mandatory Power and with foreign governments are the essential functions of the Agency's political department, it also discharges a variety of other functions, such as immigration quotas, defense, security, guiding public opinion and molding the political line of the Yishuv. In the years before the war, the wringing of an additional few thousand immigration certificates was a major accomplishment; securing an additional 2,000 rifles for the defense of Jewish settlements was an important victory. The "policy of restraint" (Havlagah), instituted by the political department in 1936-1939 had its purpose and place during the Arab terror of those years.

Jewish Military Unit

With the coming of World War II, Shertok concentrated all his effort from the very first day towards the establishment of a Jewish military unit in the struggle against Hitlerism. He conferred with Britain's outstanding military leaders, including Generals Ironside, Alexander, Wilson, Dill, Wavell and Auchinlek, concerning Jewish military participation, but

(Please Turn To Page 72)

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REFUGEES IN AMERICA

★

By PROFESSOR MAURICE R. DAVIE, *Yale University*

MAURICE R. DAVIE

REFUGEES coming to the United States to escape political and religious persecution in recent years "have had a beneficial effect upon this country out of proportion to their numbers," it is reported on the basis of a two-year scientific investigation, "nationwide in scope and based on firsthand and verifiable information," whose results are published in a 453-page book, "Refugees In America," by Maurice R. Davie, (Harper and Brothers).

"Refugees in America" is the full report of the Committee for the Study of Recent Immigration from Europe, which carried on the first scientific investigation in the field of immigration to the United States since before World War I. Prof. Davie the author, who was Director of the Study, is Chairman of the Department of Sociology of Yale University and an outstanding authority on migration.

"Refugees in America" is a full and authoritative account regarding the group entering the United States for haven: their numbers, nationalities, ages, economic and cultural backgrounds, and other characteristics. It shows where they have settled in this country, and what they have done here. It gives a complete picture of the integration of the newcomers, and their effect on America. In addition, it provides a comprehensive view of the unique and unprecedented program, carried on by voluntary private agencies, which for the first time in our history provided a complete range of services and assistance for the adjustment and Americanization of immigrants.

On the basis of the objective facts gathered by the Study, Prof. Davie in the concluding chapter of the book makes the following observation:

"America has been enriched incalculably by the thousands of artists, scientists, scholars, engineers, and craftsmen who found refuge here. . . . Their contributions in the future will be even greater." He adds that "no specifically refugee problem exists in the United States; there is simply the immigrant problem, a problem which has existed throughout our entire history and which has been solved in each generation with good judgment and justice to the development and enrichment of American society."

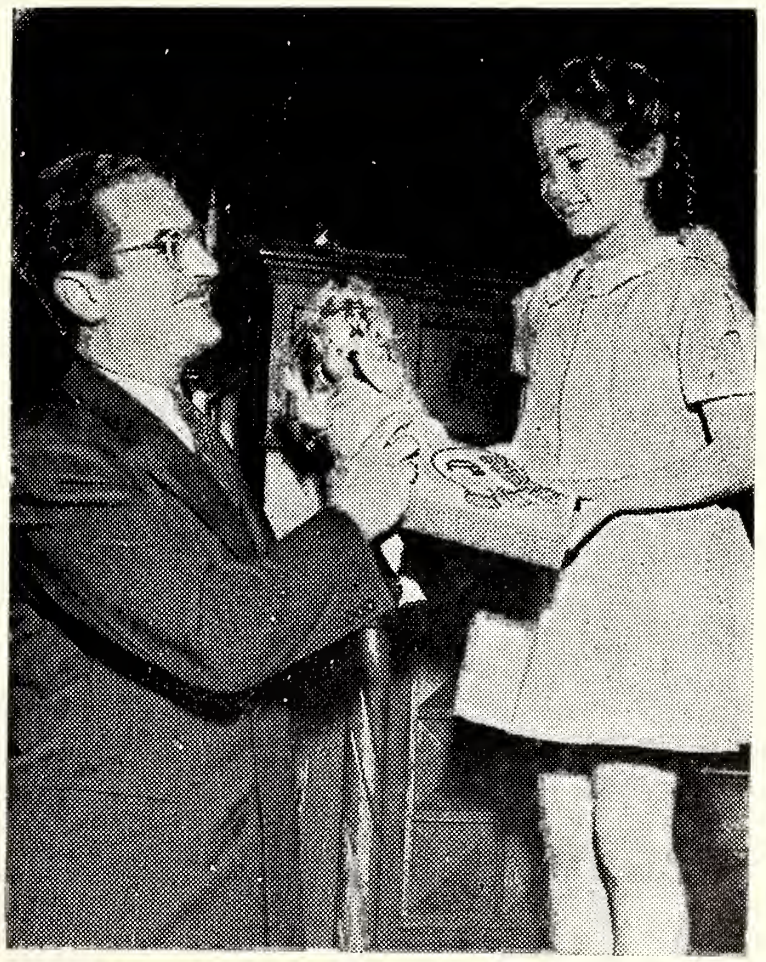
"It would be strange indeed," Prof. Davie remarks in his final paragraphs, "especially at this time when the lives and liberties of millions throughout the world are in danger, if we, with our proud tradition as a refuge for the oppressed, should refuse to bear our share of a great human problem by closing our gates."

The information in the Study, the Committee pointed out, was drawn from a mass of data compiled during its nation-wide investigation over a period of 2 years. The material included detailed questionnaires answered by more than 11,000 individual refugees in 638 communities throughout the country; a special questionnaire covering 1600 physicians and dentists; more than 200 individual life stories; community reports from over 500 communities; and hundreds of questionaires on refugees' business enterprsies.

The scope of the work is indicated by the chapter headings, which include: Extent and Characteristics of the Refugee Movement, What the Refugees Think of America, What Americans Think of the Refugees, The Distribution of Refugees in the United States, Occupational Adjustment, Social and Cultural Adjustment, The Refugees as Citizens, and Solution of the Refugee Problem and Its International Aspects. There are special chapters on refugee children and youth, and on refugee business men, physicians, scientists and other special groups.

The Committee for the Study of Recent Immigration from Europe, of which Dr. Alvin Johnson, President Emeritus of the New School for Social Research, is Chairman, was organized by five leading national refugee service organizations: the American Christian Committee for Refugees; the American Friends Service Committee, the Catholic Committee for Refugees, United States for New Americans and the United States Committee for the Care of European Children. A National Sponsors' Committee for the Study is headed by C. A. Dykstra, Provost of the University of California at Los Angeles, Chairman, and George N. Shuster, President of Hunter College, and William Rosenwald, Honorary President of the United Service for New Americans, Vice-Chairmen.

Young Star Presents Toys to SOS



The diminutive star of "The Best Years of Our Lives," Marlene Aames, donates toys to the SOS (Supplies for Overseas Survivors) Collection so that 1947 will be the best year of their lives for the surviving Jewish children in Europe. Marlene, who plays the younger sister of the amputee, and is also Cookie on the "Blondie" radio show, here presents Rabbi Morton Bauman of Los Angeles with a doll and toys for the special SOS toy campaign. The SOS Collection, a special continuing project of the Joint Distribution Committee, sends contributed supplies of food, clothing, medicines, household and comfort items, books and toys to the 1,500,000 surviving Jews in continental Europe. The J.D.C. receives funds for its overseas relief, reconstruction and emigration programs from contributions to the $170,000,000 campaign of the United Jewish Appeal.

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Europe's Jews Begin To Rebuild

(Concluded From Page 16)

any kind possible in a country like Rumania without the help of the J.D.C.

On The Future

I believe that there are elements of hope in the various liberated countries of Europe. I think that in France, Belgium and the Netherlands, in the countries of Eastern Europe and Southeastern Europe, we will arrive at a period of real stabilization. The Jews will become absorbed more and more into the economic life of those countries. In Western Europe, if it were not for infiltrees who are coming into France and Belgium and Italy, our financial problem would already have been greatly reduced.

But I also think that as long as there are 250,000 Jews who are homeless or who are in D.P. camps, we will continue to have a tremendous problem. It is a problem that deserves the attention of governments, of intergovernmental agencies. It is a problem that will have to be tackled very seriously because there can be no solution to the problem of Europe's Jews so long as 250,000 are still homeless, still displaced.

GREENSBORO, N. C.

M. E. BLOCK

Max Edward Block, 75, died on March 29th at the home of a son in Lexington, N. C., after an illness of two weeks.

He took a leading part in many civic campaigns, including bond sales during the war, and was a life member of and past president of the Greensboro Association of Life Underwriters. For 38 years he served as secretary of Temple Emanuel here and was a 33rd degree Mason of Corinthian Lodge No. 542, as well as active in local and state functions of the B'nai B'rith.

Surviving are his wife, Mrs. Hattie Cohen Block, whom he married in 1904 in New Orleans; two sons, Dr. Milton E. Block, of Lexington, and Norman Block, of Greensboro; three daughters, Mrs. Albert J. Lupin of Arlington, Va., Mrs. Donald M. McKinney of Van Nuys, Calif., and Mrs. Stephen K. Myers, of Savannah, Ga.; one brother, Simon Block, of Chicago, Ill., and eight grandchildren.

Heads JWB Camping Department

Abe Bonder who has just been appointed camp consultant to the Jewish Center Division of the National Jewish Welfare Board. In this position he heads JWB's camping department which provides technical assistance to Jewish Centers and other organizations which operate or plan to set up camps for Jewish children.

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Palestine Area For The New Settlement To Be Redeemed By Brith Sholom

EAGER to demonstrate its solidarity with the Jews of Palestine and Zionists everywhere in their struggle to keep open the gates of Palestine to Jewish immigration, and to make possible the settlement of Europe's surviving Jews upon the soil of the Jewish National Home, Brith Sholom, a a fraternal order having its headquarters in Philadelphia, Pa., has announced its decision to acquire a 1,000 dunam land tract for a new Jewish agricultural settlement.

The program, to which approval and a pledge of support have been given by the organization's membership, was announced in a joint statement by Frank A. Simons, Grand Master of Brith Sholom, and Judge Morris Rothenberg, of New York, President of the Jewish National Fund of America. The sum required for the acquisition and reclamation of the tract in Palestine which is to be known as Nachlath Brith Sholom, will be given as a gift to the Jewish National Fund, the Zionist instrumentality for Palestine land redemption. The area will be acquired, prepared for settlement and held by the Fund as part of its extensive land holdings as trustee for the Jewish people.

"The program has been approved by a referendum conducted among Brith Sholom lodges. It implements a resolution, adopted by our 40th annual convention held in Atlantic City in June, 1946, which called upon our membership to raise, by voluntary contributions to the Jewish National Fund, the sum required for the redemption of the 1,000 dunams, These dunams, which will bear the name of Brith Sholom and forever remain the inalienable property of the Jewish people, will serve as the foundation for a new settlement. This program of cooperation with the builders and

FRANK A. SIMMONS

defenders of Jewish Palestine is an expression of our membership's sense of duty and devotion to the Jewish ideal of security and survival," declared Mr. Simons.

"Heartening News," Says Judge Rothenberg

"The action of Brith Sholom, the first fraternal Jewish organization in the United States to undertake, as far back as 1934, a Nachlah program, will be heartening news to embattled Eretz Israel which is continuing to make progress in the land settlement program, nothwithstanding the British blockade on Jewish immigration and settlement. Brith Sho-

(Please Turn To Page 53)

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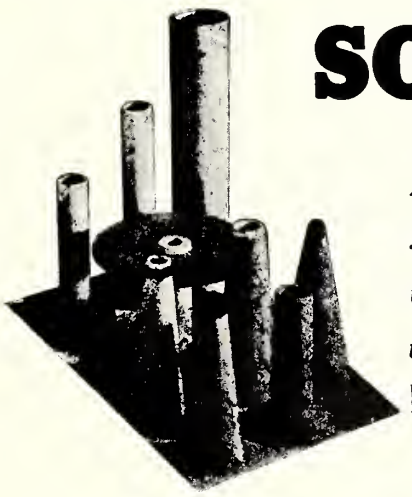

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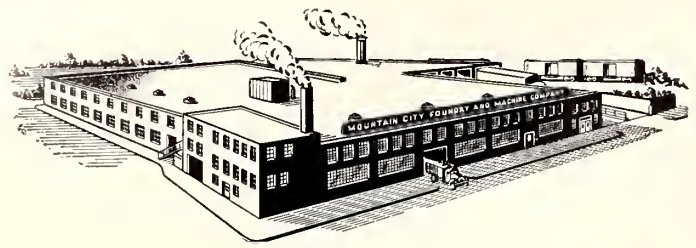

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The Religion of Isaac Mayer Wise

(Continued From Page 43)

ful influence upon American Jewish life. The imposing forces in the contemporary Jewish scene, which arouse the greatest interest, the largest mass meetings, enlist the greatest financial support, are not this College or other theological seminaries, the mission of Israel, the cause of social justice and progressive Judaism, but the great defense bodies, the overwhelming charitable causes, the various agencies centering about Palestine.

"By and large our great leaders are not identified with piety and religious enthrallment, but are superb fund raisers, political representatives, generals of defense armies. There is a tendency to deprecate and even mock American Jewish life and American democracy. American Jewish life is becoming dotted with schools and camps teaching pessimism and material force. The accent is not upon internal growth and basic hope, but upon disillusionment with the environment, upon funds and action for power politics and battle procedure. We must ask ourselves: have we not, under the impact of outward circumstances, retreated to a new orthodoxy of force, power and materialism?

FOREST — OR TREES

"This is because we have not seen the forest for the trees. Other shattering blows came to past Jewish life, but Judaism moved forward. The Babylonian exile led to the one universal God. The year 1492 marked the end of the golden age of Spanish Jewry but it preceded an even greater age of world Jewry.

"Moreover we have made false conclusions in particular that have not been made in general. Trades unions, churches, freedom of speech, democracy, crushed in Europe, did not produce the assumption that these were doomed, but rather that they were even more precious and that greater efforts must be made to re-establish and expand them.

"It was realized that there wasn't enough of democracy, freedom of speech; there wasn't enough of religion. So, because Jews were destroyed in Europe does not mean they have to be destroyed in America. We have developed a peculiar and ghastly non sequitur — because Europe failed to integrate and Christians failed to integrate successfully in Europe, these failures must be accepted as inevitable and universal, we must accept as gospel the message of those who failed, we must repeat the steps they took in failure; we, too, must fail in integration and progress. This would be fantastic if it were not so tragic.

POINTS TO TASK

"We cannot be isolated from Europe, its message, or whatever of its values that can be reclaimed. And we must work unceasingly for the democratic reconstruction of Europe and the rehabilitation of its victims, wherever they may seek new life.

"But today it is not we who must lean upon Europe. It is Europe that needs our example, our guidance, our help. The pendulum of progress is swinging westward, not eastward. A prominent Jewish historian has pointed out how unfortunate it was for Jewish life, that the Jews of Europe were invited eastward into Poland in the 13th and 14th centuries, just as the world was about to move westward into the great age of exploration and enlightenment. The Jews of today must not move again in the direction opposite from the course of history's progress.

"The atomic bomb scientists are pleading with religion to save the world from the fearful agents of mass death which they have created.

TURN TO FAITH

"This is not the time when Jews should turn from their greatest strength and also ignore the hand of liberals of other faiths. This is the time to turn to faith in our religion and its mission, faith in mutualism, in universalism, in inner growth and creativity.

"This is the time to pick up the mantle of Isaac Mayer Wise and use the great spiritual force of

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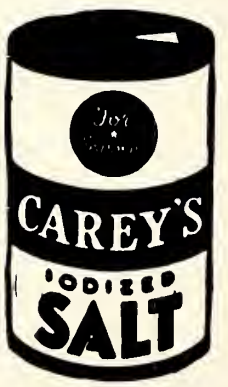

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America and American Judaism, to achieve our success. For American Judaism is coming of age. The institutions which Wise created have been augmented by many others. Here live almost half of the Jews of the world and most of its great Jewish scholars, many of whom we have inherited from Europe. Despite the faults of Amerijewish life, there is boundless virility here that can be developed as the great heart of Judaism, set in a new pattern of liberal Judaism, aided by liberal Christian and liberal American social thinking.

HERE IN AMERICA

"Here is where it can be done. Wise was thought visionary when he said that before the 19th century was over, all America would be Jewish in principle. But to a great degree he has been proved correct. Liberal Christianity is very close to liberal Judaism. Reform Judaism has aided progressive Christianity, and we have been buttressed by their forces of liberalism. Jewish and Christian scholarship work hand in hand. In Christian seminaries throughout the land, one finds for instance that the names of Julian Morgenstern and other great Jewish scholars are household words.

"There are certain facts and basic trends of American history that cannot be gainsaid, that herald a new age in human relationships, that prove that this country IS different. This is the first great country in the world where religious liberty was imbedded in the constitution. This principle, our first president, George Washington, further amplified in a letter to the Sultan of Turkey in which he (Washington) said that this was neither a Christian nor a Mohammedan nor a Jewish country.

CITES QUEEN CITY

"Right here in Cincinnati, it is normal for Christians and Jews to attend each other's worship and to hold joint services. Christian educators write books on Judaism for their own religious schools, Christians and Jews in church, school and camps seek instruction from the other, joint social action is taken. There is a long way to go but we have hewn out new pathways toward heaven on earth. Deep in our hearts is the knowledge that we are not competitors, but collaborators in a great work. We supplement each other; we must learn from each other and work together.

"Therefore it is for us, the American Jews, with the wealth of our budding life, with the support of fellow liberals, to lead our coreligionists throughout the world, not only in healing their bodies, but in mending their broken hearts and in reviving their spirits. We have a new Judaism, an American Judaism, based on the wisdom of our ancestral faith and the spiritual power of American democracy, revitalized by Reform, with the optimism that comes from a large measure of integration, building new pathways of human understanding and social progress. Ours is a new Jewish tradition to offer the world.

LAUDS COLLEGE

"This great College has already contributed much. Its hundreds of graduates, guided by great teachers, have gone out into the cities and towns of America and beyond, and have built day by day, the kind of faith, understanding and progress by which men live and do not die. We have largely led and influenced all Jewry. Much is still facade. There are many gorgeous Temples and not enough Judaism and real piety in the hearts of our people. Judaism as a religion is respected. Are Jews respected as much? The far-flung agencies of Jewish life must be brought more closely under the guidance and leadership of the great religion of modern Judaism.

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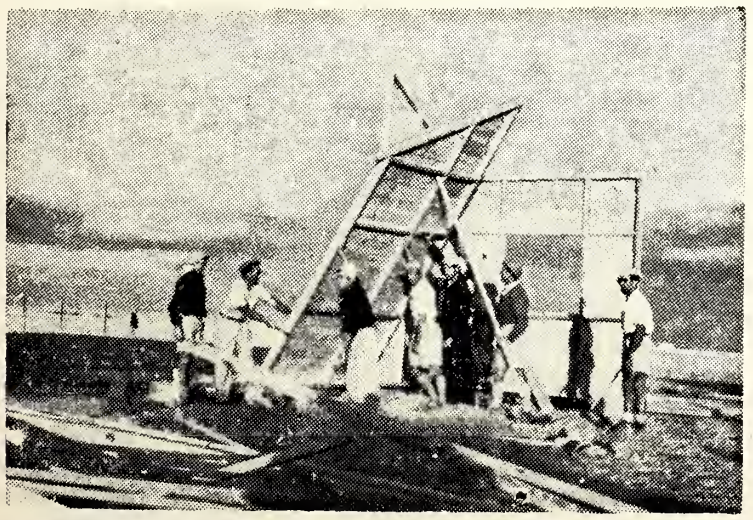

OVERNIGHT SETTLEMENT—In the forefront of the upbuilding of Jewish Palestine to facilitate the mass resettlement of the displaced Jews of Europe is the pace-making settlement program of the United Palestine Appeal agencies which are financed with the aid of United Jewish Appeal funds. Jewish Agency and Keren Hayesod expenditures in 1947 for an expanded program of agricultural and urban settlement will total $8,788,811. Highlighting the unprecedented upbuilding spurt are the famous overnight Negev operations, resulting in the establishment of eighteen settlements in the vast desolate region of the South. The latest three were founded in February in one night. Above, Negev settlers continue building operations early in the morning.

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The Friends We Make Make Us

Mr. America And The Palestine Head-Lines

(Concluded From Page 33)

for them. "It's Britain's business," he said.

An Italian clerk from Brooklyn said, "It's Britain's business alone —Palestine is part of the British Commonwealth, and we should not stick our nose in," while a Valley Stream, L. I., traffic manager said that referring the problem to the UN was just "another case of Britain's passing the buck," though he had no suggestion as to how the problem should be handled.

An ex-GI from Hawthorne, N. Y., studying in radio school, said he thought turning over of the problem to the UN is the best solution, explaining "I don't think any one nation has the right to decide the fate of another people." But an ex-Canadian machinist from New Bedford, Mass., a former GI, asserted "the British are trying to evade their responsibilites in turning over the problem to the United Nations."

A Philadelphia salesman "had not given much thought" to the problem, but believed a UN solution was the preferrable procedure. He maintained, however, that "we have no right to make suggestions to Britain. Each country has the right to do as it sees fit within its own jurisdiction."

"I think Bevin is right," said a New York draftsman, "but we have a right to express an opinion. The over-all problem is a tough one. But it's not ours — it's Britain's. I suppose the UN should be asked to find a solution, but I'm skeptical about the United Nations. I'm not in favor of the UN, and I was against the League of Nations, too. I'd be in favor of them if I thought they would do what they're supposed to do."

A recent non-Jewish immigrant from Denmark, now in the awning business in Washington, D. C., said he hadn't heard about the Bevin charges, "But I don't like the English anyway. I don't know what Bevin said, but I think America has the right to say what it thinks. Palestine should be given to the Jews — it's their land." He advocated a solution by the United Nations.

A retired seaman from Poughkeepsie, N. Y., hadn't heard about the Bevin utterances or the Truman reply, but he was opposed to Jewish immigration to Palestine. "I think the Jews should have a a state of their own, but not in Palestine," he said, explaining that immigration would "lead to an Arab 'Holy War'."

Said a New York railroad executive: "I don't know a thing about this Bevin business. As far as refugees are concerned, it's a responsibility of all nations, not just one. Each nation should take in its full share. We've generally been doing our part, so let others do theirs. I'm in favor of changing the quota system if we can really take more than the quota system allows to enter here. But we shouldn't meddle in this Palestine problem. It's Britain's business."

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Social and Personal

CHARLESTON, S. C.

Marriages:

Mr. and Mrs. A. Rudick announce the marriage of their daughter, Pauline, to M. Weinblatt, of Brooklyn, N. Y.

Births:

Mr. and Mrs. H .Toporek announce the birth of a son.

Mr. and Mrs. M. Cohen announce the birth of a son.

Mr. and Mrs. L. Weintraub announce the birth of a daughter.

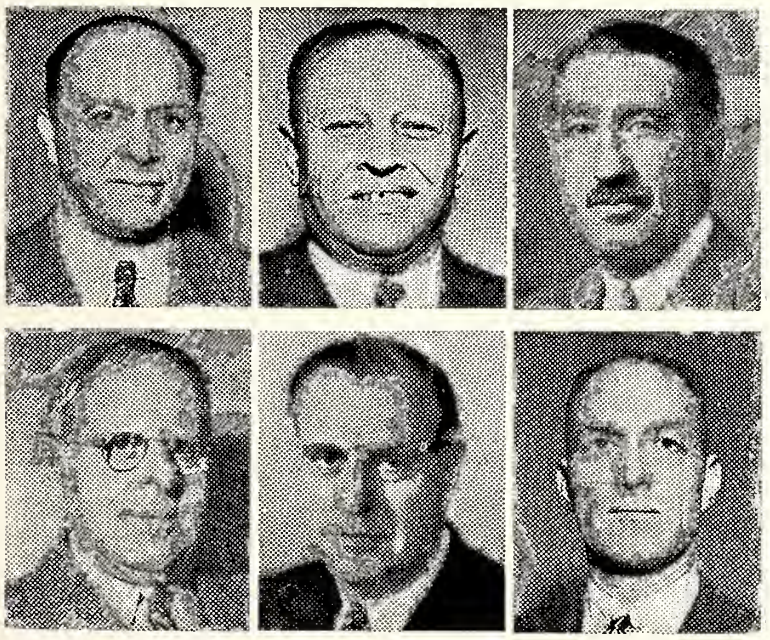
Engagements:

Announcement has been made of the engagement of Melvin Solomon son of Mr. and Mrs. S. Solomon to Miss Judy Mendell of Camden, N. J.

Announcement has been made of the forthcoming marriage of Jack Goldberg, son of Mrs. I. M. Goldberg, to Miss Anita Ullman of Baltimore.

Mr. and Mrs. N. Kirshtein announce the engagement of their daughter, Sylvia, to Max Lazarus, son of Mr. and Mrs. M. Lazarus.

Six New Officers Elected By American Jewish Committee



Five new vice-presidents and a new secretary were elected at the recently concluded 40th Annual Meeting of the American Jewish Committee in New York. At the meeting Judge Joseph M. Proskauer of New York was elected to his fifth term as president of the Committee, and eight other officers were re-elected; Jacob Blaustein of Baltimore, executive committee chairman; Alan M. Stroock of New York, vice-chairman of the executive committee; David Sher , New York, administrative committee chairman; Abram I. Elkus and former Governor Herbert H. Lehman of New York, honorary vice-presidents; Nathan M. Ohrbach, New York, treasurer; Albert H. Lieberman, Philadelphia, associate treasurer and John Slawson, New York, executive vice-president. The five new vice-presidents are (top row, l. to r.) Herbert B. Ehrmann, Boston; Milton W. King, Washington, D. C.; Ralph E. Samuel, New York; (lower row, l. to r.) Jesse H. Steinhart, San Francisco and Frank L. Sulzberger, Chicago. Edward A. Norman (lower right) of New York was elected the new secretary.

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Guide To The Perplexed Young Jew

(Concluded From Page 32)

erent attitudes toward it," he wrote in the letter.

"When I was a child I agreed with you, and reproached myself for not going often enough to the Synagogue, not keeping the fasts, etc. . . .

"Later, when I was a young man, I could not understand how you, with the insignificant fragments of Judaism you possessed, could reproach me . . . with not making an effort to put the same insignificant fragment into practice. It was really, as far as I could see, nothing, a joke, not even a joke. On four days in the year you went to the Synagogue where you were at least nearer in spirit to the indifferent than to those who took it all seriously . . . provided — that was the chief thing — I was only in the Synagogue, I could twist and turn about as much as I like . . .

". . . What better there was to do with such material than get rid of it as quickly as possible I could not imagaine; in fact, just getting rid of it seemed to me the most Godly thing to do with it.

"But still later in life I saw things differently again. You really did bring something of Judaism with you out of your tiny little ghetto-like country parish. . . Partly they were impressions of childhood . . . For you they had a meaning, as little memories of old-times, and that is why you wanted to hand them on to me, but could not do so, since they had no more intrinsic value for yourself, only by pursuasion or threats. . . .

no isolated phenomenon, it's the

"Anyway, the whole business is same with most of this Jewish generation of the transition period. . ."

Brod's book on Kafka is above all for the literary connoisseur, the Kafka student.

The student may find it a bit anarchic, turgid with adulation and a gushing, almost effeminate comradarie of an earlier period, with Kafka's "infantilism" oppressively over-stressed in the first, almost clinical pages. To make of infantilism a literary virtue, almost a prerequisite for the writer, as Brod appears to be doing, is a little naive. Undeniably, infantilism was in Kafka's make-up, and hence influenced his work, but Kafka would have been great even without his infantilism, perhaps even greater.

To the non-Kafka student, this book still holds a very special significance — as a study of a group of Jewish intellectuals, and of the complex of Judaism as impressed on one of the most brilliant Jewish minds of our times. Kafka's transition from his three earlier— decidedly infantile — attitudes toward Judaism, as described above, to a fourth, positive and gratifying Judaism constitutes a Guide To The Perplexed Jew of our times, of our own America. It is not the kind of guide provided by Hollywoodian Ben Hecht in his Guide to The Bedeviled, for Afka's search did not commence with his having been frightened by a bigoted lady over a cocktail.

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Eddie Cantor and Paul Muni in New UJA Films

Eddie Cantor and Paul Muni, outstanding stars of stage and screen, this week completed work on two extraordinary films produced for the $170,000,000 nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. The films are now being made available by the United Jewish Appeal for showing in your community. Eddie Cantor stars in a five minute dramatic filmplay entitled "We Must Not Forget." Paul Muni serves the relief, rehabilitation and resettlement activities of the UJA's three great reconstruction agencies —the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans. "We Must Not Forget" was made by Mr. Cantor in Hollywood, while "The Will To Live" was made for the UJA by RKO-Pathe.

Palestine Area

(Concluded From Page 47)

lom (Covenant of Peace), is demonstrating by its far-visioned act that the unbreakable union between the People and the Land of Israel is, indeed a covenant of peace, a constructive march forward which will not be halted by the illegal procedure of Great Britain. Brith Sholom deserves the plaudits of all men of good will who strive for a speedy solution of the problem of Jewish homelessness and the triumph of our just cause in Palestine," declared Judge Rothenberg.

"If every member who receives a Nachlath Brith Sholom coin box were to deposit as little as 10c per week in his or her box, the full sum needed to complete the project could be raised within two years. This period will, in all likelihood, be further curtailed by the generosity of our Lodges and membership through the purchase of Nachlah shares and Dunam Certificates," declared Samuel E. Kratzok, National Chairman of Nachlath Brith Sholom.

The acquisition of the 1,000 dunam land tract involves an investment of $40,000. According to the procedure that has been adopted, this sum is to be raised by means of 10,000 Blue-White Boxes, which are being distributed to Brith Sholom members, and the purchase of Dunam Certificates by them. The understanding between the Jewish National Fund and Brith Sholom with regard to the implementation of the project was arrived at following negotiations in which Grand Master Simons, Judge Rothenberg, Mr. Louis I. Gilgor, Brith Sholom's Grand Secretary, Mr. Kratzok, and Mendel N. Fisher, JNF executive director, participated.

The plan is patterned after a Nachlah program which was untertaken by the organization in 1934, under the Grand Mastership of Judge William A. Lewis, late Zionist leader of Philadelphia. A Nachlah Testimonial was presented on August 31, 1944 by the Jewish National Fund of Jerusalem to Brith Sholom.

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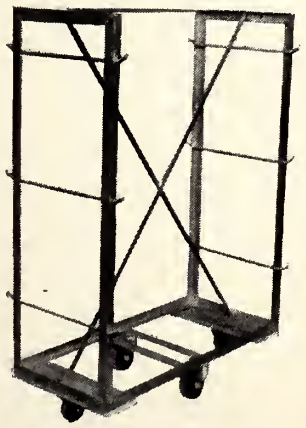

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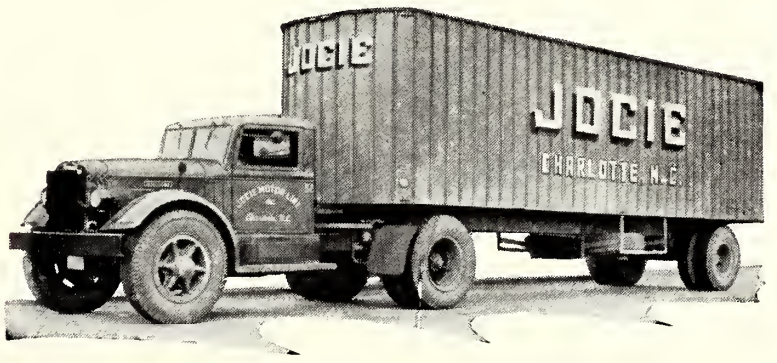

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Fredeom From And Freedom For

(Concluded From Page 24)

the results of a public poll conducted at Yale University to determine the Jewish attitudes of the Jewish undergraduate students. Although Dr. Greenberg is far from being a fighter for "orthodoxy" and Yiwo Bletter is anything but the mouthpiece of an orthodox organization, the article concludes that if American Jews wish to survive, they must pattern their home life according to the Torah and give their children the benefit of the most intensive Jewish training. In point of fact, Dr. Greenberg and other contemporary sociologist only paraphrase the beautiful passage that we chant in honor of the Torah: "It is a tree of life for those who cling to it." This is the real secret of the Eternal Jew!

Jewish survival is predicated on the transmission of the things which make us Jews. All these things are rooted in the Torah, for, according to Jewish interpretation, the Torah is not only the Ten Commandments, or the Five Books of Moses, but all and everything any Jewish scholar will ever add to the golden chain that was begun at Sinai. Literally, Torah means "teaching." But Torah is much more than that — it is the theory and the practice of Jewish life; it is law and legend, philosophy and poetry — it is the sum total of what one hundred generations of Jewish scholars and thinkers have taught since the close of the canon of the Hebrew Bible; it is all that is written in the Bible proper.

The Sages have said that the revelation was so powerful that it overawed and overcame the Israelites at Sinai. Today as we reflect on the momentous consequences of the Sinaitic revelation, which revolutionized not only the life of those who were invested through it with the blessings of freedom for, but were destined also to leave its mark on the history of all mankind, we cannot help sensing something of the awe and wonderment one feels in the presence of the sublime.

The New Palestine Medical School

(Concluded From Page 27)

versity will have to be raised. We are relying on American and Palestine Jewry for their help. If all goes well, it is hoped that the first students will enter the Medical School in the Fall of 1948.

"It should be pointed out that the University and Hadassah have already gained considerable experience in medical teaching. Before the war, post-graduate courses for doctors of medicine were conducted at the University, and during the war some hundreds of army medical officers received courses in the University and Hadassah. This teaching experience will be valuable for the future."

To Professor Adler's statement it should be added that the laboratories of the Hebrew University are well known throughout the scientific world. For the last twenty years, a steady flow of contributions from University researchers and scientists has appeared in recognized scientific journals. The new Medical School, with its expanded facilities, it is hoped, will further accelerate the rate of Jewish scientific contributions in the field of medicine.

GREENSBORO

SOBLE-ROBINSON

Miss Gloria Soble, daughter of Mr. and Mrs. S. Soble, of New York, was married on April 19th to Bernard Robinson, of Greensboro, son of Mr. and Mrs. S. Robinson of New York. Mr. Robinson, who was with the Internal Revenue Department in Greensboro, before going into service, was discharged as a captain after three years.

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Sports Ambassador ...FROM PALESTINE

By WILLIAM B. SAPHIRE

The story of Hapoel, Jewish Palestine Athletic Organization, which plans to send the first Jewish team in history to the 1948 Olympics. —THE EDITOR.

WILLIAM B. SAPHIRE

A TALL, muscularly built man stepped off the Middle East plane at La Guardia Field here early this month and gave New York's sports writers and fans their first introduction to one of the most unique athletic organizations in the world, the Hapoel, physical training organization of Jewish Palestine's labor federation, (Histadruth) whose star soccer players will soon arrive in the United States. The man, Leib Sirkin, lawyer, coach and himself an athlete, is unrestrained in his enthusiasm for the tough new generation of ball players, runners, swimmers and boxers produced by Jewish Palestine. "In 1948," he declared, "we'll send the first Jewish team in history to the international Olympics in England."

Mr. Sirkin, wartime liasion officer for Jewish enlistees in the Royal Navy, was the hero of the infamous arms trial in 1943, when a British military court admittedly without evidence convicted him of gun running and sentenced him to 10 years in prison. Dubbed the "Dreyfus of Palestine," Leib Sirkin spent 38 months in Jerusalem jail, when he was suddenly granted "clemency," although he had made no appeal.

In this country to arrange a coast to coast tour for his soccer team which makes its American debute in Yankee Stadium May 4, he says the eighteen picked players are representatives of the more than 12,000 members of Hapoel. None of them are professional athletes. All are workers in Palestine's factories, on dairy farms, in offices and ports, brick-layers, secretaries, boat builders and house designers. Their training and playing is done exclusively in their spare time. But their sports skill ranges from the highly co-ordinated team work required for soccer and basketball to the individual talent needed in swimming, wrestling, boxing and running where the contestant is completely on his own. "100 meters in 11 seconds isn't a world record," Mr. Sirkin says, "but its pretty good time for some of the best, and our track boys do it easily."

Women Champions

A game like soccer with its kicks and butts and frequent wrestles with the dust is too rough for women, but Palestinian girls engage in almost every other sport. One Hapoel girl, Eliza Wirtz, is the only woman ever to swim the grueling nine mile breadth of Lake Kinnereth, a beautiful body of water, but shunned by most swimmers because of its sudden squalls, treacherous undercurrents and whirlpools. Women, Mr. Sirkin says, comprise about 40 per cent of the 20,000 members of Jewish Palestine's three sports groups, of which Hapoel is the largest.

Affiliated with international workers sports groups, Hapoel numbers among its members outstanding Jewish athletes from prewar Europe, champion Jewish runners from Vienna and swimmers from Warsaw. But the bulk of the group are the "Sabras," husky, Palestine born youths who are the backbone of the Jewish National Home. Their frequent opponents on Palestine's soccer fields are British Army and Police teams, who play well, Mr. Sirkin says, "but are usually beaten by the heat after the first half, when our boys are just hitting their stride." No matter which team wins, the games are played in a spirit of sportsmanship. "Our boys get along very well with the Tommy players," Mr. Sirkin added. "Incidentally the first thing a few American reporters wanted to know about our boys was 'are they terrorists?' The answer is a flat no. They represent the vast law abiding majority of Jewish Palestine's youth. But that doesn't mean that they can't or won't fight for their Homeland."

A physical training program for Palestine's working men and women was a recognized need 25 years ago, when Hapoel was founded by Aba Hushi, "boss" of the Haifa

(Please Turn To Page 69)

The Palestine Hapoel All-Star Soccer Team

The players are from left to right, standings: David Naftalie, Shimshon Forkosh, Shimon Zimmerman, Erich Rosenbaum, David Cohen, Moshe Melamud, Moshe Weisman, Itshak Fried, Mayer Nebenhauz, Menahem Shevel, Zwi Ehrlich. From left to right, kneeling: Abraham Palman, Arie Kresniansky, M. Varon, Aliahu Groshar, Yaakov Chodorov, Mayer Izik Czeczik, Izhak Ben-Zeev.

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MAIDEN, N. C.

RELIGION AT WORK

(Concluded From Page 23)

as a model for a troubled world."

* * * *

Rent Free

The Fort Greene Jewish Center was growing. From a handful of people meeting in a home, its membership had passed the 200 mark and was bursting the seams of the little three story residence it was using for its many activities. Meanwhile the former Simpson Methodist Church was idle. When they learned of the need, the officials of the Church and the Long Island Church Society, readily agreed to offer the building to their Jewish neighbors, rent-free for three years. Immediately repairs were started and when the Torahs were installed, over four hundred men and women from boths faiths attended the service. Activities are now in full swing and the members of the Center have a warm spot in their hearts for those who made it possible.

* * * *

Color In The Masterpiece

He was weary. He had worked all day at his easel but was not satisfied with the result. His sensitive nature had been on edge since morning. He was annoyed with himself. Why should he let a little colored boy upset him so! He was only a newsy. But the expression on his face haunted the artist. He shouldn't have been sharp with the little fellow. It wasn't his fault that the deliverymen were on strike. One could always hear the news over the radio. And the little fellow was so cheery as he said "I'll try to get you one tomorrow."

The annoyance had lasted all day. At last he fell asleep. Suddenly a man with brush and palette in hand, crossed the room toward the easel. The artist gasped as the man raised his hand to the canvas. He tried to call out to him but no sound came. The man proceeded to work while the artist struggled in vain to stop him. Finally the intruder turned. It was Jesus! The astonished artist looked at his painting. It had taken on life, variety, and beauty. Jesus had changed the faces of the children in the picture. Some were yellow, some brown, some black. His touch had made the masterpiece.

The artist awoke with a start. Yes, Jesus had said, "Suffer the little children to come unto me," not just "White children," but also children like his little colored newsboy of the morning. He must make amends tomorrow.

* * * *

Yellow Cars

"Your Christian country is very funny," said the young Chinese girl. "Everyone is all upset about me in Mississippi. I am on my way to college and the conductor says 'Here! you cannot put her in the Jim Crow coach. She is not black.' And the Pullman porter says 'But she is not white.'

"I, myself, do not care. I am tired and want to be put somewhere. Everyone tries to decide. Where should they put me? Such a hubbub! Such a commotion! I sit on my bag and I wait. By and by they put me in the white car." She laughed. "Too bad you have no yellow cars. Your race problem would be all solved. Yes?"

* * * *

Lunitics Never Unite

It was visitors day in a large state hospital. A social service worker was being shown around the asylum and his heart ached at the plight of these poor people. In one ward, however, his compassion was mixed with fear. About one hundred husky, wild-eyed inmates stared menacingly at his visitors, while only two rather inoffensive-looking guards stood by seemingly unaware of the potential danger. The visitor asked his guide cautiously:

"Do you think two guards are enough to hold these fellows in check if they all ganged up against them?"

The guide grinned good naturedly, and then chuckled. "Why, there's no danger of that. Don't you realize that lunatics never unite?"

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LIBERTY AND LICENSE

The recent fight on *The New York Daily News'* request for a radio license is of vital importance to all who believe in free speech and in democracy.

It is easy to attempt to dismiss the attack on *The News'* application as an attack on free speech.

But *The News'* record is of very large importance—and the record is very clear. That newspaper has been an American trumpet for a native Fascist thought. That newspaper has continued to harbor John O'Donnell long after he has clearly established himself as a columnist who uses *The News* to disseminate his hatred for minorities. That newspaper has continued to be satisfied to abuse the right of free speech by coloring, twisting and disfiguring the news.

In Europe before World War II there were liberals who feared to curb any opinion—including opinion that led to the suppression of individual liberties.

America should not make the same mistake.—*The American Israelite.*

CLOUDS OVER PALESTINE

The inevitable has happened.

The betrayal of promises, first by the Churchill Government and now by the Labor Government, has created a tragic situation in the Holy Land—one from which there is no escape unless the rulers at Downing Street realize that a solution of the Palestine problem is not only an imperative but an immediate imperative. For years Britain has been toying with Jewish hopes and aspirations. For years there have been solemn promises and shameful betrayals. For years pius British statesmen have been lighting Jewish hopes for Palestine with resounding phrases. For years they deliberately fooled those who trusted them.

Now they have reached the end of the road. Their purpose now is as clear as it was at first obscure. Instead of the promised Jewish Homeland, they are promising bullets for every Jew who dares to raise his voice against injustice, against iniquity, against betrayals. True, the Palestine terrorists are misled idealists. But terrorism in Palestine, however despicable at this moment, is only the fruit of the British indifference, of Britain's proscrastination, of Britain's violation of word and promise.

Responsible Jewish leadership throughout the world has raised its voice against the terrorists. But to punish the entire Yishuv and to virtually condemn the remnants of Jewry in Europe because the terrorists remain adamant to appeals for reason is, in effect more criminal than the actions of the extremists. —*Long Island Israel-Light.*

JEWISH LENDING LIBRARIES

An advertisement in the Syracuse, N. Y. "Jewish Chronicle" informs us that a local general book and gift shop "takes pleasure in announcing a new department — a Jewish lending library." The managers of this enterprising store announce further that "all books of current Jewish interest may be borrowed at a 3c per day rate." Significantly, the first book in the announcement is neither "Peace of Mind" nor "Thieves in

(Please Turn To Page 99)

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Nathan Birnbaum's Life

(Continued From Page 35)

of that branch. He moved to the East in order to live in their midst (1908-1911). His political activity was based on the idea of Cultural Autonomy which was then gaining ground in Austria. One of its corner stones was language. In the case of the Jews, this was Yiddish, then despised by the secularized section, both assimilationist and with exceptions Zionist. But Birnbaum appreciated its importance and set about working for its recognition. He learnt it himself and used it for literary purposes. Its rise and general recognition as a great cultural factor is to a considerable extent the result of his work.

During this period of Autonomism, his acquaintance with Yiddish speaking Jewry deepened and reached the religious core of the nation. His negative attitude to religion began to change. Gradually the atheism of his materialist philosophy and secular nationalism, gave way to the conviction that Israel's destiny was religious, until finally (1908) 'God entered into his consciousness'. During the next few years, this development resulted in his acceptance of Jewish tradition.

He fully realized that the state of affairs within religious Jewry was very far from satisfactory. What in his eyes constituted their guilt was their failure to make a serious attempt at fulfilling their Mission. They have not built a full and harmonious civilization upon the basis of the Tora, they have failed to create a real leadership, depending for this instead on the secularized Jews.

He outlined a practical program for bringing about this change. Those things in their environment, occupations and customs were causing the decay or which were barring the way to uplift must be altered. Organs must be created, to initiate, supervise and carry through the work. The highest authority of the Jewish nation was to be vested in a body of Guardians of the Faith. The first step would be the forming of a small community of Aulim who would act as a nucleus of life.

All these ideas were embodied in his passionate call "It is Time to Act" (Es Lasys) and in his "The Words of the Aulim" (Divre Hu-Olyim; Vienna, 1917) He took an impassioned leave from his former "pagan-Jewish" life and associates, in his "God's People" (Gottes Volk; Vienna, 1918). This book created a sensation, even though his development during the preceding decade had found expression in his writings.

Upon the refounding of the Agudas Yisroel World Organization in 1919, he joined it. It was at the time of the great upheavel after the First World War, during the great pogroms in the Ukraine, and he devoted much of his energies to the problem of migration. He endeavoured to enlist general Jewish co-operation in this field, in order to regulate on a big scale what was nothing less than unorganized, panic mass flight.

He was however, also occupied with the new spiritual peril from without, which was already submerging Eastern Europe, — the ideological basis of Bolshevism and the instrument of its regime: militant, aggressive atheism. He advocated the forming of a common defensive front of all religions.

His sixtieth birthday was marked by the appearance of two volumes in his honour. One in German (Frankfort, 1925) was a symposium by former and present associates — Zionist, Autonomist Orthodox, — while the other, in Yiddish (Warsaw) was the work of orthodox contributors only.

The attitude of criticism with which he had entered the ranks of Orthodoxy found no reason to abate there. In one important point it grew in intensity: in connection with what he declared to be the steadily increasing Zionist and psuedo-Messianic mentality of organized Orthodoxy. In the preface to his "In the Service of the Promise" (Im Dienste der Verheissung; Frankfort, 1927) he wrote: "I hesitated a long time before allowing myself a public criticism because, in view of the currents and mood prevailing amongst Jewry today, it seemed futile and almost cruel to do so I still have that feeling but my conscience will no longer allow me to remain silent." The book contains a detailed criticism of the "activism" of the Orthodox, which he characterizes as nothing else than an imitation of fashionable modern ideologies. He ac-

(Please Turn To Page 78)

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News Summary of The Month

1200 HIGH SCHOOL STUDENTS IN HEBREW CONTEST

NEW YORK—Twelve hundred students in 70 New York junior and senior high schools took an hour-long examination last week at Straubmuller Textile High School here in the third annual city-wide contest on "Hebrew Culture and its Contribution to American Life," sponsored by the Board of Education, in cooperation with the Hebrew Culture Council of the Jewish Education Committee.

* * * *

7,000 HUNGARIAN CONVERTS RETURN TO JUDAISM

NEW YORK — Seven thousand Jewish converts to Christianity in Hungary returned to the Jewish religion, the World Jewish Congress stated here, in a survey of conditions in Hungary. Liberation found 240,000 Jews in Hungary, while an additional 30,000 Hungarian Jews are still in Soviet Russia. The pre-war Jewish population of Hungary was 800,000.

* * * *

READERS REPORTED AFFECTED BY NOVEL EXPOSING ANTI-SEMITISM

NEW YORK—Readers of Laura G. Hodson's new best-selling novel "Gentlemen's Agreement," describing the social anti-Semitism rampant in a polite, intelligent New England community, declare that they "get" what the author is "driving at." Cosmopolitan Magazine, which serialized the novel before it was published in book form reports that readers from all over the country are pledging to fight anti-Semitism in their own communities. The deluge of letters received by the author and by Cosmopolitan Magazine is the heaviest ever received on a serial.

Mrs. Hobson is the daughter of immigrant Jewish parents.

* * * *

FORD JR., JOINS FIGHT AGAINST ANTI-SEMITISM

NEW YORK — Henry Ford, Jr., is cooperating closely with the B'nai B'rith Anti-Defamation League in a fight on anti-Semitism, Victor Riesel, New York Post labor columnist reports. The younger Ford's actions are in sharp contrast with those of his father following the first World War, when the latter sponsored the anti-Semitic Dearborn Independent, for which he later apologized.

* * * *

MRS. ROOSEVELT URGES LEGISLATION TO ADMIT 400,000 REFUGEES TO U. S.

NEW YORK — Measures for the admission into the United States of hundreds of thousands of refugees and displaced persons now languishing in Europe, were urged here by Mrs. Eleanor Roosevelt and Senator Claude Pepper (D., Fla.).

Mrs. Roosevelt, addressing a United Jewish Appeal meeting, called for temporary legislation to permit the entry of 400,000 refugees to this country on unused quotas. "Some people in Congress are opposed to this," Mrs. Roosevelt said, "but I think the American people want them in."

Senator Pepper urged that America and Britain take the world leadership in giving sanctuary to some 250,000 Jews in Europe, some of whom have been adrift for eight years or more. He also urged a special session of the United Nations Assembly to deal with this problem.

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WE MUST PLAY OUR PART

(Concluded From Page 40)

his foes. The result is the well known phenomenon of striving to commit suicide physically or psychologically. The increased tempo of the assimilating tendencies amongst our people, the widespread desire to disappear as a people is not the natural outgrowth of an idealistic cosmopolitanism, but the sickly offspring of embittered souls determined to die spiritually rather than to live physically defenseless lives in a world turned into a jungle. The determination to make oneself unrecognizable so that fellow man may not persecute you is the final admission of one's complete disillusionment with his fellow man."

Another segment of Jewry has been driven into a mood of violent desperation — "ready to die in the attempt to wrest for themselves and their dear ones a modicum of security if not of justice." Many others have withdrawn into their own spiritual fortress and turned their backs upon the world, waiting for a better day. None of these paths, Dr. Greenberg insisted, is the path of hopeful, fruitful action. There is an inextricable inter-relation between the Jews and their fellow men. "We owe it not only to ourselves, but to our fellow men everywhere to make our contribution towards the elimination from human society of those evil forces which made Dachaus and Buchenwalds possible. But it has well been said that 'while no people willingly devotes itself to some higher purpose, it is the prerogative of its men of genius so to devote it.' And whether we like it or not, Israel's men of genius have so devoted Israel."

He recalled Isaiah's designation of the Jews as 'A Covenant People', and said that perhaps the prophet meant that Israel was to serve as a unifying and reconciling force in the world. "That role we must not reject. We owe it to ourselves not only as Jews, but as human beings, not only as victims of human depravity, but as men appalled and crushed by the realization of the depths of degradation to which our species can sink, to join hands with men everywhere in a tireless effort to redeem man's perverted and sin-laden soul."

Although he expressed the belief that Democracy as defined by our Bill of Rights, the Four Freedoms and the Preamble to the Charter of the United Nations, offers the best framework thus far presented for the organization of human society, ". . . Israel and mankind will never be fully reconciled merely through legal enactments and economic readjustments. There must be a fundamental revision of the moral and ethical ideals by which men live. We want that reconciliation to take place on the level of highest human ethical motive and cultural achievement rather than on the low level of self-interest or the level of superficial acceptance of any idea or program because one has no convictions of his own. Reconciliation between Israel and the world must be on the level of creative inter-communication involving on our part, as well as on the part of mankind, a firm hold on fervently defended principles.

Dr. Greenberg said it is the Seminary's privilege and opportunity to speak for Israel in the realm of ideas and ideals — in the sphere "of dreams of a world in which men can fearlessly be themselves, individuals different and distinguished from others as their Creator intended them to be . . . but living in peace and in harmony together, because they recognize that being different is not a right but the inescapable characteristic which God imprinted upon every one of his creations.

"Let not our own comparatively physical insignificance deter us therefore from playing our part in fashioning the dreams of our generation, the dream of an Israel united in the service of God reconciled within its own ranks and united and reconciled with a mankind at one with itself and at one with its creator."

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THE TRUTH ABOUT THE U. S. AND THE D.P's

By MILTON H. RICHMAN, *National Commander, Jewish War Veterans*

THE question of the displaced persons of Europe and its correlative problem, the finding of a home for them in the United States, Palestine, and elsewhere throughout the world, is one that has achieved a state of high confusion. Few people really know the extent of the problem, what has been done for the unfortunate displaced persons, and what could and should be done by the great powers of the world, including, of course, our own government.

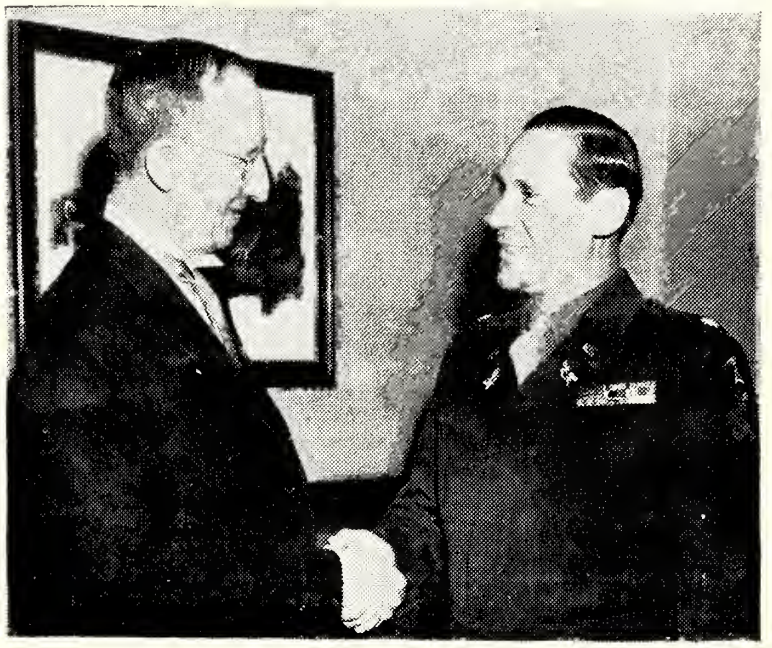
Emotionalism, prejudice, and sheer ignorance have resulted in the development of public opinion in this country on this all important subject which reflects little or no credit upon us Americans. But one thing is certain, the enormity of the problem, as it exists today, is greatly exaggerated. There are presently in Europe, in the occupied zones, about 800,000 displaced persons, about 500,000 of whom are Catholics, 100,000 of whom are Protestants, and about 200,000 of whom are Jews. This is very different from the situation that existed on V-E Day when, according to Army estimates, there were 30,000,000 displaced persons in Europe. As a member of General Patton's staff, especially assigned to the problem of displaced persons, I can personally testify as to the enormity of the problem in those early days. But things are much better now; a remarkable job has been done.

The displaced person who needed transportation home to effect a resettlement has been resettled. The 800,000 displaced persons remaining are persons who, for one reason or another, feel that they can not, and will not, go back to their native lands. The half million Catholic displaced persons are largely Poles and other East Europeans who feel they do not want to return to their homes now that they have been annexed by Russia or countries under Soviet domination. The 100,000 Protestants are mainly political liberals who feel that it would be suicidal to return to their old homes because of political enmities. The 200,000 Jews very understandably have no desire to make a permanent home in the countries which were the very scenes of their personal tragedies.

It is very important that all of us undertsand that the problem of the displaced persons is not a Jewish problem. I say this for several reasons. For one thing, Jews comprise less than 30% of the total displaced persons, and for another thing, it would be a violation of the things for which we fought to allow the world to adopt racial attitudes about the displaced persons, to admit that the world hasn't the obligation to concern itself with all displaced persons regard-

(Please Turn To Page 68)

Connecticut Governor Appoints J. W. V. National Commander As Military Aide



Gov. James L. McConaughy of Connecticut appointed Lt. Col. Milton H. Richman of Hartford, Conn., as one of his military aides. Col. Richman, National Commander of the Jewish War Veterans of the U. S., served on the staff of General Patton. He is the first Jew to be appointed a military aide to the Governor of Connecticut.

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STUMBLING BLOCKS FOR BIGOTS

By BEJAMIN R. EPSTEIN, *Assistant National Director of A.D.L.*

AMERICA, a nation founded on high ideals, is constantly struggling for its soul. Ringing in our ears are the equalitarian principles of the Declaration of Independence and the Bill of Rights; yet, surrounding us are the realities —the failure to live up to those principles.

Thus, a wide gap exists between profession and performance. We are like the man stumbling along the sidewalk walking with one foot off the curb — not evenly keeled for getting ahead in a hurry. To narrow the schism and thereby temper its disturbing effects on the social, economic and political life of the nation is a prerequisite if we are ever to ascend to our rightful heritage.

But how to close the gap? There are two schools of thought: One argues for a strict legal interpretation of "life, liberty and the pursuit of happiness." with legislation maintained by the courts to outlaw prejudice and discrimination. The other belives the ultimate goal can be realized only through an educational approach — that is by militantly fostering democratic truths so that the people will better understand how to balance their ideals with their every day actions.

In this article, the writer states the case for the latter group: that education must precede legislation.

To evaluate the educational approach we must understand the American: he is a practical idealist. There rages within him a conflict between ideals based on his acceptance of the American creed and his actions where personal interests, economic and social jealousies and group prejudices dominate his outlook.

Differences among us in background, culture and inclinations influence our every day lives. Because of this, the unity among us — a unity based on the American Creed — is subdued and frequently lost sight of. Even the "wool hat" boy of the Georgia hills who joins the Klan and attacks Negroes believes in the American ideal — only he has not learned to include the Negro and the "furriner" in his America. In effect, none of us is without sin. Among the most liberal there exists a blind area of prejudice.

We who work in the community relations field have hammered at the heart of this eternal struggle for many years. It is not the problem of a day or a week. It has been with us since our birth as a nation. Still many miles from our goal, we have, nevertheless, traveled far along the road toward human equality charted by Jefferson, Paine and their contemporaries. And in these past several centuries, education — call it "education for democracy" — has been the most effective weapon in the war for our souls.

There is a positive basis for this. It stems from our moral view which clings to an unreserved acceptance of the principle enunciated in the Declaration of Independence — a principle which Abraham Lincoln characterized as "the stumbling block in the path of the bigot."

What is the educational approach?

Briefly, it means to make use of modern teaching and communicating techniques in search of a two-fold objective:

1. To create a climate of opinion favorable to the American Creed and unfavorable to prejudice.

2. To form those basic attitudes on which good human relations are built.

In our contemporary society, the

BENJAMIN R. EPSTEIN

individual's opinions and attitudes are formed and hammered into line by converging forces — the newspaper he reads, the radio he listens to, the films he sees, the speeches he hears and those community institutions with which he comes into contact and of which he is a part.

The use of mass media in the

(Please Turn To Page 90)

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CALL ME A JEW

Reprinted from The Paterson Evening News of Thursday, Dec. 26, 1946

ONE OF THE most colorful figures to appear on the American scene in the last century was Raphael J. Moses. He distinguished himself as a Major for the Confederacy during the Civil War. Attached to General Longstreet's staff, he was the chief commissary of his native Georgia and was known as the "honest commissary" —an almost paradoxical statement in that hectic era.

After the war he returned to his law practice, entered politics and was elected to the Georgia Legislature in 1866. Here he added to the brilliance of his career, becoming the acknowledged leader of the House, renowned for his ardent patriotism and oratory. It was in the course of his political career, that an opponent, a Mr. Tuggle, referred to him sneeringly as "a Jew." Major Moses was not present on the occasion but when word came to him, he answered in a letter that was printed in the Columbus, Georgia, "Daily Times" of August 29, 1876.

Although almost 70 years have passed since it was penned, this frank and fiery rejoinder is still applicable to American life. It is one of those timeless statements that are worthy of repetition in any age. It asks for tolerance not as a concession, but as a right, conscious of the heritage of freedom in both Jewish and American life.

In answer, Major Moses wrote: "I have taken time to authenticate a report which I heard for the first time on the evening of the last day of the convention. At West Point and in my absence during your congressional campaign, you sought for me a term of reproach, and from your well defined vocabulary selected the epithet of JEW.

"Had I served you to the extent of my ability in your recent political aspirations and your over-burdened heart had sought relief in some exhibition of unmeasured gratitude; had you a wealth of gifts and selected from your abundance your richest offering to lay at my feet, you could not have honored me more gratefully than by PROCLAIMING ME A JEW. I am proud of my lineage and my race; in your severest censure you can not name an act of my life which dishonors either, or which would mar the character of a Christian gentleman. I feel it an honor to be one of a race whom persecution cannot crush; whom prejudice has in vain endeavored to subdue; who, despite the powers of man and the combined governments of the world, protected by the hand of Deity have burst the Temporal with which prejudice would have bound them, and after nineteen centuries of persecution still survive as a nation, and assert their manhood and intelligence, and give proof of "the Divinity that stirs within them" by having become a great factor in the government of mankind.

"Would you honor me? Call me a Jew. Would you place in unenviable prominence your own un-Christian prejudice and bigotry? Call me a Jew. Would you offer a living example of a man into whose educated mind toleration can not enter, on whose heart the spirit of liberty and the progress of American principles has made no impression? You can find it illustrated in yourself. Your narrow and benighted mind, pandering to the prejudices of your auditor, has attempted to taunt me by calling me a Jew — one of that peculiar people at whose altars, according to the teachings of your theological masters, God chose that His Son should worship.

"Strike out the nationality of Judea, and you would seek in vain for Christ and His apostles. Strike out of sacred history the teachings of the Jews, and you would be as ignorant of God and the soul's immortal mission as you are of the duties and emenities of social life.

"I am not angered, but while I thank you for the opportunity which you have given me to rebuke your prejudice, confined to a limited number distinguished for their bigotry and sectarian feelings — of which you are a fit exemplar — I pity you for having been cast in a mould impervious to the manly and liberal sentiments which distinguished the nineteenth century.

"You are not created without a purpose; nature exhibits her beauties by the contrast of light and shade; humanly illustrates its brightest and noblest examples by placing its most perfect models in juxtaposition with the meanest speciments of mankind. So that you have the consolation of knowing that your mind has been thus deformed in the wisdom of the Great Architect, that you might serve as a shadow to bring forth in bold relief the brighter tints of that beautiful picture, Religious Toleration, engrafted in the Constitution of the United States by the wisdom of our fathers."

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JEWS IN AUSTRIA

(Continued From Page 29)

evidence of any sympathetic understanding of the special experiences which these refugee Jews have undergone. And there is now a specific order prohibiting the entry of refugees into the French zone. Indeed French frontier guards have instructions to stop anyone whose documents indicate that he is Jewish from entering the French Zone of Austria — even if his travel papers are in order! It is not easy to believe that this action follows a Paris directive. It seems to be more an order of the local French army commander who is afraid of a food and housing headache if refugees stream into his zone.

In the British zone most of the refugees have DP status but live under inadequate conditions and eat poorly. JDC supplements their diets and assures every Jewish D. P. at least 2,000 calories daily. Entry of further refugees into this zone was stopped some months ago.

The American zone, sheltering the bulk of the refugees in Austria, is saddled with the biggest refugee worry of the four authorities. And it must be said at the outset that the United States army here has on the whole tackled the problem with considerable sympathy and an understanding of the refugee plight. When refugees began streaming into this zone in the summer of 1946, following the troubles in Poland, the army was caught unawares. Nevertheless, they made immediate provision for housing the transients — it was understood that they were remaining for a limited period only — in former P. O. W. camps and army barracks. This did not work too badly in summer, when fuel was no problem and the transit period for many of the refugees was brief. But during a cold Austrian winter some of these camps are definitely not habitable by worn, wearied, and meagerly-framed civilians; and with the closing of the German frontier, many of the refugees may have to remain in Austria for some months. Clearly new arrangements will have to be made. And the army is prepared to do something to help.

Conditions of course vary from camp to camp. I have seen some which do not approach paradise but where living will be tolerable even in winter. I have seen others where none but the hardy, with well-nourished bodies and tough hides, would survive an iced-up January. I visited two in the Linz area a few days ago when rain was turning the snow into a vast field of slush. Conditions are bad and get worse each day. At Wegscheid I trudged my way through a sticky mixture of slush and mud; visited wooden huts which were as cold as a mortuary — there was enough fuel for only a few hours, and a wooden hut, to be even moderately comfortable, needs a stove burning through the 24 hours; saw rooms where men slept three in a bed to keep warm; met a woman whose child had died a few days earlier through sheer cold.

At Ebensee, twelve children have died in the last eight weeks from complications following chills contracted in this high exposed wooden camp which had once been a concentration camp. Indeed, the huts are as close to the graves of some thousands of Jews who perished in its gas chambers and whose bodies were burned in its crematoria. The crematoria are still there.

These two camps should certainly be evacuated. I was told on my visit that the army had decided to close them down before winter sets in.

I heard the suggestion in many transit camps I visited that Jews, who have after all suffered much, might well change accommodations with non-Jewish refugees in Austria, who have no such record of suffering yet who fare very much better. There are in Austria many thousands of such non-Jewish refugees, Russians, Yugoslavs, Poles. They are unwilling to return to their countries of origin largely because the bulk of them fought, or collaborated in some other way, with the Germans. The majority have official DP status, live in brick buildings which are warm and receive a tolerable food ration. There seems little reason why people who aided Jewry's persecutors should live more comfortably than Jews who survived the persecution. And the argument applies equally well to the British zone where Jewish refugees form a minute fraction of non-Jewish refugees. The suggestion has not yet been followed up.

But there is a lighter side to transit camp life. Since the army is responsible, each camp has an army officer in charge to see largely to the supply of basic food and equipment needs. Some camps also have representatives of the JDC and of the Jewish Agency for Palestine permanently attached to them. But the internal running of the camp is in the hands of the refugees themselves. They are self-governing. They have their own camp leader, without whom the army officer would not dream of acting. They have their own police force; no military police are allowed inside the camps. The camp leader is not only chief of the camp's internal organization but often the mentor of his constituents. A quick and comprehensive method of travelling as a passenger through the gamut

(Please Turn To Page 70)

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Israel's Destiny: Its Pain and Its Glory

A Review by MORTIMER J. COHEN,
Editor, In Jewish Bookland

On finishing *Jacob's Dream, a* poetic drama by Richard Beer-Hofmann, one experiences the same exaltation of spirit and illumination of mind that come on reading the Book of Job in the Bible. The same essential greatness is sensed in both plays. Both are clothed in beautiful and majestic language that spurs the imagination. Both contain richness of noble ideas that search the very heavens in their quest of understanding. Both reach their dramatic climax when the Voice of God speaks out of dark mysteries to answer doubts that plague the faith and hopes of men.

Both authors of these religious dramas seek an answer to the eternally perplexing question about the meaning of pain and suffering. While the Book of Job deals with the suffering of the individual and justifies God's ways to the individual man, Beer-Hofmann is concerned with his people's — Israel's tragic suffering throughout the ages, and especially in our own times. Why has suffering been the badge of the Jewish people? Is this pain and suffering without significance? Why then does Israel persist in faithfulness to their religious teachings? Or does this pain carry with itself a meaning and a blessing that exalt the Jews in their very humiliation and justify their faith in their very martyrdom?

Richard Beer-Hofmann's life, his works and his philosophy of Judaism, are lucidly presented in the biographical essay that precedes the drama. It is written by Dr. Solomon Liptzin, Professor of German Literature at the College of the City of New York, a friend and admirer of the author. Beer-Hofmann, though not well known to American Jewry, occupied an important place in German Jewish literature and drama; he was one of the outstanding Jewish poets and distinguished dramatists who wrote in the German tongue. His works had the honor of being burned by the Nazis when they took power in Germany. Beer-Hofmann himself was able to escape to the United States. On May 18, 1945, he received the Award for Distinguished Achievement from the National Institute of Arts and Letters at a gathering of America's poets, thinkers and artists. Four months later he died in New York City at the age of seventy-nine.

It is impossible to convey in brief form both the beauty and the nobility of this drama, *Jacob's Dream,* with its rich, scintillating constellation of religious ideas. One can say, first of all, that from beginning to end, despite its profundity and its philosophizing, there is dramatic excitement and tension that

(Please Turn To Page 102)

Navy Department Honors JWB For War Service

The National Jewish Welfare Board (JWB), American Jewry's united instrumentality for service to Jewish men in the armed forces, receives citation from Navy Department "in grateful recognition of outsanding service to the naval personnel during World War." L. to R. John Sills, director of JWB Army and Navy Division; Milton Weill, chairman JWB Army and Navy Committee, receiving citation; Rear Admiral Monroe Kelly, Commandant 3d Naval District, presenting citation, and Cmdr. (Chaplain) Joshua L. Goldberg, asst. District Chaplain.

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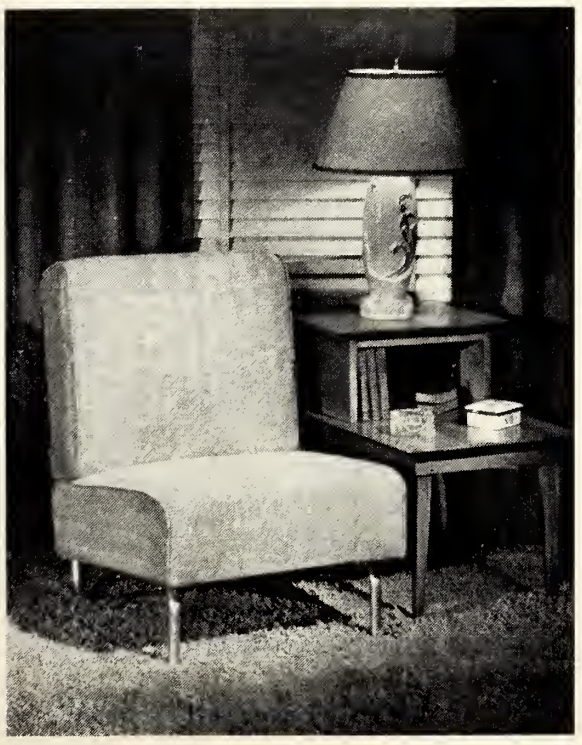

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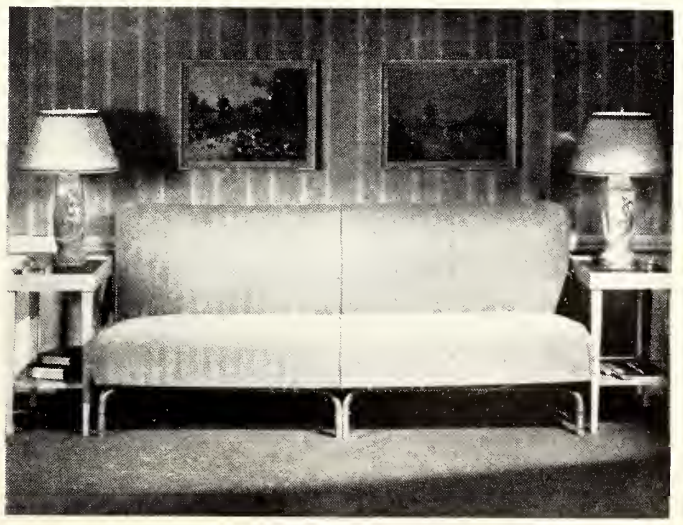

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Pasha Wallach, Healer of Jerusalem

By C. Z. KLOETZEL

Dr. Wallach, a strictly observant orthodox Jew of rather forbidding exterior, is one of the most beloved figures in Jerusalem, for over fifty years a devoted healer of the poor and an innovator of surgical techniques unknown in Palestine before him. You will warm to, and take pride in this co-religionist as portrayed by C. Z. Kloetzel, of the staff of the Palestine Post.

—Editor

EXACTLY forty-five years ago, in January, 1902, there was opened somewhere in the wilderness surrounding Jerusalem an institution whose official name was then, as it still is, the "Shaared Zedek hospital," but which nobody ever called by that name. It was then, it is still, and it will probably be forever: "Wallach's." You need not add the word hospital: Wallach and his hospital are synonymous. You needn't call it Dr. Wallach's either because Moritz Wallach was the Jewish doctor to the Yishuv even before the foundation of the hospital.

Today Dr. Moritz Wallach, M. B. E., Director and Chief Physician of the Shaard Zedek Hospital, Jerusalem — to give his full title— is 80. The news will stir a feeling of joy, gratitude and reverence all over Palestine, irrespective of race and creed. For this man has done untold good to many thousands of people: Jews, Arabs and others, and while clinging tenaciously to his own brand of uncompromising Jewish orthodoxy, has set up an unrivalled example of tolerance, humanity and compassion.

Heralds United Jewish Appeal Drive

Among the notables present were, (l. to r.) Lt. Col. Elliott A. Niles, Boston, national chairman of the B'nai B'rith Veterans Advisory Committee; Rabbi Dudley Deinberg, spiritual leader of the Temple Ohabei Shalom congregation; Hon Robert F. Bradford, Governor of Massachusetts; Mr. Monsky; and Meyer Stern, president of the Temple Brotherhood.
In honor of the occasion, Lt. Col. Niles presented the Boston congregation with a Torah which had been buried by the Jewish underground in Germany during the war.

LIKE SAUL

When Dr. Wallach, fresh from a German medical school, arrived in Palestine in 1891, he came, like Saul, to seek his father's donkeys and to find a kingdom of his own. There were five sons and one daughter in his father's weaver's cottage at Cologne. When Moritz, the eldest son, started on his career it was with the idea of earning enough money to start a younger brother on his as quickly as possible. Just when he had passed his examinations as a doctor, a benevolent society in Central Europe caring "for the sick in the Holy Land" offered him a job as "doctor of the poor" in Jerusalem with a chance of becoming the head of a hospital then already being planned. To a young and enterprising doctor with an unusual sense of independence and in need of a good salary it was a chance in a million, while, to a pious Jew, the opportunity of living and working in Zion meant the fulfillment of highest religious desire. When young Dr. Wallach came to Palestine, he knew he owed fate a debt of gratitude. In the half-century since, he has repaid it a hundred-fold.

On his arrival in Jerusalem, he found about 30 doctors, of whom only four were Jews. There were then three Jewish hospitals, all in the Old City; the Misgav Ladah; the Rothschild Hospital (now Hadassah Hospital); and the Bikir Holim, at which latter he started work before his own hospital was ready. Within a short time he made himself a reputation by his medical skill as well as by his unflagging zeal. It is still a matter of pride to him that he was the first doctor in the country to perform operations like tracheotomy (incision of the windpipe) and cystotomy of the bladder.

(Please Turn To Page 88)

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MAKE A JOYFUL NOISE UNTO THE LORD

By WILLIAM M. LAMERS, *Associate Superintendent Of Schools, Milwaukee, Wis.*

It was the last night of the "Cavalcade of Culture' 'and the street in front of the Milwaukee Auditorium was teeming with people. You could hear them chatting as they gathered in groups. They were loud in their praise, as they had been enthusiastic in their applause.

"It was a huge success in every way." one man was saying.

"My daughter was in the a cappela choir," a woman added proudly.

"It ought to be an annual event" a Rabbi put in. "It is the first tangible step in the right direction of intergoup co-operation."

"Yes," said the Catholic Monsignor. "And yet it didn't compromise religious beliefs. It was a co-operative effort that was dignified and entirely appropriate."

Mayor Bohn stepped up to the curbside group at the moment and added that he thought it was a "musical treat."

A minister was enthusiastic, too. "Yes, and did you notice how the choirs applauded one another? That's always a wholesome sign."

And so they continued, each adding his version of the evening's success. As they chatted, Mr. John Visser, who had been Chairman of the Religious Committee, passed from one group to another and it gave him a nice warm feeling down deep inside as he heard the discussions. It made him feel that that night they had had not just four groups appearing on the same platform, but four groups gaining greater understanding of one another,—and it had reached to the curbside! An intergroup concert of sacred music, seemed an appropriate way to conclude the year-long celebration of Milwaukee's centennial.

The "Cavalcade of Culture" has meant five days of exhibits and programs dedicated to the education, culture, science and religion of the Community. Exhibit halls of the Milwaukee Auditorium had been crowded with evidences of Milwaukee's cultural achievements, hopes, and promises. While the dominant emphasis was on education the implications for more than 100,000 visitors, among them many young people, of such exhibits as that of the Jewish community must not be underestimated.

The six arena programs had considerable overall intergroup significance. On Wednesday evening the public schools cast a long look backwards at one hundred years of music in Milwaukee in a concert, the first two portions of which consisted of Part I of Haydn's CREATION. This oratorio was chosen because it happened to be the first major musical to be performed in Milwaukee, nearly a century ago. For Thursday's program, four major religious groups co-operated in a concert of sacred music—of which more in a moment.

On Friday evening, the Catholic schools sang a cantata. Saturday saw the Department of Municipal Recreation on parade in "The Arts as Recreation," with a cast of 2,000 singers, dancers, actors. The program opened with a grand

(Please Turn To Page 81)

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The Truth About The U. S. And The D. P's

(Continued From Page 61)

less of national origin or creed.

Nevertheless, to a certain extent, this is what has been happening. Issue No. 151 of ARMY TALK, the factual material on displaced persons prepared by the War Department for Army discussion groups, says: "The majority of Europe's displaced persons are not Jews. On V-E Day, Jews were a little more than 3% of the 30,000,000 displaced persons in Europe. At the present time, they comprise approximately 28% of the totoal number remaining."

The problem of the displaced persons must be viewed as one of the unsolved left-overs of the war. There can be no denying the thesis espoused by the League of Womens Voters in a pamphlet publication, "Displaced Persons and United States Immigration Policy," which says:

"The concentration of these homeless people in camps in occupied Europe creates a serious problem. In the first place, the human tragedy is enormous. Secondly, the expense of maintaining camps for displaced persons is a constant drain on the budgets of the occupied countries with no return in productive effort. Even more important, however, is the fact that the continued existence of the displaced persons in the heart of Europe aggravates international tensions. The existence of 200,000 homeless Jews, desperate for a sanctuary has complicated and intensified the present difficulties in Palestine. Even if humanitarian considerations could be forgotten, it is clear the the displaced persons cannot be left in Germany and Austria as a festering international problem."

The problem then is what should the nations of the world do to find homes for the 800,000 displaced persons. The obvious answer is that homes for them must be found in the United States, in England, in South America, in Australia, in Canada and in Palestine. President Truman has recognized the fact that the United States has not done its part. In his State of the Union message, delivered before Congress on January 6th of this year, the President said:

"I do not think the United States has done its part. Only about 5,000 of them have entered this country since May, 1946 . . . definite assistance in the form of new legislation is needed. I urge the Congress to turn its attention to this world problem in an effort to find ways whereby we can fulfill our responsibilities to these thousands of homeless and suffering refugees of all faiths."

But there are other countries that have not fully done their part either. It is believed by many, however, that once the United States makes a substantial contribution to the solution of the problem of the displaced persons that the other nations of the world will follow our leadership. For one thing, it appears likely that Great Britain will allow a larger number of Jews to go to Palestine once the United States indicates a real desire to accept some of the displaced persons in this country.

It is not generally known to what extent immigration has been stopped of recent years in the United States. According to our present immigration laws, the United States will accept approximately 153,000 quota immigrants per year. This quota was adopted in 1924 as a figure which the nation's leaders were confident that we could absorb easily. But the America that has recently as 1914 absorbed one million immigrants in one year has never filled this quota since it was adopted in 1924; in fact, during the war years, less than 7% of the newcomers permitted by law were able to come to these shores.

It seems incredible that our quotas be allowed to remain unfilled while desperate men and women plead for admission. For this, there are several important reasons: The immigration law divides the 153,000 yearly figure into sub-quotas for different countries, specifying how many people may come from each. But England and the Scandinavian countries, with almost half of the 153,000 assigned to them, have used less than 8% of their combined annual quotas during the past ten years.

On the other hand, the nations of eastern Europe, where the majority of the displaced persons were born (and place of birth is the deciding factor under the American quota law), have very small quotas —much too small to take care of the present need. And to complicate matters further, the immigration quotas cannot be carried over from country to country, from year to year, or even from month to month.

Poland, for example, is the country of origin for an estimated half million displaced persons. The Polish annual quota is 6,525 per year. Thus, if the United States were to accept one quarter of the displaced persons from Poland, approximately 125,000, it would take twenty years under the present quota laws to get them into this country. For an even more disturbing situation, one has only to turn to the problem of the Latvian displaced persons. There are now 90,000 displaced persons from Latvia. As our annual quota for Latvia is only 236, it would take one hundred years to bring over one quarter of the displaced persons born in Latvia.

Obviously, the present immigration law does not allow the United States to solve the problem. Change must be made, but it isn't necessary to make a change that will altar our basic immigration quota sys-

(Please Turn To Page 76)

Postmasters Mailing Passover Food Package Overseas

Former Postmaster General James A. Farley personally sends 30,-000th Passover food package to Displaced Jews abroad. This is the half-way mark in the current half-million dollar campign to supply kosher food packages to Displaced Jewish Persons in Europe, being sponsored by the Refugee-Immigration Division of the Agudath Israel Youth Council of America, 113 West 42nd Street, New York City. Mr. Farley was the Honorary Co-chairman with Fiorello H. La Guardia and Mayor William O'Dwyer of the Testimonial Dinner in honor of Congressman Bloom's 77th Birthday, which was held at the Waldorf-Astoria, for the benefit of this cause. Postmaster Albert Goldman of New York right, receives the package, as Edith Niederman, who arrived from Czechoslovakia two weeks ago, looks on. Edith received packages like this when she was in a D.P. camp and now her relatives are receiving them.

Sports Ambassador From Palestine

(Concluded From Page 55)

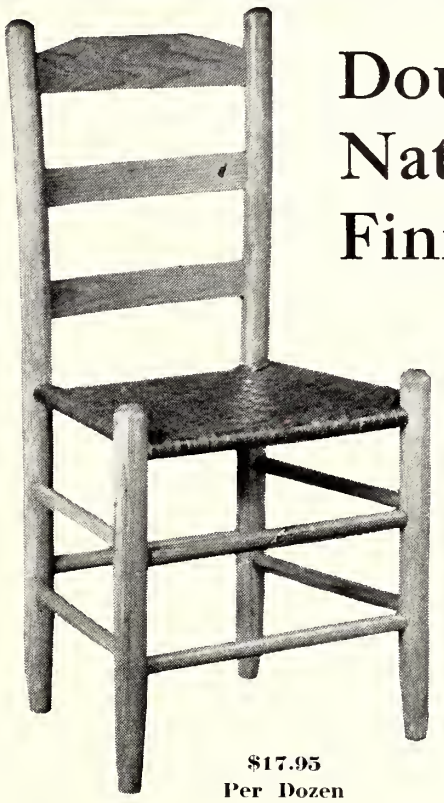
water front, and other pioneers of the Palestine labor movement. The generation then was fresh from Europe where the restricted ghetto life made for bent backs and puny limbs. The aim of Hapoel was to build the hardy stock necessary to develop the rugged, barren Homeland. Today, Mr. Sirkin says, Jewish Palestine is tough and muscular, like all young nations. But Hapoel's leaders still aren't satisfied. Twenty-thousand men and women engaged regularly in organized athletics out of a population of somewhere over 600,000 looks like a good proportion but its not enough, Mr. Sirkin says. Hapoel is continuously expanding and encouraging new members.

Sea-Minded Youth

Mr. Sirkin, former secretary of the Jewish Seaman's Union, says Hapoel is proudest of its Maritime Section which trains Jewish youths for careers in the new Jewish merchant marine and as fishermen. It was a hard task to make our youth sea-minded, he says, but now the enthusiasm for boat racing, seamanship and navigation is tremendous. "Crews" of neophyte mariners, supervised by trained officers man the Hapoel training schooner Haim Alossoroff on cruises to Cyprus. Most popular is the annual competition when boys from the Yarkon River, in Tel Aviv, race youths from Haifa in cutters under sail. The race travels in two directions along the coast, sometimes out of sight of land, depending on the wind. It requires the same knowledge of seamanship and navigation needed to take any large steamer between Palestine's two ports, Mr. Sirkin says. The first Haifa crew to arrive at Tel Aviv and the first Tel Aviv crew in Haifa are the winners. For air minded youths, Mr. Sirkin reports, Hapoel maintains a glider section, probably the only one in the Middle East.

Jewish Palestine is the only place in the Middle East where working men and women have the opportunity to engage in athletics. Beautifully kept tennis courts, swimming pools and polo fields can be found in Egypt and Syria, but they are for amusement only of the few wealthy Arabs and military officers. Every settlement in Jewish Palestine has an irrigation reservoir, purposely built wide and deep so that inland farm men and women can learn to swim as well as the fisherman settlers on the coast. Impromtu stadiums can be found on every open field suitable for athletics. Palestine's largest stadium is being built at Givat Haim, the Galilee settlement besieged by the British in the autumn of 1945.

Athletic carnivals are held regularly in Jewish Palestine. Ten thousand persons gather on fields outside Tel Aviv and Haifa to watch the country's prize athletes and crack teams compete. Points are given for each event to determine the Palestine championship teams and the best athletes to be selected for international competition. In the soccer league Hapoel is tops with six teams in the first division, compared to five for the Macabbees and one for Betar (Revisionist sports group). "We expect to come out on top in America too," Mr. Sirkin says. "When you see our boys you'll know why."



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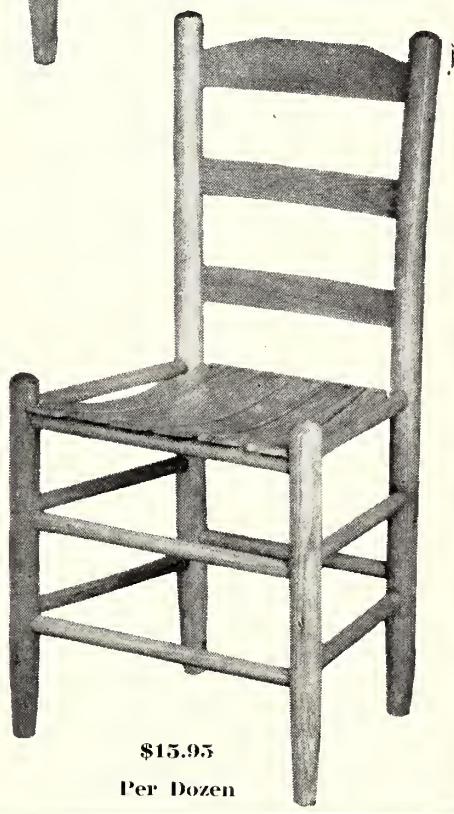

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JEWS IN AUSTRIA

(Concluded From Page 64)

of human emotions and human problems is to spend a morning in a camp leader's office, listening to the refugees as they come in with their stories, requests, complaints and special problems. On the whole these leaders, themselves refugees, are a kindly tactful group; where also they are good organizers, camp life is as pleasant as physical conditions permit.

What do the people do in these camps? The problem of work is not easy. For one is dealing with a floating population, and the transit period is uncertain. Many of the refugees are engaged on camp duties — butchers, bakers, cooks, some, like cobblers, tailors, carpenters ,electricians, carry on their vocations within the camp. They receive no cash payment, but they get additional food ration. Their produce is distributed by the camp committee to those in most need. The same principle operates with teachers, doctors, nurses, actors. They perform their specialist functions and receive additional food rations. But there are many in each camp who do nothing. And for this problem there is no simple solution. For each refugee may be leaving the camp on the following day, and permanent staff jobs in the camp are limited.

One does not expect people who live in a suitcase to produce any form of cultural life. Yet there is a remarkable intellectual activity in most camps. And there are schools which are a triumph of ingenuity. Every large refugee group from central or eastern Europe has among its members some who were professional teachers or graduates of a Hebrew secondary school. These, when they get to a camp, form themselves into a teaching team and do wonders with limited resources and practically no teaching equipment. For one thing, they need more books, and have to use an improvised blackboard all the time. I never left a classroom in any of the schools I visited without being entreated to send them books, books and more books.

The J. D .C. has made a good start in building up an educational program by providing large quantities of educational equipment — notebooks, texts, pencils, crayon — and paying the salaries of teachers, but more help is needed.

In most camp schools, the youngest children are taught all subjects in Hebrew. Instruction to the older children is partly in Hebrew, partly in Yiddish, and partly in one of half a dozen Slav tongues. Standards vary with the teacher.

The teachers in most camps also run adult education classes which are well attended. And camps usually run a weekly stage show in which local talent alone is used. The most impressive one I visited was a one-man show given by Shamai Rosenblum, a Polish refugee, who had completed a pre-war course at the Warsaw Academy of Dramatic Art. He held the stage for two and a half hours in a series of character schetches of remarkable subtlety and power. Dramatic criticism is not my pigeon, but I am convinced that his versatile artistry would pack any west end theater .

It is then, on the whole, a depressing experience to see the conditions in which the bulk of the Jews in Austria are living today, and will have to go on living through winter, with the gates of Palestine closed. But speaking to these people, hearing their stories, observing their resiliance and fortitude, and listening to their dreams of tomorrow, revive one's faith in human nature — and in the future of Jewry.

GREENSBORO, N. C.

BIRTHS:

Mr. and Mrs. W. R. Simon announce the birth of a son on Wednesday, April 9th. Mrs. Simon is the former Miss Marjorie Stadiem, daughter of Mr. and Mrs. M. Stadiem.

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WEDDING:

Miss Edith Rosenfeld, daughter of Mr. and Mrs. I. Rosenfeld, was married to Jack Mendelsohn, of Linden, N. J., at the home of her parents. Rabbi Nathan L. Kohen officiated. Following the ceremony, a reception was held, at which there were approximately 400 guests. The couple left for a wedding trip to Florida, after which they will be at home in Linden.

BIRTHS:

Mr. and Mrs. E. Kronsburg announce the birth of a son.

Mr. and Mrs. Leon Blaustein announce the birth of a son on March 5th.

The Albert Stein Bembo Lodge, B'nai B'rith, presented to Rev. Robert E. Brown, of Fayetteville, the Brotherhood Plaque, in recognition of his outstanding work in Inter-faith activities in the community. Charles Rose, Sr., previous recipient of the plaque, made the award and formal presentation. Rabbi Kohen delivered the invocation and Father Higgins gave the benediction. Chaplain Beebe of Ft. Bragg, spoke briefly.

Stanley Tesler has joined the faculty of the Beth Israel Religious School. Ladies helping out with teaching are Mesdames B. Elfmon, A. Waitman, E. Fleishman and A. M. Swartz. The attendance continues at a high peak.

The April meeting of the Zionist Study Group took place at the home of Mrs. Minnie Pritchard. Rabbi Kohen leads the discussion each month ,and at this meeting used for his topic, "The Three White Papers."

Rabbi Kohen speaks on each first and third Sunday night of the month on the BETH ISRAEL RADIO HOUR. Many favorable comments have been received on his presentations.

One of the highlights of the social season in Fayeteville was the Cabaret Supper dance at Andys' club, with the following as hosts: Mr. and Mrs. Nathan Fleishman, Mr. and Mrs. Harry Stein, and Mr. and Mrs. Louis Green. A big time was had by all.

Men from Ft. Bragg were special guests at the community Seder in Fayetteville and also in several homes of the Fayetteville community. A number of them also went to Greensboro, where Passover hospitality was provided for them. Mr. Leon Goldberg is active and on the job in his capacity as USO-JWB director, ably assisted by his secretary, Miss Freda Fleishman.

This is also the opportunity to welcome to Fayetteville Mr. Goldberg's family, who recently arrived from New Orleans, La., Mr. Goldberg finally having located living quarters for them.

On The JDA National Council

Jules Witten, of Gastonia (above), is one of nine prominent North Carolina Jewish communal leaders who are serving on the newly formed National Council of the Joint Defense Appeal (JDA) of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, helping enlist support for the 1947 JDA national campaign for $6,000,000 to combat anti-Semitism.

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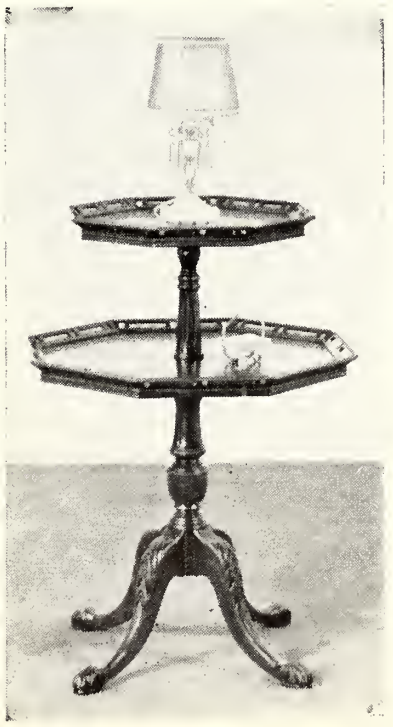

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Moshe Shertok

(Concluded From Page 44)

he did not succeed until 1944 and then not in the degree he had hoped, i.e., a Jewish army. After several years of war, Britain finally acceded to the creation of a Jewish Brigade as an independent fighting unit. But even at that it came about as a result of incessant battering at the doors of the British Government and Army by the head of the Agency's political department. Shertok likes to recall the remark made to him by a British general in Jerusalem during this period when Jews were anxious to serve and Britain maintained a solid refusal. "You'll never get your battalions," the general said to Shertok. "A Jewish battalion will mean a Jewish Army. And that you won't get."

Both, however, lived to see, if not a Jewish Army, at least the first Jewish batalions in 1942, and two years later also the formation of the Jewish Brigade. The Brigade, incidentally, was not the only military aid given by the Yishuv to Britain. Palestinian parachutists were provided for dangerous intelligence and sabotage missions in Europe and the Middle East, while others were trained to carry out specific underground activities.

Problems of the Peace

The end of the war brought new problems — and the battle of the peace! Increased immigration, rescue of Europe's Jewish survivors, facilitating new settlements on the land, and the constant fighting, fighting, fighting, against the heaviest political odds for the future of the Jewish National Home — these were the new tasks facing the political head of the Jewish Agency. The history of Britain's post-war policy in Palestine is too recent to be repeated here. One of its low points was reached on June 29, 1946, when the leaders of the Jewish Agency, including Shertok, were arrested and detained for four and a half months at the Latrun detention camps. Britian finally had to release them when she became convinced that the Yishuv refuses to disassociate itself from their policy, while Shertok and his colleagues refuses to become Jewish Quislings. Shertok was freed in November and shortly thereafter he left for Basle to attend the World Zionist Congress, and from there came to the United States to take charge of the Agency's political activities in Washington.

Shertok is fluent in at least eight languages: Hebrew, Yiddish, English, Arabic, Russian, French, German and Turkish. He has two sons and a daughter. His eldest son served with the Jewish Brigade and recently figured as leader of one of the eleven settlements, Hatzerim, which were established so spectacularly overnight in the Negev.

Seeking My Father, Mother, Brother

(Concluded From Page 21)

in Russia. It is said that Alexander was sent in 1940 to Lublin."

". . . kind information concerning the whereabouts of Sara Hoelsohn nee, born 7-8-1918 at Warsaw. Last address of stay Warwsaw 23 Krolewska St. Last news was in 1940. She was a student of chemistry. It is said she was transported to Oswiecim."

". . . kind information concerning the whereabouts of Dora Zuckermann nee, born 3-9-1904 at Warsaw. Last residence at Warsaw 17 Marzalkowska St. Last news in August, 1939. Teacher for English. Her keen interest for literature must be especially stressed. In 1941 she was seen at Riga."

". . . kind information concerning the whereabouts of Alexander Pechnick nee, born 4-5-1910 at Warsaw. He went to Warsaw to the High School. At last he was 1940 at Paris. He was a medical student and it is said that he was deported to Lacaune in France."

And so the green lizard shoes with the cork heels and the Easter bunny bonnet and workers in overalls are drawn to the inconspicious notices. Perhaps someone will know someone who knew. . . Perhaps some thread will be found in these holiday throngs leading back to Babette F. waiting at 36 Rue de Frauchier with an American visa in her handbag. Perhaps.

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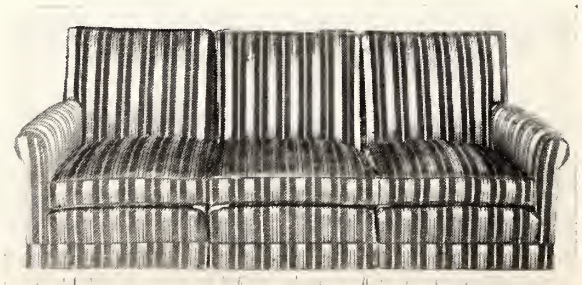

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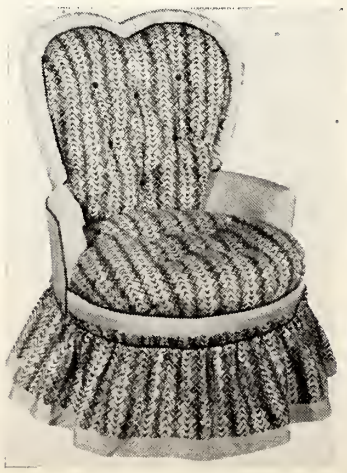

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Social and Personal

GASTONIA, N. C.

Mrs. Jeanne Rauch, Reporter

The Jewish community of Gastonia has been keeping very busy these past weeks with both organizational and social activities. The most important event in the month of March was the Donor and Purim dinner, held on March 5th in the Temple Vestry Room. It was most successful, both financially and socially. The Sisterhood committee, headed by Mr. Herbert Girard, was in charge of food and decorations, while members of the B'nai B'rith lodge, now officially the Frank Goldberg Lodge, provided the entertainment, a saga entitled "Purims a Poppin'!" ably directed by Rabbi William Sajowitz, who has truly been a leading light toward inspiring our many activities. A Children's Purim party also was held on Sunday, March 9th. Special movies were shown by Mr. Jules Witten, games were played, and refreshments were served. To finish off our very gay Purim week end, many Gastonians joined our Charlotte neighbors, who gave an elaborate Purim ball in the El Morocco Supper Club on the Charlotte highway. We had lots of fun there, and many of us were the envy of the group, because we won such lovely prizes there. We're hoping to get together again soon.

A number of Gastonia women sojourned to Charlotte to join with the Charlotte Hadassah chapter for a luncheon. Mrs. Louis Samuels, president of the Seaboard Region of Hadassah, was guest speaker and gave an interesting report of the Zionest Congress held at Basle, Switzerland, in December . . . . In March the vestry rooms of the Temple, B'nai B'rith, were treated to a very interesting talk by Rabbi Sidney Strumpf, of Chapel Hill, N. C., who is in charge of the Hillel Foundation of U. N. C.

The Sisterhood came through again with a wonderful Community Seder on April 4th. The chairman of this dinner was Mrs. M. A. Rauch, who was assisted by Mrs. Robert Gurney, Mrs. Morris Levinson, Mrs. Sam Samuel, Mrs. H. A. Girard, and Mrs. William Manning. A complete Passover meal was served to fifty-five people and services were conducted before and during the meal by Rabbi Sajowitz. What with the wine, singing, and over-all feeling of benevolence, the crowd enjoyed it immensely, and the children received an impression of a true Seder.

JWB Hospitality Center Opens In Yokohama

Hospitality Center to serve spiritual, recreational and hospitality needs of Jewish servicemen stationed in Yokohoma area is opened by National Jewish Welfare Board in Memorial Hall. Chaplain Samuel Zaitchik is supervising the Center which is similar to those sponsored by JWB in Europe. Rabbi Hirsch Jacob (center) is shown lighting the candles while Chaplain Harry Fraser, 8th Army (left) and Chaplain Max Daina, look on.

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Jewish Veterans Look To The Farm

(Continued From Page 39)

behind a plow. Fortunately, Jewish farm seekers of this day have potential qualifications. They are Americanized and younger, better educated, more rugged than those of an earlier period."

In the section devoted to veterans the report states that, "Thus far 482 veterans, among them some non-Jews referred by Christian agencies, came to the Society's offices." Only 40 veteran families have been settled so far, "but with the number of applicants rising, it may be expected that the rate of settlement will be speeded." Special consideration is given to ex-servicemen.

During 1946 the Society granted $263,232 in loans to Jewish farmers in 16 states. Farm loans are made on smaller margins of equity than are usually accepted by lending agencies and their repayment is spread over a term of years. To quote the report again, "During the past five years 94% of farm loans were made on junior real estate lien, chattle mortgage or unsecured note. Losses, therefore, are unavoidable. Were the Society to make only perfectly safe loans it would have no basis of existence. If the loaning record demonstrates anything, it demonstrates that the intangible security of character buttressed by expert guidance and friendly follow up, may be as safe or safer than security based on tangible assets."

The Society's Department of Agricultural Education and Extension maintains a saff of agricultural experts who bring to farmers in the more populous farming districts agricultural information on all phases of farming. During 1946 these extension specialists made 3,039 farm visits, held 75 farm gatherings, meetings and demonstrations attended by over 4,000 farmers. In addition, advice and aid were given to 1,631 who sought individual consultations at the Society's offices. Under its auspices interstate conferences of farmers were held. The Society also conducts agricultural night classes for farm aspirants in New York City and Chicago, publishes THE JEWISH FARMER, an agricultural magazine. It also maintains a Purchasing Service for individaul farmers and farm cooperatives. In his introduction to the section dealing with the Society's agricultural education and extension activities, Dr. Davidson says. "The farm group which the Society serves is heterogenous in composition. Beginning with the tyro, there are graduations all the way up to top notch experts, with the middle of the roaders the largest contingent. The Society's agricultural extension work must therefore be more flexible and more varied than a system designed for a uniform group — farmers who have already arrived. The Society's extension service concentrates on new farmers, without entirely overlooking the old time farmers."

Dr. Davidson presents this summary of the Society's work with refugees — now referred to as new Americans. "By the end of 1946 approximately 5,000 refugees had come to the Society's offices, 11,259 individual consultations had been held and 505 families settled on farms in California, Connecticut, Florida, Illinois, Michigan, Missouri, Massachusetts, New Hampshire, New Jersey, New York, North Carolina, Maryland and Virginia. Of these families 429 are, according to report, still on their farms, a showing which speaks for itself. Loans in the amount of $616,898 were made directly by the Society, $69,153 was lent by

(Please Turn To Page 106)

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No Dues and No Pews

The Story of The Free Synogogue

APRIL, 1947, marks the fortieth anniversary of the Free Synagogue and the completion of the fortieth year that an American Jewish congregation has been able to maintain itself without preferred pews for the favored few, without a fixed rate of congregational dues, and most important of all, without any compulsion upon its spiritual leaders to speak from the pulpit in any manner except that dictated by their own consciences.

A pattern for churches of many denominations, the Free Synagogue has developed a program of service to the Jewish people, to the community at large and to the people of this country in keeping with the high Jewish and democratic inspiration that led to its founding.

It has been a forum for the great and worthwhile leaders in American life and world affairs. In its pulpit the most profound and pertinent questions of our time have been discussed. Louis D. Brandeis, Thomas Mann, Woodrow Wilson, Thomas Masaryk and Albert Einstein addressed the congregation in these years. The tradition of free, informed and intelligent discussion, established forty years ago holds true today too. The recent Fortieth Anniversary Forum presented by the Stephen Wise Society of the Free Synagogue featured the addresses of such prominent liberals as Frances Perkins, Leon Henderson, Fiorello H. La Guardia and Pierre van Paassen.

From 1893 to 1900 Dr. Wise was rabbi of Temple B'nai Jeshurun in New York City and displeased some of the influential members of his congregation by allying himself with the then new and unpopular causes of Zionism. He was called to Temple Beth Israel in Portland, Oregon in 1900 and there he developed the idea of a synagogue in the service of the community. He helped found the Oregon State Board of Charities and Correction and fought valiantly for the recognition of the Juvenile court. He created the Portland Forum for the democratic discussion of current issues, first among American forums, and was named a member of Portland's Executive Board of Nine.

In 1905 he received a call from Temple Emanuel. But when he learned that Emanuel required that the pulpit shall always be subjected to and under the control of the Board of Trustees, Dr. Wise declined in a classic declaration of the principles of a free pulpit.

"The chief office of the minister, I take it, is not to represent the view of the congregation, but to proclaim the truth as he sees it. How can he serve a congregation as a teacher save as he quickens the minds of his hearers by the vitality and independence of his utterances? A free pulpit, worthily filled, must command respect and influence; a pulpit that is not

(Please Turn To Page 77)

Ben Cone A Candidate For City Council

BEN CONE

GREENSBORO, N. C.

Ben Cone, prominent Greensboro industrialist, has filed notice of his intention to be a candidate for the City Council in the forthcoming Fall elections.

Mr. Cone, member of a prominent family with mill interests throughout the Southeast, is currently chairman for the State of North Carolina of the United Jewish Appeal Campaign.

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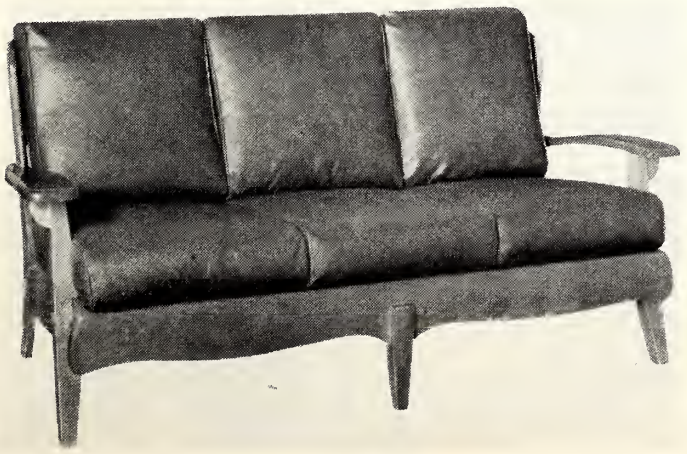

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The Truth About The U. S. And The D. P's

(Concluded From Page 68)

tem, the continuance of an annual figure of 153,000 quota immigrants per year. In the ten year period beginning in 1937, it was possible that the United States, under present regulations, admit over a million and a half quota immigrants. Actually, we admitted only a small fraction, less than one third of the 1,530,000. Thus, if by legislation, we amended our immigration laws so as to make available now the million immigration quota visas unused during the past ten years, we would be in a position to completely solve the problem of the displaced persons.

Actually, there is no need for America to take in a million displaced persons within the next year or two. The other countries of the world will do their share if we point the way. The Citizens Committee on Displaced Persons, a non-sectarian group headed by Earl Harrison, former United States Immigration Commissioner, estimates that "a fair share of displaced persons to enter the United States would be about 400,000. It is towards such a small goal that we aim."

There are, of course, those who say that immigration should be stopped completely, because the newcomers will take away our jobs, will take away our homes, will become public charges and will otherwise disrupt the American economy. Others say that these displaced persons are Communists. But both these charges can be answered. If the great majority of them — most of them — would want to live in Russia and other Soviet dominated countries, where the door is open to them. Further, the displaced persons, like all other prospective immigrants, would have to be screened by Federal immigration authorities before being allowed to enter this country. Thus, no undesirable person would be admitted. To prove that none of the displaced persons would become public charges, one has only to recall the United States law that every individual immigrant to this country must be sponsored by an individual or corporate affidavit guaranteeing that the immigrant will not become a public charge.

It is important, I think, to know that some 177,000 of the 800,000 displaced persons (in Europe) are farm hands who could readily be absorbed into our economy; who, in fact, are desperately needed. Some 20,000 are house maids, for whom also there is great need. Others are skilled workers who could readily be absorbed. The newcomers would not take jobs away. A recent study in a Metropolitan city showed that each refugee entrepreneur in business created a job for seven Americans. Nor would they take away our homes; they would be housed by relatives or friends who would not sublet to strangers.

The plight of the displaced person is one that has enlisted the support of many groups. Democrats and Republicans, from President Truman and Governor Dewey down, have pledged themselves to support a liberalization of our immigration laws. Both the American Federation of Labor and the Congress of Industrial Organizations have adopted resolutions urging the admission of D.P.'s. The Federal Council of the Churches of Christ in America and the National Catholic Welfare Conference have joined with Jewish groups in urging that we bring to this country a fair share of displaced people.

There is no argument against admission of the displaced persons that cannot be answered. But there are many arguments for admission which cannot be denied by any man of good will with the slightest disposition to do the humane and decent thing. What then blocks the United States in its efforts to help solve one of the as yet unsolved problems of World War II?

To this, I have only one answer. Americans do not know the truth about displaced persons and immigration; neither do their representatives in the Congress of the United States. Both the people and their representatives have been scared by the enormity of a problem that is not really enormous; they have seen dangers that are not really dangerous. The American people must be told the facts; given the facts, they will do the right thing, as they always have.

It is the intention of the Jewish War Veterans to take the story of the displaced persons to all the people of the United States. As an organization of 600 posts, representing 250,000 American Jewish veterans of World War I, and 600,000 American Jews who served in World War II, we plan to lay the facts before our friends and before our Congressmen. We are going to carry the battle to Washington where we will take it up with our Congressmen; we are going to carry the battle to editorial offices throughout the country, where we will take it up with our local editors; we are going to carry the battle to our fellow veterans, many of whom misguidedly believe that immigration will be a great threat to the returned veteran and to his chances for a job and a home. This is a job to which all of us must subscribe; it is not a job that can be done by a few leaders. It must be done by our individual members, by our posts, by our Departments, and by our national organization. It is a job to which the Jewish War Veterans dedicates itself!

They Met In St. Louis

Sisters who last saw each other in a Polish ghetto seven years ago were reunited in St. Louis recently with the aid of United Service for New Americans, whose work is supported by the $170,000,000 United Jewish Appeal for 1947. Diana Michael (left), was 14 when she was rescued by the European-Jewish Children's Aid, an affiliate of United Service, and brought to the United States. Martha, the only other survivor of her family, escaped several concentration camps. Arthur Goldford, Diana's foster-brother, also welcomes Martha, whom he found in Italy, where he served in the Army.

NO DUES AND NO PEWS

(Continued From Page 75)

free, howsoever filled, is sure to be without potency or honor. In the pursuit of the duties of his office, the minister may from time to time be under the necessity of giving expression to views at variance with the views of some or even many members of the congregation. Far from such differences proving the pulpit to be wrong, it may be and oftimes is, found to signify that the pulpit has done its duty in calling evil evil and good good, in abhorring the moral wrong of putting light for darkness and darkness for light."

This declaration marked the beginning of the Free Synagogue. Dr. Wise gave up his pulpit in Oregon to establish his Free Synagogue in New York City. On December 30, 1906, the New York Times in a story announcing the formulation of plans for the synagogue described the proposed congregation:

"The Western Rabbi's new synagogue is heralded as the first institution of its kind. It will have a liberal creed based upon Jewish teachings. There will be no distinction between the members of the new congregation; no man will be entitled to the front pew any more than any other man; distinction of class and wealth will be wiped out and the Free Synagogue will depend on whatever each of the congregation can afford to give for its support."

Dr. Wise was quoted as saying at that time: "Without the moral liberty of truth-speaking, the Church becomes a favorite agency of social insurance with the minister a social policeman instead of a prophet." Prior to the founding of the Free Synagogue, Dr. Wise developed support for his idea at a series of Sunday morning meetings in the early part of 1907 held at the Hudson Theatre.

At that time a "Committee of Fifteen" supervised the activities of the congregation, formerly organized at a meeting at the Hotel Savoy in April 1907. Henry Morgenthau, Sr., presided at the meeting. Charles E. Bloch, served as secretary and the election of Dr. Wise as the first Rabbi of the Congregation was unanimous. Judge Joseph M. Levine who preceded the president of the congregation, Frederick L. Guggenheimer, is the sole survivor of the original group on the present board of trustees.

For several years, the congregation met in the Universalist Church on West 81st Street until on the eve of the Jewish New Year, Rosh Hashonah, October 3rd, 1910, it began to worship in Carnegie Hall. Sunday morning services were held in Carnegie Hall until April 5th, 1942, when late Friday evening services were inaugurated at the Synagogue House, 40 West 68th Street. The Executive Council of the synagogue met the day after Pearl Harbor, December 8th, 1941 to award contracts for the construction of a new synagogue, adjacent to the Synagogue House. Because of the commencement of hostilities construction was suspended and the completion of the new building still awaits official approval.

From its early years the pulpit of the Free Synagogue has followed the tradition of its founding. The building of the new synagogue might have taken place long since had its spokesmen been less

(Please Turn To Page 79)

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Nathan Birnbaum's Life

(Concluded From Page 68)

cused them of having adopted the same wrong attitude as the assimilationista and/or Zionists to the problems of Zionism and of Palestine, as well as the question of participation in the political life of the Gentiles. He follows up this criticism by indicating a more fruitful field for such activists, in working for the fulfillment of Israel's mission as God's Chosen People. They must get down to tackling the gigantic task of creating the necessary material pre-conditions toward effecting a metamorphosis. Nearness to God can only result from a complete transformation of the inner physiognomy of the masses, through their sociological restratification, in favour of a life based largely on agriculture, and this is to be achieved by the large-scale colonization of sparsely inhabited or practically uninhabited territories. The anarchy of Jewish life can be remedied by the establishment, not of an interterritorial state-like organization, but of an interterritorial All Israel Congregation (Knesses Yissroel), under authoritative spiritual leadership.

In 1930, he started publishing "The Ascent" (Der Aufstieg), a periodical most of which he wrote himself. It came out until the advent of Hitler. He then left Germany where he had been living since the end of 1919, and settled at Scheveningen, in Holland. Here, while continuing his long-range Aulim work, he published a journal of a more general character, devoted to the needs of the movement, "The Call" (Der Ruf, 1934-36).

In 1934, he lost his wife, the beloved and loyal comrade of a very difficult and, materially, exceedingly hard life. In his testament he expressed the wish that any of his writings which might be republished should bear a dedication to her memory.

His health deteriorated rapidly but he went on working almost until the end. From a mere reading of those powerful thoughts and words nobody could have imagined that they came from the deathbed of an old man.

Some months before he died, he reprinted seven articles from the Ruf in a little volume, "Calls" (Rufe). This booklet was his testament to the Jewish people. It could perhaps be summarized with this question: "The great ideal is: the creation of the new Jew, mased in the Tora, near to nature and God, creative, harmonious, happy in action and life."

His last work was the founding of The Jewish People's Service devoted to propaganda for "establishing extensive Jewish settlements having religious-national autonomy, on sparsely populated or entirely unpopulated territories". The first of its bulletins, Der Juedische Volksdienst, was published only a few weeks before his death.

After many months of great suffering, he died on the eve of the last day of Pessach, 5697, a Sabbath eve (2nd April, 1937). On Sunday he was buried, next to his wife, at Wessenaar.

"No material distress, no persecution, no failure could persuade him to swerve from his path, which to some might have appeared tortuous but which now, as a complete whole, reveals itself to have been one inevitable, straight ascent."

On his death, the Jewish Press of all parties mourned the passing of "a great non-conformist", "a great lonely figure". Nathan Birnbaum does not belong to any one group. He is a common property of the whole Jewish people for he has done more than merely play an active role in the Jewish life of half a century. Again and again, he stepped in and fashioned it in accordance with his burning will. It can without exaggeration be said that there is at present no spiritual current, no political trend, no party and group within Jewry whose program has not decisively been influenced by Nathan Birnbaum. For there is hardly a Jewish group to which Birnbaum has not belonged during some period of his life, belonged to it with all the devotion of his complete passionate personality. Always leading the way and looking far ahead", "the acceptance of his ideas would find him at an already more advanced stage." "Today the history of nearly all Jewish parties is the history of Birnbaum's ideas in their succession."

His literary work is only partially accessible as his writings have not yet been collected. He made a selection from his secular phase in "Selected Writings on the Jewish Question" (Ausgewaehlte Schriften zur Juedischen Frage, Czernovitz, 1910) as well as from the transition period and from the first decade of his religious period in "For Eternity, Jewish Essays" (Um die Ewigkeit. Juedische Essays; Berlin, 1920). A selection of his Yiddish writings during his religious period was published after his death: "It Is Time to Act. Collected Writings" (Es Lasys, Gyklibyny Ksuvym; Lodz, 1938). These three books however, give only a "very inadequate picture of the whelming amount of his work and sacrifice".

The above mentioned birthday volume in German (Vom Sinm des Judentums) contains a bibliography of his writings until 1924.

(Left) Rabbi Jacob Philip Rudin, Temple Beth-El, Great Neck, N. Y. and chairman of the Jewish Institute of Religion Twenty-Fifth Anniversary Founders Day Dinner, congratulates Dr. Stephen S. Wise, founder and president (second from right). Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations second from left), and Sir Leon Simon, C. B., Chairman of the Executive Council of the Hebrew University, (right), were the principal speakers at the silver jubilee celebration.

NO DUES AND NO PEWS

(Continued From Page 77)

militant in the defense of the truth.

In 1919 the liberal forces of America were campaigning against the inhumanity of the seven-day week and twelve-hour day in the steel industry. Leaders of the steel strike were denounced as "Bolshevists" by Judge Elbert H. Gary, Chairman of the Board of Directors of the United States Steel Company. Dr. Wise knew at the time that many of the members of the congregation, among them potential contributors to the building fund campaign, then in full swing, favored the position of Judge Gary. Despite this, Dr. Wise in a sermon advocated the principles of trade-unionism and attacked Judge Gary as the true creator of Bolshevism.

A number of wealthy members resigned. The building fund campaign collapsed and the Free Synagogue faced a crucial test of its very existence. The freedom of the pulpit was maintained, however, when the Executive Council passed a resolution sponsored by Oscar Strauss which stated, "Dr. Wise does not speak for the Free Synagogue; he speaks to the Free Synagogue."

A building was lost but the free pulpit was saved, saved for service far beyond the worth of the building. No evil that needed civic reform passed unnoticed. Corrupt politicians from Richard Croker to James Walker felt the wrath of the free pulpit. The sermons that exposed civic corruption did much to develop the reform movement that culminated in the election of La Guardia as Mayor in 1932.

Within Judaism itself, the Free Synagogue has exercised widespread liberal influence. In the early years of the Free Synagogue, branches of the congregation were developed in Flushing, Bronx, Washington Heights, Westchester and Newark. Rabbis trained in the Free Synagogue established similar congregations in White Plains, Mt. Vernon and Great Neck.

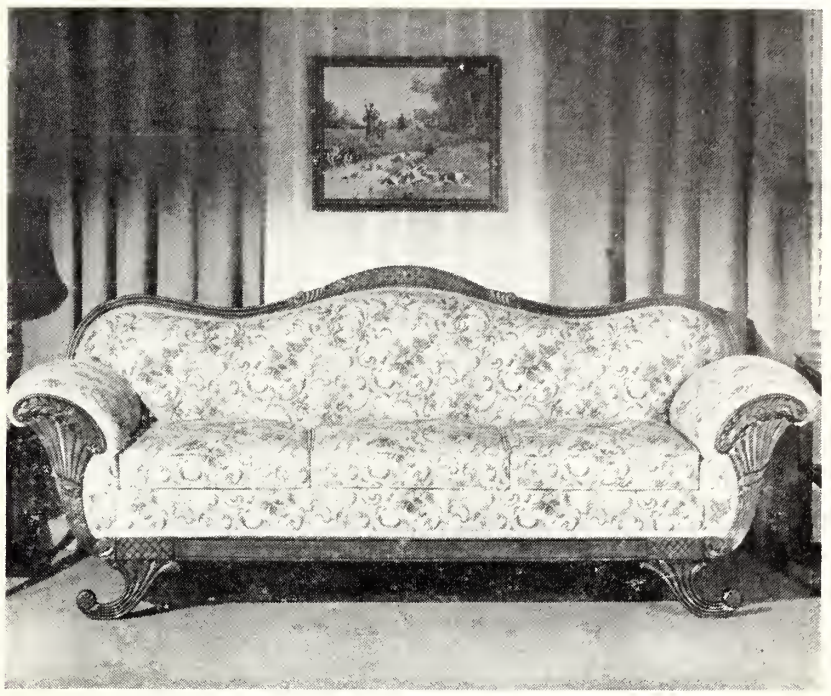
In the summer of 1919, a course to train Rabbinical students was begun which eventually led to the creation of the Jewish Institute of Religion, incorporated in 1921. The Institute is unique in Jewish life, in that it is not committed to any particular sect of Judaism. Orthodox, Conservative and Reform students attend the school, where, in addition to the traditional instruction, they are taught the principles which have made the Free Synagogue truly a part of the community.

Two hundred rabbis have been graduated from the Institute, fifty of whom served as chaplains in the Second World War. That means that approximately one sixth of all Jewish chaplains were graduates of the Jewish Institute of Religion.

Through the years, the Free Synagogue has expanded its educational program. Every age group in the congregation is guided along the path of a broad liberal philosophy based on the history of Israel and the teachers of Judaism.

A child-centered school with a faculty of thirteen, headed by Mabel H. Meyer, principal, presents Hebrew, history, literature and communal problems to happy young people from 5 to 17. Teenage boys and girls comprise the Junior League. All of them as students in the high school department of the Synagogue School

(Please Turn To Page 95)



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DURHAM, N. C.

MRS. LEON MOEL, *Reporter*

Births:

Mr. and Mrs. Ralph Weiss of New York announce the birth of a daughter. Mrs. Weiss is the former Leona Silverman of this city.

Engagement:

Mr. and Mrs. I. L. Janis of Waynesboro, Va., announce the engagement of their daughter, Eleanor, to Edward S .Levy, son of Mr. and Mrs. M. M. Levy.

Bar Mitzvah:

Barry Ira Fogel, son of Mr. and Mrs. Mose Fogel, celebrated his Bar Mitzvah on April 25th, with Friday evening and Saturday morning services.

The children of the daily and Sunday morning Religious School observed a pre-Passover model Seder on Sunday morning, March 30th. Rabbi Einhorn had trained the boys and girls to conduct the Seder and their efforts were well repaid. Snooky Rose, vice-president of the Religious School Student body, conducted the Seder, assisted by Lubah Freedman and Carol Bloomfield, who gave the benediction over the candles; Dannie Lieberstein and Sonny Evans, who recited the Kiddush; Lubah Freedman, Richard Krock, Sonny Evans and Natalie Moel, who asked the traditional four questions, and Carola Bloomfield and Rhoda Bane, who were readers. All the children participated in the reading of the Hagaddah and singing the Passover songs. The tables were set and refreshments provided by the Ladies' Aid Religious School committee, consisting of Mrs. I. Ornoff, Mrs. M. Gladstein, Mrs. E. Neuwirth and Mrs. E. J. Evans, chairman.

On Sunday night, April 6th, the Ladies Aid Society presented a Jewish movie, "Kol Nidre" at the B'nai B'rith Club rooms.

Mr. and Mrs. S. H. Dworsky were hosts at a Passover tea at their home, to all members of the community and their friends.

On Sunday, May 11th, the children of the Religious School will present a "Parent's Day" program to which all parents and friends are invited.

HENDERSONVILLE, N. C.

Mr. and Mrs. Hyman Kaplan of Philadelphia, have been the guests of Mr. and Mrs. Morris Kaplan, and Mr. and Mrs. Louis Williams. They came especially because of the birth of David Michael, their grandson, and also grandson of Mr. and Mrs. Williams.

Mr. and Mrs. Sam Kalin have returned from Florida, where they spent several weeks.

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Make A Joyful Noise Unto The Lord

(Concluded From Page 67)

procession which included more than a thousand folk dancers in national costumes. Featured alongside of drama and opera were a group of young Negro singers, and spirituals by the combined senior Negro chorus. The Milwaukee Municipal Folk Council arranged a program of folk dances as a major portion of the evening's entertainment.

As a Sunday matinee the Jewish Community, through the Federation of Jewish Women's Organizations, produced a dramatic poem with musical accompaniment, "Behold the Jew," by Ada Jackson. The concluding arena program on Sunday evening presented "Pioneer Women of the Century," in 14 scenes, by Mrs. Sari Szekely. Included among the Milwaukee women honored was Sister Mary Caroline, founder of the Milwaukee Mother- house of the School Sisters of Notre Dame. Attendance at all programs was very satisfactory and newspaper comment uniformly laudatory.

But to return to the Thursday evening's program of sacred music: The Centurama Religious Committee has published an interesting booklet covering the early religious history of Milwaukee and including some of the religious lore of the community. But it felt it should go beyond this, so someone hit on a sacred concert in which various groups could partake in their own way. The first was a Jewish group led by the Cantor of Chicago's Sinai congregation. With dignity and yet with the warmth and passion of their race, they sang:

Mah Tovu, "How Goodly Are Thy Tents"	Bloch
Borchu, and Shema—A Call to Prayer	Jacobi
Veshomru—A Sabbath Song	Rosenblueth
Day of God—A Day of Atonement Hymn	Goldstein
El Mole Rahamin—A Memorial Chant	Singer
Hallelujah—Psalm 150	Lewandowski

Next, a well trained a cappela choir from the Lutheran church thrilled the audience with:

A Mighty Fortress Is Our God	Martin Luther
Dear Christians, Let Us All Rejoice	Desius
Jesus Priceless Treasure	Bach
In Dulci Jubilo	Christiansen
Wake, Awake	Christiansen

After the intermission the choir from St. Francis Major Catholic Seminary rendered seven selections from the treasures of early Christian music. The attention of the audience was wrapt as thy heard:

Jesu, Dulcis Memoria (Feast of the Holy Name of Jesus)	B. Kothe
Ave Maria	Fr. Witt
Salva Regina	Gregorian
Ave Verum—14th Century	Gregorian
Adoramus Te, Christe—16th Century	G. P. Palestrina
Regina Coeli (Easter)—14th Century	Fr. Witt
Jubilate Deo	Aiblinger

Then a group of Protestant Church Choirs sang in no less moving forms:

Sing Eternal Adoration	Nicolai-Bach
Souls of the Righteous	T. Tertious Noble
Sanctus, from St. Cecelia Mass	Gounod
Gloria, from Twelfth Mass	Mozart
Beautiful Savior	Christiansen
Hallelujah Chorus from Messiah	Handel

By this time the audience had forgotten that some on the platform were Jewish, some Catholic and some Protestant. They were ONE in music. What is better, they were ONE in SACRED music, raised aloft in praise of the living God who had watched over their fair city for over a hundred years. It was in this spirit that the people of Milwaukee stood that night as the voices of the combined choirs rang out with "America, The Beautiful."

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Social and Personal

CHARLESTON S. C.

MISS HARRIETT KRAFT, *Reporter*

Mrs. Irma L. Lindheim, of New York, former National President of Hadassah, was the principal speaker at the Donor Dinner held at the Francis Marion Hotel on April 14th.

The Donor Dinner, which is held annually to help raise funds for the local chapter's Hadassah Medical Organization, was in charge of Mrs. Jules A. Spar and a committee consisting of: Mrs. David D. Kramer, in charge of tickets, and general co-chairman; Mrs. Sidney Rittenberg, in charge of special gifts; and Medames: Mitchell Robinson, Abe Novit, Leroy Silverstein and Bernard Olasov. Mrs. Walter H. Solomon, President of the Chapter, served in an advisory capacity.

The affair was very successful socially and financially, and an enthusiastic group heard Mrs. Lindheim.

For the first time in the history of The Citadel, a Jewish Society has been recognized on the campus

Cadet Captain Lowell Abramson, of Charleston, has been elected the first president of the newly organized Citadel Hillel unit, which has been a working organization on the campus for the past two months or so. Other officers are: M. B. Rubenstein, 2nd class; S. Goldstein, 3d class; Seymour Brenner 4th class and Murray Sklar, veteran.

The new Hillel unit is under the advisorship of Rabbi Bertram Klausner, of K.K.B.E. Synagogue, Charleston. The group meets every Monday night, and expects to serve adequately, with community cooperation, the 75 Jewish students at the Citadel.

About 50 members of the Charleston chapter of the Zionist Organization of America attended the statewide conference of the Organization held in Columbia on April 13th. Included in the program were morning sessions and panel discussions on Zionist topics, such as the Brandeis Camp, the Expansion Fund, Public Relations, The American Christian Palestine Committee, Youth, etc. A luncheon and an address featured the afternoon session, and also latest films on Palestine.

This affair was the first statewide event ever held by the Zionsit groups in S.C. and the first held by any state in the region which includes in addition to South Carolina, Georgia, Florida, Alabama, Tennessee and New Orleans, La.

David "Rocky" Goldberg has been elected president of the Booster Club of the J.C.C.

A dedication committee to arrange for a "Chanukas Ha-bayis" celebration for the new Beth Israel Synagogue, has been appointed. Following are the committes and their chairmen.

Honorary chairman of all committees, Rabbi S. W. Rubenstein; General Chairman, Rabbi Z. Gellman; Vice-Chairman, I. H. Jacobson and Gus Pearlman; Treasurer, Sam Addelstone; Secretary, Rocky Goldberg; General Program Chairman, Sam Berlin; Journal Advertising, Sam Addelstone; Journal Editorial, Jack Winter and I. H. Jacobson; Publicity, Herbert Steinert; Religious, Rabbi S. W. Rubenstein; Reception and Refreshment, Mrs. L. Baker; Personnel Committee, J. I. Schwartz.

At the Z.O.A. meeting on Thursday evening, April 3rd, at the Jewish Community Center, Baron Hans De Meiss-Teuffen was the guest speaker.

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Press correspondent and vagabonding adventurer, Hans De Meiss-Teuffen, has visited Palestine four times in the past ten years. He has lived and worked with Jewish settlers in the kibbutzim, feasted in the tents of the Bedouins and rubbed elbows with the westernized Arabs in their salons, giving him an extraordinary insight into all phases of life in the country. Himself a non-Jew and a Swiss, Mr. De Meiss-Teuffen masqueraded as an uncertified immigrant on the occasion of his first visit to Palestine and in dead of night sailed his small boat into Haifa harbor and crept ashore. He was later apprehended by the British and experienced a taste of British prisons. His identity was soon established and he was given the freedom of the country.

Determined to mingle with all sorts of people and learn the country from the bottom up, he worked as a farm mechanic on an agricultural experiment station, shoveled sand on the seashore, stayed in an Austrian monestery for a week, became successively an electrician, ditch-digger, truck driver, hotel clerk and orange picker. He was the only non-Jewish member of the Histradruth.

Baron Hans De Meiss-Teuffen was brought to Charleston thru the courtesy of the Charleston Chapter of the American Christian Palestine Committee.

On Wednesday evening, May 7th, the annual Carnival will be held, in celebration of Lag B'Omer. A good attendance is urged, as a big time is promised for all.

A successful minstrel show was presented on the evening of April 6th and 7th at the Jewish Community Center. A large crowd attended this show and it was pronounced a huge success. Much time and effort was expended to make this an outstanding event. The cast was as follows:

Harry Rosenberg, Meyer Jaffee, Al Spickler, Mickey Garfinkle, Sol Feldman, Fred Steiner, Sol Levine, Norma Mazo, Esther Jaffee, Ronald Kramer, Sarah Cohen, Doris Frost, Harriet Kraft, Mrs. Manning Bernstein, "Rocky" Goldberg, Sam Libater, Max Levy, Stanford Olasov, George Birlant, Phil Jenkins, Rose and Inez Frost, Elsa Rabinowitz and Mike Toporek, and a number of others.

The community mourns the loss of Mr. Benjamin Solomon, who passed away after an illness. An important member of the Charleston community, Mr. Solomon was the father of the president of the Beth Israel Congregation, and a charter member of the Synagogue.

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Reform Rabbi Heads Synagogue Council

Rabbi William Rosenblum, Temple Israel, New York, was elected president of the Synagogue Council of America to succeed the late Dr. Isaac M. Landman. Rabbi Rosenblum, a graduate of the Hebrew Union College, is the spiritual leader of one of the 340 Reform Jewish congregations affiliated with the Union of American Hebrew Congregations.

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Separted for 11 years, Professor Arnold Siegert, of Syracuse University is greeted by his parents, Mr. and Mrs. Friederich Siegert, on their arrival in New York by plane from Berlin, with the aid of United Service for New Americans, in cooperation with the Jewish welfare Federation of Syracuse. United Service receives its funds from the $170,000,000 campaign of the United Jewish Appeal for 1947. Professor Siegert, a physicist, refused a teaching post at Leipzig University and came to America where he helped this country's war effort by scientfic research. His Jewish mother survived forced labor, while his father, a former Protestant minister, escaped to the American lines.

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With the gradual easing of the building bottleneck, and the situation is improving, although not as rapidly as most of us would like to see it - - - - more and more homes are being built and planned. They are principally in the middle-price range, although what it now costs to build a modest house would have erected a much more pretentious one not so many years back.

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Social and Personal

HENDERSONVILLE, N. C.

MRS. KALMAN SHERMAN, *Reporter*

Birth:

Mr. and Mrs. Morris Kaplan announce the birth of a son, David Michael.

Mr. and Mrs. Louis Sherman have returned from a trip to the eastern part of the state, and to Virginia. They were accompanied home by little Miss Wendy Lee Gold of Rocky Mount.

In celebration of their first wedding anniversary, Mr. and Mrs. Mac Pravda entertained a number of their friends at their home.

Mrs. Morris Kalin and daughter, Claire Jean, have returned from a recent visit to Atlanta, Ga.

The Hadassah Chapter of Hendersonville is in full swing on its fund-raising campaign for Youth Aliyah. Mrs. H. Patterson, chairman, is doing a swell job and urges the cooperation of everyone in this worthy project.

Mrs. Lena Feinberg and her granddaughter, Marlene, of Jacksonville, Fla., have returned after visiting relatives in Hendersonville.

Mr. and Mrs. Sam Cooley, Mr. and Mrs. George Hyman and son Edward have been visiting in New York over the Passover holiday.

Mrs. Jack Shulman and daughter, Janie, flew to Miami to spend the holidays there.

Mrs. Morris Kalin and Claire Jean spent the holidays in Charleston, S. C.

Mr. and Mrs. Ed Mottsman and young daughter Suzette are now at home to their many friends in their new home.

Mimi Temko Honored

Miss Mimi Temko, daughter of Mr. and Mrs. Herman Temko, was selected to be one of 48 Senior Scouts chosen by national headquarters to attend the International Encampment, at Camp Barree, Pa., June 26th to July 16th. Each Scout council in the state was privileged to recommend one Senior Girl Scout, and from this group, the outstanding girl from the state was chosen. The encampment will celebrate the 35th anniversary of Girl Scouting.

Mimi has been in Scouting for eight years, three of which she has spent in Greensboro. Although born here, Mimi spent the greater part of her life in Vermont, from which place she returned here with her family three years ago. She has an outstanding record for Scout activities, and particularly for participation in international friendship activities. All during the summer of 1946 she worked as a volunteer at a Unitarian Service Camp in Maine, to help harvest crops.

A senior in High School, Mimi plans to enter Woman's College in September. Active in Jewish youth projects, she is president of the newly organized Etta Spier Chapter of B'nai B'rith Girls in Greensboro, and was secretary of the N. C. Association of Jewish Youth until March.

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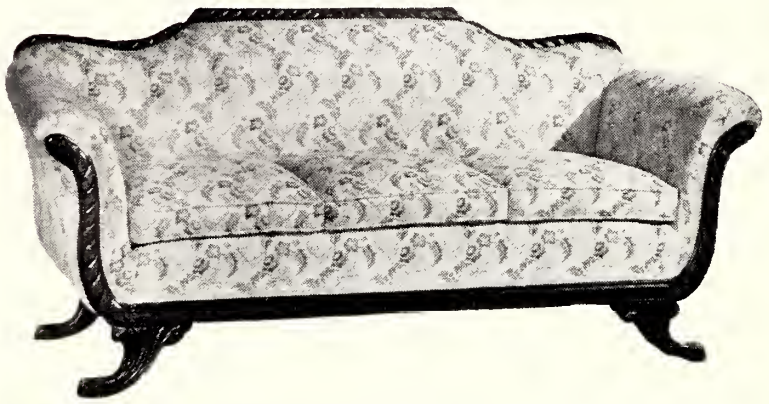

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HICKORY, NORTH CAROLINA

Social and Personal

COLUMBIA, S. C.

Miss Sylvia Polan, *Reporter*

On Friday March 28th, The Sisterhood of the Tree of Life Synagogue was in charge of services. Mrs. Julian Hennig was the speaker of the evening, using as her topic LIVING JUDAISM. Also participating were Mrs. Julius Green, Mrs. C. E. Hymson, Mrs. Jules Lindau and Mrs. Herbert Spiers.

The annual Seder service of the Tree of Life Congregation was held on April 4th in the Religious Schoolbuilding. Rabbi Ballon was in charge of the services, and Mrs. Julius Green and Mrs. Lewis Roseau were in charge of reservations.

Mrs. E. J. Evans of Durham, N. C. was guest speaker at the Hadassah Donor Dinner held on March 31st at the Jefferson Hotel.

The community extends deep sympathy to the bereaved family of Mrs. Rose Levin Cohen and Mrs. Mary Cohen, mother of Mr. Charles E. Hymson. A talking book was presented by the Tree of Life Sisterhood to the Cedar Springs Training School for blind children in memory of Mrs. Rose Cohen.

Rabbi Ballon was guest speaker at the dinner meeting of the opening of the UJA in Florence, S. C.

Deep sympathy of the community is extended to the family of Harry Brill, Sr., who passed away recently.

The courtesy Fund has received contribution from Mr. and Mrs. George Mann, in memory of their daughter, Fritzi Aline Mann.

Arrangements for the Congregational Seder were in charge of the following: Mesdames I. Rivkin, A. Simons, N. Berry, J. H. Hennig and L. Roseau. They were also responsible for the arrangements for the Religious School practice Seder. Donating to the menu for the Congregational Seder were: Mr. R. H. Burg, the Jewish Welfare Board, Mesdames B. Braudie, H. Spiers, C. Reyner, J. Love, N. Berry, L. Rosenau, J. H. Hennig, R. Rivkin, A. Simons, M. M. Donen, Milton Levkoff, L. Simmons, Sol Kohn, and George Mann.

Welcome into the congregation of the Tree of Life Synagogue, to Mr. Louis Wolf and Capt. and Mrs. Harry Brill.

CHARLOTTE, N. C.

Births:

Mr. and Mrs. Charles Rosenthal of Tulsa, Okla., announce the birth of a son Stuart Louis. Mrs. Rosenthal is the former Miss Sylvia Falk, daughter of Mr. and Mrs. Ferd Falk.

Mr. and Mrs. Morton Silverstein announce the birth of a son. The baby is a grandson of Mr. and Mrs. Max Sideman.

Mr. and Mrs. Jack Schandler announce the birth of a son.

Mr. and Mrs. Irving Wender announce the birth of a son.

Bar Mitzvah:

Louis Levine, son of Mr. and Mrs. Joseph Levine, celebrated his Bar Mitzvah with services on Friday evening, March 7th. Many guests from out of town came especially for this affair.

Engagement:

Mr. and Mrs. K. I. Abrams announce the engogement of their daughter Janet, to Alfred Joel Cohen, of New York City.

On Friday March 14th, the services at Temple Israel were in charge of the local chapter of Hadassah. Mrs. I. H. Madalia unveiled a beautiful portrait of Henrietta Szold, and the Rabbi based his sermon on work of Hadassah of which Henrietta Szold was the founder. The altar was decorated by Mrs. Harry Meltsner. A reception in the vestry followed the service.

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On March 28th the Charlotte A.Z.A. conducted the services at Temple Israel Synagogue. Those participating were: Bernard Abrams, Ben Diamond, Robert Kurtz, Sherman Levine, Harold Weinstein, Robert Schrader and Stephen Sutker. A reception in the vestry room followed the services. Jerome Levin and Aaron Orenstein are advisors to the group.

Mr. and Mrs. A. Collins, who recently arrived from England, have been welcomed into the Temple Israel membership.

The following members of the congregation presented to Beth El Temple new prayer books: Mr. and Mrs. Paul Fligerl, Mr. and Mrs. Bertram Raff, Mr. and Mrs. George Seibert and Mr. and Mrs. A. J. Hirsch.

The Sisterhood of Beth El Temple is raffling 12 chances to a preview of an outstanding movie which will soon come to Charlotte. Winners will be announced soon.

The Beth El Passover Seder was held at the Ship Ahoy Restaurant. preceded by Sabbath services. Reservations were in charge of Mrs. S. T. Taylor.

Rev. Oren Moore, Jr., pastor of Concord Presbyterian Church was in the Beth El pulpit on Friday evening, March 28th. Using for his topic "Why I am a Christian," Rev. Moore spoke before a large and interested audience. A social hour followed, with Mrs. Geo. Brownstein and Mrs. David Wallas as hostesses.

Rabbi Frankel spoke on the weekly broadcast of the Synagogue of the air on Saturday, April 5th. He spoke on "Passover—Feast of Freedom."

The community regrets to bid farewell to Mr. and Mrs. Benn Rosenwald, who are moving away from Charlotte. Their many friends wish them good luck in their new home.

On Friday evening, May 2nd, the ladies of the Beth El Sisterhood were in charge of services, conducting the entire service. At the same time, the following newly elected officers and board members were also installed: Mrs. Harry Frohman, president; Mrs. Jay Schrader, vice-president; Mrs. A. J. Hirsch, secretary; Mrs. A. L. Melasky, treasurer. Committee chairmen: Mrs. David Wallas, program; Mrs. Bertram Raff, telephone; Mrs. George Siebert, membership; Mrs. Philip Frankel, civic; Mrs. Paul Fligel, house; Mrs. David Silvers, religious school; Mrs. J. C. Boyarsky, hostesses; Mrs. Leo Gottheimer, choir; Mrs. Jay Schrader, ways and means; Mrs. David Nabaw, Happy Day fund.

A very successful Congegrational Seder of the Beth El Synagogue was catered by the members of the Sisterhood and enjoyed by a large group of men, women and children.

Rabbi Philip Frankel, of Beth El Congregation, addressed the monthly meeting of the Daughters of the American Revolution. He used as his subject: The Situation in Palestine."

MILTON A. SENN
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Pasha Wallach

(Concluded From Page 66)

During the ten years it took in those leisurely times to plan and construct the hospital he became to the poor and sick the doctor and to all Jerusalem a well known figure, outstanding by devotion to his work, uncompromising religious orthodoxy — and strong-headedness in respect of both. So when the new hospital opened, it was just "Wallach's" from the start.

The majority of the present Yishuv, having come to Palestine since the middle of the twenties, or even later, and now accustomed to an abundance of doctors and much improved, though still by no means sufficient opportunities for hospitalization, can hardly imagine what "Wallach's" meant in those early times before the first world war. It was the first Jerusalem hospital with a special section for patients with infectious diseases, and, with the exception of Government Hospital, it is still the only one. It was the first to install machinery for the disinfection of clothes, which did invaluable service to the Jerusalem population in preventing the spreading of epidemics, especially during the first world war, which, by the way, was ended as far as Palestine was concerned when the keys of the Citadel of Jerusalem were delivered to a British General in Dr. Wallach's office.

TRAINING NURSES

But probably the greatest service Dr. Wallach rendered to the improvement of Jewish hospital work was that he was the first to start training girls to become professional nurses whose skill and devotion could compete with that of the nuns of Christian hospitals. In the old days, the care of patients in Jewish hospitals was left to pious old women desiring to do good, but often completely lacking in knowledge and skill.

At Wallach's, many generations of Jewish nurses have been trained, unrivalled not in professional efficiency only, but also instilled with the principle that the well-being of the patients is paramount in every respect, and that they are not mere "cases" but human beings in need of personal care at least as much as of professional efficiency. If Wallach's has the reputation that patients feel "at home' 'there, and doctors agree that the attention given them there is exceptionally good, Dr. Wallach must be credited not only for his own educational work but also for finding a congenial collaborator in Miss Selma Mayer, the hospital's immensely popular matron for the past 30 years.

Dr. Wallach's pioneer work was not made easier by the fact that, belonging to the most orthodox faction of religious Jewry, he submits his life and work unconditionally to Talmudic law as interpreted by the strictest rabbis he made his spiritual guides. It takes a lot of devotion and character to adapt modern life to the ancient laws of Israel. Yet the "yoke of the Torah" (Divine Law) has always rested lightly on the shoulders of Dr. Wallach, who accepted the challenge of modern times to his religious convictions in what, without irreverence, could be called a sporting spirit. With a strong sense of humor he has gladly accepted the nickname of "de meshugene Dokter" — the crazy doctor — as a compliment to his consistency, knowing very well that those who call him thus will go nowhere but to Wallach's in case of need.

PASHA AND DICTATOR

Men of his nature must of necessity be autocrats, not always easy to work with, as they are sometimes unable to understand that their standards of devotion and unselfishness cannot be shared by people who must work for a living and are holding more modern ideas about the relationship between employer and employees. Dr. Wallach was called a "pasha" in the old times, and a "dictator" in modern ones.

On his eightieth birthday, the Jews of Palestine will greet Dr. Wallach, the patriarch, as one of the zaddikim — those Just Men for whose sake the Lord was willing to spare Sodom and who are a blessing to mankind at all times wherever they live.

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GENERAL OFFICE—CONOVER, N. C.

Restitution In Europe

By NEHEMIAH ROBINSON, *Office of Indemnification, World Jewish Congress*

ACCORDING to careful and conservative estimates, the Jews who fell under Nazi domination were robbed, through confiscation, sequestration and other transfers of wealth, worth in 1938, at least some 8 billion dollars. This robbery was not only a reason for and a consequence of the German anti-Jewish measures; it served also the purpose of augmenting the Nazi war chest. But its most obnoxious and corrupt feature was to win allies by transferring Jewish property to organizations and individuals in Germany and abroad, thus creating "vested interests" whose holders became not only willing tools but also staunch supporters of the Nazi and Fascist regimes.

The Allies, early in the war, recognized that these acts of spoliation were not only harmful to the victims but alson constituted a grave danger to orderly state practices. The Governments-in-Exile issued laws, decrees and declarations proclaiming the nullity of such acts or promising to nullify them and even threatened the accomplices of such acts with heavy fines. On January 5, 1943, the Allied Nations joined in a United Nations Declaration to state solemnly that they will not tolerate these acts whatever their form. These domestic and international acts contained a warning to third persons not to acquire robbed property and a promise to the victims that the wrong done will be remedied.

Almost two years elapsed now since the end of the war in Europe. What is the state of restitution at present? Although the situation varies somewhat from country to country, the following picture is true of almost all countries.

A large portion of Jewish wealth consisted of movables, securities, and monies. These items were to the greatest extent either carried away, consumed, or are in possession of persons who cannot be traced, or are protected by existing legislation. Industrial and commercial enterprises, insofar as they are restored, are mostly empty shells as the stocks and machines were sold, transported abroad or otherwise disappeared. Real estate, whose ownership is easiest to trace, is being restituted but a large part suffered damage or was dilapidated.

In Germany, where the estimate for the value of Jewish properties as of 1933 (made by the Statistical Bureau and the Institute of Business Research) amounts to 8.2 billion RM, while more recent evaluations speak of 9.5-10 billions, no

(Please Turn To Page 91)

Aids UJA Drive

Harold L. Ickes, former Secretary of the Interior, will help launch two regional drives of the $170,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine when he addressed the UJA's Georgia State Conference in Atlanta on March 30, and the Tri-State Conference in Pittsburgh, Pa., on April 13, The United Jewish Appeal campaign for $170,000,000 provides for the relief, rehabilitation and resettlement of Europe's 1,500,000 homeless Jewish survivors, through the Joint Distribution Committee, the United Palestine Appeal and United Service for New Americans. DR. SAUL ADLER, F.R.S., O.B.J.E., Chairman of the Postgraduate Faculty of Medical Research and Professor of Parasitology at the Hebrew University.

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STUMBLING BLOCKS FOR BIGOTS

(Continued From Page 62)

United States has had a strange history during the past generation. No nation has developed its techniques to a higher level. It is revealing to note, however, that the greatest development arose in the commercial field. Mass media taught people hygiene and sanitation, not for its own sake, but to sell soap and toothpaste. It taught people to live better, not for the sake of raising standards, but in order to sell automobiles, houses, washing machines and refrigerators. The main point was to sell the product. That conditions improved was merely a by-product.

Paradoxically, as we developed techniques of mass media for selling goods, we also inured ourselves with a complete mistrust of these self-same techniques for selling ideas. This was a mistake, as the Nazis proved to us 20 years later. Twisting our invention for their own propaganda purposes, they advertised their lies wholesale in the very same way we sold toothpaste and automoblies.

It took a second world war to dramatize the stupidity of our approach. We have come to realize painfully that, since education is based on truth, it is mandatory to spread this truth to the largest mass of people possible. This was the successful approach of the OWI in its education efforts during the war. This is the approach of the State Department today in its broadcasts to foreign countries.

It is an established truism that the solid truth, repeated over and over again, will eventually win the greatest mass support in a democratic society. Today, we are at last catching up on the application of the educational approach in the field of political, social and economic life.

The successful educational approach is made through three complementary channels. First there are the mass media — newspapers, magazines, films, radio and similar devices which reach large groups of people day in and day out. Beyond that there is the second avenue that leads us to the all-important "grass roots" level: it is reached through the basic units of communal life — the schools, the churches, the civic organizations. Lastly, there is the creation of public action — sometimes referred to as social action — where dynamic education stimulates heart and mind and translates itself into aroused public opinion. This was effectively demonstrated in the fight against the abominable Horner Report which carried an implied endorsment of restrictive quotas in dental schools. Exposure of that report brought not only a repudiation of the quota system from the American Dental Association, it also fastened public notice on the whole problem of discrimination in our colleges and universities.

Recently, this same thing occurred with even greater impact in the State of Georgia. When Herman Talmadge first usurped control by his coup d'etat, the general public was stunned into do-nothingness. Even the *Atlanta Constitution* was prepared to accept this self-appointed leader and Gov. Ellis Arnall was confounded by the lack of organized support behind him.

Desperately Arnall asked for assistance from a small group of friends. Three of them called a meeting to stimulate public indignation of Talmadge's storm-trooping tactics; within 24 hours they had the democratic elements in Georgia swinging into line in a demonstration of united community action.

Unfortunately, we have not yet reached the era where positive reactions such as these link a continuing chain of progressivism. People flare up to protect their ideals only when the situation is dramatic and tinged with emotionalism. Complacency born of misunderstanding or lack of knowledge remains a high-walled barrier.

Generally, our success to date in problems of group prejudice has been of a negative quality. We have made bigotry unfashionable. No public figure is willing today to have himself labeled an anti-Semite and even the reactionary attempts to wrap himself in the cloak of tolerance. We ought not be too proud of this achievement. It was a set-up, the cards stacked in our favor.

Now, however, it appears we are on the verge of a second success—this time a positive one. Americans have indicated as much by their sudden willingness to search the problem not only in their troubled souls, but in full view of all of us. The issues have been brought out into the open with the conviction that in the free market place of ideas, truth and democracy will prevail.

Consider these changes in the public temper.

Ten years ago only an ubiquitous producer was bold enough to market a film such as "Confessions of a Nazi Spy." Today, various phases of the social problem are being considered in a forthright manner by the film industry. "The Jolson Story" presents very candidly the Jewish background of the artist. Several dynamic stories — "See What I Mean," "Earth and High Heaven," "Gentlemen's Agreement," "Focus" — are in the production stage.

The motion picture world is highly sensitive to public reaction; these pictures are not being made out of any crusading spirit, but

(Please Turn To Page 96)

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RESTITUTION IN EUROPE

(Continued From Page 89)

legislation has been enacted so far to restitute even properties outrightly confiscated by the Nazi regime; the only action possible is to put such properties under administration by German bodies supervised by the Allies. The result of the registration by the present possessors was insignificant; requests for such action made by the owners somewhat alleviated the situation, but they are scattered and tardive. For instance, in all four sections of Berlin — a city in which over 160,000 Jews lived in 1933 — only some 3,000 former Jewish houses and about 200 small interprises are at present in the administration of the custodian for Jewish properties. The Military Government and the German authorities in the US Zone have been working on a restitution law for over a year; the draft has recently been completed but its enactment is still stalled by the German Laenderrat. Some progress has been made in the French Zone, very little in the British zone and of the Russian zone Thuringuia alone is known to have enacted a restitution law of dubious quality. No action on a quadripartite basis could be arrived at so far.

In Austria a law of compulsory registration of spoilated properties was enacted in September 1946, but so far only some 25,000 objects were registered, instead of the estimated 60,000. The first restitution law dealing with outrightly confiscated properties was promulgated at the same time and two others were passed only recently. The progress of restitution was very restricted until now, in part owing to the Russian claims and to other difficulties inherent in the mixed regime. Although there were 180,000 Jews in Vienna in 1938 and only about 8,000 at present, a large portion of them cannot regain their apartments and other premises; the bill introduced for this purpose would rather perpetuate the injustice than remedy it.

In France restitution of available properties, especially real estate and enterprises, was carried out on a quite satisfactory basis. But restitution of apartments and other premises failed to materialize to a very large extent, and restoration of movables is lagging considerably. The Jewish tax of about 1 billion francs levied in 1941 has not yet been repaid.

In Belgium confiscated properties have been in general, insofar as they are available, restored. However, the much promised law facilitating restitution of properties transferred under duress has not yet been promulgated, and the recovery of valuables left with Gentiles before deportation is not being spurred by legislative and other measures.

In Holland, the progress of restitution differs according to the category of property but is slow in all cases. All in all, custodians for some 10,000 Jewish objects were appointed but only a part thereof were restored to the owners or their heirs. Restoration of real estate started recently only. A large portion of the wealth consisted of stocks and bonds which

(Please Turn To Page 98)

Educators Plan Work-Shop

(Concluded From Page 19)

bert, Superintendent of Parochial Schools for North Carolina; and Dr. Howard E. Jensen, Director of the Department of sociology of Duke University.

Leading educators of both the public and parochial school systems have commended the project, indicating their belief that the workshop method is one of the more fundamental approaches in the search for ways of lessening group tensions and creating democratic attitudes and a spirit of goodwill.

A limited number of scholarships are being offered to deserving students by the National Conference of Christians and Jews. Applications for scholarships should be made to the nearest National Conference office.

The workshops sponsored by the National Conference of Christians and Jews are under the general direction of Dr. Herbert L. Seamans, Director of the Commission on Educational Organizations. The first workshop in intergroup education to be sponsored by this organization was held at Colorado State College in 1941.

Accepts U. J. A. Post

William S. Paley, Chairman of the Board of the Columbia Broadcasting System, has been named Chairman of the Advisory Council of the $170,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine, it was announced this week by Henry Morgenthau, Jr., General Chairman of the United Jewish Appeal.

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VISITING Around Greensboro

By MIN KLEIN

MARCH in Greensboro was a month to remember — not only because it ushered in APRIL like the proverbial lion, but because it brought INNUMBERABLE charming visitors whose presence induced a LOT of Spring entertainment, such as the cocktail party which SALLY SANDS hostessed honoring her future daughter-in-law, MICKEY ALPERT of New York, who will be married to son MARVIN, come May 29th. The ladies brought out their springy prints for the occasion, and the charming Sands home resembled a flower filled salon where friends nibbled at goodies, chatted amiably and got acquainted with the bride-to-be . . . MICKEY, who came with MARVIN and her brother, for a visit until after Passover, was graciously and lavishly entertained during her visit here . . . Then there was the lovely tea at the STERNBERGER home, given to welcome daughters ELIZABETH (WEINSTEIN) and MILDRED (SHAVLIN) who both came to visit at the same time and had a GRAND two weeks with the family and the number of friends who are always glad to see the girls come home, for a while. Much of luncheons, and parties, there too! . . . CHARLOT (MARKS) KARESH, came from Charleston with little cute daughter FERN to grace the PASSOVER holiday with parents MARIE and HARRY MARKS . . . And of course, everyone came by to look at FERN again . . . It was good to see also, ELLA (FEIN) BELLIS and her charming family, from New York to visit the family over the holiday . . . And always welcome are the IKE REINHEIMERS of Raleigh who spent the holiday with daughter VIRGINIA BLOCH and family . . . LYNN SILVERSTEIN our local-girl-makes-good, spent a week at home enjoying the spring and visiting with WC friends, before going back to her job at ROCKLAND in New York . . . OLD FRIENDS met when Fannie Cohen came from Baltimore to visit HILDA WEINSTEIN and stayed around a few days visiting. Fannie was a teacher in Greensboro before going to Baltimore, where she is doing a fine job in Social work . . . DOROTHY (SANDS) PITLICK was here from Buffalo, N. Y. to spend the holiday week or so with her family, the Fred Sands . . . AND if any of the home-comers and visitors have been UNINTENTIONALLY left off in these lines, just know you were all a welcome sight, anyway . . . MILTON ZAUBER, who was on the sicklist for a while is now up and out again, we are glad to see . . . Likewise MRS. SOL GREENBERG and JULIUS SMITH, both of whom are recuperating from recent operations, and BLANCHE LYON and ADELE ROSENBERG who were bitten by the Flu bug which has been so ever-present around here, have finally conquored it, we see . . . MARY SEGAL is taking it easy at home now, after a stay at St. Leo's hospital—glad to see you are all on the way back to complete recovery . . . CONGRATULATIONS are being received by Mr. and Mrs. Emanuel Leblang on the birth of their son, MICHAEL NEAL, and by Mr. and Mrs. I. S. Rubinstein on the marriage of their son, RICHARD, to MISS CYLVYA GREENBERG, of New York . . . Our collective chests swell with pride at MIMI TEMKO for the well-deserved honor bestowed on her by the Girl Scouts, when she was chosen to represent the entire state at International Encampment this summer . . . This appointment, of course only confirms MIMI'S excellent reputation as a scouter. She ends her term as first president of B.B.G. in Greensboro, this month, and we are certain she will be as prominent when she gets into college this fall, as she has been while in High School. Good luck Mimi . . . And speaking of B.B.G. — they have really been busy. Packed and shipped a box of gifts for Passover to girls at the Jewish Consumptive Relief Hospital; presented a PASSOVER program at their April meeting, and are now full of enthusiasm and plans for the Mother-Daughter dinner meeting being arranged right after Mother's Day, for old and new members, with their mothers . . . An important guest at one of the April meetings of B. B.G. was Miss Gertrude Carnovsky, director of District No. 5, out of Miami, who was touring in the district and spent several days in Greensboro. She surely expressed great satisfaction in the activities of this newly-born organization . . . Not to be outdone by the girls, the local A.Z.A. chapter got busy and are sponsoring a dance at Starmount, for the adult members of the community — orchestra, local talent, and lots of fun. Be SURE to be there. GEORGE J. HARRISON, of Atlanta, Ga., Associate Director of the Anti-Defamation League of B'nai B'rith, was guest speaker at the regular Wednesday luncheon meeting of the local lodge, on April 16th . . . Mr. Harrison brought a message in which all were greatly interested and a good audience was present to do him justice . . . HADASSAH Child welfare Family night provided a pleasant evening, when a dinner and entertainment was held at Temple Emanuel Lounge. Girls from the local B.B.G. group

danced the Palestinian Hora, and a delicious dinner was catered by Mesdames: Abe Stern, Fred Sands, Bessie Epstein, H. Goodman, and Sam Richmond. The attractive and original table decorations were the handiwork of Mrs. Meir Engel, whose abilities in many directions are very often displayed. MRS. HARRY STARTZ, overall chairman of the affair, did a swell job of it . . . The regular meeting of the HADASSAH was held on April 21st, at which time all committee chairmen were asked for their annual reports. Movies of the Purim Masquerade supplied entertainment for the group . . . The meeting of the CONSERVATIVE SISTERHOOD was held on March 26th, at which time regular business was conducted by Mrs. Max Zager, president, and reports of chairmen were presented. Two new members were announced by Mrs. Prago, membership chairman — Mrs. Sam Lyon and Mrs. Philip Segal; donations were announced to the ever-active Kitchen fund, one generous gift even coming from an interested out-of-towner, sister of Mrs. George Carp. The group welcomed a promised gift from Mrs. H. Goodman, which will bring a pressure cooker to the kitchen of the Synagogue. Mrs. Paul Bines followed the business meeting with a review of "GENTLEMEN'S AGREEMENT" by Laura Hobson . . . Mrs. Meier Engel, Mrs. Max Zager, and Mrs. Charles Cohen, chairmen of the Hospitality and Emergency Committee of the Conservative Sisterhood, made visits to Burlington and Reidsville, meeting with various members and friends in those communities . . . Mrs. Rypins brought two interesting programs to the Council group during April — "A Jewish View of Jesus," at the April 1st Council Study Group, and "Jewish Ceremonials" at the April 7th regular Council meeting. At this same meeting, Harry Ganderson, local attorney who is giving untireingly of his time and effort toward work on WORLD GOVERNMENT, spent a few minutes speaking to the members on the meaning and activities of this important project . . . Temple Emanuel SISTERHOOD had for their guest speaker at the April meeting, Commander Prout, of the Salvation Army. Business was transacted and the nominating committee instructed to bring in the new slate at the next meting . . . Injecting a new note of activity into their Religious School work, the Post-Confirmation class at Temple Emanuel is holding a series of discussions each Sunday, with various members of the group leading. Starting off the first of these discussions, JOAN KLEIN and FAYE SILVER led the group in a talk on MAIMONIDES, while RITA GOLDSTEIN and FRANCES RYPINS followed the Sunday after that with "Palestine, To-Day and Tomorrow" . . . CAMPUS ACTIVITIES: Girls from W.C. are altar-bound these days . . . Last year's group include MICKEY ALPERT, mentioned above; now there's JEANNE HARRIS, who left in March to plan for her wedding, and latest is TOBY PROPPER, 1946 graduate from Philadelphia who is on the engagement list. Must be an indication of something or other at WC . . . And now the grils are settling down to exam time and school closing, and summer plans ahead . . . Just as a thought in closing, wasn't our community a busy one at Passover —with a Community Seder at both the Reformed and Conservative groups, and many, guest-filled home Seders among the members?

C. W. Phillips, director of public relations at Woman's College spoke at the weekly luncheon meeting of B'nai B'rith, discussing problems affecting teachers and educational instiutions.

The Charles Pearl's, Rita, rising senior at Syracuse U., has been receiving congratulations on her election as secretary of her class. We're proud, too, Rita, and think you've done a grand job while at Syracuse.

The Walter Bernsteins' NORMA JANE, had her Spring Vacation from Bryn Mawr early, and was home with the family before some of the others away-from-home-at-school; and the Max Kleins' CHARLOTTE spent her spring vacation from Syracuse with friends and relatives in Boston, where her mother and father joined her for a few days, when on a trip to New York.

Palestine Economic Corporation Scores Record Profit

NEW YORK—Net profit of the Palestine Economic Corporation in 1946 amounted to $286,446, after Palestine. British and United States taxes had been deducted, according to Robert Szold, chairman of the board of directors.

Line drawing of Dr. Alfred Japha, distinguished pediatrician, whose 76th birthday was recently celebrated at the National Jewish Hospital at Denver, executed by one of the Hospital's patients.

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BRIDGEPORT, ALABAMA

Resurgence or 'Emotional Reaction'

(Concluded From Page 9)

wayward in meticulous American diction.

Radicals denounce them as reactionaries and so-called "Reformers" — whose denominations may be compared with Christianity's Universalism or Unitarianism — seem to regard these pious enthusiasts with grave misgivings. Notwithstanding all the whispered opposition, these colporteurs bravely go on proselytizing among their own co-religionists, seeking to rescue, as they put it, the "last remnants of Israel" from religious eclipse and intellectual "contamination." To be sure, it is forbidden, they admit, to convert a "goy" — i. e. a gentile — but there is no rabbinic dictum, they argue, which deprives a "lost Israelite" of grace and spiritual regeneration. On the contrary, it is a "mitzvah" — a devotional act which every God-fearing Jew, paid ecclesiastic or mere worshiper, must perform.

Their hectic missionary work is more than a passing phase and by no means localized to Brooklyn's Williamsburgh region which, thanks to that Hungarian sage, has been converted to America's "Little Jerusalem."

It is fast reaching national proportions. Scholars term it a new form of "neo-orthodoxy." Theologians quibble over whether "ethico-pietism" is the proper Anglicization for Musar-Hasidism. And sociologists, dissatisfied with esoteric terminology, are complicating matters still more by ascribing the resurgence to an "ethnic emotional reaction." Be it as it may, however, the "evangelists" carry on — as they originally vowed at the premature death, hardly ten years ago, of Elm City's humble savant and founder of that diminutive, unique monastery which less than a generation ago stood languidly on Park Street, within the shadow of Yale's magnificent Quadrangle.

KINSTON, N. C.

The Temple Library Fund has increased by the following gifts: Joe Fox, in memory of Louis Fox; Mr. and Mrs. Sol Schechter, in honor of Arnold Morris Schechter; Sidney Kanter in memory of Bernard Kanter; Herbert Pearson, Joe Diamond in memory of Jennie Diamond; Mr. and Mrs. Emanuel Traub, in memory of Abe and Jennie Diamond; Morris Foxman, in memory of Cevila Foxman; Mrs. Larry Pearson in memory of Minnie and Jacob Robinson; Mr. and Mrs. Lester Gould, in honor of Vickie Hillary Gould; Mr. and Mrs. A. L. Pearson in memory of their father and mother; D. L. Bronstein, in memory of Joseph Bronstein; Julian Vatz, M. L. Stadiem, David Fuchs; Samuel Leder, Jacksonville, in honor of Nathan Leder; Mr. and Mrs. Dave Lester, Wilson, in memory of Louis Foxman.

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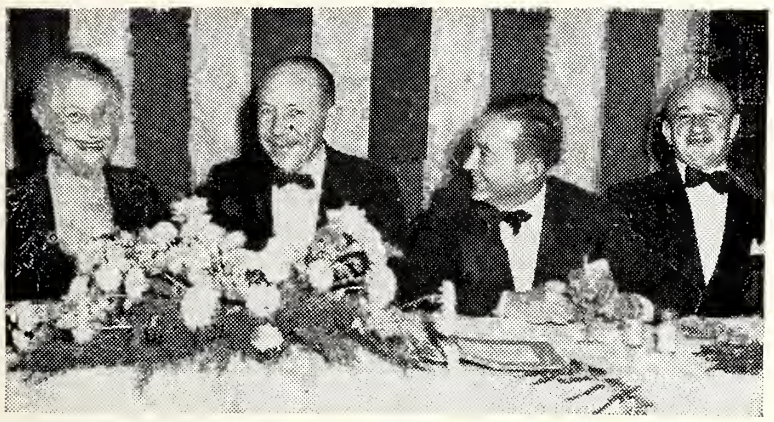

Mrs. Felix M. Warburg (left), First Lady of American Jewry, was honored at dinner at which $300,000 was raised for the building of the first Medical School in Palestine. A total of $1,100,000 has now been raised toward the $4,000,000 campaign now being conducted by the American Friends of the Hebrew University and Hadassah. She is shown with (l. to r.) Maurice Wertheim, chairman of the dinner; Bartley C. Crum, one of the six American members of the Anglo-American Committee of Inquiry on Palestine, who was the principal speaker, and Col. Frederick G. Greenman, chairman of the New York Campaign.

NO DUES AND NO PEWS

(Concluded From Page 79)

are concerned with the study of Jewish problems, history and culture. A full cultural program, is supplemented by social activities and during the past year, a series of luncheon discussions was conducted on "We Are Not Alone," led by distinguished representatives of minority groups.

Once the young member of the congregation reaches his eighteenth birthday, he is eligible for the Cardozo Society, a senior youth group whose activities include a variety of social and cultural programs. The group edits a monthly periodical, "Free Speech" and devotes itself to significant programs in the betterment of human relations. Typical of their recent activities are a series of programs including: — An interfaith forum in conjunction with Protestant youth groups and Japanese American students, an Election Forum featuring both the Republican an dDemocratic candidates for the State Assembly, a symposium on Palestine, a supper discussion on Jewish religious and social problems and a debate on labor-management relations conducted by representatives of the CIO and the National Association of Manufacturers.

A new young adults group has been formed recently, composed chiefly of the young married set. Meeting monthly for a variety of social and cultural activities, its purpose is to foster the ideals of the synagogue and translate its message into an action program.

(To Be Concluded in our June issue)

STATESVILLE, N. C.

Miss Henrietta Wallace, Reporter

The Glenn Zerden Lodge, B'nai B'rith, held a dinner meeting for the men and ladies of the community at the Hickory Hotel on March 12th. Statesville members attending were: Mr. and Mrs. Alfred Israel, Mr. Silverberg, Morton Falk, Dr. Wallace Hoffman, Herman Wallace and Miss Henrietta Wallace. Rabbi Sidney Strumpf, Hillel Director at U. N. C., was guest speaker.

The Piedmont Section, National Council of Jewish Women, met at the home of Mrs. M. Steinberger on the afternoon of April 8th, and was presided over by Mrs. Jack Bitzick, Section president. A recorded Passover program was the outstanding feature of the meeting. Rev. Charles Bowles, pastor of Broad Street Methodist Church, Statesville, personally recorded a very impressive Passover message and prayer, especially for this section. His spirit of helpfulness, inter-faith and community service were deeply impressed upon the members.

The section voted to send donations to the Cancer Drive and the Crippled Children's fund, feeling that community work from a social service standpoint is extremely important in Council work.

Following the adjournment of the business meeting, the hostess served refreshments in Passover style.

Free Synagogue Forty Years Old

Fiorella H. LeGuardia, Henry Morgenthau, jr., and the Reverend John Haynes Holmes headed a list of distinguished speakers and guests at the Fortieth Anniversary Dinner of the Free Synagogue, founded in 1907 by Dr. Stephen H. Wise. The dinner took place at the Hotel Biltmore, Sunday evening, April 20th. On Friday evening, April 18th, Rabbi James G. Heller of Cincinnati, delivered the Fortieth Anniversary Sermon at the Free Synagogue.

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STUMBLING BLOCKS FOR BIGOTS

(Concluded From Page 90)

because they are responsive to a public acceptance of the subject.

In the magazine field, major publications had been squeamish about dealing with such delicate problems as anti-Semitism. When, in May, 1939, the *Saturday Evening Post* featured Stanley High's article "Star Spangled Facists," it was a radical departure. Today it is not unusual to pick up magazines such as *Collier's, Cosmopolitan, American, Look,* and *Life,* and find either articles discussing various elements of the problem of group prejudice, or fiction centering about this theme.

In radio, the whole question of discrimination and prejudice is today being presented in dramatic form to a degree unheard of prior to the war.

It is an axiom that, as the area of individual insecurity increases, so does individual prejudice. The great Swedish socioligist, Gunnar Myrdal, brought this country to study Negro-White issues, documented this point in *An American Dilemma* by noting that the white Northerner who settles in the South rapidly takes on the strong anti-Negro prejudices of his new surroundings. But the Southerner going North is likely to keep his race prejudices unchanged and may even communicate them to those he meets.

On the other hand, the factor driving toward a decrease in prejudice is the organized community. Its institutions and structures act as insulation against racial frictions catching fire. True, even these institutions are likely to accommodate themselves to local prejudices . . . but on the whole we find that the school holds faster to high ideals than the individual, the minister's sermon is more liberal than his parishoner's bridge table gossip, even the assembly is likely to be more broadminded than the individual legislator.

Myrdal defines this as society investing in its institutions its ideals of how the world rightly ought to be ". . . a theory of social self-healing that applies to the type of society we call democracy." Therein lies the basis of the educational approach on the community level. It is within the organized community that we have the strongest allies against prejudice. The need is to constantly stimulate the church, the labor union, the veterans' post, the school, not only to hold to the American ideal, but to project it, to defend it, to push it ever forward to the point where ideals and actions will coincide.

When discussing the relative merits of the educational and the legislative approach to the problem of group prejudice, there has been a disposition to set these off one against the other. This is entirely without justification inasmuch as they are not mutually exclusive. But education must come first! Education before a law is passed and interpretive education afterwards.

Legislation protects the individual from discrimination. It does not eradicate prejudice. But it won't even protect the individual if there is too great a discrepancy between the law and the mores of the people.

The important element is what is in the hearts and the minds of people. Only in that way can democracy work. And what is in the hearts and minds of people is placed there through education —through living and learning together.

Inherent in the whole philosophy underlying the educational approach to community relations problems is the basic principle that group relations is the concern of the entire community, Jewish and non-Jewish. It is only on the community level — local as well as national — that we can hope to achieve the goal of raising American realities to the level of the American Creed. Jews alone are a minority. The community — Jews together with Christians — can be a dynamic combination for peace and progress.

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New Treasurer and Assistant Treasurer of JWB

Joseph H. Cohen (left) of New York, who has been elected treasurer of the National Jewish Welfare Board. Robert K. Raisler, (right) is the new assistant treasurer of JWB. Mr. Cohen served as treasurer of the Greater New York Army and Navy Committee of JWB and of the New York City War Records Committee of JWB. Mr. Raisler, a lieutenant-commander in the Navy during the war, is acting-president of the West End Synagogue, New York.

Blue Print For American Jewish Culture

(Concluded From Page 20)

above all surround their efforts with a sincere appreciation on our part of the significance of their self-sacrifice and self-abnegation in seeking their life's work in this field as against more lucrative endeavors. Our young people particularly are entitled to the best of guidance. They shall have it only when we comprehend the obstacles that we have thoughtlessly placed in the way of providing the best of trained leadership.

Any discussion of this subject would be incomplete without one important contemporary observation. Bluntly, it is purposeless to discuss either the past history or current trends in recreational and cultural communal services in an atmosphere which is overladen with the concept of freezing the support of such domestic concerns until the desperate needs of our brethren abroad and the challenging impasses of Palestine have been met and conquored. No one dare question the justice of the extraordinary demand for superlative support to meet overseas needs. On this front we cannot and must not fail. However, there is such an ever present urge to segmentize Jewish life in terms of pressing priorities that in all candor we cannot claim genuine achievement if we meet the emergency demands at the expense and sacrifice of essential programs and activities that sustain the spirit and morale of the American Jewish community.

Of course, it has occured to us all that we will serve our brethren across the seas poorly indeed if we stunt or stultify the evolving pattern of the most numerous population to whom our brethren in the world must look to lift them from their despair. It is a great and trying test that confronts us as a community suddenly burdened with demands of unprecedented scope. When the history of this era is written, let us hope that it will be said of us that we not only heeded the call to relieve the pain and suffering of a desperately miserable Jewish people overseas, but at the same time in recognition of our duty to the common destiny of all Jews, we found the strength and the courage to advance the culture, the mental and physical well-being on our domestic front. To do less is to destroy on one hand while we succor on the other. This is a contradiction of purpose — this is a deferral of accounting — this is a road toward self - annihilation which is immoral and inconsistent with a Jewish heritage that we seek to save.

The Religion of Isaac Mayer Wise

(Concluded from Page 49)

"If the power of God and Judaism is firm within us, as it was with Wise, we can be supremely optimistic. At this crucial time in Jewish history, we cannot go backward. We must move forward to the great destiny and mission which has been ours throughout the ages. Isaac Mayer Wise struggled for it and achieved it in his time. We can make our American Jewish scene the heart of Judaism, the nourishing fountain, the golden center of the spirit aiding our fellow Jews, our country, our world."

April-May Quota Announced

JERUSALEM — The Government Gazette today announced an immigration quota of 1500 certificates for Jews for the month ending May 14, 1947.

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RESTITUTION IN EUROPE

(Concluded From Page 91)

were in part transferred to Germany and thence sold abroad (it is estimated that American stocks and bonds worth some $20 million were recently repatriated to the United States as cloaked neutral or allied property).

In consequence of the wholesale extirpation of Jews in Europe under the Nazis a large portion of Jewish wealth become masterless or unclaimed. Thus, while there are thousands of uprooted Jewish families who cannot reintegrate themselves into the economy of their country or settle down elsewhere because of lack of means and must be helped from abroad, considerable Jewish fortunes lie idle or are in possession of the "aryanizers" or are taken over by the state or other public bodies. The injustice of this situation was recognized by the Allies when they drafted the peace treaties with the sattelite nations and imposed on Romania and Hungary the obligation to turn over such properties to Jewish bodies. Greece renounced on the right of escheat over a year ago but failed until now to implement the renunciation by appropriate action. Italy is expected to follow this example but there is little, if any, sign that other states are desirious of doing the same. Even Switzerland and Sweden, which countries were required by the Paris Agreement on Reparations to make heirless "refugee funds" available in favor of non-repatriable victims of Nazi action, did not comply until now with this request, mainly on the grounds that Allied nations do not themselves fulfil what they require from neutrals.

The World Jewish Congress has long since requested international action or at least international standards in solving this moot problem. Such action or standards would eliminate or at least weaken considerably the influence of the various pressure groups working against restitution and, in many cases, against the sincere desire of the Government. In addition, no Government would have to ask what the others are doing before it embarks on an efficient program. Furthermore, there are in the United States and Great Britain at present considerable numbers of persons having all over Europe large property interest; many of them are American or British citizens. If these nations would employ their influence for the benefit of the victims, their position in regard to restitution and the whole matter of restitution would have had advanced much further than it is today.

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AMONG OUR CONTEMPORARIES

(Concluded From Page 57)

the Night" but — Rose Weilerstein's delightful books of poems for Jewish tots, "The Singing Way."

It seems to us that many books and gift shops would find a Jewish lending library at a 3c per day rate a profitable addition to their other lines. How about trying it? And how about suggesting it to the book and gift shop where you trade?

In Canada some enterprising people have recently organized a Jewish lending library via parcel post. This, too, is said to be profitable, both financially and otherwise. And this project, too, could easily be adapted to the special needs of American Jews living far from the populous centers where Jewish books can easily be obtained.

—*The Jewish Spectator.*

ROTTEN SPORTSMANSHIP

We are little inclined to make too much of a basketball quarrel. Nonetheless we cannot refrain from commenting upon the unfortunate incident between the basketball teams of New York City College and the University of Wyoming. The coach of the Wyoming Basketball team declares that he did not mean to offend anyone by his anti-Semitic slurs during the City College game. And the president of his University goes still further by criticizing the coach of the New York players, who had the manliness immediately and vigorously to resent the unpardonable slurs of the Wyoming coach.

Every coach in the world of sports ought not only to be a gentleman, but so demean himself as to make his players aware of the quality of gentlemanly sportsmanship. The Wyoming basketball coach is not fit to deal with young people whether in New York or in Wyoming. He should be eliminated from the world of sport. That he was sternly and perhaps even profanely dealt with by the New York coach does not excuse or condone his offending. We repeat: the Wyoming basketball coach has no place in the world of sportsmanship, for he is not a sportsman. —*Opinion.*

ROBERT G. MENZIES

CANBERRA, AUSTRALIA, — Robert G. Menzies, former Prime Minister of Australia and leader of the Liberal Party, attacked that government's policy of admitting Jewish refugees from Europe in a statement issued here over the week-end.

Menzies' statement, which followed an attack on the government by another Liberal M.P. last week, expressed concern at reports that the refugees were experiencing less difficulty in entering Australia than Britons. He warned Australian Jews, who he said have an "honorable record," that if the number of Jews admitted to the country is disproportionate, anti-Semitism may develop. However, he condemned anti-Semitism which he said was not condoned by his party.

Jewish circles pointed out that the reports of discrimination in favor of Jews were untrue. Various Labor Party groups and trade unions condemned the attack in Parliament, while the clothing workers union issued a statement paying tribute to Jewish employers, who, it said, maintained better conditions in their factories than existed elsewhere in the industry. —*Chicago Jewish Chornicle.*

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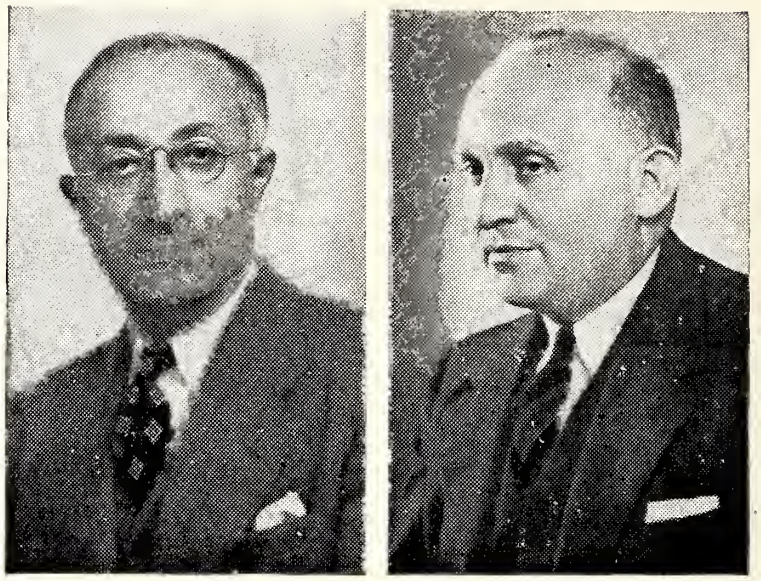

Dr. Oscar Janowcky (left), professor of history at the College of the City of New York, who directed the monumental survey on the function and operations of the National Jewish Welfare Board (JWB) and on the future of the Jewish Community Center movement, and Dr. Salo Baron, professor of history at Columbia University, chairman of the JWB Survey Commission. The findings and recommendations of the Survey will be made public at JWB's annual meeting, to be held at the William Penn Hotel, Pittsburgh, Saturday evening, May 10th to Monday, May 12th.

Meet The J. W. B. Survey Commission

(Concluded From Page 7)

Committee, National Council of Jewish Women, United Synagogue of America, American Association of Jewish Education, Poale Zion, Jewish Publication Society of America and JWB. Among the Commissioners are six nationally known Zionist leaders and six delegates to the American Jewish Conference. Ten are oro owere members of Jewish Community Centers of YMHAs.

Although only two members of the Commission now hold public office—one is an administrative assistant to the President of the United States—six others formerly held public office. They include a former Congressman, one who wore judicial robes, one who served on a municipal police commission, a one-time solicitor general of his state, a recent commissioner of the Federal Public Housing Authority and one top flight official of the War Production Board.

Nineteen members of the JWB Survey Commission have written one or more published books. Collectively they are the authors of 34 works, including one that is now a best seller. Five of them wear Phi Kappa keys. Twenty-one are or were professors at 1 different colleges and universities, including the major rabbinical seminaries. Three are distinguished historians. One is a university president and another is a college dean.

But the Commissioners are far from being cloistered scholars. One, who is a well known mathematician, has also been a football referee for 30 years. Three are ex-newspaper reporters. Another was once director of exhibits and concessions at the New York World's Fair. Two were formerly newspaper publishers. The Commission also includes a former bank president, the rabbi of the oldest synagogue in North America, a jurist, a one-time dramatic editor, the dean of Yiddish playwrights and short story writers and a former director of the Ford Hall Forum.

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Social and Personal

WILMINGTON, N. C.

Mrs. Samuel Warshauer, Reporter

WEDDING:

Miss Barbara Scherr, daughter of Mr. and Mrs. Samuel Scherr, was married to Irving Schwartz, son of Mr. and Mrs. Isadore Schwartz, on March 16th, at 8 o'clock at the B'nai Israel Synagogue. Rabbi Samuel Friedman officiated. Miss Mary Norma Levine attended the bride as maid-of-honor, while Mrs. Harry Rulnick of Fayetteville, was matron of honor. Bridesmaids were Misses Anna Abel and Ruth Schwartz. Best man for the bride groom was Sydney Mandel, of Toronto, Canada, and groomsmen were Fred Scherr, Albert Levine, Herbert Shain and Sydney Rubin. The bride was given in marriage by her father. Miss Scherr, who has spent most of her life in Wilmington, was educated here. Mr. Schwartz, formerly of Toronto, Canada and Pittsburgh, served with the Eighth Air Force for three years, two of which he spent in the ETO. He is now associated in business with his father in Wilmington, where the couple will make their home.

The annual Seder of Temple Israel was attended by over 80 members and families. Rabbi Jacobs, who recently took over the Temple Israel pulpit, conducted a short service before the Seder supper. The following ladies served on the committees in charge of the Seder arrangements: Mrs. William Rosenman, Mrs. Robert Lucas, Mrs. Louis Shrier, Mrs. Louis Stern, Mrs. Mortimer Herzberg, Mrs. William Goldberg, Mrs. Robert Kalman, Mrs. J. E. Sternberger, Mrs. Frank Oppenheimer, and Mrs. Samuel Warshauer.

The Concordia Society conducted the Friday evening services at Temple Israel during March. Mrs. Robert Lucas opened the service. Readers were Mrs. Samuel Warshauer and Mrs. Alfred Sternberger and sermons were delivered by Mrs. Harris Newman and Mrs. Herbert Bluethenthal.

Rabbi S. Faber of Philadelphia spoke to a large gathering of members of the Wilmington ZOA on April 8th. Speaking on conditions in Palestine, he stressed the importance of a large Zionist membership in every community.

In appreciation of 30 years of continuous service to Zionism, the Wilmington branch of the ZOA presented a gold loving cup to an outstanding Zionist of that city, Benjamin May. The presentation was made by Mark Neuwirth, president of the District, at a regular meeting in the auditorium of B'nai Israel Synagogue.

After the presentation, the meeting was turned over to Rabbi Friedman, who gave a report on the Zionist rally held recently in Washington, D. C.

JACKSONVILLE, FLA.

HARRIS-COHN

Mr. and Mrs. David Harris of Jacksonville, Fla., announce the engagement of their daughter, Jeanne Roslyn, to Donald D. Cohn, of Jacksonville,, son of Mr. and Mrs. Jack G. Cohn of St. Paul, Minn. The wedding is planned for early summer.

The bride elect was a junior at Woman's College, Greensboro, until this semester, when she left to return to Jacksonville. A native of Raleigh, she is a niece of Mrs. M. L. Isaacson, Greensboro. Mr. Cohn, a graduate of the University of Minnesota, served as a lieutenant in the navy, and is now working as a certified public accountant in Jacksonville.

HYMAN HONORED

Dr. Joseph C. Hyman, former Executive Vice-Chairman of the JDC, has been awarded a citation by the President's War Relief Control Board. He was honored "for exceptional and eminent public service in the field of humanitarian war relief during the last war."

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ISRAEL'S DESTINY

(Concluded From Page 65)

holds the reader in fascination. The conflict between Jacob and Edom (Esau) over the birthright is viewed at the beginning through the jealous eyes of Edom's pagan wives. The conflict heightens in intensity when the brothers face each other in anger and Edom attempts to kill Jacob. It rises to its final climax in the course of the dream wherein Jacob has revealed to him the meaning of this birthright that involves not only glory but pain.

"Beloved of God, by all the world more hated
Than plague or poisonous weed or raving brute!

Thou fool—thou fool—God's chosen whipping boy!
Upon thy suffering back His lash drives home
His Godhood to all other tribes on earth!"

So warns Samuel, the dark angel, who would tempt Jacob to renounce his being "chosen."

The freshness that Beer-Hofmann lends to these ancient Biblical characters derives principally from his examination of their inner motives and the spiritual compulsions that moved them to thought and action. He has added incidents that fill out the meager tale as told in the Bible: Jacob and Edom in conflict and in reconciliation before they actually met years later when Jacob was returning from Padan-Aram helps to explain their later, friendly meeting; the actual content of the dream of the Patriarch at Beth-El, merely alluded to in the Biblical story; while the change of Jacob's name to Yisro-El comes with greater meaning at Beth-El than beside the Yabbok where the Bible places it. The author endows his character with human traits that appeal to the heart of the reader. Who can ever forget the pathetic cry of Edom when he learns that his mother had helped Jacob to get the blessing? Shaking with sobs, he cries:

"Mother! Mother!
What have I done that you should hate me so?"

Beer-Hofmann was a religious philosopher whose keen mind and gifted mastery of speech became inspired tools with which he sought an edifying interpretation of Jewish life and destiny. For him, the Jewish people is witness to God's justice in this unbelieving world. They constitute "a community of fate" rather than a race or a religion. Their fate compels the Jewish people to wrestle with God day by day. It makes them God's emissary and mouthpiece." As such, they are sensitive to injustice and evil and wrong, and their sensitiveness brings them suffering and pain. Such as their destiny which they cannot escape, which they can only affirmatively accept, and in so doing find salvation. Such salvation assures the Jewish people their glory and brings to the world its promised blessing.

"Lord, what Thy will imposes soon or late—
I'll bear it not as yoke—but as crown!"

Jacob asserts, and so comes into his salvation through suffering and its ultimate reward, glory.

Jacob's Dream, when produced in Germany and later in its Hebrew version by the Habimah in Palestine and the United States, was received with great enthusiasm. The reasons for this enthusiasm have been well expressed by the dramatic critic in *Die neue Rundschau,* Germany's foremost literary organ. In evaluating Beer-Hofmann's dramas, he wrote: "They showed the Jews the proper attitude to be maintained: an attitude of dignity, pride and inner sureness . . . the proud attitude of a people that since the days of old ever valued the ideas of justice and of perfection above all else."

U. P. A.'s LATEST FILM NEARS COMPLETION

In final production stage is the latest U. P. A. documentary film produced by R. K. O. Pathe.

As yet untitled, the film takes as its starting point V-E Day in Tel Aviv and traces the dynamic development of Jewish Palestine since the end of the war, the camera ranging through the factories, the farming villages, the cities, telling the whole dramatic story of post-war Palestine. Also included are exclusive shots of the Jewish Brigade in training and action during the war.

When completed the new film will bring to seven the number of 16-mm. documentaries in the U. P. A. library, four of which are in color, all in sound. They are available for exhiition to interested organizations throughout the country.

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S. C. Zionists Meet

The first state conference of South Carolina Zionists was held at the Wade Hampton Hotel in Columbia on Sunday, April 13. It brought together representatives from Jewish communities all over the state for the purpose of organizing a state federation.

ABE BERKOWITZ

The call for the meeting was issued by Macey Kronsberg, Charleston, who is a vice-president of the Southeastern Zionist Region and state activities chairman. The all-day session concerned not only itself, with organization questions, but dealt with the implementation of important Z.O.A. projects, such as membership, expansion fund, J.N.F. ,public relations and youth.

Abe Berkowitz, president of the Southeastern Region delivered the principal address at the luncheon. Robert A. Persky, regional vice-president, came from Augusta to speak on membership. Other participants were: Ben Arnold of Columbia; Sam E. Reevin of Sumter; Max Poliakoff of Greenville; Ben Epstein, Maier Triest, Nathan Goldberg, Rabbi Samuel W. Rubenstein, Bernard J. Olasov and Oscar Sokol of Charleston. Rabbi Hyman J. Wachtfogel and Rabbi Sidney Ballin, both of Columbia, pronounced the invocation and the benediction at the luncheon, respectively.

Grace Prystowski of Charleston, Carolyn Splan and Herman Popkin of Atlanta, conducted youth seminars in preparation for the organization of IZFA chapters on South Carolina campuses, new Masada and Junior Hadassah chapters.

Local arrangements were in charge of Irving Goldstein, president of the Columbia Zionist District.

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Social and Personal

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

The Study Group of the Council of Jewish Women met at the home of Mrs. Samuel Hyman. Mrs. S. Fram was associate hostess. A musical program was given and Mrs. Williard Myers, chairman of the group, presented the artists. Mrs. Harold Wagger began the program with the singing of "Bless This House" (Brahe) and "My Hero" (Oscar Strauss), accompanied by Mrs. S. Hyman.

Mrs. Sam Tobias gave a brief sketch of the life of Chopin, which was followed by the playing of two Chopin selections, "Valse in C Sharp Minor" and "Polomnaise Militaire", by Miss Barbara Tobias. Mrs. Ben Herman gave a sketch of the life of George Gershwin and Miss Florence Fine played excerpts from "Rhapsody in Blue" and "Concerto in A Minor" (Greig). Irving Silver sang "Without A Song" and "I Love Thee" (Greig), accompanied by Ralph Tilden. Don Silver played two violin solos, "Adoration" (Borosky) and "Aid for the G String" (Bach) also accompanied by Ralph Tilden.

The program was concluded by Ralph Tilden who played "Clair de Lune" (Debussy) and "Fire Dance."

A social hour followed with a refreshment course served by the hostesses.

The Council of Jewish Women conducted the Sabbath Services at the B'nai Israel Synagogue on Friday, March 14. Mrs. Louis Greenberg opened the services with a prayer after which Mrs. Samuel Hyman lead the Responsive Reading. Mrs. Harry Kaplan presented the Memorial Service, written in the form of a poem, in which all deceased Council members were remembered. A touching sermon, entitled "Our Youth and Their Future," was given by Mrs. Sam Tobias. Mrs. Harold Wagger then sang "Bless This House." Rabbi Aaron Mauskopf chanted the Hebrew portion of the program and closed the services with the Benediction.

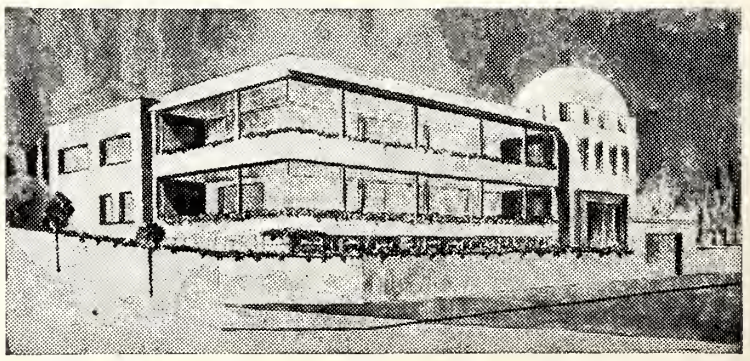
The Congregation gathered in the assembly room where refreshments were served by Mesdames Arthur Cassell, Williard Myers, Irving Pastor, Lawrence Wagger, and Daniel Ballow.

Mrs. Lewis Harris is now recuperating at her home after an operation at the Bowman Gray Hospital, Winston-Salem.

A Benefit Card Party was held at the home of Mrs. Edward Leyton on Saturday, March 29. Associate hostesses were Masdames Harry Gordon, Ben Chernoff, Aaron Rosman, and Daniel Ballow.

Mr. and Mrs. Kayo Mopper of Savannah, Ga., spent the Passover holidays with Mrs. Mopper's mother, Mrs. Sara Wagger.

Jewish Community Center At Cali, Colombia, Latin American Jewry's Newest Jewish Communal Structure



This is the $150,000 three-story Jewish Community Center of the Sociedad Hebrea des Socorros in Cali, Colombia, Latin-American Jewry's newest Jewish communial building, which was dedicated recently. This Center is one of 40 in Latin-America to be served by the World Federation of YM-YWHAs and Jewish Community Centers through its field representative, Harold Blum, who is stationed in Buenos Aires.

TEXAS COMPANY

NORFOLK, VA.

Births:

Mr. and Mrs. Moses Samet announce the birth of their daughter, Judith Ellen.

Dr. and Mrs. Seymour Morse announce the birth of their daughter Cheryn Lynn. Dr. and Mrs. Morse have recently moved to High Point from Wilmington.

Engagement:

Mr. and Mrs. Kaplan, of New York, announce the engagement of their daughter, Estelle, to David Levine, of High Point. The wedding will take place in late spring.

SUMTER, S. C.

Mrs. M. K. Rosefield, *Reporter*

At a meeting held in Charleston, the Executive Board of the South Carolina Federation of Temple Sisterhoods confirmed the appointment of Mrs. Edgar A. Cohen of Charleston as acting President of the Federation, to fill the unexpired term of Mrs. P. C. Heiden, who resigned. Mrs. Dave Read of Charleston was also confirmed in her appointment as Corresponding Secretary, and Mrs. Isadore Stein of Florence as Recording Secretary.

The Board made plans for the State Convention of the Federation, held in Florence on April 22nd, with the Board meeting the evening of the 21st. New officers for the coming two-year term were elected at the Convention. Mrs. Julian Hennig of Columia and Mrs. Isadore Stein of Florence were appointed to a Committee to arrange a program for the Convention.

The Board also decided to continue for this year the project of buying "talking books" for the State Training School for the Deaf and Blind at Cedar Springs, S. C. This project was originated last year. The several books sent by Sisterhoods were received with deep appreciation by the officers of that instiution, who said that the books brought a great deal of pleasure to the blind children there.

RALEIGH, N. C.

Two interesting B'nai B'rith meetings of the Raleigh Lodge No. 1924, took place in the past two months. George Harrison, of the Southeastern Region, ADL, was guest speaker at one meeting, using as his subject the present situation of hate mongers in this country. He showed a 30 minute film, "Linked with Freedom's Cause," as well as other movies. Wives were special guests at this meeting, which attracted one of the largest crowds in the history of the lodge. Harry Sobel and Fred Levi were in charge of the meeting, while some of the ladies served refreshments.

At the other meeting, a feature attraction was the showing of films of N. C. State-Oklahoma Alligator Bowl game of last New Year. Beattie Feathers, head football coach at State, gave a brief talk and an explanation of the movies. A business meeting followed this program, at which time plans were formulated for a joint dinner meeting in April, with the AZA chapter. Fred Levi announced plans for a gin rummy tournament. Nat Marcus is president of the lodge.

The annual Passover Seder of Temple Beth Or was held at the Carolina Hotel, with Rabbi Harold Gelfman in charge. The following ladies were in charge of ticket sales: Mrs. Davetta Steed, Mrs. Mortimer Ellisberg, Mrs. Harry Sobel and Mrs. Fred Levi.

The Parent-Teacher group held their regular meeting on April 2nd at the home of Mrs. Mortimer Ellisberg. Rabbi Gelfman discussed the observance of Passover in the home.

EMANUEL FARBER

Among the casualties in the recent plane crash in the Alps was Emanuel Farber, of Baltimore. A veteran of the war, Mr. Farber had been associated with the UNRA, and was about to return to this country when the accident occurred. He was the son of Mr. and Mrs. William Farber, of Roanoke Rapids, N. C. and Baltimore, and a brother of Raymond Farber, of Greensboro. Another brother, Ellis, and a sister, Selma, of Baltimore, also survive him.

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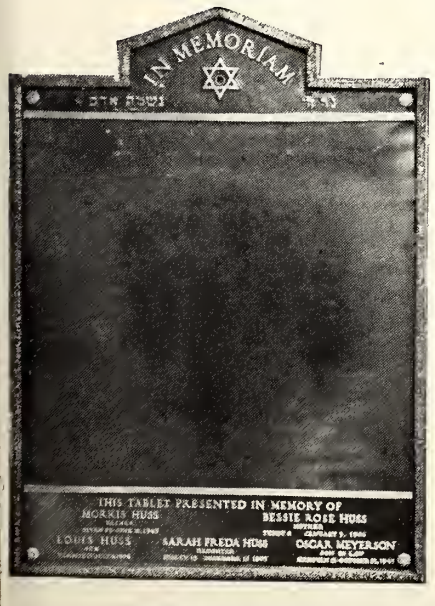

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INDEX TO ADVERTISERS

—A—
Alabama Mills, Inc. ---- 14
Alderman Photo Co. ---- 74
Alexander Machine Co. ---- 104
Allen's Neon Display ---- 104
American Service Co. ---- 22
American Yarn & Processing Co. ---- 54
American Upholstery Co. ---- 80
Anniston Mfg. Co. ---- 14
Appleton & Co. ---- 44
Art Chair Co. ---- 78
Athens Marble & Granite Co. ---- 104
Atlanta Playthings Co. ---- 23
Atlantic Co. ---- 6

—B—
Balfour Manufacturing Co. ---- 74
Bandy-Jones Chair Co. ---- 68
Bank of Lenoir ---- 104
Barnett Hosiery Mills ---- 100
J. T. Bates ---- 29
Beaunit Mills, Inc. ---- 58
Bernhard Furniture Co. ---- 88
H. Beveridge & Co. ---- 42
George Blankstein Co. ---- 91
Blowing Rock Furniture Co. ---- 74
Blue Bell, Inc. ---- 25
Blue Ridge Hardware & Supply Co. ---- 82
Blue Ridge Spread Co. ---- 27
Bradley Full Fashioned Hosiery Co. ---- 102
Bradwell ---- 32
Brown Manufacturing Co. ---- 54
Broyhill Furniture Factories ---- 62
Bryant Electric Repair Co. ---- 42
Builtright Chair Co. ---- 83
Burkart-Schier Chemical Co. ---- 52
Burton Upholstery Co. ---- 78
Bush Transfer, Inc. ---- 73

—C—
Caldwell Furniture Co. ---- 89
Calvert Iron Works ---- 96
Campbell Fabrics Corp. ---- 51
Carey Salt Co. ---- 48
Carolina Industries, Inc. ---- 87
Carolina Mills ---- 56
Carolina Power & Light Co. ---- 49
Carolina Upholstery Co. ---- 86
Carolyn Chenilles ---- 34
V. P. Carrick Novelty Co. ---- 75
A. B. Carter, Inc. ---- 41
Carwood Manufacturing Co. ---- 26
Catawba Sales & Processing Co. ---- 39
Catawba Upholstery Co. ---- 82
Catawba Valley Finishing Co. ---- 98
Central Yarn & Dyeing Co. ---- 38
Century Furniture Co. ---- 84
Cheraw Cotton Mills ---- 46
Claremont Upholstering Co. ---- 82
Clemons Hosiery Mills, Inc. ---- 96
J. A. Cline & Son ---- 99
Cobble-Muse Hosiery Mills ---- 99
Cochrane Furniture Co. ,Inc. ---- 67
Cocker Machine & Foundry Co. ---- 35
Cohen Hosiery Co. ---- 102
Commerce Manufacturing Co. ---- 24
Cotton Mill Machinery Co., Inc. ---- 59
Crook Brothers Chenille Machine Co. ---- 30
Cross Cotton Mills Co. ---- 59

—D—
Dacotah Cotton Mills ---- 60
Dallas Hosiery Mills ---- 93
Dalton Spread Laundry ---- 32
Darlington Veneer Co. ---- 72
Davidson Machine Co. ---- 97
W. B .Davis & Son ---- 94
Davis Upholstery Co. ---- 71
Dayton Hosiery Mills ---- 95
Dinkler Hotels ---- 3
Dixie Chenilles ---- 33
Doolan Fixture Co. ---- 50
Drexel Furniture Co. ---- 61
Dunson Mills ---- 12

—E—
E & J Spread Co. ---- 33
Empire Manufacturing Co. ---- 89
Everwear Candlewick Co. ---- 30
Excel Textile Supply Co. ---- 53

—F—
Falls Manufacturing Co. ---- 60
Ford Hosiery Mills ---- 101
Four Points Furniture Co. ---- 73
Francis-Louise Full Fashion Mills ---- 102

—G—
Galvin Furniture Co. ---- 88
Gastonia Brush Co. ---- 43
Gastonia Combed Yarn Co.— outside back page
Gastonia Cotton Co. ---- 37
Gaston Electric Co., Inc. ---- 40
Gastonia Sheet Metal Works ---- 41
Gem Dandy, Inc. ---- 96
Glen Alpine Knitting Mills ---- 93
Gordon Garment Co. ---- 24
Gossett Machine Works ---- 43
Grandview Hosiery Co. ---- 97
Gravely Novelty Furniture Co. ---- 71
Gray Mills, Inc. ---- 41
Graysville Hosiery Mill, Inc. ---- 95
T. G. Griggs Trucking Co. ---- 48

—H—
Hanson Chenille Co. ---- 28
Harris Motor Lines, Inc. ---- 58
Hartsville Cotton Mill ---- 46
Hartsville Print & Dye Works ---- 46
Haverty Furniture Co. ---- 73
Hendrix Sales Agency, Inc. ---- 69
Henry River Mills Co. ---- 51
Hewitt Hosiery Mills ---- 97
Hibriten Chair Co. ---- 87
Hibriten Furniture Co. ---- 87
Hickory Cabinet & Furniture Co. ---- 84
Hickory Chair Co. ---- 83
Hickory Dyeing & Winding Co. ---- 100
Hickory Fabrics Co. ---- 86
Hickory Foundry & Machine Co. ---- 100
Hickory Handle & Manufacturing Co. ---- 88
Hickory Industries ---- 5
Hickory Paper Box Co. ---- 99
High Point Metal Furniture Co. ---- 77
Hildebran Hosiery Mills ---- 99
Hoover Chair Co. ---- 87
Hubbard Pants Co. ---- Inside Front
Hy-Lan Furniture Co. ---- 83

—I—
Ideal Chair Co. ---- 81
Ideal Machine Shops ---- Inside back

—J—
Jacobs Manufacturing Co. ---- 21
Jaquith Machine Co. ---- 33
W. G. Jarrell Machine Co. ---- 60
Jefferson Mills ---- 96
Jenkins Metal Shop ---- 40
Jocie Motor Lines ---- 53
John-Massey Co. ---- 102
Johnson-Carper Furniture Co. ---- 76
Johnson's, Inc. ---- 32
Junior Manufacturing Co. ---- 76

—K—
Keesee Belting & Supply Co. ---- 47
Ken Rau Chenilles ---- 30
Kilgo Transfer Co., Inc. ---- 52
King Veneer Co., Inc. ---- 84
Klutz Machine & Foundry Co. ---- 39
Knit Products Corp. ---- 99

—L—
L & N Upholstering Co. ---- 86
Lawtex Corp. ---- 29
Lauer Metal Shop ---- 105
Lee Baking Co. ---- 6
Lenoir Mirror Co. ---- 67
Lenoir Pad & Paper Co. ---- 68
Lenoir Wood Finishing Co. ---- 75
Lewis & Holmes Motor Freight Corp ---- 70
Longview Hosiery Mill ---- 101
Lovable Brassiere Co. ---- 23

—Mc—
McNeils Furniture ---- 79

—M—
Maiden Sales Co. ---- 85
Manget Bros. ---- 19
Maples Co. ---- 102
Marion Manufacturing Co. ---- 59
Marsh Furniture Co. ---- 77
Martinat Hosiery Mills ---- 101
Mitcham & Co. ---- 43
Mojud, Inc. ---- 94
S. Z. Moore Spread Co. ---- 32
Moultrie Cotton Mills ---- 18
Mooresville Mills ---- 57
Morris Novelty Furniture Corp. ---- 71
Mountain City Foundry & Machine Co. ---- 48

—N—
National Weaving Co. ---- 53
Neal Hawkins Transfer Co. ---- 36
Newton Knitting Mills ---- 92
Newton Manufacturing Co., Inc. ---- 69
Norlander-Young Machine Co. ---- 38
Novelty Furniture Co. ---- 80
Nunnally & McCrea ---- 25

—O—
Oakdale Cotton Mills ---- 51
Ojay Spread Co. ---- 34
Old Reliable Peanut Co. ---- 105
Osage Manufacturing Co. ---- 60
Owenby Manufacturing Co. ---- 98

—P—
Parkdale Mills ---- 42
Partridge Inn ---- 20
Pee Dee Coach Line ---- 50
Pee Dee Express, Inc. ---- 103
Peerless Spinning Corp. ---- 56
Period Furniture Corp ---- 63
Pet Dairy Products Co. ---- 10
Phoenix Mills, Inc. ---- 57
Piedmont Distributors of the Carolinas 66
Piedmont Hosiery Mills ---- 100
Producers Peanut Co. ---- 105

—R—
R-A Metal Furniture Co. ---- 70
R & R Manufacturing Co. ---- 28
Redwine & Strain ---- 28
Renay Mills, Inc. ---- 34
Rhodes Furniture Co. ---- 80
Rhodes-Rhyne Manufacturing Co. ---- 27
Ridgeview Hosiery Mill Co. ---- 98
Riverside Manufacturing Co. ---- 18
Riverside Mills ---- 20
E. F. Rose & Co. ---- 56
Chester H. Roth Co., Inc. ---- 90
Rowan Cotton Mills Co. ---- 52
Russell Manufacturing Co. ---- 14

—S—
Schachner Leather & Belting Co. ---- 57
Security Upholstering Co. ---- 79
Seven-Up Bottling Co. ---- 103
Shenandoah Life Insurance Co. ---- 50
Sheraton Hotel ---- 26
Shuford Hosiery Mills ---- 100
W. Y. Shugart & Sons ---- 96
Yates D. Smith ---- 38
A. M. Smyre Manufacturing Co. ---- 37
Sonoco Products Co. ---- 47
Southeastern Theatre Equipment Co. ---- 103
Southern Bread ---- 26
Southern Furniture Co. ---- 81
Southern Winding Co. ---- 36
Southland Knitting Mills ---- 105
Southland Manufacturing Co. ---- 58
Sparks-Pittman Co. ---- 33
Spencer Machine & Supply Co. ---- 37
Standard Chair Co. ---- 70
Standard Oil Co. of New Jersey ---- 49
Starcross, Inc. ---- 44
Sterling Furniture Co. ---- 72
Sterling Knitters, Inc. ---- 101
Stowe Mills, Inc. ---- 54
Stratford Hosiery Mills ---- 102
Superior Chair Co. ---- 75

—T—
Tallant Transfer Co. ---- 105
Tat Hosiery Mills ---- 94
Taylor-Crihield Co. ---- 64
Terry Crouch Furniture Shops ---- 85
Texas Co. ---- 104
Textiles, Inc. ---- 39
Textile Apron & Belting Co. ---- 40
Threads, Inc. ---- 36
E. D. Tinsley, Inc. ---- 85

—U—
U. J. A. ---- 4

—W—
Wertheimer Bag Co. ---- 103
West Point Foundry & Machine Co. ---- 21
West Point Manufacturing Co. ---- 12
Whenball Hosiery Mills ---- 101
Wilauer's Paper Box Co. ---- 98
Willingham Cotton Mills ---- 19
Wilson Transfer Co. ---- 43
Wisteria Hosiery Mill ---- 92

—Y—
York Mills ---- 44
Young Manufacturing Co. ---- 72

—Z—
Zenith Manufacturing & Upholstering Co. ---- 65

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 April 1, 1947.

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 captain, required 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.

HARRY SABEL.

Sworn to and subscribed before me this 28th day of March, 1947.

(Seal) THERESA N. TELLER, *Notary*

Jewish Veterans Look To The Farm

(Concluded From Page 74)

other agencies, mainly by the Central Loan Trust. Of the $686,042 aggregate $485,800 has already been paid back—much of it before maturity."

The report concludes: "Surely there is romance in the return of American Jews to the primal calling of ancient Israel. We must remember that for two thousand years agriculture was a proscribed occupation, that for two millenia Jews had become habituated to city life . . . that the majority came here without possessions, fugitives from persecution; that the transmutation of a "leftmensch" from a confined pale of settlement into a free farmer on American soil entails a dual orientation — a change from Europe to America, a change from an inept "Yeshiva Bahur" or petty tradesman to a skilled craftsman. And let us not forget that the present Jewish farm movement is not more than fifty years old, that it grew during the very period in American history when the trend was in the opposite direction — from farm to city. Keeping all these things in mind, we shall agree that a hundred thousand Jews on farms deriving their sustenance from this nation's fertile acres is the real romance of Jewish farm life in the United States."

TABLE OF CONTENTS

Page

Editorial ---- 7
Resurgence, or 'Emotional Reaction'?—By Charles Raddock ---- 8
Behind The Silken Curtain.—A Review by Chester A. Brown ---- 11
The Religion of Isaac Mayer Wise—By Rabbi Allan Tarshish ---- 13
Moshe Shertok—By Murray Frank ---- 15
Europe's Jews Begin to Rebuild—By Joseph J. Schwartz ---- 16
Meet the J.W.B. Survey Commission—By Bernard Postal ---- 17
Blue Print For American Jewish Culture—By Phillip N. Klutznick ---- 18
Seeking My Father, Mother, Brother—By Dorothy Bar-Adon ---- 21
She Fell In Love With Everything Jewish—By Alfred Werner ---- 22
Religion at Work ---- 23
Freedom From and Freedom For—By Dr. Trude Weiss-Rosmarin ---- 25
Adventure Plus—By L. Humphrey Walz ---- 26
The New Palestine Medical School—By Reginald Siegel ---- 27
The Larger Fellowship ---- 28
Jews In Austria—By Maurice Pearlman ---- 29
Jewish Fasts and Feasts—By Julius N. Greenstone ---- 31
Guide To The Perplexed Young Jew—By Bernard Lerner ---- 32
Mr. American and The Palestine Headlines—By Lester Muckler ---- 33
Nathan Birnbaum's Life ---- 35
Memories of Hitler Horrors Haunt Refugee Children ---- 37
Jewish Veterans Look To The Farm ---- 39
We Must Play Our Part—By Dr. Simon Greenberg ---- 40
Refugees In America—By Maurice R. Davie ---- 45
Sports Ambassador From Palestine—By William B. Saphire ---- 55
The Truth About The U. S. and The D. P.s—Milton H. Richman ---- 61
Stumbling Blocks For Bigots—By Benjamin R. Epstein ---- 62
Call Me A Jew ---- 63
Israel's Destiny—A Review by Mortimer J. Cohen ---- 65
Pasha Wallach—Healer of Jerusalem—By C. Z. Kloetzel ---- 66
Make A Joyful Noise Unto The Lord—By William M. Lamers ---- 67
No Dues and No Pews ---- 75
Restitution in Europe—By Nehemiah Robinson ---- 89

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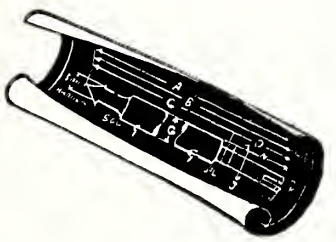

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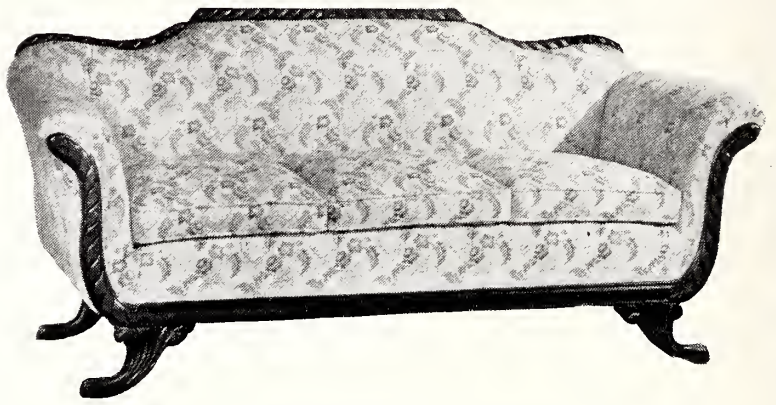

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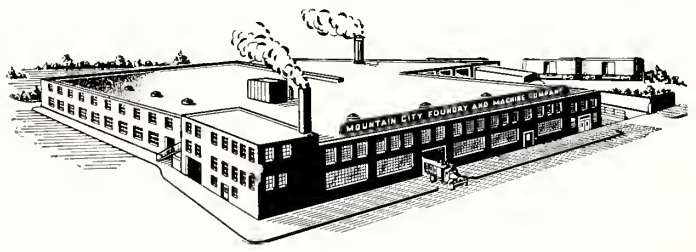

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THE AMERICAN JEWISH TIMES

VOLUME XII — JUNE, 1947 — NUMBER 10

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

We Wonder

Elsewhere in this issue is an interesting article, the beginning in a series, entitled "Are We Winning The Battle Against Bigotry?" by Arnold Forster, of the Anti-Defamation League.

We haven't had the opportunity as yet to read the complete series and we therefore do not know the conclusions that have been drawn, but regardless, we want to note some recent incidents that have a bearing on the question, and we will leave it to the reader to find his own answer.

The papers of the country have been filled with news of Madam Kirsten Flagstad's concert tour. Madam Flagstad, you know, is a brilliant opera singer whose home was Norway. Upon the occasion of her coming to the United States recently for this present tour, the Norwegion Government announced that it had no objection to her becoming an American citizen. Tieing that in with definite known facts about her pro-Nazi sympathies, her Quisling husband who is now dead, and her general Fascst views, it became a matter of intense interest to many to watch the reception she received in this country.

While it is true that in some cities there were obvious indications of public indignaton, (in particular, the city of Philadelphia made her stay there uncomfortable), yet, for each instance of opposition, there were many of lethargy, or of out-and-out support. There is explanation for this that covers a small group — those who acclaim her as an artist— (and there is no gainsaying that) and refuse to allow their opinions on her character to detract from the tribute they accord her as a singer. For the most part, however, the ovations which received in many cities can point to but one thing—that there are a lot of people fro whom the war has left no lesson. People who are as bigotted today as ever. People who will bar Paul Robeson, an American citizen from the concert platform, but who will acclaim a Flagstad.

We recently were privileged to listen to an eminent psychiatrist, who has recently returned from participation in the Nuremburg trials where he served in an official capacity. After building an intriguing picture of what made the Nazi ring-leaders act as they did, he made this most ominous statement. "Upon returning to this country, I find as much anti-Semitism, and general anti-minority feeling existing as prevailed in Germany prior to 1933." From which point he went on to warn this country of a repitition of what happened in Nazi-land subsequently.

Authentic information out of Atlanta, is to the effect that the Columbians, Inc., hate organization recently suppressed there, is about to rear its ugly head again. The State of Georgia just can't seem to keep out of the hate-mongering news.

In a recent session of the Congressional Committee on Un-American activities, a certain representative, notorious for his bigotry, attempted to have read into the record his classification of Zionists as Communists. Whlie it is true that he didn't succeed, there have been other instances where stigmatization of Jews has gone un-challenged. There is in particular a wide-spread general attempt to make Jew synonymous with Communists.

Mr. Forster may, before his series is completed, come to the same conclusion as we have regarding the battle against bigotry. If he doesn't he'll have some explaining to do, for it will not be easy to shrug off many evidences for the negative.

Henry Monsky

World Jewry can ill afford to lose men such as Henry Monsky, who passed away on Friday, May 2nd. Not only was he a bulwark in B'nai B'rith, but as one in the forefront of the American Jewish Conference, his presence will be sorely missed at the fall session of that body, where the important matter of converting that organization from a temporary to a permanent one will be the principal item on the agenda. Among the many other offices he held was that of Honorary Chairman of the United Jewish Appeal.

There was scarcely a field in the international Jewish scene where this leader in Israel did not make his dynamic presence felt. It is characteristic of his career that the end came as he was pleading that European Jews be given the opportunity to settle in Palestine.

Walter Winchell, in a recent column, paid Mr. Monsky this tribute. "An item of Americana muffed completely by the Big Burg's obit writers was this story . . . Remember the little Jewish tailor in MGM's filg "Boys Town??' His role tugged at the heart with his earnest efforts to help Father Flanagan found the famed colony for homeless boys . . . He was never really an immigrant tailor as shown on the screen. He was a prominent American lawyer, without whose aid (the good Padre always said) they might not have succeeded. . . . He not only helped conceive and raise funds for Boys Town, but he also served on its board of trustees and handled all legal details . . . He refused to have himself glorified in the movie. . . . So the scripters changed the lawyer to a tailor. . . . This man (always in the background) became a confidante of Presidents and statesmen—a two-fisted fighter for human rights. . . . Catholics made him a member of their National Catholic Welfare Conference — Protestants turned to him for guidance, Jews honored him with the presidency of their oldest and largest fraternal organization, B'nai B'rith. . . . He died Friday at 57. . . . Henry Monsky, Human Being."

Jewry the world over mourns his untimely passing.

A New Synonym For Patience

Developments in the Palestine situation seem to indicate that Job, from time immemorial the synonym for patience, will have to yield to "Zionists." For those who have as their goal the establishment of a Jewish commonwealth in the Holy Land are sorely beset. They no sooner have adjusted themselves to one disappointment than along come several others.

Their latest hope, the United Nations, bids fair to be a modern instance of the mountain laboring and bringing forth a mouse. The expected championing of the Zionist cause by the United States has developed into nothing more than an agreement with Britain for the appointment of another "fact-finding" commission. This not only means a further delay in a Palestine adjustment, but more important still, puts off indefinitely the hope of a haven for the soul-tried D.P.s of Europe.

What will be gained by putting the matter still further off, is difficult to see. Surely, with all the commissions and committees of inquiry, the facts in the Palestine situation should be pretty well known by now. What further another investigation will disclose is hard to imagine.

Britain is obviously stalling, apparently hoping for some break in the international situation that will either help toward a solution, or divert general interest from Palestine. Why the United States should be a willing party to such intrigue is most difficult to understand.

Of course, as is well known, not all of those who have the Zionist goal in their souls, have been patient. The papers daily are full of reports of those who have long since lost patience. One can, without condoning terrorism, at least understand it. But the vast majority of Zionists are not terrorists, and for them there is still only one course open — the course that they have for so long followed—patience.

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WITH AN "H" ON MY DOG-TAG

The first full-length book by a Jewish chaplain, giving an account of his experiences under fire and his activities in the post-liberation period in Europe, is published today by Behrman House, Inc., of New York, bearing the title "With an H On My Dog Tag."

The book, basing its title on the "religious preference" indication — P for Protestant, C for Catholic, H for Hebrew — stamped on identification tags worn by all service personnel, is written by Rabbi Morris N. Kartzer, holder of the Bronze Star Medal for "meritorious achievement," and now Associate Rabbi at the Park Avenue Synagogue in New York.

Rabbi Kertzer, one of 311 Jewish chaplains who served the 55,000 Jewish men and women wearing the uniform of the United States in the late war, discusses the attitude of Jewish GIs toward religion and religious observance. "Religion at Anzio" he says, "was not inspired solely by the foxhole. Men who were not in grave danger flocked to services. They made up a serious congregation, if not a solemn one. There was, for example, an intensity in community singing and an eagerness to participate in the service which contrasted sharply with the timid congregational responses at home. Every chaplain I met was impressed with the warmth and enthusiasm of the men attending services overseas."

Noting the depredations made into Jewish traditional observances by the exigencies of warfare - - -" by the impromptu beachhead service or the hasty moment of worship along a line of march" - - Rabbi Kertzer offers comfort in the "positive, constructive pattern of Jewish living which grew up during this war." Thousands of young men and women, he observes, who had never seen the inside of a synagogue in the States attended services faithfully overseas. Large segments of Jewish youth who would have been lost to Judaism "found the way back while they were oceans away from family and temple."

Rabbi Kertzer in the course of his service, was confronted by the tens of thousands of men who sought him out, with a range of problems which "ran the gamut of human experience." The chaplain, he says, served as father, brother, lawyer, psychiatrist and social worker, but mostly he was "simply an audience to men who found relief in talking about things that distressed them." The chaplain, Rabbi Kertzer notes, was the emotional safety valve in the military establishment.

"With an H on My Dog Tag" is pleasantly studded with richly humorous anecdotes, many of a particularly appealing Jewish flavor, like the story of the young GI who confessed that he had spent part of the proceeds of a successful evening at cards on "something I have wanted all my life . . . a real good pair of tefillin" (phylacteries).

Rabbi Kertzer's story, told in easy, fast-moving language, covers a vital period. He watched French Jewry, after the liberation, emerge from the wooded recesses and the 20th century catacombs, horribly scarred by the Nazi brute. He met the Underground to Palestine; spent time in Tel Aviv - - inspected the laboratory at the Sieff Institute where, he was told by Dr. Anna Weizmann, sister of the famed Jewish leader, "we developed the drugs used for the treatment of malaria among the British troops." Rabbi Kertzer helped the Jews of Marseille and Dijon; he saw Rome in upheaval (and held conversations with the convert olli whose act caused an international sensation). He watched as Jew met Nazi - - - after victory.

Rabbi Aryeh Lev, director of the Committee on Army and Navy Religious Activities (CANRA) of the National Jewish Welfare Board - - which recruited, endorsed and serviced the Jewish chaplains - describes *"With an H on My Dog Tag"* as "a frank, realistic portrait, excitingly told in a colorful and lucid style. This is a book to be read by all."

Rabbi Roland B. Gittelsohn, author of the renowned Iwo Jima sermon, asserts that "out of the anguish, the heartache and the rich exaltations of being a chaplain with an H on his dog tag, Morris Kertzer has given the Jews of America a message of firm and justified hope."

"With an H on My Dog Tag" is illustrated by Laszlo Matulay.

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* * *

AN ECONOMIST LOOKS AT PALESTINE

By ROBERT R. NATHAN

ROBERT R. NATHAN

Young Robert R. Nathan, former deputy director of the Office of War Information, and author of the comprehensive study, "Palestine: Problem or Promise," and now regarded as an outstanding economist, delivered the following paper at a conference of Jewish Community leaders convened by the U.P.A. in San Francisco, in connection with U.J.A. Campaign for $170,000,000 in 1947. The second installment will appear in our July issue.—THE EDITOR.

I HAD the good fortune to be asked to head an economic mission to survey the economic potentialities of Palestine. There were many people who felt such a survey was unnecessary. There were Zionists who saw no point to it because for them there was no question at all that Palestine had unlimited potentialities and could take in millions of Jews; therefore, there was no need to make a survey. Many non-Zionists and anti-Zionists felt that Palestine was a two-by-four country that was already overcrowded and that, therefore, on study was necessary or worthwhile.

Aim Is Objectivity

However, there were some people who believed it very important that there be an objective appraisal of the potentialities of Palestine. In that way, they felt, the most fundamental issues of Palestine could be handled on a realistic and sound basis. At least on the economic front charges and countercharges which frequently spring up from a lack of information, could be eliminated. I was asked to undertake the direction of this study. I wasn't hired as a Zionist or an anti-Zionist. I was hired as an economist. I refused to undertake the study unless I were given the assurance that political considerations would not be imposed upon my associates and myself.

We insisted on a free hand, and that the sponsorship must come from all elements of the community. In order to show you how faithfully this was carried out, I need only to mention proponents of the extreme point of view who helped to finance this study. There were Edward I. Kaufmann, a former president of the Zionist Organization of America and Lessing Rosenwald, president of the American Council for Judaism.

I must confess, with a certain amount of hesitation, that I knew almost nothing about Palestine. All that I knew was that it was an important and controversial subject, that it concerned humanity and concerned my people.

Preparations For Study

I am going to take a couple of minutes to tell you about the background of the study. I asembled in Washington a group of men whom I regarded as competent professional economists. We spent a year in Washington analyzing all the available data. Then three of us went to Palestine. My colleagues went directly to Palestine while I went to England. Unfortunately, we had considerable difficulty in obtaining permission to enter Palestine. Quite seriously, the British insisted that they could not afford to divert military forces to protect us if they permitted us to come to Palestine and any trouble ensued. The war was still going on and the British might have had some justification if there had been any likelihood of trouble arising out of our presence, which was a rather fantastic idea. After considerable discussion and with the help of the late Harry Hopkins we were finally given the necessary visas.

The reason I went to England first was that I knew that in order to do a good job we required the full cooperation of the British government. I spent two weeks in England talking with British officials. I want to say publicly that in the facilitation of our work in Palestine the British government cooperated to the fullest extent. They gave us confidential documents, special studies and even prepared reports specially for us. As a matter of fact, some Englishmen seem to think I was ungrateful because of the critical comments about Great Britain I made in my study, after I had received such excellent British cooperation. This reminds me of a story that has been going the rounds. It appears that when the Anglo - American Committee of Inquiry members visited Ibn Saud he presented to them, as a token of his friendship, gold daggers. When afterwards one of the British members reluctantly agreed to the admission of 100,000 Jews to Palestine, he felt it was only fair for him to return the gold dagger and he sent it back. There should be no relationship between gratitude and objective reporting.

Country of Contrasts

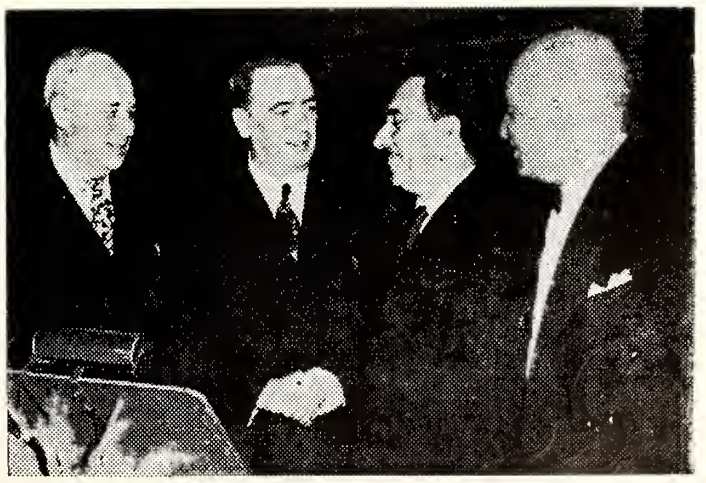
Palestine fascinated me. I was very much impressed. I would like to tell you about the hills of Palestine; about the beauties of the country; about the health of the children; about the dynamic, vital virility of the people; about their tremendous enthusiasm and drive, and about dozens of other personal and social aspects. Unfortunately, this presentation does not permit a comprehensive discussion of the spiritual and esthetic qualities of this fascinating country.

The most arresting aspect of Palestine is the contrast of life. We find a country where a medieval society and modern life exist side by side. I would like to take you down the main thoroughfare of Tel Aviv, known as Allenby street. It is a city street as much or more modern than Fifth avenue in New York, Market street in Philadelphia or State Street in Chicago. For a moment you feel completely confused because it is like no other street that exists in the Middle East. Its attractive shop windows are crowded with articles that would do justice to any department store in America and its artistic displays equal the most attractive windows we have here. Tel Aviv's wide streets, its parks and the trees that line the main thoroughfares, all add to the liveliness and the Western aspect of this city. The buses; the modern motor conveyances; the well dressed and busy people that crowd its streets make one feel the modernity of this bustling city. Yet if I were to take you just six blocks away into Jaffa you would see the fifteenth or sixteenth century in terms of dress, manner and the economic application of resources. The shops in Jaffa are still the same little cubbyholes in the dingy streets, which, in many cases, are only wide enough to permit small vehicles or beasts of burden. The streets are poorly lighted and the sanitary conditions are primitive.

One can see the same contrasts on the land. In passing Jewish collective settlements you find young Jews using the most modern combines; taking advantage of chemical fertilizers; utilizing the land to its maximum capacity. In contrast

(Please Turn To Page 16)

Moshe Shertok Received By New York's Mayor



Moshe Shertok, chief of the Political Department of the Jewish Agency for Palestine was welcomed to New York by Mayor William O'Dwyer at the 15th annual Third Seder of the National Committee for Labor Palestine. In the picture (l. to r.): Judge Samuel S. Leibowitz, Mayor O'Dwyer, Moshe Shertok, Isaac Hamlin, secretary of the National Committee for Labor Palestine.

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MOVIE SCORE
by TYLER BROOKE

Hollywood No Longer Movie Capital—There's no question about it. Hollywood seems to be losing its grip as the self-styled film capital of the world. Reports from overseas continue to show increasing dislike for American film-fare among European audiences. As an example, the International Film Festival, held last November at Cannes, France, voted eight first-place awards to films from the Soviet Union, and five awards to France. We took two: Best Masculine Actor — Ray Milland, for his work in the "Lost Week-End;" Best Musical: "Make Mine Music." The trouble appears to reside in Hollywood's attitude toward life and its problems. Europe's millions, having been through untold suffering due to two wars in their own back yards in less than a generation, demand a more mature approach in film content. And Hollywood certainly doesn't give it to them—nor to us, for that matter! Alice Scully, the charming wife of Screen writer Frank Scully, returned recently from Norway where people constantly asked her what was wrong with Hollywood. "Do the film makers think we are all children?" they asked her indignantly. "American pictures are for 12 and 13-year-olds, except that we wouldn't dream of having our children's minds soiled with such trash." It's no secret that foreign films, because of their more realistic portrayal of current problems, are giving the Hollywood product stiff competition abroad. Perhaps when the financial returns fall off, Hollywood will wake up and do something about providing more adult themes.

* * * *

Screen Stories—One of those theatrical coincidences cropped up again. Vera Gordon, that excellent character actress whose performance in the original movie version of "Humoresque" helped to make it a great hit, returned to the screen a short time ago after an absence of many years. During the very week of her return, Warner Brothers released the new edition of Humoresque, starring Joan Crawford . . . Groucho Marx will forsake his mustache and eyebrows for his first dramatic film role. He will play it 'straight' in the Al Green production based on the life of the late Fed Fisher, popular song writer of several decades ago . . . Charley Chaplin's Monsieur Verdoux follows the Chaplin tradition of social significance in films. The story dramatizes the life of a Paris 'Bluebeard' who blames society for his murderous activities .... Incidentally, Chaplin's two sons, Sidney and Charles, Jr., will make their debuts together in the stage play, "Ethel Frome."

* * * *

More Movie Decency—Word comes that the American Jewish Committee together with the National Association for the Advancement of Colored People and the Council for Democracy, is working to cement 50 minority groups representing 40 million Americans into a permanent front to act as a corrective democratic force in all media of expression. This is very good news to this column which has consistently campaigned for such a project with emphasis on participation of Jewish groups. The Production Code Administration, notoriously dominated by Catholics, had little or nothing to say in behalf of Jewish actors cast in sterotyped roles which were harmful to their faith. It appears, therefore, that the opportunity of accomplishing something in that direction would be immeasurably enhanced by the formation of the new group. Moreover, once it starts functioning, far greater inter-racial and inter-religious harmony should result especially in films which concern themselves with minority problems. To date, the new group intends to tackle radio first, then approach films later on. Regardless of where it operates it will doubtless meet opposition, so it is the earnest hope of this column that all readers will communicate the groups existence to their community organizations and urge the fullest cooperation to make it a success.

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ORTHODOXY SPEAKS UP

By RABBI MORRIS MAX, *Executive Vice-President Rabbinical Council of America*

RABBI MORRIS MAX

In the following article, Rabbi Max states, "when disident groups begin asking where is Orthodoxy today, the time has come for Orthodox Jewry to speak up and show what it has been doing and what it can do for the future of Israel in this country." We believes that the recently adopted plans of the Rabbinical Council of America to broaden the scope of its activities and intensify Jewish consciousness in this country is of great significance.—THE EDITOR.

The co-ordination of Orthodox forces in American Jewish life, the establishment of more Jewish Day Schools, a plan for providing security for aged Rabbis, Palestine and Relief Projects for European Jews will be some of the subjects that were discussed and acted upon at the Convention of the Rabbinical Council of America which was held in Detroit, Michigan, from April 28th to May 1st. In line with its new policy of thinking and acting on a national scale, the Rabbinical Council brought its eleventh Annual Convention to Detroit in order to enable more of its members to attend — especially those from the Western part of the country.

Exploratory work has been done New York, the Hebrew Theological College in Chicago and the Union of Orthodox Jewish Congregations of America with the aim of bringing about a closer coordination if not a merger of their efforts and activities so that the Orthodox Jewish communities throughout the country may be served more fully and effectively.

A history of the growth of this Rabbinic body in the last quarter of a century reveals the necessity for such a merger at this particular time. Organized 25 years ago as a Rabbinic Alumni of the Rabbi Issac Elchanan Theological Seminary, the Rabbis were soon called with the Yeshiva University in upon by communities throughout the country to take the lead in planning for the furtherance of orthodox observances and the intensification of Jewish learning among the American Jewish youth. Twelve years ago the Rabbis reorganized themselves into a national Rabbinic body and they soon came in contact with the Rabbinical Association of the Hebrew Theological College, another orthodox Rabbinic group engaged in the same work. A merger between the two groups was consummated in 1942 and since then the membership has grown to 350, all of whom are duly ordained Rabbis, "musmachim" of the Seminary of Yeshiva University, the Hebrew Theological College and other recognized orthodox seminaries.

The merger came at an opportune time. The Rabbicinal Council was ready, when the last war started, to supply chaplains for the Armed Forces of our country who supplied the orthodox Jewish men and women with their religious needs in accordance with the tenets of their traditional faith. The Council aided the Chaplains in their Godly work by printing a booklet entitled "A Guide for Jews distributed in thousands of copies. in the Armed Forces," which was Through the Committee on the CANRA of the Jewish Welfare Board constant contact was maintained with our coreligionists in the service and plans formulated to meet their growing religiuus needs.

As the Rabbinic body of the Union of Orthodox Jewish Congregations, which is the organized orthodox Jewish laity, it was of great service on the home front. The numerous pamphlets published by that organization, covering different phases of Jewish life — such as the Dietary Laws, the Sabbath and all the other festivals of the Jewish calendar — were written by members of the Rabbinical Council and edited by the Publications Committe. Some members have also been serving recently on the Editorial Board of "Jewish Life," the magaine published by the Union of Orthodox Jewish Congregations which is fast becoming an effective medium for spreading the knowledge of and appreciation for the hallowed concepts and principles of Torah-true Juadism.

Through the Kashrus Commission it has investigated the manufatcure of numerous food products to ascertain whether they are Kosher. After a thorough investigation was made the Union was authorized to permit the manufacturer to use the (U) insignia on the label of his products showing that it has the sanction of the Union. As a result of the high standard of supervision that has been established the confidence of the consumer and the manufacturer in the (U) as a symbol of Kashrus has been firmly established.

Realizing the importance of the printed word it has established a Publications Commission to convey to as many Jews as possible the value of the Torah's principles for Jewish living. Its first booklet entitled "The Jewish Concept of Marriage," which is an explanation of the Jewish wedding ceremony in the form of a frank talk to the bride and groom, has been distributed in tens of thousands of copies. Through it, young men and women about to enter matrimony to establish a new home in Israel, are made aware of what Judaism has to offer them, how it gives them the healthful aproach to marriage and the proper understanding of their mutual responsibilities; how it enables them to preserve for decades after the wedding ceremony that sacred mutual love and consideration which is the basis of genuine happiness in marriage. Members of the Rabbinical Council who usually present this booklet to the young couples, at whose marraige they are asked to officiate, have thus been making the American youth more aware of the fundamental principles of Orthodoxy.

Among the projects of this Commission are two which will be of interest to American Jewry as a whole. By the fall of this year it

(Please Turn To Page 14)

Hollywood Stars Appear In Special UJA Broadcast

The four distinguished Hollywood screen stars shown have been on the air over the coast-to-coast network of the American Broadcasting Company in a special nationwide broadcast on behalf of the $170,000,000 Campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Sylvia Sidney, top left, Edward G. Robinson, top right, John Garfield bottom left, and Paul Muni, bottom right.

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Women's Walk . . . . by GLORIA B. ROMAN

Lina Stern — Scientific Life Saver

Grey-headed and 69, Academician Lina Stern is one of the best-known women in the Soviet Union and belongs to that small, rare galaxy of scientists who are hailed the world over for their rare genius. In that respect, she is ranked with another famous Jew, Albert Einstein.

Born in 1878, of a poor Jewish family, Lina Stern faced the typical bleak future of a Jewish woman in the Czarist regime. Her opportunity for study and higher education was severely limited. Then came the Soviet revolution and the restrictions blocking the opportunities of self-development for Jews and women were swept away. Lina decided to become a scientist. She eventually landed at the University of Geneva as a full-fledged professor of physiological chemistry.

Plump, black-eyed and popular Lina Stern was a well-known figure in the meeting-place of the League of Nations. Friend to many a globe-travelling scientist, she spoke and still speaks Russian, French and English fluently. In 1925 she decided to return to her native land and continue her work there.

Since she came back to Moscow, Academician Lina Stern has compiled a formidable list of achievements. She holds the Stalin Prize for s c i e n t i f i,c accomplishment awarded only to outstanding scientists and then only for original endeavor. A director of the Moscow Institute of Physiology and several other research enterprises, she has nearly 300 scientific publications to her credit. Working in her own laboratory, Lina Stern sees many years of activity still ahead of her.

Scientifically speaking, her specialty is the physiology of the brain and central nervous system. Her treatment of shock, tetanus, high blood pressure and many other nervous disorders has been described by American doctors as 'a milestone' of progress.

During the war, Dr. Stern devised a new way of rescuing, literaly from the brink of death, patients afflicted with low blood pressure, weak pulse and feeble breathing, and possessing all the symptoms of already having died. To these shock victims she gave brain injections. The results were startling. Of the first 383 'hopeless' cases 302 recovered completely.

By the end of the war the Stern treatment was standard in most Soviet hospitals. Continuing along the lines indicated by the discovery, she proceeded to try brain injections for many other ailments. In the cases of tetanus, ulcers, skin diseases, inflammation of the brain and insanity, the results were vastly encouraging.

Lina Stern does not believe in waiting for men and women to get sick before seeking to cure them. Her aim is to discover, by research and investigation, the causes of many of the sicknesses that reduce human strength and shorten the span of life. Toward this aim, she has already done much. When a scientist asked her recently if she did not feel that she had done enough already, Dr. Stern answered, her eyes sparkling, "But I have only begun."

Ira A. Hirschmann, author of LIFELINE TO A PROMISED LAND, which has been adopted for radio by Morton Wishengrad, star scriptwriter of THE ETERNAL LIGHT, recently produced under the auspices of the Jewish Theological Seminary of America.

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Dr. Nelson Glueck Heads H. U. C.

DR. NELSON GLUECK, internationally renowned archaeologist, educator and author, was elected president of the Hebrew Union College, America's oldest Jewish seminary, by the institution's Board of Governors, effective July 1 of this year.

He succeeds Dr. Julian Morgenstern, who will continue to serve the college as professor of Bible and will devote much of his time to writing and research.

Dr. Glueck has been a member since 1928 of the faculty of his alma mater, to whose presidency he now is being called.

Director of School

During the periods of 1932-33 1936-40 and 1942-47 he served as the director of the American School of Oriental Research at Jerusalem and from 1942-47 as the field director of the American School of Oriental Research at Baghdad. He leaves both of these posts June 30 of this year. In 1933-34 he also held the post of annual professor at Baghdad.

Dr. Glueck's explorations and excavations are described as having revolutionized the knowledge of Eastern Palestine in antiquity. He completed the uncovering of 1,000 Biblical cities in the Transjordan area. Some of the historic excavations achieved under his direction include those of Eziongeber (Solomon's port on the Red Sea) and of the Nabatean Temple of Khirbet Tannur in Transjordan. He also discovered Solomon's copper mines in the Wadi Arabah, south of the Dead Sea.

Historic Achievement

Dr. Glueck's completion of the archaeological exploration of the Transjordan marks the first time in history in which an entire land has been archaeologically studied, square mile for square mile, using the modern technique of pottery identification.

Many sites mentioned in that area in the Bible have been identified by Dr. Glueck. He determined the precise territorial extent and boundaries of the ancient kingdoms of Edom, Moab and Ammon, previously abscure. In the excavation of the ruins of Solomon's seaport, he achieved the unearthing of the extensive remnants of the most elaborate copper smelting and refining works ever excavated.

DR. NELSON GLUECK

Prolific Writer

His scientific labors have inspired literary prolific works. His books include "Explorations in Eastern Palestine" (volumes 1, 2 and 3, with volume 4 in process of completion); "The Other Side of the Jordan" and "The River Jordan."

The two latter works have been translated from English and published in Palestine in Hebrew.

Dr. Glueck also is the author of scores of scientific articles published in magazines including the National Geographic Magazine, Biblical Archaeologist, Journal of Palestine Oriental Society, Bulletin of the American Schools of Oriental Research, Journal of the American Society, American Journal of Archaeology, Illustrated London News, The New York Times Sunday Magazine, Asia, Scientific American and Antiquity.

Dr. Nelson Glueck was born in Cincinnati on June 4, 1900. He received his public school education in that city and received his bachelor of arts degree in 1920 and the honorary doctorate of laws in 1936, both at the University of Cincinnati.

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BOOKS IN REVIEW

By BERNARD LERNER

Some brief notes about books that have recently come across our desk:

SHIRLEY GRAHAM, a Negro writer and artist, is the author of an eloquent volume "There Was Once A Slave," a biography of Frederick Douglas who rose from slavery to become one of America's eloquent voices for abolitionism. He was a major interpreter between his people, just emerging from bondage, and the progressive forces of the white race, and a statesman who served his country well. Miss Graham engages in oversimplification, but the book's lyricism carries it even through its more shallow passages. The book is an ode to a great man, and works, by bringing the reader in contact with a personality of great moral scope and endurance, it is an "uplifting" book, encouraging to all, who, bedeviled by the times, despair of humanity.

It is a matter of pride that this book, issued by Julian Messner, has been partially subsidized, in its writing, by the Juda Tochna Foundation, and that Miss Graham has been a recipent of a William Rosenwald scholarship.

Godfrey Blunden's "A Room on the Route," may be superior to the slick literary products that flood the book market these days, but by ascribing to Jewish women alleged racial physical characteristics, and introducing an anomylous British character, born in Russia and named "Boris Gordon," the author has made at least one Jewish reader wary.

We cannot share other critics' enthusiasm for Laura Z. Hobson's "Gentleman's Agreement" for it presents a myopic, superficial and unwittingly deceitful picture of American life. The novel deals with anti-Jewish prejudice. To simplify her thesis, Miss Hobson draws a picture in black and white. Her incorrigible anti-Semites are incorrigible in all their other relations, and the non-anti-Semitic are without any blemish, to an almost superogating degree. According to the author's thesis the American Jew differs from others only a Semantic sense, in that he calls his church synagogue. He has no special traditions, no culture of his own. This is pathetic over-simplification, and negation of the multi-cultural and multi-racial complex that makes America. Should readers of Miss Hobson's book, "convinced" by her thesis, come across a reader of a Yiddish newspaper, a subscriber to a Hebrew magazine, a Zionist, a member of the Reconstructionist Foundation, he will feel that they don't fit into the picture drawn by Miss Hobson, hence he would be justified in disliking them for deviating from the pattern Miss Hobson so convincingly defends.

Her thesis would be similarly unjust if applied to any group of Americans — to the Swedes, Dutch, Italians and Negroes.

The greatness of American democracy is that it has encouraged in most sections of the land, a blend of many cultures, temperaments, attitudes.

A prerequisite for vanquishing bias is the realization that not a single American has to conform to any group's private conception of what an American is.

Miss Hobson's book does nothing of the sort. It portrays the Lessing Rosenwald prototype of the Jew. The author seems to be living in an "extra-territorial" world, namely, the world of New York liberals who nonetheless have fallen prey to many of the prejudices of the less cosmopolitan levels of American society.

As for its literary aspects, the plot is synthetic, and its prose is journalistic.

U. S. Consul Guest of Palestine Journalists

JERUSALEM—Robert Macatee, U. S. Consul General here with members of his staff, was the guest of honor at a dinner given by the Jerusalem Journalists Association.

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Greensboro Launches U. J. A. Campaign

With a series of group meetings, Greensboro got underway with its United Jewish Appeal Campaign, under the leadership of Caesar Cone.

On the evening of May 21, a group met at the home of Ben Cone, State Chairman of the Cam-

LEO SCHWARZ

paign, and on the following night another group met at the home of Caesar Cone. Both of these gatherings were addressed by Leo Schwarz, Joint Distribution Commitee Director, of New York. A third meeting was held on the evening of the 25th at O. Henry hotel, where they witnessed films by Eddie Cantor and Paul Muni.

The campaign workers met at luncheon on the 23rd and again on Monday the 26th, at breakfast. They were told the need for a 70 per cent increase in contributions to meet Greensboro's quota, which is part of the National Campaign for $170,000,000.

Mr. Schwarz has just returned to this country from the United States zone in Germany, where he was in charge of large-scales relief and reconstruction programs among Jewish Displaced Persons and in D. P. camps.

Mr. Schwarz is a noted writer and lecturer on Jewish problems, the author of half a dozen volumes, including the *Jewish Caravan and Memoirs of My People*. His books have won him wide critical acclaim both here and abroad.

Before joining the Joint Distribution Committee, Mr. Schwarz was in the U. S. Army for four years, attached to the liberating Third Army. He was witness to many of the heart-rending scenes which occurred when Third Army groups freed Concentration camp prisoners.

As J. D. C. Director in the American zone of Germany, he worked closely with the Army and top-level UNRRA officials in handling the problems of D. P.'s. He was instrumental in aiding the rebuilding of Jewish lives and culture.

A world traveller who made extensive tours of Europe and Palestine during the years before the outbreak of war, Mr. Schwarz has a distinguished and scholarly background in Jewish affairs all over the world.

Both as writer and lecturer, Mr. Schwarz is known and admired throughout the United States. His most recent book, *Where Hope Lies,* is a study of present-day Anti-Semitism. He is planning another volume, based upon his observation overseas, where he was impressed with the intense desire among surviving Jews to rebuild their family lives.

CHARLESTON, S. C.

Miss Honey Applebaum, daughter of Mr. and Mrs. Manning Applebaum, was selected winner in the beauty contest in which the float entered by the Jewish Community Center in the Azalea festival participated. Her attendants were Misses Ruth Kirstein, Claire Levinson and Carolleen Rosen.

The Charleston chapter of Masada, the young men's Zionist Organization, is the first Masada group to be formed in S. C. The aims of the organization are to further the Zionist cause among the young men in the community, and also to have an extensive social program. Herman Popkin, Director of Youth Activities for the Southern Zionist Youth commission, addressed the group at their recent meeting.

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EDUCATION THRU CAMPING

The Growth of Jewish Summer Home And Country Camps

By ABE BONDER

The growth of Jewish summer home and country camps, particularly those sponsored by Jewish Commmnity Centers and the regional Sections of the National Jewish Welfare Board, and their role in Jewish education are appraised in this timely article by Mr. Bonder, camp consultant of JWB's Jewish Center Division.—THE EDITOR.

DURING the last week in June, in scores of cities throughout the couutry, great buses will draw up in front of the Jewish Community Centers, to be loaded with children happily embarking on trips to summer camps.

Camping on an organized basis for Jewish children will observe its 46th season this year. This program dates back to the setting up, in 1901, of a camp which later grew int othe Surprise Lake Camp, now operated by the 92nd Street YMHA and the Educational Alliance of New York. At that time the capacity of this camp was 30 boys. It has since grown to an establishment accommodating 500 boys at one time.

In 1937 there were 86 country camps and 42 home camps operated by Jewish Centers and organizations. In the Directory of Camps complied last year by the JWB, there were listed 103 country camps operated by Jewish Centers and other organizations serving Jewish Youth, and 92 home camps which supply at least a minimum camp type program to those children who cannot be accommodated in the country camps. Altogether it is estimated that approximately 68,000 children are served during the summer by present facilties and programs, in the Jewish Center home and country camps.

The age range of children served by these camps is generally from 7 to 16 years. The exceptions to this are those camps which serve also mothers and babies and young adults.

In facilities, Jewish camps range in size from those which accommodate 40 campers, to the Cejwin Camps, which serve approximately 1,000 children at one time in a series of camps located in the same area under a central administration. The actual value of the properties owned by the camps adds up to several millions of dollars. Only a few camps now operate in leased sites or in camps built by the government in state and federal parks.

Recent years have seen the development of various types of camps. The original operations were designed primarily to remove children from the heat of the cities for a time in the summer and give them some fresh air and sunshine Such camps were established by Jewish Centers, Settlement Houses, benevolent groups and organizations such as the Council of Jewish Women. Since that time almost every type of Jewish organization has developed a camping program for its children. A few have established camps for mothers and babies and young adults as part of their program.

A unique development in the field of Jewish camping is represented by the six Section Camps associated with the New Jersey Section, New England Section, Middle Atlantic Section and the New York Metropolitan Section of the JWB. These six camps accommodate a total of 1,472 boys and girls and represent an investment of about a half million dollars.

(Please Turn To Page 32)

ABE BONDER

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The JEWISH JESTER
by ALYEH NATHANS

We won't swear to the truth of this story, but it's been chuckled about in the best salons from London to New York to Montreal. It concerns a certain violinist who made a European tour. Appearing in a certain capital in Europe, he found the auditorium filled to capacity with the King and Queen sitting in the royal box. As the maestro came on stage, the Queen smiled gracefully. He played as he had never played before. The audience was enraptured. The newspaper critics went mad with praise.

Next day an austere gentleman visited the violinist and said solemnly, "Sir, the King commands your presence at the Court." Thoroughly frightened, the violinist pleaded, "It wasn't my fault. She smiled at me first."

Benny convulsed a luncheon audience one time with the story about an actor hailed into court as a witness. He was asked, "How do you rate yourself as an actor?"

"I am absolutely the best in the world," was the modest rejoinder.

As he left the courtroom, another actor asked him, "How could you make such a statement to the Judge?"

"Well," he replied, "I was under oath, and you didn't want me to commit perjury, did you?"

Benny has built himself a tremendous following on the radio as the perennial skinflint and tightwad extraordinary. Anent this completely fictitious side of his character, consider the story of Benny in a skit featuring a strong man.

The strong man comes on the stage, takes a lemon, squeezes it dry, and then announces, "I'll give fifty dollars to anyone who can get another drop from this lemon."

Up steps Benny. He takes the lemon and, after much pressure, gets another drop out. The strong man gives him the fifty dollars, surveys the scrawny figure, and asks vexedly, "Say, what do you do for a living?"

"Income tax bureau," Benny answers nonchalantly.

"I want a very simple epitaph," Benny once said. "Let it read: 'Here lies the body of Jack Benny. If not, notify the undertaker immediately."

JACK BENNY

Benny's radio feud with Allen has assumed historic proportions. Griping one day about Allen, Benny said, "Allen isn't the kind of guy to 'stop a show' — but he slows it up an awful lot."

On another occasion, said Benny, Allen was on a street car and kept annoying the conductor as follows: "Say, let me know when we get to North Boulevard." Allen kept this up so long that the conductor's nerves were frayed. Finally, Allen shouted, "Say, how will I know when I get to North Boulevard?"

"By the big smile on my face when you get off, mister," was the crushing retort.

Jack Benny lists the following among his favorite jokes:

A farmer came east and saw the ocean for the first time. A friend took him to the shore and pointed to the majestic scene of tidal waves pounding the surf.

After studying the ocean, the farmer said, "That's quite a lot of water."

"Yes," said his friend, "and remember you're only seeing the *top* of it."

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ORTHODOXY SPEAKS UP

(Continued From Page 7)

will publish the memoirs of the late Rabbi Dr. Bernard Drachman entitled "The Unfailing Light." Dr. Drachman a former officer of the Rabbinical Council was the first American-born orthodox English-speaking Rabbi in America. His memoirs contain the history of Judaism in America during the past sixty years and portray vividly episodes in the development of Orthodoxy for the past half a century.

In addition it will prepare for publication by the fall a Siddur — a daily, Sabbath and Festival Prayer Book in Hebrew with a modern English translation, true to the sacred words of the time-honored prayers yet readable for and understandable to the American Jew. This, it is hoped, will ultimately become the official Siddur of the orthodox congregations of America.

In the field of Jewish Education the Rabbinical Council has been cooperating with the Vaad Hachinuch Hacharaidi, the National Council of Orthodox Jewish Schools of the Mizrachi and has helped through its membership to establish more Jewish Day Schools or Yeshivo's throughout the country. The realization that only a maximum Jewish education will produce a young generation of observant and intelligently observant Jews has been responsible for this intensification of its efforts along these lines. One of the sessions of the Convention was devoted to this subject and Rabbi Joseph H. Lookstein head of the Ramaz Academy which is a model school, spoke on "The Jewish Day School —its Philosophy and Organization."

During all the years of activity on the American scene the Rabbinical Council has always been mindful of the needs of Klal Yisroel in Europe and in Palestine. The members have been intrumental in assisting the United Jewish Appeal, the Vaad Hatzalah, the Mizrachi Expansion Fund and the Religious Group of the Jewish National Fund. Recently it completed the project of planting the Yaar Revel, a forest of 12,000 trees in Palestine bearing the name of Dr. Bernard Revel, the late President of the Yeshiva University. Consequently, one of the sessions was devoted to a discussion of Palestine and in view of the forthcoming United Nations Assembly meeting a pronouncement of great significance will be forthcoming.

From all of the above it is evident that the Rabbinical Council of America has laid the groundwork for making orthodoxy more articulate and more effective in carrying aloft the light and standard of Torah which has been extinguished in Europe, the seat of Jewish learning and the Center of a thriving creative and full Jewish life for the past thousand years.

Last month there occurred an event which gives additional evidence of the important role that orthodoxy is taking in assuring its future in this country. Eighty-five Rabbis received the traditional ordination or Smichaha at the Yeshiva University. This event took place on the fiftieth anniversary of the founding of the Rabbi Isaac Elchanan — Thelogical Seminary of Yeshiva University. In one half century American orthodox Jews built up an institution of learning which prepared young men with a thorough knowledge of Bible, Talmud, Codes, Jewish Philosophy and History together with a complete College course in liberal arts and sciences. Thus it produced for the younger generation of American-born Jews spiritual leaders, who were at the same time "musmachim," capable of serving the older generation who immigrated into this country from European Jewish communities. Orthodox Jews saw repeated in their own generation the historic truth mentioned in the Talmud: "The Holy One, Blessed Be He, smite not Israel unless He has first prepared a cure for the blow." Before the destruction of European Jewry, American Jewry had already built, with the help of the Almighty an institution of learn-

(Please Turn To Page 22)

ROYAL CROWN BOTTLERS

of North Carolina

Jews In Sports

By LOU HERSH

Boxing is a sport where one man enters the ring and faces another for all to see; and in the United States minority groups have produced a high quota of great fighters and champions. You can't dsicriminate against a left hook to the mouth.

American Jews have contributed much to the prize ring. Twenty-two of them won world championshops. The first champion crowned under the Marquis of Quensbury fight rules was legendary Abe Attell, a lightweight, who knocked out Tommy Sullivan in 1908 and ruled the roost for several years.

But first we must touch on the mighty Daniel Mendoza, the British bare-knuckle terror, the world's first outstanding fighter. Renowned in the late 18th century Mendoza defeated challengers in long, bloody battles ranging from one-round knockouts to 90-round victories.

The peer of Jewish fighters has been doughty Benny Leonard, who won 206 out of his 210 matches, reigned eight years as undefeated lightweight champion and retired without a mark on his face or body. Benny learned to defend himself as a kid living in the teeming slums of a big city. To the day of his recent death he was regarded as the classic model boxer and strategist. His toughest fights were against another Jew, Lew Tendler of Philadelphia. They mixed in two savage contests that made fist-cuff history.

Of more recent memory are the exploints of Chicago-born and reared Barney Ross. As a kid Barney was trapped in a gang war and had a broken milk bottle shoved against his neck while he had to say, "I am a lousy Jew." Barney ascended the boxing heights, winning three world championships—

(Please Turn To Page 38)

Grand Rabbi Reunited With Family

After a ten years' separation, Grand Rabbi Samuel Goettesman, descendent of the famous Ba'al Shem Toy, founder of Chassidism, greets his wife Rachela and their sons, Aaron, 18 (center), Abraham, 13, and Israel, 20, on their arrival in New York City last week from Germany. The Goettesman family were aided in their immigration by United Service for New Americans, whose work is supported by the United Jewish Appeal campaign for $170,000,000 for 1947. Shortly after the Nazi invasion, Mrs. Goettesman and her sons fled Poland to Russia. Later they were sent to Siberia. Many of the Grand Rabbi's followers from Eastern cities witnessed the family's long-awaited reunion.

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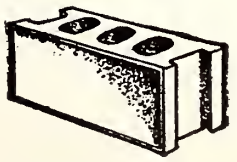

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AN ECONOMIST LOOKS AT PALESTINE

(Continued From Page 5)

with this, you find the Arab farmers still doing surface ploughing with the aid of oxen or water buffalo, pulling a bent wooden plough which barely scratches the soil.

It isn't always necessary to study the past in order to foreshadow the future from an economist's point of view. However, it helps to provide perspective if one gets some idea of the past as an aid to appraising the future. Therefore we must review the recent history of the country as a basis for appraising its future.

Periods of Development

Since World War I there have been three periods of economic development in Palestine. First is the interval including the years from 1918 to approximately 1933, the period of the basic Zionist conception of rooting the people in the soil of Palestine. That was perhaps the most difficult period both from the point of view of transforming a people and reviving a desolate land. That was the period when swamp lands, sand dunes and hilly country were transformed into orange groves and vegetable gardens. That was the period when the Jews of Palestine became established as a modern agricultural community. That was the period of major physical accomplishments on the land.

Industry Takes Shape

Then came the period which started in the early 30's. A modern industrial economy began to take shape. While the planning may not have been purposeful, there was ever to become a potent country wtih real absorptive capacity, it would have to industrialize and to develop a balance between industry and agriculture. During that period tens of thousands of Jews came from Germany and Austria and from other countries in Central Europe with capital, with know-how. They came with machinery, with tools and with most anything they could carry out of Europe. Why, in some cases they even came with their own houses. I recollect that while visiting lovely Mt. Carmel, directly above Haifa, I was attracted by a copper house. I knew that Palestine did not have a copper and inquired about its origin. My friend told me that one of the refugees who arrived in the early 1930's had actually shipped the house from Germany and set it up for his use in Palestine and that there were three or four similar ones there.

With this know-how and capital and facilities, industrialization of Palestine began to emerge. The period of 1930's was one of rapid economic development. By 1939, Palestine had become a self-sufficient community. By self-sufficient I mean the people of Palestine were producing enough so that they didn't require further charity or aid for their own needs. Assistance was needed for the new immigrants, but Palestinians had become self-sustaining. That period, from 1931-1939, was a fascinating period. The people built candy factories and glass factories and textile mills. They began to get into the metallic and chemical fields. By 1939, Palestine had established an industrial economy with room for expansion and with economic potentials that were very substantial.

War-Time Acceleration

Then came the third period. The third period was the war. Palestine was just getting well organized industrially when Germany began her invasions. The British in the Middle East were cut off from direct contact with Europe and with America. There was an effective blockade in the Mediterranean and there was a shortage of shipping. Whatever material reached the Middle East had to come the long and tedious way around the Cape of Good Hope. When the Biritish had their backs against the wall in North Africa and Egypt they turned to every source they could find or develop. Little Palestine came through to an unhoped and undreamed of degree. The British placed orders for food, clothes, repair parts for ships, technical instruments. Palestine responded. Industry was vastly accelerated during the war. What they produced was phenomenal. I remember visiting a plant in Palestine that had produced parts of ships, impressive as to their bulk. They were essential for putting back into service the sorely needed, damaged naval and merchant vessels.

Industrial Output

Jewish Palestine's wartime industrial output reached $180,000,-

(Please Turn To Page 26)

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NO DUES . . . NO PEWS

This is the second and concluding installment of a history of the Free Synagogue, the first part of which appeared in our May issue —THE EDITOR.

The over-all program of the Synagogue is based upon the traditional definitism of the foundations of the world; education, worship and social service. Through its various departments, the Free Synagogue is developing the synagogue as the central institution of the Jewish community. The members of the congregation, the Men's Club, the Women's Organization, the Youth Division and the Rabbis have dedicated themselves to the achievement of this objective. Under the leadership of Dr. Stephen S. Wise, Senior Rabbi; Edward E. Klein, Rabbi; Sidney E. Goldstein, Associate Rabbi and Director of Social Service and J. X. Cohen, Associate Rabbi and Executive Secretary, the men and women of the Congregation have given untiring service to the three basic principles which give the Synagogue significance in the modern world.

The tradition of social service dates back to the time when the Synagogue was founded. Since then the Social Service Department, under the direction of Dr. Sidney E. Goldstein, and Mrs. May V. Fisher, has served as a social laboratory for the conduct of social study and experimentation. These studies and experiments have led to the development of community programs and new social agencies in the Jewish community. The Altro-Workshop, which provides self-help for the Jewish tuberculous, had its inception in the Free Synagogue.

Another example in point is the development of the Child Adoption Committee of the Free Synagogue, first headed by Mrs. Stephen S. Wise and now led by her daughter, Judge Justine Wise Polier. Pioneering in the scientific formulation of adoption procedures in place of the former haphazard methods, the Child Adoption Clinic is now recognized as one of the principal social agencies in the field.

Another project is the care of adolescent boys and girls. Through the Jane Elkus Home Committee and the Boys' Work Committee, a concentrated attack is made on the dangers of juvenile delinquency, especially in the congested areas of the city. The needs of every boy and girl are carefully studied, — health, education, recreation and living standards. These needs are met in so far as the resources of the institution permit.

The largest contribution of the Social Service Department has been in the social care of the sick. The social care of the sick today is based upon the realization that there is something more to a sick man than his illness, and that in every case of sickness not the patient but the family must be considered as the unit of care. The Social Service Department of the Free Synagogue has been instrumental in developing this program which has now been established as a part of every hospital and community program.

The mentally sick list have also occupied the attention of the Social Service Department. An important study was first made in the mental hygiene field in 1915 and 1916 and the second study has just been completed. This second study covers all the Jewish patients admitted to the psychiatric wards of Bellevue Hospital, and out of the study will emerge a program for a new agency in the Jewish community that will be dedicated to mental hygiene.

The influence of the Free Synagogue goes far beyond its immediate walls. Graduates of the Jewish Institute of Religion lead congregations in every section of the country. The Free Synagogue itself for years maintained a branch on the east side in Clinton Hall, a branch in the Bronx and one in Washington Heights. The leaders of the Free Synagogue founded Free Synagogues in Newark, Flushing and Westchester.

Both graduates of the J.I.R. and the congregations that have been organized in the tradition of the Free Synagogue are imbued with the same free spirit of divine and human services that founded the Free Synagogue. All of them have borrowed something of the personality of the Free Synagogue.

What is this personality? It is compounded of the spirit and practice of democracy, of a wholesome approach to divine worship, the spirit of inquiry, free discussion, community and social service, a willingness to interpret Judaism in the spirit of liberal thinking, a desire to speak in contemporary language without sacrifice of principle or tradition — a group of Americans and Jews whose pride in the work they do, whose loyalty and devotion to their fellow beings in the spirit of true Judaism makes them worthy Jews and real Americans.

EXILES RETURN

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Greensboro B'nai B'rith Presents Check For Playground Equipment

Left to right: Sam Prago, Projects Committee, Chester A. Brown, Lodge President, Don Johnson, Kenneth Wible and Herbert Falk, chairman of the Recreation Commission.

Greensboro B'nai B'rith Holds Father-Son Dinner

The Sidney J. Stern Lodge, B'nai B'rith, of Greensboro, held its annual Father and Son banquet at Masonic Temple the night of May 12th.

Features of the program were a presentation to the City of Greensboro, of a check for $750.00 for the purchasing of playground equipment for a city school, following which a debate between representatives of Hillel at the University of North Carolina and Duke University took place.

Presentation of the check in behalf of the Lodge was made by Judge S. Bernard Weintein, chairman of the Projects Committee. Acceptance in behalf of the City was made by Kenneth Wible, Director of Recreation of Greensboro. The check represented voluntary contributions made by the Lodge members

The debate was under the direction of Rabbi Sidney Strumpf, Director of Hillel at Chapel Hill. The subject was "Resolved, that the terrorists groups in Palestine are helpful on a world scale towards achieving a Jewish State." The affirmative was supported by Richard Feder of Duke, while the negative was handled by the U.N.C. team of Richard Mattsman and Bertram H. Grossman. The judges' decision want to the affirmative.

Preceding the debate presentation was made by Sam Prago, representing the Projects Committee of the Lodge, of a check for $750 raised by contributions of the members to the City of Greensboro in recognition of the members of the community who had served in world war II. The money is to be used for the purchasing of equipment for the playground at the Gillespie Park School, the latter being selected by the city as the beneficiary of the gift. Acceptance of the check was made by Don Johnson, president of the Student Council of the school, and Kenneth Wibel, City Director of Recreation, and Mrs. J. F. Caudle, president of the Gillespie Park School Parents and Teachers Association, also spoke.

Chester A. Brown, president of the Sidney J. Stern Lodge, was in the chair.

Junior Hadassah Group Leaves

A group of eleven young women, selected for qualities of character, leadership ability and personality from the 20,000 members of Junior Hadassah, the Young Women's Zionist Organization of America, left from New York City on April 23, on the "Marine Carp" for a year's study and work in Palestine, according to Miss Zelda Funk, national presiednt of Junior Hadassah.

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Are We Winning
THE BATTLE AGAINST BIGOTRY?

By ARNOLD FORSTER, *Director National Fact-Finding Division Anti-Defamation League of B'nai B'rith*

This is the first in a new series of articles about a subject that has wide interest for Jews everywhere. Subsequent articles will appear in later issues of the American Jewish Times.—THE EDITOR.

WHAT is the status of anti-Semitism in America?

How great is its danger?

Who are its leaders?

These are pointed questions not easily answered. They trouble the minds of not only the Jewish community . . . but all sober, freedom-loving Americans.

The Anti-Defamation League of B'nai B'rith recently completed a national survey of the anti-Semitic scene for the year 1946. The accumulated facts, gathered by trained observers from hundreds of large urban centers and rural communities, justify this heartening view:

The situation, though fraught with many disturbing aspects, indicates that *organized anti-Semitism* . . . the kind stimulated by professional bigots . . . is not making much headway.

If this statement is comforting, it is not designed to lull American Jewry into any false feelings of security. True, organized anti-Semitism is at low ebb, but its potentials remain very much among us. If the fires of hate are banked, they still smoulder; a heapful of un-American kindling can easily start a consuming blaze.

Clearly, the defeat of Nazi Germany did not mean the destruction of domestic or world-wide fascism. Virtually the same forces of bigotry are again at work. Having burrowed underground during the war, and having since re-emerged, they are today bolder and as articulate as ever. Their attitude is that the war is over and that they are free once more to act and talk without restraint.

On the other hand, it is significant to note that anti-Semitism is being offset by strong positive action on the part of the American people. The public has become increasingly aware of the dangers inherent in group prejudice. It is a noticeable fact that the greatest deterrent to the bigot today is an informed American public opinion which is expressing its opposition through the press, the radio and the pulpit.

* * * *

Briefly, an examination of detailed reports received from region-

(Please Turn To Page 34)

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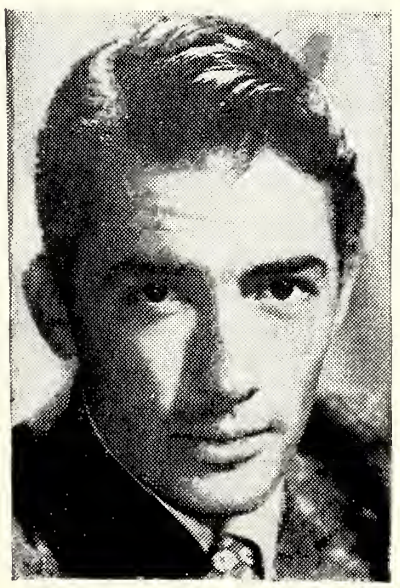

Gregory Peck, noted film star, played the leading role in one of the season's outstanding radio dramas when he appeared on a nationwide broadcast in behalf of the United Jewish Appeal over the Mutual Broadcasting System in a real life portrayal of a Jewish displaced person.

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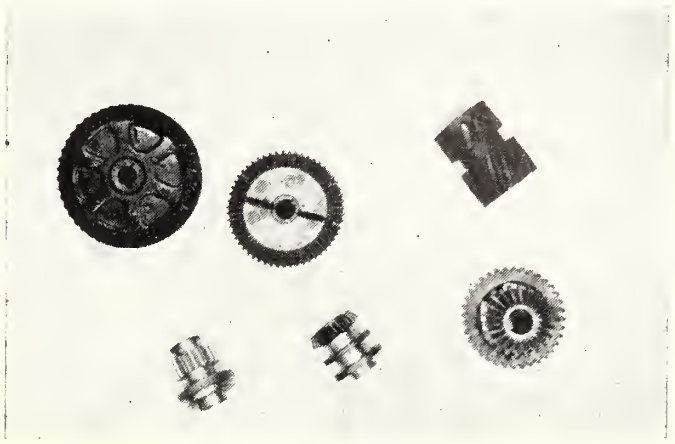

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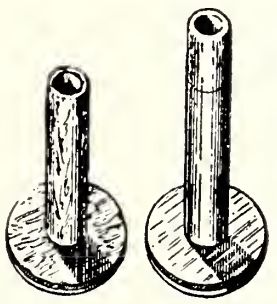

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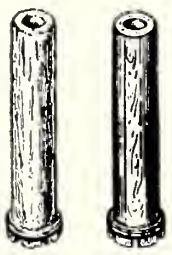

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★ CAPITOL CURRENTS ★

By WILL SHERMAN

THE sad truth is, as this writer forecast, that the leadership in the fight for relaxation of immigration bars to provide for entry of displaced persons to this country has now been taken away from the truly humanitarian forces by the political reactionaries. This was bound to happen, but the problem for sincere progressives today is whether they can continue to support the program at all.

On April Fool's day Representative William Stratton, Republican congressman-at-large from Illinois, introduced what is, basically, the bill prepared by the Citizens' Committee for Displaced Persons. It calls for admission into this country of 400,000 displaced persons within the next four years, regardless of quota restrictions.

Rep. Stratton, it will be remembered, served here in 1941 and 1942, and parroted the editorials of the Chicago "Tribune" during that period. Going into the army in 1942, Stratton yielded his seat to the notorious Stephen A. Day, naziphile later defeated by Emily Taft Douglas. Stratton came back last year after a campaign of vilification and red-baiting against Mrs. Douglas which matched any congressional campaign in the country.

Representing the State of Illinois, Stratton does not occasion any surprise by his agreement to attach his name to this bill. In fact, he is so pleased to have his name on the bill that he flatly refused to cosponsor it with a liberal Democrat or Republican. If another name were put on it, he warned, his support would not be enthusiastic.

Immigration Bars Down For All

The bill, if passed, means of course that the immigration bars will be down not alone for displaced persons who resisted the Nazis and suffered because of them --but also for the spineless Volksdeutsche and other "lumpen" groups of Eastern European origin. And most Jews will realize that the pogroms of Eastern Europe would never have taken the toll they did take were it not for just these groups.

It is on behalf of these groups, misfits in almost any society, that the fight for quota relaxation to admit displaced persons will be waged, for the most part. This writer does not mean to imply that all non-Jewish displaced persons are undesirable. That is, of course, not the case, any more than that all Jews in the group are desirable. But the overwhelming testimony of many competent students of the displaced persons problem is that a large proportion of those who would benefit from the legislation proposed by Stratton are undesirable and even dangerous material for American citizenship.

Recognizing this, some leaders—particularly in labor — are just about ready to cast loose from the non-sectarian fight for the displaced persons. Without much hope of success, they would prefer to fight for entry for Jews and selected non-Jews.

Lending weight to their argument is the strong anti-Semitic current among congressmen seeking immigration rights for the Eastern European Catholic groups — such

(Please Turn To Page 22)

MODEL KITCHEN. Courses in nutrition given at the National Jewish Hospital enable women to prepare wholesome meals without endangering their newly-regained health when they return to their homes and families.

23rd Convention of The S. C. Federation of Sisterhoods

Mrs M. K. Rosefield

Publicity Chairman

Mrs. Edgar A. Cohen of Charleston was elected President of the South Carolina Federation of Temple Sisterhoods at the 23rd convention of the organization held in Florence, S. C.

Elected to serve with her, until October, 1948, are Mrs. Samuel E. Reevin of Sumter, first vice-president; Mrs. Mose Banner of Conway, second vice-president; Mrs. Isadore Stein of Florence, recording secretary; Mrs. Daniel T. Read of Charleston, corresponding secretary; and Mrs. Julian Hennig of Columbia, treasurer.

Twenty-seven delegates and officers, and 42 visitors, representing nine of the twelve local units comprising the organization, attended the meeting. The South Carolina Federation is affiliated with the National Federation of Temple Sisterhoods.

Featured at the convention was a sound movie, "The Bar Mitzvah of Edward G. Robinson, Jr.," which pictured one of the ancient Jewish ceremonies. The movie was filmed for the famous actor, Edward G. Robinson, by the Warner Brothers Studio, and was an actual recording of the ceremony marking his son's thirteenth birthday.

The business session began at 10:30 a. m.with Mrs. Edgar Cohen, who has been acting President of the Federation since January of this year, presiding. After an invocation by Rabbi Sidney Ballon of Columbia, Mrs. M. Rosenfeld, vice-president of the Florence Sisterhood welcomed delegates and visitors. Mr. Jacob Raisin of Charleston responded to this welcome.

The luncheon session, presided over by Mrs. M. Stavenhagen of Florence, general chairman for the convention, was opened with an invocation by Mrs .Martin Rosefield of Sumter. Mrs. T. E. Jarrott, one of the organizers of the Florence Sistershoods, welcomed all visitors to Florence, in the name of Beth Israel Congregation. Music was provided by Mrs. W. Thornton Canada, vocalist, with Mrs. R. M. Kennedy at the piano.

The featured movie was introduced by Mrs. Maier Triest, of Charleston, who gave a short history of the Bar Mitzvah ceremony. She mentioned the fact that although this ceremony was replaced in Reformed Juadism by Confirmation, the older ceremony is again being added in many Reformed Synagogues.

Rabbi Ballon gave the benediction, closing the meeting. Both business and luncheon sessions were held at the Florence Country Club.

Among the items of business passed at the Convention were several aimed toward the reviving of interest in the Sisterhood, which was comparatively inactive during the war years. It was decided that arrangements be made to bring a representative of the National Federation of Temple Sisterhoods to South Carolina in the fall, and that a State officer accompany her in visting all local Sisterhoods, and attempting to organize new ones in the State.

Upon recommendation of the Executive Board, which met at the Colonial Hotel in Florence on the evening preceding the Convention, the body decided to change the time of its annual meeting from the spring of the year to the fall, thereby providing for a second 1947 Convention, which will probably take place in October.

It was also decided to buy a $500 government bond with money now accumulated in the Endowment Fund. This fund is being raised for the purpose of defraying the State President's traveling expenses.

The feasibility of joining the Tri-State Federation of Temple Sistershoods (Georgia, Florida and Alabama) was discussed and a committee appointed to investigate this matter.

Mrs. Julian Hennig of Columbia, 3rd vice president of the National Federation of Temple Sisterhoods, brought a message from the National to its daughter organization. She told of the continuing success of its "House of Living Judaism" project to provide a new home for the Union of American Hebrew Congregations and its affiliated organizations, of which the Sisterhood is one; she asked that State and local chairmen be appointed to stress the importance of this goal. She also reminded delegates of the S.O.S. (Supplies for Overseas Survivors) collection, project, which is still a necessary duty.

Mrs. Martin Rosefield reported that most Sisterhoods of the State have already donated to the fund for sending "Talking Books" to the South Carolina Training School for the Deaf and Blind, at Cedar Springs. It was decided to send the books this year in memory of Mrs. Al Cohen of Columbia, who originated the idea, and was vitally interested in the project until her death a few months ago. It was decided to continue this project for the coming year. Mrs. Ben Braudie of Columbia, daughter of Mrs. Cohen, was appointed chairman to continue the work begun by her mother.

Mrs. Julius Blumberg of Dillon reported on the work being done in Religious Schools throughout the State, and of the assistance given them by the Sisterhoods.

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Capitol Currents

(Concluded From Page 20)

men as Lesinski of Michigan and others have, for some time, been quietly complaining that too many Jews have been brought into this country under the inadequate displaced persons program which has been in operation for the past year.

Giving them support is George Haering, head of the State Department's visa section, who needs no encouragement to pull from his pocket a breakdown of displaced persons already admitted. The breakdown, of course, shows that more than half of the entries thus far have been from the relatively small Jewish group among the displaced persons.

Justice Department's Attitude

Another reason for fear of the large-scale program advocated by the Citizens' Committee — and the committee is also aware of this — is the Justice Department, which will have the responsibility of passing upon those to enter. Indications are that the Justice Department will, in general, find as acceptable those who never showed any inclination to resist Nazism, but will, at the same time, disqualify a large portion of those displaced persons who went out of their way, as a matter of deep conviction, to fight the Nazis from within. This will be especially true in the case of both Jews and non-Jews who cooperated with the Soviet Union during the war — to the Department of Justice mentality many of these will be ineligible for admission on the ground that they are Communists or sympathetic to Communism.

Orthodoxy Speaks Up

(Concluded From Page 14)

ing that would make it spiritually self-sustaining.

These 85 Rabbis, 90 per cent of whom are already occupying pulpits throughout the country, will find in the Rabbinical Council a power that will be of great assistance to them in their religious leadership. It will enable them to remind American Jewry, which has heard so much about all the new attempts to save Judaism for our youth, that they should not forget the one group from which all the others stem and which supplies all the others with their followers.

The situation is similar to the parable of the Medrash which tells of the young child who was being carried on the shoulders of his father. As they walked thus through the streets they met a friend of the father and the child asked him: "Have you seen my father around?" The story concludes with the indignant remark of the father to the child: "I have been carrying you on my shoulders and you have the impertinence to ask where I am!"

For fifty years Orthodox Jewry has been content with living out its full traditional Jewish life in this country, building up institutions of learning, producing Rabbis, traditionally ordained, and teachers without fanfare or publicity. When, however, dissident groups begin asking where is Orthodoxy today, the time has come for Orthodox Jewry to speak up and show what it has been doing and what it can do for the future of Israel in this country. The Rabbinical Council, the Yeshivos and the Union of Orthodox Jewish Congregations are now ready to make their voices and actions heard throughout the land.

SEABOARD ZIONISTS HEAR VAN PAASEN

Pierre Van Paasen, eminent lecturer, war correspondent and author of many works on Palestine, was the main speaker at the Seaboard Zionists Regional convention held in Charlotte May 17th and 18th. Mr. Van Paassen discussed Palestine in relation to England and the United Nations. Other speakers included Dr. Sidney Marks, Executive Director of the Z. O. A,, Major Wellesley Aron, one of the leaders of the Jewish Brigade, and Mortimer May of Nashville, Tenn., who outlined plans for a campaign to bring the Seaboard Zionist membership up to 20,000 by 1948, and Dr. Schlomo Bardin.

Hadassah held its meeting coincidentally, and Mrs. Louis Samuels, president of the Seaboard Senior Hadassah Region, and Mrs. Albert P. Schoolman, National Chairman, Palestine Committee, also appeared on the program. Joseph W. Spector, Isador S. Turover, and Dave Friedman were reelected president, chairman, administrative committee, and executive vice-president, respectively.

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THE JUNIOR PAGE

By NORMAN A. CANTOR

Hero of The Polar Seas

More than 40 years ago, in the city of Odessa in the Ukraine, a young Jewish boy named Vladimir Y. Goldstein, had the ambition to become a sailor. There were not many Jewish sailors on Russian ships in those days, because under the Tsar, who ruled over Russia at that time, it was very difficult for a Jew to follow the profession or trade of his choice.

But young Volodya, as Vladimir was then known, was lucky and even though he was short and sickly looking, he managed to persuade Captain Rudenko to give him a job on his ship, the brig "Survorov," which carried coal and scrap iron along the shores of the Black Sea.

Vladimir loved the sea and it wasn't long before he became an experienced sailor. He began to look for adventures in far-away places and soon he left the Black Sea and travelled all the way to the Sea of Okhotsk, where he worked as a sailor on a fishing boat. After that he became a navigator on a government boat, "The North Star," which patrolled the far-eastern shores in search of fur thieves.

Once, early in the winter of 1911, the North Star got frozen in, in the Bay of Providence in the far north. Vladimir, now Navigator Goldstein, was obliged to spend the long polar night (which lasts all winter) on the boat in the frozen north. He became sick with scurvy and when the winter was over and the boat was able to sail away, Vladimir had to go to the hospital to recuperate. Nevertheless he came to like the northern seas best and it wasn't long before he was back, this time on a whaling boat.

Many years went by and Vladimir Goldstein sailed on many seas, from the Pacific to the Atlantic, and from Leningrad to London to New York to Vladivostok. During these years he became captain of his own ship, but no matter where he went he always longed to return to the polar seas. When the chance came in 1933, he was quick to take it.

It happened that on the basin of the Kolina River, in the far northeast of Siberia, some rich mineral deposits were discovered. The area began to develop very rapidly, but the work was hindered because the only road of transportation was the river Kolina and there was only one boat on the river. A whole fleet of boats was needed to serve the new industries that were growing up.

The job of transporting the new boats to the river was given to Captain Goldstein. His assignment was to navigate a fleet of river boats from the Lena River through the polar sea to the mouth of the Kolina River, a distance of over 1,000 miles.

Captain Goldstein's first expedition met disaster. When the voyage was half way over the fleet was hit by a severe storm and although shelter was found behind an iceberg many of the boats were sunk and it was only with great difficulty that those remaining were brought to the Kolina.

But nothing could stop the daring captain and his courageous crew. The next year they navigated another fleet of river boats by the same route and this time the entire fleet arrived safely on the Kolina.

Captain Goldstein used a new and untried method in carrying out this hazardous job. River boats had been driven through warm seas before but never through polar waters. Even in warm water seas river boats were never manned by sailors; all external parts were removed from them, they were encased in large "boxes" and towed through the sea by big ocean-going ships. But Captain Goldstein took

(Please Turn To Page 25)

RABBI MICHAEL MUNK

Dr. Michael L. Munk, the first rabbi to minister to the spiritual needs of the Berlin Jewish community since pre-war days, has left for the German capital it was announced by Rabbi Leo Jung, Chairman of the Committee on Cultural Affairs of the Joint Distribution Committee.

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Social and Personal

HIGH POINT, N. C.

Mrs. Daniel I. Ballow, Reporter

Bar Mitzah

Richard and Donald Harris, twin sons of Mr. and Mrs. Jake Harris, were recently Bar Mitzvah at the B'nai Israel Synagogue. Services were conducted by the twins on Friday, April 18, following which Mr. and Mrs. Harris entertained the congregation and friends at a reception in the assembly room. After the Saturday morning services, Mr. and Mrs. Harris once again honored their sons.

The local A. Z. A. chapter had its formal installation of officers at the Sheraton Hotel in the form of a banquet. Daniel Ballow served as toastmaster. The Franklin Delano Roosevelt chapter of Winston-Salem installed the following officers: president, Dick Swartzberger; vice-president, Edward Silver; secretary, Norman Schwartz; and treasurer, Irving Silver.

The local organization has chosen the name "Alexander Goode" for their chapter in honor of the late Chaplain Goode who gave his life along with three other Chaplains aboard the troop ship "Dorchester".

The chapter was honored by the presence of Chaplain Goode's father who was formerly a rabbi in High Point and is now living in California. In Rabbi Goode's message to the youth, he impresses upon them his desire and hope that the local organization would live up to the principals for which his son, Alexander Goode, so willingly gave his life for his fellow man .

Louis Goldstein, A. Z. A. district director, was guest speaker and gave an interesting talk on A. Z. A. work. At the conclusion of his message, he presented the charter to the chapter.

Members, their parents and friends were entertained during the evening by Mrs. Harold Wagger, who rendered several vocal selections, accompanied by Miss Diane Wagger at the piano.

The Ladies Aid and Council of Jewish Women joined hospitality and entertained at their annual Donor luncheon at the Y. W. C. A. Mrs. Ben Swartzberg, Chairman, welcomed the guests after which Mrs. Harry Doctor gave the Invocation. Mrs. Israel Bloom, Council President, and Mrs. Harry Jacobs, Ladies Aid President, spoke a few words of welcome. Music for community singing was rendered by Mrs. Samuel Hyman at the piano.

Through the courtesy of Tobias, a fashion show was given following the luncheon course. With appropriate poem, Mrs. Harry Jacobs introduced the following models: Mesdames Irving Pastor, Stanley Taylor, Lawrence Wagger, Harold Wagger, Murry Abeles, Willard Myers, Arthur Cassell, Daniel Ballow, Gilbert Bernard, and Misses Betty Ann Rosen, Eloise Tanner, Edna Schwartz, and Bertha Schwab.

The Study Group met at the home of Mrs. Ben Swartzberg. Mrs. Willard Myers introduced the guest speaker, Mrs. Cardoza, of Morrison-Neese, who spoke on "Color Harmony in the Home". An interesting discussion period followed her address. A desert course was then served by the hostess.

A representative of the National Council, Mrs. Phil Segal, of Boston, Mass., spoke at the May meeting of the Council of Jewish Women. The meeting was held at the home of Mrs. Sidney Setel.

Mrs. Manuel Rosen was hostess at a benefit card party on May 10th, the proceeds of which were added to the local UJA fund.

Mr. and Mrs. Charles Ballow of Baltimore, Maryland, were recent house guests of Mr. and Mrs. Daniel Ballow and Mr. and Mrs. Edward Leyton.

Mrs. Samuel Hyman entertained her son, Steven, at his third birthday. Approximately twenty children weren present.

Mrs. Stanley Fuchs and daughter, Stephaney, of New York City, were guests of Mr. and Mrs. Manuel Rosen, Mrs. Fuchs' parents. Miss Betty Ann Rosen is also home after several months stay in Florida.

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Mr. and Mrs. Cyril Jacobs are the proud parents of a second daughter, born on May 22nd, at St. Leo's hospital.

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THE JUNIOR PAGE

(Concluded From Page 23)

his river-boats through the sea in almost exactly the same condition that they sail on a river. The bodies of the boats were merely reinforced by beams and steel cables to withstand the strong waves of the stormy polar seas, and some of the portholes were closed up. In this it took only a few days to prepare the river boats for transportation through the sea, where before it had taken months. When the river boats arrived at their destination on the Kolina River they were ready to sail immediately. By Captain Goldstein's method the cost of transporting the river boats was reduced to one third of what it was before.

Captain Goldstein became a famous hero of the polar seas for his work in transporting river boats through frozen waters. When during the war in 1943, he brought a fleet of river boats under the protection of a convoy safely to the mouth of the Pechora River, he was awarded the order of the Workers Red Banner. The last trip that Captain Goldstein made, not so long ago, brought to 100 the number of river boats that he has safely navigated to different rivers in the Arctic area.

Whenever there is a responsible and dangerous job to be done in the polar seas, the Soviet government knows that it can depend on Captain Vladimir Goldstein. He is a hard worker and can work for days without sleep. He is calm in time of danger and can make correct decisions very quickly. Captain Goldstein is really a pioneer of the north for he is helping to develop a part of the world which was once believed to be suitable only as a land of exile.

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An Economist Looks At Palestine

(Concluded From Page 16)

000, of which military orders alone accounted for $120,000,000. About 1,800 factories sprung up during the war, an increase of more than 100 per cent. Palestine became the central transmission point of the vital oil supply which had been pumped from Iraq through the desert pipelines to Haifa. Palestine's Dead Sea mineral resources, among the largest in the world, provided basic raw material for the production of ammunition.

The war gave to Palestine an impetus and stimulus in industrialization that will leave its mark for many years to come.

Then came the end of the war. It came pretty soon after Palestine had begun to manufacture at maximum capacity. The reconversion took place in Palestine with less difficulty than in many other countries. This was so, since during the reconversion period the world was short of goods just as it was during the war and Palestine again was helping to fill that tremendous gap. Palestine today is further developing its industrial technique, efficiency and maximum utilization of skill.

In Palestine there live at present over 1,800,000 people, 1,200,000 Arabs, 650,000 Jews. In 1918, there were 12 Arabs to 1 Jew. Today, the ratio has changed from 12 to 1, to 2 to 1, and today Palestine stands on the threshold of an economic develpoment which can support a much larger population.

Steps On The Way

Now, how did we conduct our study? After examining all the available material in Washington and in London we went to Palestine. We looked into every aspect of Palestine's economy. We went through industry by industry, product by product, market by market and activity by activity to try to appraise them in terms of potentialities. Take the citrus industry. The people in Palestine can't eat all the oranges they can produce. They produce a lot of citrus fruits and they have to have a market for it. They have to compete. So we studied this question. How much does it cost to establish and operate a grove in Palestine? What are the water costs? What are the labor costs? What does it cost to bring in wood for boxes? There isn't much wood in Palestine. How much are the shipping charges in Palestine? Can they compete with Florida, Spain?

(To Be Continued in July Issue)

Diamond Plants Reopen With Jewish Agency Aid

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Greensboro Hadassah Holds Youth Aliyah Dinner

The Bliss' Restaurant was the scene, on Monday night, May 19, of a gala event sponsored by the Greensboro Chapter of Hadassah. It was their annual Youth Aliyah Banquet, and a goodly crowd enjoyed the repast, the brilliant address of Rabbi Jermoe Unger, and the singing of Greensboro's own Bill Stott. Arrangements were under the direction of Mrs. Paul Bines. Chester A. Brown introduced Rabbi Unger.

Rabbi Unger, the great speaker, is Executive Director of the Committee on Unity for Palestine of the Zionist Organization of America. He first served the Committee as Field Director from February to November, 1946, traveling extensively throughout the United States and was associated in the administration of its program with Rabbi Arthur J. Lelyveld who recently resigned.

He was ordained in 1935 at the Jewish Institute of Religion in New York and served for eleven years as rabbi of Vassar Temple in Poughkeepsie, N. Y., before joining the Unity Committee.

Rabbi Unger was the representative of the Jewish people at the dedication last April of the late President Franklin D. Roosevelt's Hyde Park estate as a national shrine. He has been chaplain at the

RABBI JEROME UNGER

U. S. Military Academy, West Point; U. S. Disciplinary Barracks, Green Haven, New York, and of the Military Police Guard of President Roosevelt's Hyde Park estate.

Rabbi Unger was Dutchess County, N. Y. representative of the Anti-Defamation League of B'nai B'rith. A member of the Central Confreence of American Rabbis, he is New York State Vice-Chairman of its Church and State Committee, and a member of the Committee an Religious Education.

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VISITING *Around Greensboro*

By MIN KLEIN

May was the month of MEETINGS, MEALS and MOTHER'S DAY celebrations . . . It was the time for annual meetings and elections of officers . . . and everyone was busy . . . THE COUNCIL OF JEWISH WOMEN started the month off with a luncheon meeting, at which time SOPHIE FARBER turned the presidency over to LEE TANNENBAUM, who will be assisted by the following, come this fall: MRS. GEORGE CARP, vice-president; CAROLYN LEBAUER, recording secretary; SARA KLEIN corresponding secretary; ROSE GANDERSON, treasurer and ROSE ABRAMS auditor . . . Soph's report as retiring president was clever, informative and interesting . . . and the annual reports of all the committees showed a BUSY year just passed . . . Most intertaining was the program of the afternoon, prepared and written by PHYLLIS LANDSBERGER, depicting a bridge game, in which participants were MESDAMES: LANDSBERGER, FALK, BLOCK AND LEBAUER, who introduced members of the Council as characters representing famous Jewish Women. The audience was to guess their identity and prizes were given to those who raised their hands first. Participating in this phase of the program, were MESDAMES: WEINBERG, TANNENBAUM, M. SANDS, M. SEGAL, S. RICHMOND, WEIL, J. OETTINGER, KRIEGER, LABELL, DAVIDSON, and LYON . . . An unexpected visitor at the meeting was Mrs. Segal, of Boston, field worker for National Council, who addressed the group . . . Both SISTERHOODS had luncheons and elected officers . . . TEMPLE EMANUEL Sisterhood re-elected ADELE ROSENBERG as president, and with her will serve CAROLYN LEBAUER, as vice-president; LENA KRIEGER who, by the way, has been called our newest dynamo of action and energy, as recording secretary; DOROTHY HAMBURGER, as corresponding secretary, and Mrs. ROSA WILLIAMS, as treasurer . . . MRS. JAKE OETTINGER was responsible for the splendid musical program at this meeting, when she presented the BENNETT COLLEGE SINGERS, ever popular group in Greensboro. . . Annual reports featured all these May meetings, and the CONSERVATIVE SISTERHOOD is to be congratulated on the splendid reports of a full and successful first year of existence . . . Officers elected for the coming year are headed by BEA KARESH, president, MONA BINES, vice-president, EDITH DAVIDSON, recording secretary, JEAN BRUMMER, corresponding secretary and PEARL STARTZ, treasurer . . . GOLDIE ZAGER will be the guiding spirit of HADASSAH this fall, and will have with her ROSE ABRAMS as first vice-president and JEAN BRUMMER as second; LENA KRIEGER is secretary of this one, too, and ELMA DRYZER will serve as treasurer . . . HADASSAH'S last social event of the year was the YOUTH ALIYAH DINNER at BLISS'S. Inspiring speaker was RABBI JEROME UNGER, of the committee for Unity of Palestine, who brought a pertinent message . . . It was time for election of new CONGREGATIONAL officers of Temple Emanuel, too, and here is the new slate for the fall term: MILTON ZAUBER, president; HERBERT FALK, first vice-president; CHARLES PEARL, second vice-president; SIGMUND STERNBERGER (re-elected) treasure and

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WALTER BERNSTEIN, secretary. New trustees are HERMAN CONE, MAX KLEIN, VICTOR LEVY and NORMAN BLOCK . . . A proud group of mothers came to see what their B.B.G. daughters had done in their first year of organization. So — what better time or manner of showing off than a Mother-Daughter banquet and meeting? The committee worked hard and faithfully, and on Wednesday following Mother's Day, 53 mothers and daughters sat down to break bread and hear reports, in the private dining room at BLISS'S . . . Treat of the affair was National B.B.G. president SARA ROSE SCHWARTZ, of Miami, Fla. who came to be the guest speaker for this first REALLY important B.B.G. affair . . . Incoming president BARBARA TOBIAS of High Point took over the gavel from MIMI TEMKO, who is off into college activities in September . . . Vice-president is CAROL LITCH; corresponding secretary, DIANNE WAGGER of High Point, recording secretary, MARILYN ZAGER and program chairman JOAN KLEIN . . . Officers were initiated in a ceremony by Miss Schwartz . . . Mothers were especially honored, with ATTRACTIVELY planned place cards and flowers — and there was group singing and excited conversation about the District No. 5 B.B.G. convention in Washington, end of June . . . It was PARENTS' NIGHT on the Friday before Mother's Day at TEMPLE EMANUEL, when Rabbi Rypins led an impressive short service with parents and children participating. The Nat Markowitz's, with cute daughter JANE, led the group; then there were the MOE ISAACSONS with confirmed son, HENRY, and the Al Kleins with daughter JOAN . . . SIDNEY CONE was elected chairman of the board management for the Greensboro Youth Center, a newly created project of the Education and Recreation Division of the Council of Social Agencies; and along about the same time BEN CONE wone out among the top figures in the City Council election . . . B'nai B'rith FATHERS AND SONS joined forces at a dinner at the Masonic Temple, to hear the awarding of a $750,00 gift from B.B. to the city playground committee . . . Also to enjoy the evening and listen to a debate between representative of Duke and UNC debaters . . . The ELLIOTT MAGAZINER violin concert, sponsored by the COUNCIL brought back an old friend from the former ORD contingent and gave many members of the community a musical evening of pleasure . . . Funds raised on this project went to the Council treasury to buy projected reading machine to be used by the city . . . MARCELLA SEGAL engineered the whole thing and we are proud of her and her presentation . . . SUDDENLY we know it's summer — with graduations and confirmations filling the air, and summer visitors already being seen among the community . . . The Conservative Congregation is to be congratulated on its first CONFIRMATION — a beautiful and

(Please Turn To Page 40)

Sands-Alpert

MRS. MARVIN SANDS

Greensboro, N. C.

Miss Marilyn Alpert, daughter of Mrs. M. Alpert of New York, was married on May 29th to Marvin Sands, son of Mr. and Mrs. M. E. Sands, Greensboro. The ceremony was performed in the Sert Room of the Waldorf-Astoria hotel, by the bridegroom's uncle, Cantor Emil Rosen, of Cincinnati. Matron of honor for the bride was Mrs. John Baruch, of New York, the former Miss Sue Schwab, and classmate of the bride when they were both at Woman's College, Greensboro. Bob Sands, of Greensboro ,was best man for his cousin.

Following the ceremony, a reception and dinner were held in the Wedgewood Room of the hotel. The bridal couple are honeymooning in Canada, alter which they wlil be at home at their summer cottage in Canandaiga, N. Y. for the summer.

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Social and Personal

CHARLESTON, S. C.

Miss Harriette Kraft, *Reporter*

Weddings:

Jacobs-Levenson

Miss Doris Jacobs, daughter of Mr. and Mrs. Louise Jacobs, was married on March 16th to Lt. (jg) Robert A. Levenson, Medical Corps, USN, of East Orange, N. J. and Charleston. The ceremony was performed by Rabbi Solomon Goldfarb and Rabbi Isaac Feinberg. The bride had as her maid of honor, her twin sister, Miss Betty Jacobs, and the best man was the bride-groom's father, Abe Levenson. Lt. and Mrs. Levenson are residing in Charleston, where the bridegroom is stationed at the Naval hospital.

Miss Claire Jane Brown, daughter of Mrs. Maurice Brown, was married on March 30th to Joe Dumas, son of Mr. and Mrs. Mendel Dumas, also of Charleston. Rabbi Bertram Klausner performed the ceremony, which took place at the home of the bride's mother. Mrs. David E. Alterman was the bride's only attendant, and she was given in marriage by her uncle, Samuel C. Brown. Abe Dumas was his brother's best man. Following a wedding trip to New York and Bermuda, the couple are residing in Charleston.

Miss Miriam Prystowsky of Charleston was married on March 16th to Abe Brenner of Winston-Salem, N. C., in a ceremony performed in Columbia, by Rabbi A. Karesh. Mr. and Mrs. Brenner are making their home in Winston-Salem, N. C.

Engagementss

Mr. and Mrs. Max Lazarus announce the engagement of their daughter, Sylvia, to Harold Max Kirshstein, son of Mrs. Sarah Kirshstein, also of Charleston. The wedding will take place in the eary summer. Miss Lazarus was graduated from the Crafts Public School and the Memminger High School with high honors. She is now employed at the Charleston Linen Supply Co. During the war, Miss Lazarus gave a great deal of her time as a junior hostess to the U. S. O. Mr. Kirshstein was graduated from Bennett Public School and Murray Vocational School. He served 42 months in the U .S. Navy, twelve of which were spent in the Pacific area. Before entering the service, Mr. Kirshstein was administrative Assistant of the A. Z. A., in Washington, D. C. While there, he also attended the Benjamin Franklin University and George Washington University.

WEXLER-JACOBS

Mr. and Mrs. H. S. Wexler of Savannah, Ga., announce the engagement of their daughter, Helen Rose, to Melvin Jacobs, son of Mr. and Mrs. Louis Jacobs of Charleston. The wedding will take place in June.

BIRTHS—

Mr. and Mrs. S. K. Gordon announce the birth of their daughter, Constance Jane. Mrs. Gordon is the former Miss Leona Stine, daughter of Mr. and Mrs. A. J. Stine.

Dr. and Mrs. M. J. Frank, of Beacon, N. Y., announce the birth of their son, Samuel. Mrs. Frank is the former Miss Kasselle Berkman.

The Women's Auxiliary of B'nai B'rith held its monthly meeting at the Community Center, with the president, Mrs. Nathan Rosen, in the chair. Mrs. Max Zucker, chairman of post-war service ,reported on the party given to the veterans of the Naval hospital and Mrs. David Goldberg reported on the typhus control drive, of which she is chairman.

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Mrs. Manning Bernstein reported on the suppers served at Pinehaven during the month. Mrs. Harold Newman announced that a new overseas family project had been adopted.

At the annual congregational meeting of K. K. Beth Elohim officers and trustees were elected, as follows: Milton Pearlstine was re-elected to the presidency, and serving with him will be: Thomas J. Tobias, re-elected vice-president; Samuel H. Jacobs, secretary, L. A. Myerson, treasurer, and the following trustees: Mrs. Mary Rubin, Mrs. Jack Patla, I. L. Banov, Arthur Rittenberg, Reuben Lapin, George C. Birlant and Joseph Fatman.

The following officers for the coming year were nominated at the meeting of the K. K. B. E. Sisterhood, Mrs. Harry Rubin, chairman of the nominating committee, reporting: Mrs. Marion Hornik ,president; Mrs. Milton Pearlstine, vice-president; Mrs. Sol Breibert ,recording secretary; Mrs. S. M. Frenkel, corresponding secretary; Mrs. Rosa Hornik, treasurer; Mrs. L. Hirschmann, auditor, and the following, as directors: Mrs. Leon Cohen, Mrs. Manning Bernstein and Mrs. Philip Weinberger.

Saul Feldman, recently of Nashville, Tenn., has arrived in Charleston to be Assistant Program Director at the Jewish Community Center. Highly recommended for his position, and experienced in the field of social work, Mr. Feldman is recently out of the Army, after nearly six years of service, when he was discharged with the rank of First Lieutenant.

The annual meeting of the Jewish Community Center was held on May 4th ,at which time officers for the coming year were elected and reports given by all chairmen.

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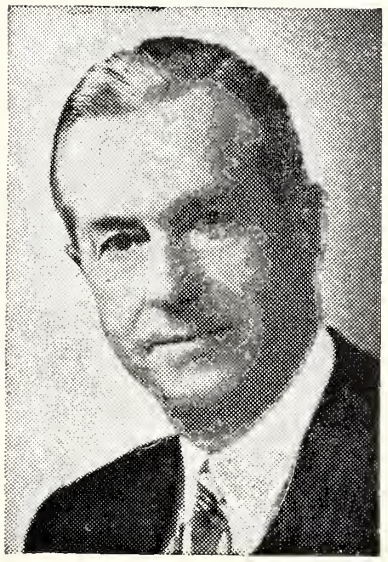

Herbert A. Kent, president of P. Lorillard Co., was guest of honor at the Tobacco and Allied Trades Division of the Greater New York United Jewish Jewish Appeal, at a dinner held at the Hotel Astor on May 7th. Mr. Kent is one of the most active non-Jews working in the campaign.

Plans were made at a committee meeting of the Center, to open the JCC Day Camp on June 23rd for a period of 8 weeks. This camp will be for boys and girls between the ages of 5-12, inclusive. Applications are now being reviewed for the camp.

The following are members of the Day Camp Committee: Mrs. Harold Baumrind, Mrs. Louis Shimel, Mrs. Jack Winter, Mrs. Meyer Jaffee, Mrs. Theodore Edwards, Mrs. Bernard Olasov, Mrs. Leon Lipman, Mrs. Alex Epstein, Mrs. Morris Feinberg, Mrs. Max Tockar, Mrs. Julius Weil, Mrs. David Epstein, Mrs. Macey Krousberg, Mrs. Dave Solomon, Mrs. Louis Baker, Mrs. Milton Pearlstine, Mrs. Nathan Rosen, Mrs. Leon Steinberg, and Mrs. Jack Naimark.

The Charleston Chapter of Hadassah held a Donor Dinner, in celebration of the 35th anniversary of the founding of Hadassah. Guest speaker was Mrs. Irma Lindheim, former national president of Hadassah. Also on the program was George Johnson, concertmaster of the Charleston Symphony orchestra, who presented a group of violin selections. The Henrietta Szold chapter of Young Judea rendered several Palestinian songs. Mrs. Jules A. Spar was general chairman of the affair and was assisted by the following: Mrs. David Kramer, co-chairman; Mrs. Sidney Rittenberg, in charge of special gifts, and the following who served as an advisory board: Mrs. Mitchell Robinson, Mrs. Abe Novit. Mrs. LeRoy Silverstein, Mrs. Bernard J. Olasov and Mrs. Walter H. Solomon, who is president of the chapter.

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EDUCATION THRU CAMPING

(Concluded From Page 12)

Among the important factors in these organizations is the service which they supply to small Jewsih communities which cannot afford to establish their own individual camps. Their value also includes the bringing together of children from various communities so that they may live, play and learn together.

For the various Sections, these camps have served as a medium for developing cooperative thinking on the part of community organizations. They represent one of the best solutions for the problem of supplying constructive service to the Jewish children of small communities. In recognition of this, other Sections, including the Southern and Mid-West, are now giving serious consideration to the establishment of regional camps.

Camping has evolved from a purely recreational and health building medium to a program which is recognized as possessing exceptional opportunities for the education of children. The emphasis has changed from fresh air to development of an appreciation of the outdoors, the development of good living habits and appreciation for many of the cultural values of the Jewish people. Since a camp is a self-contained community in which the entire pattern of living can be planned and regulated, many camps have achieved notable success in transmitting to the children, increased knowledge understanding, and appreciation of Jewish traditions and culture.

In this respect, programs range from those in which the progressive educational emphasis is felt to those in which formal classes are organized and a few in which the Hebrew language is the daily medium of expression. Through daily practice, cooperative and democratic living is learned. Many camps have developed camper councils to help in the building of their program and give the children actual practice in self-government under sympathetic guidance.

Many of the Jewish camps were established through the benevolence of individuals; others through funds raised by sponsoring organizations. These camps are now maintained mainly through fees paid by the campers. The balance of the cost is covered by donations from organizations and individuals and through subsidies from local Jewish Federations and Community Chests. In a number of communities, camp service is available to many children free of charge. All Jewish organization camps are operated on a non-profit basis so that, at most, campers are charged only the actual cost of their camp service.

Camp seasons now range from two to ten weeks. Most camps take children for periods of a month or less in order to spread their service to as many youngsters as possible. The trend, however, has been to attempt to lengthen the stay of each child, so that an increasing number of camps are admitting children to camp for a period of three weeks or longer. It has become recognized that the maximum benefit to a child comes from a stay of at least three weeks, since the first week is mainly an adjustment period in which the child becomes asquainted with new surroundings and a new way of life.

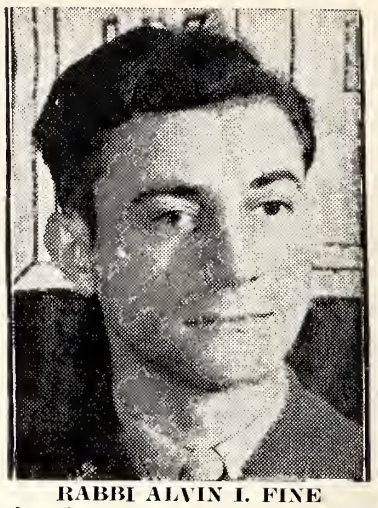
Over the years there has been a considerable improvement in the qualifications of camp staffs. An increasing number of camp workers are men and women trained in education and social work. The minimum age for camp counsellors has been gradually raised so that leadership will be exercised by mature men and women. Most camps now conduct training sessions for counsellors. Practice ranges from a week end institute at camp, prior to the opening of the season, to training courses which extend through the year. At least 34 colleges and graduate schools now include courses in camp counselling in their curricula. In camps for Jewish children, increasing emphasis is placed upon the Jewish background and training of directors and counsellors, so that sympathetic attention will be directed to the positive elements of Jewish tradition in the program.

Many camps provide the enjoyable elements of Jewish living including music, dancing, dramatics, and Sabbath and holiday observances. In many Jewish camps the Sabbath has become a day of cultural enjoyment and change from a work a day week with emphasis upon discussions, religious activity and relaxation from physical labor.

It is estimated that at present only about five per cent of the Jewish child population can be accommodated in country camps, a large proportion of these for very brief periods. Consequently, in order to supply a constructive program for the summer season, to help prepare the city children for country camp experience, and to extend the camp type of program to a greater number there has been great growth in the number of home camps.

From information coming into the JWB camp office, it is evident that there will be an extension of this program to take care of a much larger number of children. Briefly, many of these camp attempt to supply, through the use of public parks, and rural areas near the cities, a program somewhat similar to that of country camps, including nature-lore, hiking, athletics, arts and crafts, as well as Jewish cultural activities.

In this instance, however, children are not accommodated overnight. The ultimate in this type of program has probably been reached by the Jewish Community Center of Springfield, Mass., which has a camp site at a lake, outside the city, with buildings and facilities for a good outdoor program but without sleeping accommodations.



RABBI ALVIN I. FINE
Appointed to the post of Director of Field Activities of the Hebrew Union College.

It is recognized that this type of camp does not substitute for a country camp because many of the important elements of camp living are omitted and children cannot be removed from the city environment for periods of time. Their values lie chiefly in affording at least a minimum summer program and also in preparing the children for country experience. Home camps are often also able to include younger children than can be accepted in the usual country camps.

Among the developments in the field of Jewish camping is an increasing emphasis on community-wide plans for camping service. Such communities as Detroit, Minneapolis, St. Louis and Chicago are giving serious thought to the development of community plans which will afford camp services not only to many more children but to younger children and adults as well.

Recognizing the importance of camping in relation to the Jewish Center movement, the JWB provides among its services, a Camping Department whose function is to provide technical assistance to Jewish Centers and organizations which operate or plan to set up camps for Jewish children.

This department assists in the evaluation of camp sites, works out master plans for the development of camps, provides floor plans and ideas for building, checks architects' plans and assists in planning the remodelling of facilities. Advisory service is available in connection with leadership training. Program material is gathered and transmitted and consultation on administration and educational method is provided.

The aim of the department is to help foster and develop a modern camping program for an ever increasing number of the Jewish people of all ages. The values of camp life are not restricted to children alone. Everyone can benefit from a period of enjoyable living in the outdoors among the beauties of the natural world and this program should develop as an important phase of community life.

Social and Personal

HENDERSONVILLE, N. C.

MRS. KALMAN SHERMAN, *Reporter*

Mr. and Mrs. H. Wornick and children, Barbara and Eugene, of New York City have been guests of Mr. and Mrs. Jack Davies.

Jerry Frankel of Chapel Hill spent the week-end with his brother and sister-in-law Mr. and Mrs. Ernie Frankel. Accompanying Jerry was Dick Mottsman who visited with his family.

Mrs. Joseph Gold of Rocky Mount and Mrs. I. E. Weinstein and daughter Sandra are the guests of Mr. and Mrs. Louis Sherman.

Mrs. Meyer Levinson and son Sandy are visiting relatives and friends in Chicago, Ill.

Mrs. A. I. Gold recently returned from Charleston where she visted her father who has been ill.

The Jewish Women's Auxiliary and Hadassah held an interesting meeting at the home of Mrs. B. Cohen.

ASHEVILLE, N. C.

Friday evening services at Beth Ha Tephila on May 9th were held to commemorate Parents Day, in accordance with suggestions from the Union of American Hebrew Congregations. This was done all over the nation on that Friday.

Max Crohn, chairman of the 1947 UJA campaign, and Dr. L. Feldman, president of the Federated Charities, occupied the pulpit of Beth Ha Taphila on the evening of Friday, May 2nd, which was set aside nationally for the purpose of the UJA. Special music was rendered by the choir, and Mrs. Hindsman played a selection from Block's "Baal Shem" suite.

The regular sessions of the Religious School at Beth Ha Tephila came to a close on Sunday, May 18th. On the morning of the 25th, Confirmation exercises were held, at which time the following were confirmed: Marjorie Gross, Bertha Isaacs, Mary Jane Sultan, and D. Philip Newman. A reception honoring the confirmands followed the services.

The monthly panel discussion, sponsored by the Young People's League of Beth Ha-Tephila had for their subject "Is Socialized Medicine the Answer?" Participants were Dr. Karl Schaffle, well known for his work in social organizations; Dr. Paul H. Ringer, brilliant scientist and doctor of Asheville, and Rabbi Unger, who was the moderator. All members of the community are invited and welcomed to these discussions.

WEDDING:

Mr. and Mrs. J. Patla announce the marriage of their daughter, Doris, to Walter Kohn, in April.

The congregation extends its expression of sympathy to Mr. D. Ross at the passing of his father.

WILMINGTON, N. C.

MRS. SAMUEL WARSHAUER
Reporter

The Wilmington Chapter of Hadassah held a meeting in the home of Mrs. B. D. Schwartz at which time new officers were elected. Mrs. Charles Finkelstein heads the slate as President, Mrs. I. Levine as first vice-president, Mrs. Harry Stein as second vice-president, Mrs. B. D. Schwartz as recording secretary, Mrs. Robert Kallman as corresponding secretary, Mrs. Samuel Warshauer as treasurer. Plans were made for a card party to be held in the Covenant Club. Rabbi Samuel Friedman reviewed *Thieves in the Night*, a popular best seller.

The May meeting of the Ladies Concordia Society of Temple Israel was held at the home of Mrs. Sig Goodman on the Sound. Prior to the meeting Mrs. Goodman was hostess to the members at lunch. New officers were elected at this meeting and they are as follows: Mrs. Louis Goodman, president; Mrs. Samuel Warshauer, vice-president; Mrs. G. Dannenbaum, treasurer; Mrs. Alfred Sternberger, secretary; Mrs. Nathan and Mrs. R. L. Lucas members on the board.

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THE BATTLE AGAINST BIGOTRY

(Continued From Page 19)

al offices of the Anti-Defamation League throughout the country leads to these pertinent conclusions:

1. An important percentage of the population continues to be infected with prejudice against religious and racial minorities.

2. A large number of *professional* anti-Semitic and otherwise un - American organizations, although negligible in prestige and influence, continue unabated. These elements appear to have no nation-wide organization or leading personality in command.

There is strong evidence, however, of close and systematic cooperation among them . . . including "interlocking directorates."

3. Hate agencies designed to destroy democracy and to crush Jews and other minorities in America are distinguishable from their pre-war predecessors only by their new propaganda themes.

But their frantic efforts and scurrilous sensationalism are ineffective weapons, unable to attract a substantial following except that gathered from the lunatic fringe.

4. Organized bigotry is supported by an under-structure of more than 47 regular hate publications, in addition to a large volume of miscellaneous anti-democratic leaflets, pamphlets, and books.

The businessman bigot relies, in large part, upon the printed word because of his opportunity to make use of special mailing privileges allowed to the general press by the U. S. Post Office Department.

5. An analysis of the contemporary problem would be incomplete without reference to the growth of subtle forms of anti - Semitism. These manifest themselves in social, economic and educational discrimination.

Tension has increased in urban centers where the housing problem upset established neighborhood patterns.

With the possible exception of states which have FEPC legislation, greater difficulties are being experienced by minority groups in obtaining equal consideration for employment opportunities.

Resorts and hotels are seeking new devices to avoid restrictive legislation and to conceal their policy of discrimination.

Increased college enrollments are accentuating the degree of discrimination prevalent in our educational system.

Finally, in some areas the practice of exclusion appears to have spilt all over into civic, business and political circles, discoloring the pattern of American community life.

* * * *

With 10,000,000 veterans to proselyte, subversive propagandists are using many methods to accomplish their ends. All the tricks of deception known to the rabble-rousing demagogue are in force. Vilification, defamation of character, even terrorism are not unknown.

It is a tribute to the clear-mindedness of the nation's veterans that they are emphatically refusing to be drawn into the organizing webs of the hate merchants.

(Please Turn To Page 36)

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SALISBURY, N. C.

MRS. PHIL RUBIN, *Reporter*

Mr. and Mrs. Phil Levenson and Mr. and Mrs. Bill Chinn combined business with pleasure, in a trip to New York, from which they have recently returned.

The community regrets that Mr. and Mrs. Joe Cohen and family are leaving Salisbury to live in Charlotte. The Cohens have been a great asset to the community in every way, and Charlotte's gain will be our loss. We wish them good luck in their new home.

Mr. and Mrs. Leon Rhodes have opened a new Children's Shop in Salisbury. Their many friends in the Piedmont Section wish them much luck in this undertaking.

ROCKY MOUNT, N. C .

MRS. ERLE KELLERT, *Reporter*

The Rosenbloom-Epstein Lodge, B'nai B'rith, held their April meeting at the Club Zam Zam in Wilson. Rabbi Sidney Strumpf, Hillel Director, at the University of N. C., was guest speaker. Rabbi Strumpf delighted his audience with anecdotes and passages from Jewish classics. He presented a sample of a typical day in his work. Fourteen communities were represented in the attendance at this meeting, which included dining and dancing, in addition to the guest speaker.

The Beth-El Sisterhood held their monthly meeting at the home of Mrs. J. Rosenbloom. The following officers were elected for the coming year: Mrs. H. Berk, president; Mrs. A. Soplon, vice-president; Mrs. B. Tonkel, corresponding secretary; Mrs. H. Kornfeld, recording secretary and Mrs. Julius Klitzner, treasurer. Mrs. S. Minut and Mrs. B. Silk make up the calling committee.

Mr. and Mrs. H. Berk have returned from a two month's vacation in Florida.

Mr. and Mrs. Kenneth Berk are on an extended visit to Washington, Texas and Mexico.

Rocky Mount students home for spring vacations were Lee Rosenbloom, Marjy Belle Epstein, Shirley Coplon and Leonard Rosenbloom.

Birth:

Mr. and Mrs. Morton Senberg, of Houston, Texas, announce the birth of a son. Mrs. Senberg is the former Miss Lenore Berk, of Rocky Mount.

New B'nai B'rith President

Shown above is Frank Goldman, prominent Lowell, Mass., attorney, who was elected president of the B'nai B'rith at the organization's triennial convention in Washington, May 11-14. Goldman, wso was vice president, succeeds the late Henry Monsky who died May 2 in New York.

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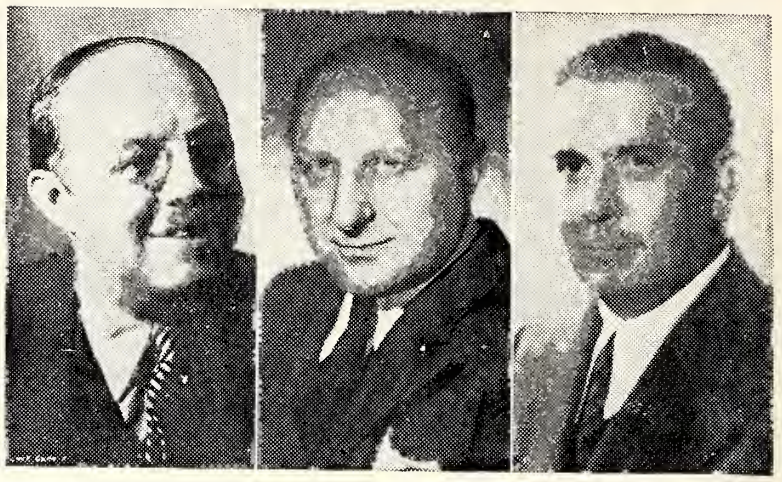

Throwing their strength in the fight for democracy, 1100 members of the Motion Pictnre and Entertainment profession joined at a dinner honoring Barney Balaban (center), president of Paramount Pictures, recently on behalf of the Joint Defense Appeal and the work of the American Jewish Committee and the Anti-Defamation Leagne of B'nai B'rith in fighting anti-Semtism. Aiding the affair were Jack Cohn (left), executive vice-president of Columbia Pictures and Spyros P. Skouras (right), president of 20th Centnry -Fox.

THE BATTLE AGAINST BIGOTRY

(Concluded From Page 34)

The one anti-Semitic (as well as anti-Negro and anti-Catholic) organization which most nearly approached national scope and import is the Ku Klux Klan. In the early months of 1946 it enjoyed a strong resurgence throughout the country. While most of these developments centered in the South, there was cross - burnings, Klan Konklaves and similar "night-shirt" activity elsewhere in the nation until an aroused public clamped down on it.

On a somewhat higher level, socially and intellectually, such groups as Merwin K. Hart's National Economic Council and Joseph P. Kamp's Constitutional Educational League maintained full operation. They rarely held meetings, instead devoted themselves mainly to pamphleteering and to raising funds. They are the bellwethers of the hate flock, giving the latest "party line" in propaganda to the more strident rabble-press. Their intellectual stature, their acceptance by the "best people," and their potential for raising huge sums makes them constant serious threats.

Another active and well-financed group of propagandists with anti-Semitic overtones is the organized Arab pressure group in this country. Under the guise of presenting the Arab side of the Palestinian issue, they have disseminated thinly-veiled if not open anti-Semitism. Furthermore, investigation has disclosed the suspicious contacts among Arab leaders, such as the close relationship of Anwar Nashashibi of the Arab Office with Herbert L. Smith of Philadelphia, collaborator of Gerald K. Smith.

Canada, on occasion, has exported to us samples of her home-grown anti-Semitism in the person of Norman Jacques, Jew-hating member of the Canadian Parliament and darling of many Gerald L. K. Smith rallies. He and his colleague, Adrien Arcand, fuehrer of Canada's Unity Party, who was interned by the Canadian government during the war, have many friendly ties with the national movement in the United States.

* * * *

Viewing the entire scope of the nation, it can be fairly stated that organized fascist movements, stressing racial and religious hatred, have shown a lack of marked strength since V-J day. Those which attempted a comeback have accomplished little. Some which appeared for the first time were exposed and smashed.

In future articles, the more prominent individuals and organizations who are in the business of peddling anti-Semitism wll be dscussed in greater detail.

Haifa Budget

HAIFA—A budget of over LP. 1.200,000 for 1947-48 has been approved by the Municipal Council. Half this amount is to be covered by a loan.

CHARLESTON, S. C.
KARESH-BIELSKY

Mr. and Mrs. Hyman Karesh announce the engagement of their daughter, Marilyn, to Samuel Bielsky, son of Mrs. Zorach Bielsky, also of Charleston. Wedding plans will be announced later. Miss Karesh attended the College of Charleston and was graduated from Vanderbilt University. Mr. Bielsky attended the University of S. C. and served 5 years with the U. S. Army. He is now employed with the Bob Ellis Shoe Store.

Water for the Negev

JERUSALEM—An 80-mile pipeline si being built by the Jewish Agency with the cooperation of the Government to bring water to the Negev settlement.

Social and Personal

CHARLOTTE, N. C.

Mrs. Nathan Sutker, Mrs. J. Kurtz and Mrs. Phil Weinstein were hostesses after the A. Z. A. Sabbath services recently at Temple Israel. A beautifully prepared table of refreshments was enjoyed by a large attendance.

Mrs. J. B. Freedland, Mrs. E. I. Sinkoe and Mrs. Nathan Levy were hostesses at the Bingo party held in the vestry room of Temple Israel. An evening of fun and good fellowship was enjoyed by a large number of members.

Mrs. Maurice Weinstein, Mrs. Harry Schaffer and Mrs. Nathan Schwartz deserve special commendation for their efforts in behalf of the S .O. S. drive held recently. The boys of the local A. Z. A. collected the materials for this drive, under the supervision of Morris Pepper. Maurice Weinstein was head of the campaign. Jerome Levine is president of the local A. Z. A.

On the get-well list are Mrs. Ralph Sternberg, Mrs. Harry Nathanson and Mr. Morris Nuger. We wish them speedy recovery. Mr. Sam Ward is back home and feeling better. Gene Bartha and George Seibert are recuperating from their accidents.

Delegates of the Seaboard region of Hadassah and the Z. O. A. met in convention at the Hotel Charlotte on May 17-18. The promnent and well known author and lecturer, Pierre Van Passen, was guest sueaker. Major Wellesly Aron, ex-Comander of the Jewish Brigade, was also on the program. Business meetings and committee reports featured the greater part of the convention.

Recent members welcomed into the fold of Temple Israel are Mr. and Mrs. Paul Fligel, Mr. and Mrs. Sol Fligel and Mr. Aaron Orenstein.

Rabbi Frankel reviewed the much read book, "Gentlemen's Agreement," at the meeting of the Beth-el Sisterhood, at which this book review was sponsored.

Alvin London was guest speaker at the regular meeting of the Beth-El Sisterhood in May. Mr. London spoke in behalf of the Federation Drive. Mrs. Walter Klein, of the Sisterhood, has accepted the chairmanship of the Civic Committee.

Recent visitors in the community included Mrs. L. Sherry, of Hartford, Conn., and Mrs. M. Bazaar, of Providence, R. I., daughters of Mr. and Mrs. B. Silverstein. Also Mr. and Mrs. F. C. Bartha, who were guests of their children, the Gene Barthas.

WEDDINGS:

Miss Barbara Schwartz, daughter of Mr. and Mrs. Sam Schwartz, was married on May 7th to Marshall Kline ,of Atlanta, Ga., at the Hotel Charlotte.

Lawrence Shapiro, son of Mr. and Mrs. Sheppard Shapiro, of Charlotte, was married in New York on March 30th to Miss Anita Blitzer. The couple are making their home in Charlotte.

Engagement:

SINKOE-FINKELSTEIN

Mr. and Mrs. E. I. Sinkoe announce the engagement of their daughter, Marilyn to Burton Finkelstein, of Savannah, Ga. Wedding plans will be announced later.

The Congregation extends deep sympathy to Mrs. Ira Bennstein on the recent loss of her husband.

The Charlotte A.Z.A. chapter presented its May Carnival in the vestry room of Temple Israel. Games, refreshments, and honor to Mothers on Mother's Day, featured the event.

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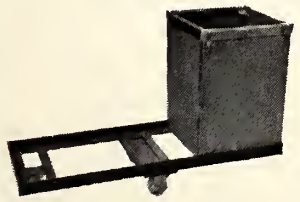

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JEWS IN SPORTS

(Concluded From Page 15)

featherweight, lightweight, and welterweight.

A skilled boxer and a good puncher, Barney was famous for his superb courage, his ability to take hard punches and come back slugging. In 1943, wracked with malarial fever in a Guadacanal foxhole, he held his machine gun post through an all-night attack by the enemy and won a citation for conspicuous bravery.

Jewish world champions also included Kid Kaplan and Benny Bass, featherweights; Abe Goldstein and Charley Rosenberg, bantamweights; Izzy Schwartz, flyweight; "Al McCoy" and Ben Jeby, middleweights; Maxie Rosenbloom, light heavyweight; and Max Baer, heavyweight. Half-Jewish, Baer was endowed with a magnificent physique and a sledgehammer right but he never mastered his sport and never became the fighter he might have been.

The only other really good Jewish heavyweight was the fabled Joe Choyinski, who at 175 pounds met the best fighters of the Corbett-Sullivan era and won 50 of his 65 fights.

When you talk about Jews on the baseball diamond you naturally think of the fabulous Hank Greenberg who took over Babe Ruth's role as the King of Swat and made a homerun a thing of beauty to watch. Long-legged and springy, a natural hitter and a great first baseman Greenberg was for years the sparkplug of the Detroit Tigers, and is now expected to help make the Pittsburgh Pirates a penant threat team.

In football, you start with Benny Friedman, "the perfect quarterback." Friedman sparked the University of Michgan teams to dazzling success. He was an exceptional place kicker, a fine punter, dangerous runner, and a great man for teamwork. After his college career Friedman joined the New York Giants. Fans crowded the stands to see coach, manager, captain and star Benny Friedman lead the Polo Grounders to victory.

On a par with Friedman is Sid Luckman, rated a star quarterback, passing ace and key man of the Chicago Bears who, at their peak, were reckoned as the most potent football team ever let loose to play havoc on a demoralized opponent. In the 1941 playoffs the Bears massacred the Washington Redskins to the eye-bewildering score of 71 to 0.

Luckman hit his peak in that game. Now at 30 he has slowed down a bit but coach George Halas, who just signed him for two years more, swears he wouldn't exchange him for any player in the land.

Just for the windeup, it's interesting to note that Jews have played a surprisingly big part in the development and playing of basketball. The game was born in 1891 and the man who probably did more to raise it to the level of a popular favorite was Nat Holman, of New York City. He became star of the Original Celtics, the most amazing basketball team of all time. For years the Celtics toured the U.S.A., beating opponents with ease, and leaving behind them the seeds of new interest and growth in the game.

After leaving the Celtics, Holman began coaching the game at the City College of New York. His record, from about 1919 'till now, is that of 317 games won and 113 lost. The CCNY teams consist mainly of Jewish boys from the city's crowded neighborhoods.

Every once in a while some wiseacre or bigot starts inquiring about Jews in sport, the implication being that there aren't any. This brief survey gives the answer. The facts show that, given just an even break, Jews have well met the requirements of speed and endurance on the track, courage and fighting heart in the prize ring, superbly specialized skill on the diamond, crashing contact on the football field, skill and team play around the hoops.

Greensboro A. Z. A. Holds Successful Dance

About everybody who is anybody in Greensboro attended the dance given by the Sigmund Selig Pearl Chapter of A.Z.A. at Starmount Forest Country Club Saturday night May 17th, and a good time was had by all. The boys outdid themselves in hospitality, even giving up bringing dates, so that they could take care of the customers. Novelty dance contests brought prizes that were unusual to say the least. Music was by Michael Brooks' orchestra.

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Social and Personal

DURHAM, N. C.

MRS. LEON MOEL, *Reporter*

Births:

Dr. and Mrs. A. Rosenstein announce the birth of a son, April 15th.

Mr. and Mrs. Paul Schwartz announce the birth of a daughter on May 3rd. Mrs. Swartz is the former Eve Nachamson.

The Durham Chapter of Hadassah sponsored a Marionette show and children's supper at the Beth El Synagogue. The funds from this affair to be used for a vast program of Child Care and education in Palestine. Chairmen of this affair were Mrs. I. Ornoff and Mrs. Mitchell Bergman.

A card party was held in the B'nai B'rith Clubrooms by the Durham Chapter of Hadassah, the funds from which will be used to plant trees in Palestine, through the National Fund. Mrs. Mitchell Bergman, chairman of this committee did a splendid job of arranging this affair.

The Beth-El Sisterhood held its regular monthly meeting, at which time oficers were elected for the coming year. Mrs. Melvin Gladstein was elected president, and serving with her will be: Mrs. Mose Fogel, 1st vice-president; Mrs. Mitchell Bergman, 2nd vice-president; Mrs. Sam Fink, recording secretary; Mrs. Leon Moel, corresponding secretary; Mrs. Nathan Lieberman, treasurer, and Mrs. Mike Gladstein, auditor. A social hour was enjoyed after the meeting.

Natalie Moel, daughter of Mr. and Mrs. Leon Moel won second prize in the N.C. Symphony Radio Contest held recently in Durham. The prize, consisting of $10 worth of records, was one of 15 prizes awarded in the state for correct answers to questions asked over the radio, pertaining to music.

Jewish Group Plans Annual Fund Appeal

Election of officers and formulation of plans for the annual fund drive featured a meeting of the Durham Jewish Welfare Federation at the home of E. J. Evans, federation president.

Five directors were named at a meeting of the membership for terms of three years each. They are Philip Greenberg, Nathan Lieberman, Harry Bergman, Fred Bloomfield and Melvin Gladstein.

COLUMBIA, S. C.

MISS SYLVIA POLAN, *Reporter*

Hillel Night was observed on Friday, May 2nd, at the Tree of Life Synagogue. Special services for the Hillel members were conducted, and following the services, refreshments were served. On the following Friday evening, May 9th Rabbi Ballon had as his subject, "The Jewish Family," in observance of National Family Week-Mother's Day.

The regular meeting of the Brotherhood of the Tree of Life, was held on Monday evening, May 5th. On the following evening, the Sisterhood held its card party in the Religious School building. A grand time was had by all, and the affair was a success financially as well as socially.

Herbert Spiers was chairman of arrangements at the successful Friday evening services, recently conducted by the Brotherhood.

Rabbi Ballon attended the Eastern Hillel Conference at Athens, Ga. He led a round table discussion on "Religion and the Jewish Student."

A Hillel dance, semi-formal, was held on Saturday evening, May 3rd, at the Jefferson Hotel. Members of the community attended, also.

The following new members have been welcomed into the fold of the Tree of Life Congregation: Mr. and Mrs. Murray Garber, of Laurens, Mr. and Mrs. Meyer R. Love, and Misses Pauline and Edna Mittel.

Rabbi Ballon recently spoke on the popular current novel, "Gentlemen's Agreement," at a recent Friday night service.

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VISITING AROUND GREENSBORO

(Concluded From Page 29)

impressive affair held in the ballroom of the O. Henry. . . . Pride of their parents were MARILYN ZAGER, DOLLY SCHOENFIELD, MARJIE GOLDMAN, EVELYN GREENBERG, and Burlington member, BUDDY LEVINE. Sisterhood president, GOLDIE ZAGER, was in charge of arrangements, together with BEA KARESH, MONA BINES and RABBI ENGEL. Friends and relatives came from the entire community, and the reception by the parents was one of the nicest affairs of the year . . . Temple Emanuel Confirmands followed a week later, and the eleven boys and girls did a grand job of Rabbi Rypins' teachings . . . FANNIE LITCH was in charge of the plans, and all parents joined in the reception following the services. Proudly watching from the audience were the parents and families of MAITLAND FREED, JERRY GOLDSTEIN, HENRY ISAACSON, SIDNEY LEBAUER, JERRY MOFF, of Burlington, MURRAY POLITIS, BILLY ZUCKERMAN, MARILYN KLEIN, CAROL LITCH and MINNIE NUSSBAUM, another BURLINGTONIAN . . . Looks as if the boys were ahead this time . . . Closing exercises and a picnic finished off the first year of the CONSERVATIVE Religious School on Sunday morning, May 10th, and and Temple Emanuel followed two weeks later with exercises in the Assembly room . . . Everyone's trying to get in a few weeks of rest before CAMP activities start getting the mothers busy again . . . We hate to see the MILLARD SEGAL and the SAM RICHMOND families leaving our community — both have contributed a lot to our well being, and the women especially will be missed in congregational activities — Marcella's musical talent has been an inspiring factor in our programs, and Edith has lavised her sunny smile and culinary talents on every possible occasion . . . We wish them good luck — the Segals in Cincinnati and the Richmond's Boston bound . . . CAMPUS ACTIVITIES will be at a summer standstill after a year FULL of social and cultural activity . . . It was eating and meeting at the final Hillel meeting at which time BERNICE KAPLIN of Hartford, Conn. took over the reigns from GLADYS ROSOFF, New Haven who joins the Alumnae group this month . . . and it was with a great deal of pride that we watched ANN GENDEN being installed as president of the W.C. Inter-Faith Council, just before assuming her duties at the Symposium on Sunday evening, May 11th, at which time NORMAN BLOCK was one of the speakers on "The World I'd Like to Live in." . . . JUNE WEDDING took family and friends to New York and Florida—ALPERT-SANDS affair in New York was almost a family reunion for the Greensboro branch. MAC and SALLY SANDS went up several days ahead of time to participate in some of the social functions. Grandmother WEINSTEIN, the LOU KIPNIS', the MILLARD SEGALS, the FRED SANDS and numbers of friends had a magnificent time and it was a get together occasion for Marcella Segal with father and mother ROSEN of Cincinnati, CANTOR ROSEN having officiated at nephew Marvin's wedding . . . The MOE ISAACSON family headed southward for the beautiful Florida wedding of JEAN HARRIS. The Isaacson's SARA MAE was a charming attendant at her cousin's wedding. . . . The Hillel girls from W.C. and G.C. were responsible for the Friday eve service and panel discussion at Temple Emanuel early in May . . . "What I Expect From My Religion, From Home, From Community and the World" was discussed by Janet Effron, Gladys Rossoff, and Bernice Wechsler. (Janet is our G.I. vet student at W.C. . . . Others doing a swell job on the service were Helen Kolman, Eleanor Katzin, Judy Raub, Ann Genden, Helene Smith, Bernice Bronstein and Mimi Crohn . . . You missed something if you were not there . . . Everyone was greeting and congratulating HAROLD GINSBERG and recent bride, the former Nancy Sobelson of Harrisburg, who brought Nancy's mother along for a visit to the Ginsbergs . . . and IRMA (OETTINGER) BENSINGER, was a charming sight at the Sisterhood meeting when she came along with her mother. . . . The Bensingers (which includes Mr. and Mrs. and little Nathan Jr.,) visited for a while with their family, the JAKE OETTINGERS. . . . And so, on to Summer!

Members of Inquiry Committee

The following states have been elected members of the UN Inquiry Committee on Palestine: Canada, Czechoslovakia, Iran, Netherlands, Peru, Sweden, Uruguay, Yugoslavia, Australia, India, and Guatemala.

5707—1947

Tisha B'Av	Sun. July 27
Rosh Chodesh Elul	Sat. Aug. 16
Rosh Hashonna	Mon. Sept. 15
Yom Kippur	Wed. Sept. 24

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Miss Henrietta Wallace,
Reporter

Mr. and Mrs. Julius Aronson attended the Virginia and Carolina Retail Jewelers Association Convention in Roanoke May 4, 5, 6.

Dr. and Mrs. Wallace Hoffman were in Charlotte May 5-6 for the 164th district Rotary Convention.

Bill Hoffman, student at the University of N. C., and John Hoffman of Seaford, Delaware spent Mother's Day with their parents Dr. and Mrs. Wallace Hoffman.

The many friends of Mr. and Mrs. L. Gordon will be pleased to know that their son, Kalman is recuperating from a recent illness.

The Piedmont Section of the National Council of Jewish Women held a luncheon-meeting in Salisbury Wednesday, May 7th, at the Yadkin Hotel. This luncheon honored Mrs. Philip Segal, volunteer Section Service representative of Boston, Mass. The following members from Statesville attended the luncheon: Mrs. Henry Weil, Mrs. Julius Aronson, Mrs. Milton Steinberger and Miss Henrietta Wallace.

KINSTON, N. C.

Three new members were initiated into the Kinston Lodge and the Leopold Zunz Lodge of B'nai B'rith, in a ceremony attended by families and friends of both lodges. David Fuchs and Murray Bronstein were initiated into the Kinston Lodge and Milton Penzer of Goldsboro was initiated into the Goldsboro Lodge. Preceding the ceremonies, a buffet supper was served in the Sunday School auditorium. Following the ceremonies, President M. L. Stadiem presented certificates and pins to Lester Gould and Sam Bernstein, ex-presidents.

Rabbi Tolochko discussed the question of England and Palestine at a recent Friday evening service, to a large and interested audience. He spoke of the submitting of the Palestine problem by England to the UNO.

Mr. and Mrs. Harry Pearson celebrated their 33rd wedding anniversary in April. Many friends called to wish them much joy on the occasion.

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Mrs. Howard Bodner, *Reporter*

The Council of Jewish Women has completed the organization of a Medical Lending Supply Room. This project works in conjunction with the Family Service Agency, and its object is to make available Wheel Chairs, Crutches and other medical supplies to needy persons. Mrs. Moe Wainer is in charge assisted by Mrs. Joe Davis.

Plans were also made for the anual box supper, May 7th, proceeds of which are to go for the overseas quota. Mrs. Jack Waldman, chairman of the Ways and Means committee was in charge. Assisting her were: Mrs. Nick Blum, Mrs. Eli Katzin, Mrs. Nathan Katzin, Mrs. Philip A. Katzin, Mrs. Mac Wainer, Mrs. Mac Herman, Mrs. Dick Taylor, Mrs. Harry Coplan, Mrs. Robert Eisenberg, and Mrs. Joe Davis.

The S.O.S. clothing drive, sponsored by all four Jewish Organizations in Winston, The Hadassah, The Council of Jewish Women, Ladies' Aid, and the B'nai B'rith was very successful this month.

The regular meeting of Hadassah was held at the home of Mrs. Mac Herman with Moe Horwitz as co-chairman. The program centered around education. A very interesting discussion was held pertaining to Zionism and all phases of Hadassah's work. Mrs. Sam Katzin presented a paper on Haganah, the Defense Organization of Palestine. She told about their work in bringing refugees from Europe to Palestine. Mrs. Ira Julian discussed the latest political developments in Palestine and the necessity of whole-hearted Jewish support during the present situation.

The annual Hadassah banquet was held at the Robt. E. Lee hotel, May 21. Rabbi Jerome Unger of New York, chairman of the Unity for Palestine Committee, was the guest speaker.

A dessert-bridge linen shower, sponsored by the Palestine Supplies Committee of Hadassah took place April 30th at the Y. W. C. A. Mrs. Morris Brenner was chairman of the affair.

Mrs. J. Brenner entertained at a buffet supper and dance in honor of the recent marriage of her son, Abe, and the former Miriam Prystowsky of Charleston, S. C. Many out-of-town guests attended.

Mr. and Mrs. Ellis Katz announce the birth of a son, Jay Martin, April 2nd, at the Baptist Hospital. Mrs. Katz is the former Bess Miller, daughter of Mr. and Mrs. Henry Miller of Winston-Salem.

Mr. and Mrs. Marvin Stein announce the birth of a daughter, April 14th. Mrs. Stein is the former Miss Ellen Roush, daughter of Mr. and Mrs. Louise Roush of Winston-Salem.

The AZA chapter of Winston-Salem had its annual installation banquet at the Airport Terrace room recently. Harris Clein was elected president of the group. Rabbi Meir Engel of Greensboro was the guest speaker.

The Youth Forum held its monthly meeting April 21 at the Robt. E. Lee Hotel. Phil Robbins presented a most unusual and enlightening discussion on Memory. He illustrated his talk with a memory feat. The group plans to publish a booklet containing the speeches of the year distribution to interested persons. Mrs. Ira Julian will speak on Education at the closing meeting.

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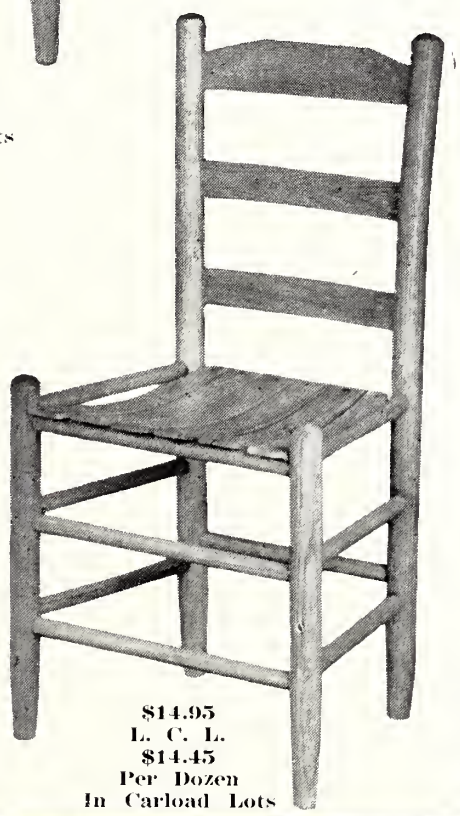

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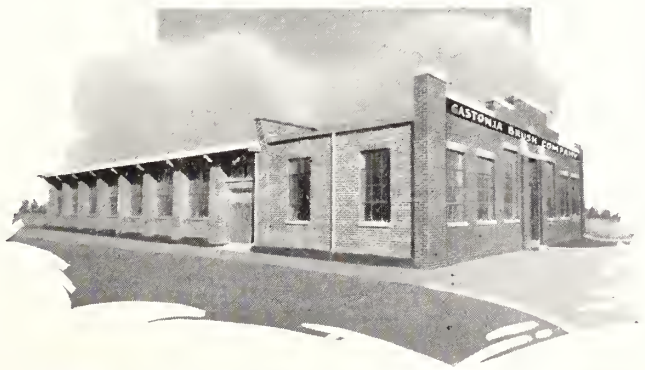

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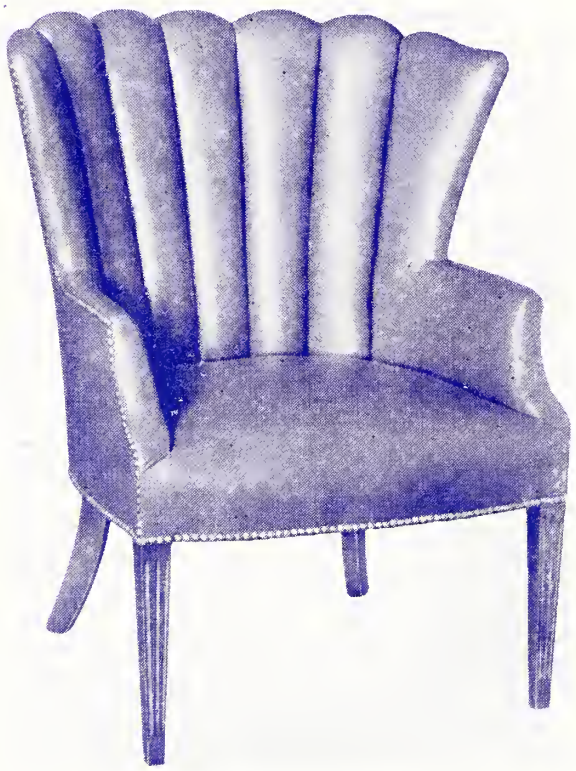

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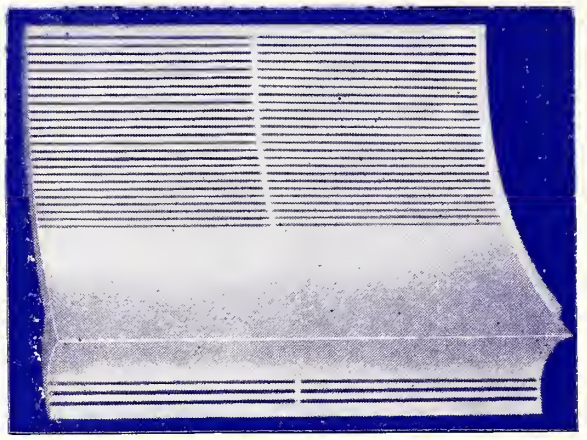

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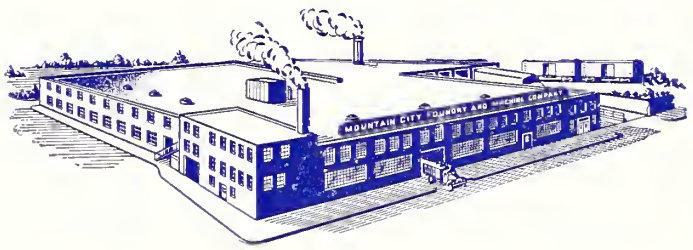

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THE AMERICAN JEWISH TIMES

VOLUME XII — JULY, 1947 — NUMBER 11

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

THE PERMANENT CONFERENCE

Few plans are perfect, but if the program for making a permanent organization of the American Jewish Conference is implemented as devised by the Interim Committee, it will come as close to providing American Jewry with a mouth-piece as it is possible to create.

The Conference will discuss this proposal at its Fall convention. The late Henry Monsky will be sadly missed at that gathering, but it is fortunate that the Committee had the counsel of this great American Jew before his untimely death, for one cannot read the plans without seeing the evidence of his far-sighted vision.

Aside from the factor of permanency, the principal new element is the scope of the proposed organization. One of the main weaknesses of previous Conference activities was its limitations as to field of operation. It is now planned to "protect Jewish rights and to promote the general welfare of the Jewish people, *here and abroad*." (The italics are ours.)

The make up of the Conference is provided for on an entirely democratic basis. Representation of communities is based on Jewish population. Selection of representatives is premised on the democratic ballot-box process. The National Council will consist of not more than 750 delegates. 100 of these will be from the City of New York. While at first glance this seems high, if the same basis of representation for that city were to be worked out as for the rest of the country, that figure would be more than double. Then too, 217 communities outside of Greater New York will elect 419 delegates. 150 will represent recognized national organizations.

In the field of overseas relief and rehabilitation, there will be no duplication, for the Conference will work through accredited agencies. In the matter of the delicate Palestine situation, the Jewish Agency for Palestine will be the co-operating agency. The same procedure of operating through existing accredited agencies will be applied to the domestic activities of the group.

All in all, we can see few flaws in the setup, and it is to be hoped that all details will be thoroughly thrashed-out at the Fall meeting so that there can be hope of some unified group to speak for American Jewry in the many important decisions that lie ahead. There will be some knotty and controversial issues on which agreement of all views may require skillful handling, but we trust that all differences will be resolved and that there will be no walk-out such as characterized the first Conference gathering. If the Conference can achieve this unity it will supply the outstanding need for Jewish survival, both here and abroad.

MAKING THE BEST OF A SORRY SITUATION

It has been our privilege over the past few months, in the course of following the United Jewish Appeal campaign in this region, to listen to many people who have had actual contact with the European D. P. situation, some as observers, others as actual inhabitants of the camps. For the most part the stories they tell are fairly uniform, although there is a wide disparity on some important details. Then too, the conclusions arrived at vary according to the interpretation of the individual.

Allowance must be made for the fact that most of these people have been sent into the various communities to help raise funds, and while the picture should need but little coloring, some of them have "put it on a bit thick" to accomplish their purpose.

It is of course easy to understand the bitterness of those who have gone through the Hell of concentration camps, etc. The marvel is that they have survived with sufficient mental clarity to tell about it. But oft times their criticisms of procedure are at a tangent.

One of the most common of these criticisms is the fact that our military government has been too "soft" with the Germans. They lose sight completely of the complexity of the situation occasioned by the long-range view point. They can't see the woods for the trees.

The situation among the Jewish survivors in Europe is an important, critical one — for the Jews. But from the international standpoint it is merely incidental. For the eventual establishment of world peace, the German economy must be re-established on some basis. Germans must be used in the rebuilding process. More than one American military government officer found it necessary to make a decision that frequently went against his grain in attempting to get order out of chaos in his sector. He had to delegate responsibilities to Germans, because from the practical stand-point that was the only way that he could discharge his responsibility. In some cases he knew that they were still infected with the Nazi virus, but he had no alternative. We know that Nazism is still rampant in Germany, but we have to rebuild German economy on the German people, if it is to be rebuilt at all. Our only salvation will be to surround future operations with such safeguards as will prevent the rebirth of the Nazi doctrines to a point where they can never again become a world menace.

One speaker — she was a woman who still bore the concentration camp serial imprint on her arm — made the statement that the D. P. camps were no better than the concentration camps. This is not supported by others. Of course, any "camp" arrangement is not good, but it seems to be the only way in which such great numbers of people can be handled, until some plan is worked out for their ultimate disposition.

It is our own personal conviction that most of the governmental agencies and officials are honestly motivated, and are trying to do their best under most trying circumstances. We can hear someone say "It is easy to sit in an office 3,000 miles away and smugly dismiss the situation with platitudes." We are as sentimental as the average, but we still insist that what is needed more than anything else is practical common sense, and not hysteria. The problem must be worked out the best way possible, and that calls for further display of that quality for which the Jew has been known for two thousand years — patience. There is no alternative.

JUST A SUGGESTION

A campaign is now underway to memorialize the six million Jews who met death as a result of Hitlerism by the creation of a Memorial Forest on the waste lands of Upper Gallilee in Palestine. The plan calls for the planting of six million trees at a cost of one dollar per tree.

While this project emenates from Palestine, funds will be solicited from world Jewry. Presumably the Jews of the United States will be expected, as always, to do their part in their usual handsome manner.

We of course, have no quarrel with the idea of memorializing the Jewish victims of Europe. But we are a little in doubt as to the form that memorial should take. To our way of thinking the Jews who died, if it were possible for them to express themselves, might indicate as their idea of a fitting tribute the thought that alleviating the conditions of their relatives and friends who survived might be most fitting.

With the United Jewish Appeal hard pressed to reach its quota of $170,000,000 for European relief and rehabilitation, the six million dollars to be spent for a Memorial Forest would come in mighty handy. Surely, with conditions among our people what they are, we should concentrate in our giving, rather than spread ourselves thin.

We recommend this idea to the thoughtful consideration of those sponsoring the Memorial Forest idea.

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CLEVELAND'S YOUTH COUNCIL

By MARCELLA B. KOERNER, *President, Cleveland Jewish Youth Council*

In 1939 upon the Jewish Community Council's recommendation, the Jewish Young Adult Bureau was created to coordinate the activities of Cleveland's Jewish young adults. The financial support for this project was provided by the Jewish Welfare Federation. How were we going to function? The extent of our facilities were a director, a clerical person and 300 square feet of space.

Organized Groups Used As Membership Base

It was determined that the membership base of the Bureau would be the already organized young adult groups in the city such as temple alumni, Zionist youth, B'nai B'rith youth and volunteer leadership groups. It was determined that the best method of representation and coordination would be through a youth council. Two delegates from each affiliated organization formed the membership of the Council. The Council was responsible for all inter-organizational activity. At the outset the prime objective of the Jewish Young Adult Bureau was to obtain facilities for these organized groups that were paying rent to hotels and meeting halls. With facilities being provided in some small way, the function and form of the Council changed with greater emphasis given to the coordination of member - group activities and cooperation between organizations around the areas of common interest.

Objective Is Training For Communal Service

Cleveland Jewish Youth Council's basic purpose is to assist Jewish young adults attain a full social adjustment to living as Jews and as citizens of our American democracy. It is our further aim to train young people for the assumption of responsibilities as adults when the time arrives. These objectives are underlying objectives in our social, cultural and educational activities. In accomplishing these aims the Council and the Bureau have stressed the need for strengthening the member groups through activity around community - wide programs and in the development of their own particular programs. Individual organizations are encourgaed to sponsor and enrich their own group's program. There is a conscientious attempt made on the part of the Council not to duplicate an organization's program.

We have tried to increase the efficiency of the individual groups by training of individuals who serve on committees, who must of necessity take on a greater responsibility and a broader outlook. Inter-organizational clinics to discuss fund-raising, public relations and membership drives — ever present problems, have given them new slants on old subjects. Memberships on sub-committees are made up of at least one representative from each group. In this manner we get a good cross-section of ideas —it also affords an opportunity to work with and train the rank and file of the clubs.

We have found that when programs are worked out jointly through the Council they have more meaning and wider participation.

By being affiliated with the Council there is an opportunity to receive assistance from the professional staff in any phase of the group's program in which it desires help; an opportunity for better program planning, an opportunity for new kinds of activities and an opportunity for unified action. This is accomplished by such activities as camping week-ends, forums, program aides, inter - organizational clinics and an awakening of things going on about us through the public affairs committee and inter-group activities.

Providing Opportunities For Unaffiliated Youth

Where does the unaffiliated individual come into the picture? First, he may consult with the director as to a club he might join. If there isn't one he is interested in, perhaps we can help him form a new group. But even if he never joins a group he may attend a mass activity of the Council, such as a dance or Youth Conference; or he may participate in affairs sponsored by organizations. He is otherwise drawn into community-wide activities through the Welfare

(Please Turn To Page 8)

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An Economist Looks At Palestine

By ROBERT R. NATHAN

ROBERT R. NATHAN

This is the second installment of an article by the young International economist, Robert R. Nathan, whose first hand studies in Palestine, qualify him to speak with authority. The concluding article will appear in our August Issue.—THE EDITOR.

Absorption

We went into all the important questions, commodity by commodity, market by market, and we did this for every significant product and for every sizeable industry. And, based on careful analysis, we came to certain conclusions. Within the next decade Palestine could economically absorb from 600,000 to 1,1000,000 Jewish immigrants, and the first 100,000 could enter in the course of six months. And we don't mean that the 600,000 or 1,100,000 would come in and live on the fat of the land or become charitable cases. They could be economicaly absorbed and become self-supporting.

How Will They Be Integrated?

These conclusions are, however, based on certain assumptions. First, we assume that the Jewish standard of living will remain stable and not fall. Second, we assume that there will be a continued rise in the standard of living of the Arab community. Third, we assume that Arab immigration will continue in the same ratio to Jewish immigration as in the past, i.e., one Arab to every ten Jews.

There are other considerations concerning the problem of how the 600,000 or 1,100,000 newcomers could be integrated in to the economy of Palestine. The first question concerns the new immigrants. Can they produce? Will they fit into the society productively or will they become public charges on the Palestine community? Some say, the people in the D.P. camps have lost their spirit, their health, their morale ,and will never again become productive workers. Others say, by their very survival they have demonstrated their capacity to come back. I have seen people come back. In Paris in December, 1944, the French were as low in spirit, morale, physical condition as could be expected under German occupation. I went to Paris last April when it was still cold. They had been through a tough winter. I was working for the French Government and I had an opportunity to observe the French people. They had come back to a degree that gives one tremendous confidence in the revival and spring-back possibilities of human beings.

With Open Arms

I haven't any doubt that if the D. P.'s come to Palestine they will become productive quickly because there is no country where they will be received more warmly and with more enthusiasm, and with a greater offer of help than Palestine. In most countries the people don't seem to want these Jewish immigrants. People are afraid they will take their places, their jobs and share their food. In Palestine the Jewish community wants them with a zest and a zeal and a burning desire.

Markets—At Home and Abroad

Another question is: what about the markets? Can expanding Jewish industries in Palestine find markets for products? I haven't any doubt they can and will find markets. In the first place it is considerably more difficult to produce efficiently for only 650,000 westernized customers than for a larger population. The Arabs are not westernized customers and though they will develop gradually, it will be a slow process. It is tough for Jewish Palestine today to produce in mass quantity efficiently and to compete with other peoples. But if you had one and a half or two million customers instead of 650,000 it would be much easier. Obviously, an increase in the Jewish population would broaden the local market.

With regard to the foreign market for Palestine goods, we found it to be on the upgrade, continuously growing and taking definite shape. The Arab boycott is not having anywhere near the disastrous effect the Arab leaders hoped it would have. In fact, Jewish manufacturers have turned for their markets to the West—Norway, Sweden, Switzerland, Holland—and any decrease in exports brought about by the Arab boycott is negated by these new customers. We observed a trend in Palestine towards the specialization in certain skilled occupations, such as jewelry polishing, diamond cutting, preparation of pharmaceuticals, manufacture of dentures, and the products of these specialized enterprises are finding a decidedly responsive foreign market.

I honestly feel that the so-called Arab boycott of Jewish products won't last once there is a political settlement of a firm nature. The Arabs are very sharp traders and pretty shrewd bargainers. They need the Jewish products and they are not prepared to expend larger sums of money for the same products that will have to be brought thousands of miles. I have no doubt that there will be increased trade and commercial intercourse between the groups once the political issue has been settled. I feel that Jewish Palestine has excellent economic possibilities in internal and foreign markets.

The Role of Government

The third problem is the question of government. Now, I happen to believe in government planning. I don't mean government ownership. And I don't mean regimentation. I don't mean totalitarianism of any kind. I do mean that government has to set up certain economic policies which are best for the country. It has to develop certain controls designed to bene-

Variety Citation For "Lest We Forget"

Variety's Showmanagement Citation, second highest award for excellence in the radio broadcasting field, was presented ot the Institute for Democratic Education on April 14th by George Rosen, radio editor of the theatrical weekly. The award was given for the Institute's "Lest We Forget—These Great Americans" shows which were made possible by funds and cooperation of the Anti-Defamation League of B'nai B'rith. The radio series is designed to promote an understanding of democratic ideals and to improve intergroup relations.
The citation was presented during the regular monthly meeting of the League's Eastern Region board of directors. Supreme Court Justice Meier Steinbrink, National Chairman of the ADL, presided.
Dr. William Rosenblum, President of the Institute for Democratic Education, accepted the award for the IDE. In the accompanying picture of the ceremony (left to right) are: Harold Franklin, Program Director of the IDE, Justice Steinbrink, Mrs. Rosen, Dr. Rosenblum and Richard E. Gutstadt, National Director of the Anti-Defamation League. The work of the ADL is made possible through financial support of the Joint Defense Appeal.

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fit the people. If there was ever any doubt about the importance of government planning it should certainly be dispelled by what we observed in Palestine. There are certain functions that a government has to perform. Tariffs, taxation, land policy and things of that nature. I refuse to say that the British were purposefully malicious; maybe it was sheer stupidity. The fact is, however, that their economic policies during the last 25 years not only were of no help to Palestine but definitely retarded the development of the country.

Let me give you a few illustrations. Take oil. It ought to be very cheap in Palestine. Haifa is at the end of a comparatively short pipeline. The great oil fields are nearby and pipelines are the cheapest means of transportation. But there are cartels and base prices. And so it happens that in Haifa the price of oil is set on the Gulf of Mexico base. That means that in Haifa, the end of the short pipeline from Iraq, the people pay for oil just as if it were pumped on to tankers at Galveston, Texas, and brought by sea through the Gulf of Mexico, across the Atlanti,c through the Mediterranean, and taken off at Haifa. The price of oil in Palestine is three times as high as it is here in the United States. There is no justification for that. It should be cheaper than in the U. S. A. Certainly, a government interested in providing an inexpensive source of fuel would have insisted that for the privilege of using Palestine as the base for its pipelines, the companies should provide oil at a reasonable price.

Land Policy

Let me tell you about land. There are new settlements being set up in the mountains, in the deserts and in the valleys. I saw land in the mountains where it took 60 man-days just to clear the stones away. Yet the prices that had to be paid for this land were fantastically inflated, mainly due to drastic restrictions imposed by the White Paper on the area of Jewish land purchases.

Tariffs

Palestine is a country that is not rich in raw materials. As a matter of fact, when one considers the lack of such resources, what the Jews have accomplished, is fantastic indeed. In the absence of these resources and raw materials, what does the British government do? Do they put a tariff on the finished product and open the doors to the free flow of raw material? Do they protect the infant industries from competition? No, quite the contrary. Of all things, they impose a heavy duty on raw materials and they impose no protective tariff to help the infant industries. They were not going to discriminate against the imports of any country, like Germany and Japan which dumped cheap products for years into Palestine. Of all the harmful, adverse economic policies that could have been adopted, that was the most disastrous.

Tax System Harmful

Let me turn to another point. Take taxes. We studied the tax system carefully. If ever anyone wanted to set up a tax system to hurt a country he couldn't find a better example than the system set up by the Palestine government. Every type of tax achieves a different purpose. You know, for example, that a sales tax has a different effect than a payroll tax. An inheritance tax has a different effect than a sales tax. Some taxes affect consumption, others investment. They have different economic consequences. A tax policy should be geared to meet the needs of the people and the country. But they certainly don't have that kind of a tax program in Palestine. In fact, in our judgment, the Palestinian fiscal and revenue system needs to be transformed so thoroughly that what is now last would become first and what is now first would become last.

Occasionally one hears that the British government extended considerable credit to Palestine. That is nonsense. Dollar for dollar every British pound is backed up by a deposit of an equivalent sum in Palestine pounds. For every Palestine pound in circulation backed by the British government there is equivalent money on deposit by Palestine. There has never been any government credit expansion or bank credit by Great Britain in Palestine. There isn't even an intelligent fiscal policy that would make sense in terms of stimulating Palestine's development.

I have never been particularly interested in the struggle for a Jewish state in Palestine. I didn't know why there was so much clamor for it on the part of the Zionists. But after my recent visit to Palestine I have a better understanding of why the Zionists insist on a Jewish state. I will tell you this: I know that Palestine has to have a sympathetic and interested government if it is to grow and expand. If it is to have a bright economic future which it can have, it must have the kind of governmental assistance that is dedicated to promoting its possibilities.

Immigration Costs

Of course our Committee gave serious consideration to the costs of so large an immigration program. We have come to the conclusion that if 1,100,000 are going to be absorbed in Palestine in the next decade, there will be a need for a financial investment of approximately two and three-fourth billion dollars. It sounds like an awful lot of money. Even though I am an economist and have dealt with budgets in the tens of billions of dollars, I have never seen that much money piled up in front of me. It is staggering. Yet, it is only less than two per cent of our national income.

(To Be Concluded In Our August Issue.)

THE RESURGENCE OF TEP AT CHAPEL HILL

★ ★ ★

"It's ours, all ours, without a mortgage!" Pictured is the chapter house of TEP at the University of North Carolina. Alumni action recently retired the outstanding debt to put the fraternity in prime financial position for coming years.

This has been a year of amazing resurgence for Omega chapter of Tau Epsilon Phi at the University of North Carolina. The services took brother after brother during the war, left only a skeleton number to carry on until the end of the hostilities. But with victory, the men started their return to Chapel Hill, the University and the house.

When UNC's first real peacetime fall semester opened nine months ago, over 20 Omegamen had returned to campus. Combined with the 15 who had remained or returned earlier, they mapped out a program designed to boost the house back to its prewar position of eminence among fraternities at Carolina. Success of the program can be measured in tangibles and many an untangible.

One of the outstanding tangibles is Omega's position as the number one fraternity in scholastics. With five men initiated into Phi Beta Kappa, the house posted the highest combined grade ratings of any of the 25 Greek letter societies.

Probably the most important tangible is the success of the 18-strong pledge class, 13 of whom have already been initiated as the first post-war brothers. The high calibre of the new men makes certain that advances of this year of rebuilding will be retained and strengthened in 1947, '48 and '49. The 45 brothers and 5 pledges now in Omega comprise the largest number ever active in the house at one time. This increase is in line with the growth of the University itself.

But mere numerical strength and scholastic leadership are only part of this story of resurgence.

Brother Ernie Rosenberg, in the tux, awards the house's scholarship trophy to dinner-jacketed Mel Waldfogel. Waldfogel took the cup with an amazing average of eight A's for eight courses studied since his return from Army Air Corps duty last fall. His grades help zoom Omega into scholastic leadership for the year and win the University's academic trophy. At the far left is Chancellor Jerry Marder.

Once again, TEP is sending its brothers into high posts out on campus. Brother Fred Jacobson won an overwhelming victory in recent elections to take the editorship of the Carolina Magazine for the second year. This marks the first time in UNC student publication history that any editor has succeeded himself, a king-sized feather in the pork-pie hat of both Jacobson and Omega.

Budding BMOC's from the house include new brother Charlie Berman who won a place in the important Student Legislature in elections this spring. Old-timer Jud Kinberg, former Managing Editor of the Daily Tar Heel — campus newspaper—returned from service to turn columnist for the DTH and assist Jacobson as Managing Editor of the Magazine.

Worth of the many Omegamen who have helped lead the campus is recognized by the number from the house who have been initiated into the ranking honor organization at UNC, the Golden Fleece. Out of the six Jewish students elected to Fleece, five of them have been TEP's.

Omega also has been an active champion of Jewish life both at Chapel Hill and in the State. For new college men, TEP is a constant meeting place of northern and southern Jewish boys. The house generally maintains an equal balance between those from above and below the Mason-Dixon line. Success of this policy in perpetuating a well-rounded group of men has proven the wisdom of adopting this plan.

These activities are usual with Omega, though. Something that isn't in the realm of the usual is the solvence of the house's financial position. At the mamouth Fall house party, held on the Duke-Carolina football week-end last fall, over 50 alumni pledged sufficient funds to retire the mortgage on the fraternity house. And so, TEP will go into Fall, 1947 with a fully owned home of its own.

Speaking of houseparties, they have been in the best pre-war tradition. The Spring week-end affair brought effusive thank-you notes from women who traveled from as far away as Boston to share the Friday-Saturday-Sunday activities with Omegans. Highlight of the week-end was the formal dinner dance Saturday evening, with the long-skirted and bare-shouldered ladies making a beautiful picture with their black-tie-and-tux partners.

Big intangible to old-timer and new man alike is the spirit of comradeship that has truly made the Omegans brothers in more than name. Week-ends together, studying together, dating and the whole gamut of collegiate activities have brought the boys close to one another, created mutual respect and liking which only a fraternity can bring.

Latest evidence of this spirit is the will with which all those in the house supported Fred Jacobson in his campaign for re-election. As the day of voting drew near, TEP's devoted many an hour to chalking boards, putting up posters and doing the many other bits of "politikin" which gave Fred his easy victory.

In any well-rounded fraternity, sports must be added to the study-extra- curricular- social - threesome. Although playing houses far larger than itself, TEP has been able to score more than its share of intramural athletic victories in the many sports played on campus.

That is the partial record of Omega as it emerged from war-enforced dormancy to gain its position of leadership at Carolina. It is a record made by brothers and pledges who live, work and play together. "A record of achievement through concerted effort" is the way one alumnus puts it when he reviewed Omega's progress to date. With its high ranking solidified in this postwar year, all the actives are looking forward to the Fall of 1947 as the start of an era of success and expansion unparalleled in the history of TEP, an era that will exceed the great achievements of this year.

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CLEVELAND'S YOUTH COUNCIL

(Continued From Page 4)

Fund Campaign and March of Dimes.

Social activities usually encompass more than the social aspects. For instance, 500 individuals attending a March of Dimes dance not only had a good time, but they were supporting a national fund. Oneg Shabbat certainly comes under the heading of fun as well as being a cultural activity. How more effectively can we bring home our awareness of the Jewish heritage than through a Chanukah Festival or Purim Carnival?

Activities attracting the indiivdual have been sponsored through the Youth Council based on the interest of groups, since no group could adequately provide the personnel, facilities and guidance necessary. We have sponsored social dancing classes. Hebrew classes were conducted in cooperation with the Bureau of Jewish Education. Periodically, choral and dramatic groups have sprung up. A Marriage Forum had the walls of the assembly room bulging with young men and women.

Active In Local Non-Sectarian Affairs

In setting up programs that involve the young adults on a community level, both as individuals, separate organizations and through united action in the Youth Council, we cooperate with such agencies as NAACP, Community Relations Board, Church Federation, Consumers League, Urban League and the Cleveland Welfare Federation. Likewise members from these groups have been invited to attend our annual Youth Conference to discuss general subjects touching upon political, economic and world problems as they affect young adults. Participation is encouraged too when subjects emphasize specific Jewish problems. As the result of a recent Youth Conference, we are taking the leadership in trying to organize a city-wide youth council.

We have sent representatives to attend sessions at Camp Wel-Met, sponsored by the National Jewish Welfare Board and the summer school sessions for white - collar workers geared towards workers' education.

Youth Given Representation On Major Local Jewish Agencies

The most outstanding and unique aspect of the Bureau's policy is that out of a Board of Trustees of 35, 15 are young adults who are members of affiliated groups of Youth Council as well as unaffiliated youth leaders. What better way is there of training young adults for leadership and key responsibilities as adults? There is young adult representation on the Boards of Trustees of the Jewish Welfare Federation, Jewish Community Council, The Council Educational Alliance, the Group Work Council of the Cleveland Welfare Federation. Many times we are called upon to serve on sub-committees of these agencies. Through speakers' bureaus we help interpret the work of our own Bureau, Jewish Family Service Association, Jewish Community Council, Jewish Welfare Fund and Jewish Welfare Federation.

Since we are so well aware of the local and national agencies and the work they perform, it is only logical that we participate in the raising of funds for the operation of these agencies. Before the Youth Council was organized a handful of young adults solicited about 2000 prospects for the Welfare Fund Campaign. Now, with Youth Council as the logical clearing house for workers and prospects, the number of cards covered has increased to 10,0000 with 2,000 solicitors.

Solicits 12-30 Year-Old Group

The Young Adult Division covers the 12-30 year old. The structure of the Young Adult Division includes organization gifts from clubs affiliated with Youth Council and unaffiliated sororities and fraternities; colleges both in and out of town where there are Jewish students from Cleveland, general solicitation which is broken down into seven areas of the city. Its structure follows that of the Young Adult Division. Two young adults are the organizers and advisors to this sub-division. Special Gifts includes those who contribute $15 or more. The slogan of Special Gifts' "100 Club" is "100 members to give a minimum of $100."

The advisor to the Young Adult Division is the Young Adult Bureau director who is responsible to the Welfare Fund Directors.

Through a meeting with the Young Adult Division's Policy Committee and the professional directors and lay leaders of the Cleveland campaign, a method of clearing cards was set up. We have found that some young adults because of their financial status are

(Please Turn To Page 10)

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World Federal Government Or International Anarchy?

By HARRY GANDERSON, *Vice-Chairman, North Carolina Junior Chamber of Commerce Education Program Committee On World Government.*

International problems facing Jew and non-Jew alike are involved in the possibilities of World Federal Government, presented here in two installments, by Harry Ganderson, young Greensboro N. C. attorney, who has given the subject keen study.—THE EDITOR.

WHAT is wrong with the United Nations when less than two years after its organization, the United States Government, independent of the United Nations, undertakes to give economic and military aid to Greece and Turkey to protect those countries against Russian aggression? What is wrong with the United Nations when the major powers of the world who have interests in Palestine declare to the world that they are not committed to the recommendations of the United Nations relative to the Palestine problem?

I. THE UNITED NATIONS

We must recognize at the outset that the United Nations Organization represents a laudable step forward along the path towards an effective government on a world level, and that we should vigorously support it as the best present available medium for fostering cooperation among nations. However, we must also recognize that the United Nations Organization as now constituted does not possess the powers of a real government and is therefore not adequate to prevent war.

In a world composed of so-called sovereign states, there has been in the past only one way (and that way has been only partially effective) to safety and the security of the citizens of any nation — military might — either of the nation or an alliance of which that nation forms a member. History teaches that while nations of sovereignty and independence will exist in the world, agreements between those nations, treaties and leagues, will not insure peace. One of the simple lessons of history is that individuals or groups of individuals cannot live together in close contact without violence, that is, they cannot fuss without fighting unless they live under one common government. We have seen this amply demonstrated on the city, county, state and national levels of government. This principle is equally sound in its application on the world level.

The enormous task which confronts the people of the world is to learn that they have no security against international chaos in the United Nations. The United Nations, under its present organization, does not have the power to make, interpret, and enforce law and order. It is a place to talk things over it; it is a forum for discussion; it is a place where action can be taken if the great nations are unanimous but not otherwise, and it is an organization that will never prevent war unless the five major powers remain unanimous and perfect. That is too much to hope for — the people ought to be told that!

The so-called legislative, executive and judicial powers of the United Nations are all dependent on action by the Security Council. The General Assembly does not possess the power, like the Congress of the United States, to enact laws applicable to the areas or people under its jurisdiction. It can only make recommendations, which is a very limited form of legislative power. After action by the General Assembly, it is up to the Security Council to enforce the recommendations of the General Assembly. And how is this done?—by more recommendations. These recommendations are addressed to heads of fifty-five separate sovereign nations which in turn can do very much as they please. The United Nations Organization lacks one of the most important and essential attributes of government — i. e., the power to enforce its decrees upon *individuals* within its jurisdiction.

The judicial power of the United Nations is initially invested in the Court of International Justice or World Court. Only nations may be parties to a case brought before it, and then only if all sides agree to submit their issues to the Court; and furthermore, the Court has no jurisdiction over individuals as such. After the Court has tried a case, if the losing nation does not carry out the decree, the method of enforcement is for the winning nation to appeal to the Security Council for assistance.

It is inconceivable that a serious threat to world peace will arise un-

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Solomon Kerstein whose appointment as vice-president of the Bloch Publishing Co., New York has been announced.

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MONSKY, SACHAR, STERN, REEVEN HONORED AT 5TH DISTRICT B'NAI B'RITH CONVENTION

The seventy-first annual convention of the Fifth District Grand Lodge, B'nai B'rith, was held at Miami Beach, Fla., June 7th, to 10th. More than 1200 delegates and members heard Abram L. Sachar deliver an inspired address at the banquet that climaxed the meeting, and other featured speakers were Mrs. Arthur K. Laufman, National Director of Women's Activities, and David Zeissman, of Shanghai, China.

A gift was presented to Dr. Sacher, who announced his severance of official connections as of January 1, 1948.

Tributes were paid to Henry Monsky, president of the Supreme Council, and Sidney J. Stern, of Greensboro, N. C., past president of the district, who had passed away during the year, at the Memorial Services.

Samuel Reeven, of Sumter, S. C., was honored with his election to the post of treasurer of the district. Louis Schimmel of Charleston, S. C. and Chester A. Brown of Greensboro, were elected to the Court of Appeals representing their respective states.

Other officers chosen were: President, Louis Heiman, Miami, Fla.; first vice-president, Dr. Maurice A. Goldberg, Washington, D. C.; second vice-president, Dr. William A. Wexler, Savannah, Ga.; third vice-president, Abe Schewel, Lynchburg, Va.; secretary, Julius Fisher, Roanoke, Va.; Executive committee; Sol Fass, Portsmouth, Va.; Edward Rosenblum, Washington, D. C.; Isaac Gradman, Asheville, N. C.; Jack Kapner, Palm Beach, Fla.; Nat Shorstein, Jacksonville, Fla.; Harold Turk, Miami Beach, Fla.; Abe Goldstein, Atlanta, Ga.; Maurice Steinberg, Augusta, Ga.; Herman Poliakoff, Anderson, S. C.; Arthur Rittenberg, Charleston, S. C.; Dr. Leon Feldman, Asheville, N. C.; I. H. Madalia, Charlotte, N. C.; Henry Bane, Durham, N. C.; Julian Blackman, Portsmouth, Va.; Abe Sheffcrman, Washington, D. C.; Dr. A. Harry Ostrow, Washington, D. C.; Julius Schindler, Cumberland, Md.; Howard Burman, Baltimore, Md.; Louis Zinberg, Baltimore, Md. and Nathan Seidman, Baltimore, Md. Court of Appeals; Sam Robbins, Tallahassee, Fla.; Sam Miller, Atlanta, Ga.; Max Barash, Arlington, Va.; Moe Offenberg, Washington, D. C. and Sam Kahn, Baltimore, Md.

Cleveland's Youth Council

(Continued From Page 8)

solicited through the adult divisions; however, we have found that many times a young adult solicitor can bring better results from these prospects. In an effort to eliminate duplication of solicitation plans are under way to incorporate the children from religious schools into our division. We have inaugurated a method of graduating young adults into the adult divisions—making suggestions if they were workers as to the type of responsibility they can assume in their new division.

Most Valued Conribution Is Campaign Interpretation

The amount of mony we raise is not of prime importance, in fact it only averages about 1 per cent of the entire campaign. But, we are the diggers, we do the spade work, we educate and interpret the needs of the campaign in an area that has had too little interpretation and in some communities has come along merely as the window dressing act of the campaign. Certainly there is no better way of directly relating the individual to the Jewish community at this time in his development than through his active participation in a campaign. In recognition of the work that Young Adult Division has and the work yet to be accomplished, two members from our division sit in on the Welfare Fund Campaign committee.

With slow but constant and certain progress being made through program planning, fund raising and participation in community-wide activities, Cleveland's young adults are building a pattern and a strong foundation for the future Jewish community of Cleveland.

GREENSBORO, N. C.

MIKE SUSMAN

Mike Susman, about 60, of 1703 Madison avenue, died on June 10th at Veterans Hospital, Fayetteville, where he had been a patient since June 9th.

A native of Baltimore, Susman came to Greensboro from Randleman 45 years ago. He was a veteran of World War I.

Surviving are his wife, Mrs. Decie Hall Susman; one daughter, Mrs. Kyle Harris of Greensboro; one sister, Mrs. J. E. Love, Greensboro; three brothers, Macy and Simon Susman, of Greensboro, and Herman Susman, of New York City, and two grandchildren.

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Are We Winning The Battle Against Bigotry?

By ARNOLD FORSTER, *Director, National Fact Finding Committee, A. D. L.*

Second in a series, additional installments of which will appear in subsequent issues of the American Jewish Times.—THE EDITOR.

That organized anti - Semitism reached an ebb during 1946, particularly in the latter months, is best evidenced by the activity - - or lack of it - - among professional bigots who ply their trade in New England and along the Eastern seaboard.

To be sure, they have their shops "open for business" and they rack their ingenuity to create a propaganda program that will "sell" prejudice and intolerance. But, by and large, the customers - - the American public - aren't having any.

Even a supposedly sure-fire "love that soap" jingle - - the one that goes, "all Jews are communists" - - isn't rounding up the flock or bringing in the money contributions the way the hucksters of hate expected it would. Nonetheless, they are still fumbling with this vicious theme since it is so easily woven into the fabric of present-day international politics: Witness the hoot-and-holler they raised to forestall acceptance of David Lilienthal as chairman of the Atomic Energy Commission.

Mr. Lilienthal withered their Jew-baiting with his classic spontaneous definition of democracy. And it remained for the American public (as statistized by the Gallup Poll) to express its complete disgust with the tactics of the bigots by overwhelmingly indorsing the former TVA chief.

* * * *

New York City's heterogenous citizenry has been particularly unresponsive to the blatant shrills of men and women who peddle native fascism.

In October, 1945, this metropolitan area witnessed the first attempt by anti-Semites, since the end of the war ,to organize a public street meeting - - that was the Christian Front rally held in the borough of Queens. It was arranged by C. Daniel Kurtz (Casimir Kudelski) and featured such notorious figures as Ernest Elmhurst and Kurt Mertig of New York and Homer Maertz of Chicago.

It was a riotous affair that flamed public indignation. The latter ended up in prison with convictions that were upheld by the U. S. Supreme Court. And there have been no further attempts by the bigot brigade to whip up mob rule on New York's street corners.

Since his release Mertig has been attempting a comeback. He has revived his organizational activity under the banners of the German-American Republican League and the Citizens Protective League. Neither group is making any headway despite the fact that they operate in the Yorkville area, a Teutonic population area which bred the German - American Bund in pre-war days. Mertig is slowly degenerating to his rightful sphere: lately he has been conducting a weekly forum - - in a beer saloon.

Women For The United States of America, Inc., organized in Washington by Mrs. Catherine F. Baldwin, an old hand at propaganda, held two meetings in New York. Ex-Senator Rush Holt and Hamilton Fish from the old isolationists clique were featured speakers. Again that encouraging community symptom: small attendance.

In recent months a large segment of New York has been aggressive in anti-communist campaigns and its organized meetings have several times filled Madison Square Garden. Naturally, the anti-Semites can be found swinging to the coattails of these affairs. However, it is noteworthy that speakers at these rallies generally have not been guilty of any overt anti-Semitism; in several instances the sponsors have taken pains to disassociate themselves from and to publicly condemn the lunatic fringe.

New York City is also the *situs operandi* of some curious characters. Henry K. Klein, for example, an attorney who represents anti-Semites, gets in a few feeble propaganda licks of his own. His anti-Jewish writings are prominent in

(Please Turn To Page 16)

Heads B'nai B'rith Women

Mrs. Abram Orlow, Philadelphia, was elected president of the B'nai B'rith Women's Supreme Council at the organization's 7th annual meeting in Washington. Mrs. Orlow succeeds Mrs. Ida Cook Farber, New York, as head of the distaff side of B'nai B'rith.

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Social and Personal

COLUMBIA, S. C.
MISS SYLVIA POLAN, *Reporter*

At its closing meeting of the year, the Sisterhood of the Tree of Life Synagogue elected the following officers for the coming year: President, Mrs. L. Rosenau; vice-president, Mrs. Julius Lindau; recording secretary, Mrs. Ted Kole; corresponding secretary, Mrs. Ben Braudie; treasurer, Mrs. Charles Reyner.

Hadassah held a Thrift Luncheon for the benefit of its Child Welfare program. Mrs. Harold Miller was in charge of ticket sales. At this time, officers for the coming year were elected as follows: President, Mrs. Sam Rubin; vice-president, Mrs. Ralph Gottlieb; second vice-president, Mrs. Bernard Kline; recording secretary, Mrs. Robert Fechter; corresponding secretary, Mrs. Arnold Mann, and treasurer, Mrs. Ted Kole.

The annual congregational meeting of the Tree of Life Congregation was held in the Synagogue in May. Annual reports were heard and the following officers were elected for the coming year:

The Hillel Society held its final meeting at the Tree of Life Synagogue and elected the following officers for the coming year:

BIRTHS:

Mr. and Mrs. Milton Levkoff announce the birth of a son.

Mr. and Mrs. Leo Silverfield announce the birth of a son.

ENGAGEMENT:

Mr. and Mrs. Michael Kanter announce the engagement of their daughter, Rena, to Nathan Sheftman.

GREENSBORO, N. C.

BIRTHS:

Mr. and Mrs. Herman Pollishuke, of Troy, Wis., announce the birth of a daughter May 20. Mrs. Pollishuke is the former Miss Laura Silbiger, daughter of the Fred Silbigers of Greensboro.

Mr. and Mrs. Bertram Pollens, of New York City, announce the birth of a son, Richard, on May 21. Mrs. Pollens is the former Miss Polly Levine, of Greensboro.

Mr .and Mrs. William G. Smith announce the birth of a son, on June 1st.

Friends of Rabbi and Mrs. Leo Geiger, of Miami Beach, Fla., will be pleased to hear of the birth of their daughter, Miriam, on May 20th. Rabbi Geiger was formerly a Chaplain at ORD, Greensboro.

BALTIMORE, MD.
AMSTER-FOREM

Mr. and Mrs. Louis Amster of Richmond, Va., formerly of Mt. Olive, N. C., announce the marriage of their daughter, Esther, to Theodore Ross Forem, of Richmond, Va., son of Mr. and Mrs. I. Forem, of Springfield, Mass. The ceremony took place on June 1st, at the home of the bride's sister and brother-in-law, Mr. and Mrs. Samuel S. Robbins, in Baltimore, Md. Rabbi Shaw, of the Eutaw Place Temple, performed the ceremony. Mr. and Mrs. Forem will be at home in Richmond, Va., following a short wedding trip.

WINSTON-SALEM, N. C.
MRS. HOWARD BODNER, *Reporter*

The Winston-Salem Chapter of Hadassah held its annual banquet at the Robert E. Lee hotel, with Rabbi Jerome Unger, Executive Director of the Unity for Palestine Committee, as guest speaker. Miss Alice Goldberg, president, was Mistress of Ceremonies. The speaker was introduced by Mrs. Matthew Miller, vice-president, and a musical program was presented by Mr. and Mrs. Herman Halpern.

Dr. C. C. Carpenter, dean of the Bowman Gray School of Medicine, was present to sign the certificate of the 35th anniversary of the founding of Hadassah by Henrietta Szold. Greetings were given by Mayor George Lentz, and guests included many prominent ministers of Winston-Salem.

Rabbi Unger expressed confidence that eventually a National Home for the Jewish people will be established in Palestine "despite British bravado." "You cannot suppress a people with a will to live," he said, and predicted

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JEWISH CALANDAR
5707-8—1947

Tisha B'Av.	Sun. July 27
Rosh Chodesh Elul	Sat. Aug. 16
Rosh Hashonna	Mon. Sept. 15
Yom Kippur	Wed. Sept. 24

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that "Great Britain will yield to the opinion of the people of the world. The Jews of Europe and America will not rest from the struggle until there is a place for every Jew who wants or needs to find a home in Palestine."

Rabbi Murray Kantor gave the invocation and Rabbi Frank Rosenthal gave the benediction. Banquet chairman was Mrs. Fred Burk.

GASTONIA, N. C.
MRS. MARSHALL RAUCH, *Reporter*

On June 1, 1947, at 4:30 in the home of Mr. and Mrs. George Seibert of Charlotte, the marriage ceremony uniting Miss Sharon Nessel and Mr. Harris Samel took place. Rabbi Phillip Frankel officiated, with Rabbi William Sajowitz of Gastonia assisting. The bride's only attendant was her sister-in-law, Mrs. Melvin Nessel of Boston, who was her matron of honor. Best man was Eugene Silverstein of Gastonia. A family dinner followed in the Gold Room of the Barringer Hotel. After a honeymoon in the western part of the state, the couple will reside in Gastonia.

The bride is the daughter of Mrs. Joseph I. Freedman of Miami Beach, Fla., and Atlanta, Ga. The groom is the son of Mrs. Sam Samel and the late Mr. Samel, of Gastonia, N. C.

Births:

Rabbi and Mrs .William Sajowitz announce the birth of a daughter, Judith Lynn, on June 6th, in Gastonia, N. C.

SALISBURY, N. C.
MRS. PHILIP RUBIN, *Reporter*

Mr. and Mrs. Harry Feit were hosts at a fund-raising supper which members of the Piedmont section of National Council of Jewish Women and their friends attended. Proceeds of this supper went to the Council Section treasury.

Mrs. Eric Goodman entertained at a dessert card party, attended by the following members of the community: Mesdames J. L. Goodman, Jack Bitzick, Irving Bodner, S. W. Guyes, Phil Levenson, Philip Rubin and her motherlaw, Mrs. Herman Rubin, of Chicago, who visited in Salisbury for several weeks.

A surprise visitor in the city was the son of Mr. and Mrs. Jack Bitzick, who was home on furlough from the army. Another welcome visitor was Arthur Sultan, who was the guest of his parents, Mr. and Mrs. W. H. Sultan, while on vacation from Art school in Baltimore.

Mrs. Phil Levenson and daughters, Bernice and Annette, motored to Miami, where they spent several weeks. The Levnson's oldest daughter, Gladys, a student at the University of Miami, joined the family on their return trip.

FAYETTEVILLE, N. C.

Mr. and Mrs. Joseph Welch Strauss announce the birth of a son, Joseph Welch, 3d, on June 7th. Mrs. Strauss is the former Miss Helen Simon, of Asheville, N. C., who was a teacher in the Greensboro City schools prior to her marriage. The baby is a grandson of Mrs. Jennie Strauss of Greensboro.

ASHEVILLE, N. C.

Officers elected by the Beth-Ha-Tephila Sisterhood for the coming year's activities are: president, Mrs. Fred Pearlman; 1st vice-president, Mrs. Leon Gross; 2nd vice-president, Mrs. L. Feldman; treasurer, Mrs. J. Patla; corresponding secretary, Mrs. C. Zageir; recording secretary, Mrs. H. Blomberg and financial secretary, Mrs. J. Solomon. The Sisterhood is to be congratulated on a year full of activity, and particularly on the effort and time they put forth to be able to present the building fund with $1500.

Argentina Raises $310,250

In the fiscal year ending November 30, 1946, the Junta de Ayuda Judia por las Victimas de la Guerra raised 1,241,000 pesos ($310,-250) for overseas relief in cooperation with the Joint Distribution Committee. Assisting the Junta in raising this unprecedented sum were other Argentinian Jewish groups including Obra Pro Victimas Israelites de Guerra, Comite de los Judios de Habla Hungara, TACOR (Taller de Costura para Refugiados), and Consejo de Mujeres Israelites de la Republica Argentina.

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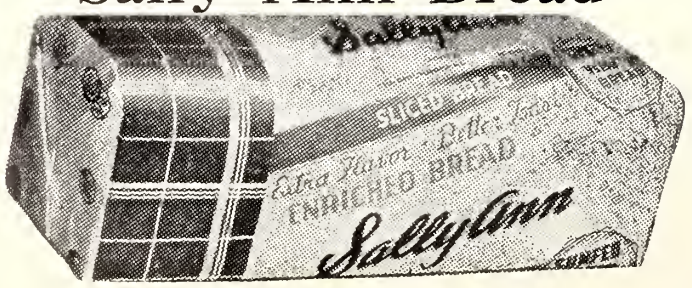

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Social and Personal

DURHAM, N. C.

MRS. LEON MOEL, *Reporter*

Births:

Mr. and Mrs. Leonard Silverman announce the birth of a daughter, Jacqueline Leigh.

Mr. and Mrs. Melvin Lipset announce the birth of a daughter. Mrs. Lipset is the former Miss Evelyn Katz.

Engagements:

The engagement of Miss Florence Robbins of Philadelphia, Pa., to Herbert Rancer of Durham has been announced. Miss Robbins is the niece of Mr. and Mrs. Joe Robbins of Durham.

Marriage:

Rebecca Dorothy Segal, daughter of Lewis Segal of Lancaster, Pa., was married on June 29th to Myer N. Stadiem, son of Mr. and Mrs. L. Stadiem, of Durham. The couple will reside in Durham.

Among the girls and boys graduating from Durham High School, was Elynor Fogel. Elynor will attend Vanderbilt University at Nashville, Tenn., next fall.

Delegates from Durham attending the B'nai B'rith Convention in Miami, Fla., were Henry Bane, Leon Rose, Ben Rose, Max Swartz and Joe Hockfield.

Rabbi and Mrs. E. J. Einhorn and family are spending a few weeks with their parents in Chicago, Ill.

The community of Durham wishes to express their deep sorrow to Mrs. Mose Fogel in the passing of her mother, Mrs. Serrota.

On June 1st in the vestry room of the Synagogue the Beth-El Religious School held their closing exercises. Scholarship medals were presented by E. J. Evans, President of the Beth-El Synagogue, to Barry Fogel, Natalie Moel, and George Mannassa. The scholarship certificates were presented by Leonard Silverman. Attendance certificates were presented by Harry Bergman, superintendent of the Religious school. Highlight of the exercise was the awarding of the Nachamson Leadership award given to the outstanding student in leadership, and scholarship. This cup was won by Elliot Rose and presented by Mrs. E. J. Evans.

Awards were also given to pupils in the Hebrew school and won by Eli Evans and Lubah Freedman.

Gifts were presented to the teachers by Mrs. Melvin Gladstein, president of the Sisterhood.

The annual picnic of the religious school was held Sunday June 8 at Pullen Park in Raleigh.

AUGUSTA, GA.

Rabbi Schwartzman to Leave

Rabbi Sylvan D. Schwartzman, one of the South's outstanding and most beloved leaders, will leave his pulpit in Augusta, Ga., on August 1, to accept appointment to the post of National Director of Field Activities of the Union of American Hebrew Congregations in New York City.

Heads Reform Jews $750,000 Campaign

Oscar M. Lazrus, of New York, was named as successor to Roger W. Straus as National Finance Chairman of the annual $750,000 joint maintenance campaign of the Union of American Hebrew Congregations and the Hebrew Union College. Mr. Lazrus, well known Jewish communal leader was previously New York chairman of the joint campaign.

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WORLD FEDERAL GOVERNMENT

(Continued From Page 9)

less it involves one of those five nations, which possess the veto power or some nation backed by one of them. Exercise of the veto power is a barrier to peace; it is minority rule which is contrary to axiomatic principles of democratic government. The five great nations have, so far, bound themselves only to discuss the problems which arise and unless they are in unanimous agreement on each of the problems discussed, nothing can be done. What would you think of the Federal Constitution if some state, having discovered a deposit of uranium, could by veto power prevent Congress from enacting legislation controlling the use of that source of atomic energy?

It seems that the nations have learned little from the failure of the old League of Nations, the old World Court, and the 4800 treaties adopted between the end of World War I and September, 1942. The United Nations is little more than the old League of Nations dressed up in a brand new suit of clothes.

II. The League of Nations

After World War I, three devices were tried in order to stabilize the world. First, Woodrow Wilson announced to humanity the world over that the principles of the Balance of Power that had guided international policy in centuries past must be repudiated and the principles of power politics was to be substituted by a new principle, international cooperation. That was the League of Nations, and only two countires in the world, Arabia and the United States, failed to belong to it at any time. Diplomatic representatives from the various nations assembled from time to time to debate, evaluate and discuss international issues but they could only embody their conclusions into resolutions. These resolutions could not be enforced by the League of Nations, but they were sent to the capitals of the member nations for action. If London liked them, the House of Commons translated them into British legislation; but if these resolutions were disliked, they were just ignored.

Thus, when the first crisis arose in the League and Japan invaded Manchuria, the League passed a resolution that Japan had done wrong, but Japan disregarded League action and proceeded to reap the gains of its invasion, which was actually the first step in World War II. The League felt humiliated just as France and England were after Munich. Later, Italy invaded Abyssinia and the League passed a resolution condemning Italy and recommending that sanctions be applied by every member of the League. The member nations refused to apply sanctions as recommended by the League — they were not obligated to do this. Here was the result of voluntary action; the League was paralyzed because it did not have power to enforce its actions. Likewise, the present United Nations does not have power to enforce its decrees.

The second device was the World Court, the Permanent Court of International Justice. It had only voluntary and optional jurisdiction and could not compel disputing nations to adjudicate their issues. Virtually the same condition existed under the World Court as would prevail under our Anglo-American Court system if an alleged wrongdoer could be brought into Court for trial only by his permission.

The third device to buttress the League and the Court was the principal of treaty-making. By September, 1942, there were 4,800 treaties in operation. One of these treaties was the Briand-Kellog Pact in which 68 nations — all the nations in the world — signed and renounced war as an instrument of international policy. Every nation said, "we will never fight another war," and yet, within ten years, the whole superstructure of international order based on the League and the Court collapsed.

III. Palestine

The United Nations, like the old League of Nations, is powerless to bring about permanent solution of the Palestine problem and likewise, United States aid to Greece and Turkey, is only a temporary expedient and can at best delay but not prevent World War III.

What good can come from the United Nations committee to investigate Palestine when the Arab nations have already indicated that they will not agree to recommendations of the United Nations if those recommendations prejudice the position of the Arab nations? The Arab representatives have even gone so far as to declare that they will wage war to protect their interests. Great Britain has declared to the world that she is not committed to accept the recommendations of the United Nations regarding its mandate over Palestine. And it is clear from recent events that Russia will accept or reject the recommendations of the United Nations regarding Palestine dependent on how Russian interests are affected by the recommendations.

The United Nations committee, which is the nineteenth commission since World War I to study

(Please Turn To Page 25)

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Are We Winning The Battle Against Bigotry?

(Continued From Page 11)

the pages of the hate press. Benjamin H. Freedman, the man behind the League for Peace with Justice in Palestine, is responsible for Jew-baiting, anti-Zionist advertisements. Hyman J. Appleman, since his conversion from Judaism, travels throughout the country holding "revival" meetings in an aggressive campaign to convert other Jews. His subject is usually "The Hated Jew."

* * * *

Struggling for public attention in Philadelpiha — and not getting very far — is the National Blue Star Mothers of Pennsylvania. (Don't confuse it with the reputable National Blue Star Mothers which has publicly disavowed its anti-Semitic namesake.) The ladies, led by Mrs. Catherine Brown and Mrs. Lillian Parks, are also known as the Crusading Mothers of Pennsylvania and the Current Events Club. They maintain cordial relations with such group leaders as G. L. K. Smith, Elizabeth Dilling, Agnes Waters and W. Henry MacFarland.

In July, 1946, *Think Weekly* started publication in Newark, N. J. and attempted subtlety in flavoring its anti-communism with a mixture of anti-Semitism. To muster financial support Conde McGinley, one of its publishers, has organized fund-raising rallies. He tried it in Irvington, N. J. and was pretty discouraged by the small "take."

There has been a lot of publicity about alleged Ku Klux Klan activities in the East, but by comparison to Georgia, Florida and other sections of the country it is negligible. Sporadic incidents have occurred: In New Jersey fiery crosses were burned — one against the side of a Catholic Church; a one-man Konklave operating in Chambersburg and Waynesboro, Pa., blatantly advertised for membership in local newspapers; in Philadelphia, a Jewish lawyer, defense counsel for a Negro charged with murder, received anonymous death-threat letters. However, law-enforcement agencies have been stimulated into action and the Klan has bogged down in a quagmire of tax liens, charter revocations, quo warranto proceedings, court decisions and criminal prosecutions.

A few noteworthy "traveling salesmen" tarried briefly in eastern communities during the past year. GLK Smith made a short tour and was peeved no end by the way press and public ignored his speaking engagements. The other Gerald — the Rev. Gerald B. Winrod — fared better. Many religious leaders, ignorant of his background, offered their pulpits to him for guest sermons. Some withdrew when they learned the truth about his hate-preaching. Notwithstanding such rebukes, Winrod, a powerful and persuaive speaker, gathered some converts and sold numerous subscriptions to his propaganda organ, *Defender*.

* * * *

Winrod and his cult of Fundamentalists were the only organized manifestation of anti-Semitism in the state of Maine last year. They spent ten summer days at Old Orchard Beach, attracted maximum audiences of 400 from all of New England, Canada and the Maritime Provinces.

Minor attempts to revive a Christian Front movement were centered in Greater Boston. Its instigators were women led by Mary Knight's Discussion Club of Boston. They sponsored the appearance of the suspended priest, the Rev. Arthur W. Terminiello of Birmingham, Ala., and they were in evidence at all three of the Rev. Edward Lodge Curran's appearances in this area. (Fashion note: Female leadership of Christian Front groups replaces such formerly active workers as William B. Gallagher and Francis P. Moran.)

The Anglo-Saxon Federation, with its national headquarters in Haverhill, Mass., operates under the leadership of Howard B. Rand. Spouting a subtle anti-Semitism through its speakers and publication, it is more openly anti-Catholic. Clifford A. Reeves, Seventh-

(Please Turn To Page 26)

U.A.H.C. Founds New Cleveland Temple

Dr. Alan S. Green of Temple Emanu El, Houston, Texas, will head the new Reform Temple in Cleveland established by the Union of American Hebrew Congregations in cooperation with the two existing local Reform Temples. This is a project of the Union's Committee on New Congregations, under the chairmanship of Max R. Schrayer of Chicago, which has already founded new congregations in Pittsburgh, New York, Chicago, Philadelphia and Los Angeles.

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Social and Personal

RALEIGH, N. C.

The following boys and girls were confirmed at Temple Beth Or in a beautiful and impressive ceremony conducted by Rabbi Gelfman: Alan Gordon, Joanne Roberts, Marjorie Turk and Robert Zucker. All the confirmands participated in the service. Following the services, a reception was held by the parents at the Hotel Sir Walter.

Closing exercises of the Beth Or Religious School were held on June first at the Temple. Prizes for excellence in various departments were awarded to a number of students.

A picnic for members and friends of Temple Beth Or was held on Wednesday, June 18th, at Pullen Park.

The community extends deepest sympathy to the family of Mrs. Bella Jacobs, who passed away in May. A beloved and outstanding member of the Raleigh Jewish community, the loss of Mrs. Jacobs is sadly mourned by all who knew and loved her. She is survived, in addition to her husband, by two daughters, one son, and several grandchildren.

HENDERSONVILLE, N. C.

Engagement:

SHERMAN-GAESER

Mr. and Mrs. Louis Sherman announce the engagement of their daughter, Frances Katherine to Walter N. Gaeser of Charleston, S. C., son of Mrs. E. Gaeser and the late Philip Gaeser. Wedding plans will be announced later.

Births

Mr. and Mrs. Ernest Frankel announce the birth of their daughter, Sheryn Ann. Mrs. Frankel is the former Miss Louise Lazarus, daughter of Mr. and Mrs. George B. Lazarus.

At the regular meeting of the Hadassah, a new Palestine supplies drive was started. Members volunteered to make and collect articles for layettes to be sent overseas. Plans were made for the midsummer carnival to be held in Hendersonville. Mrs. Nathan Patla is chairman of the project and will be assisted by Mesdames George Heyman, E. Patterson, M. Kalin and Kalman Sherman.

A joint meeting of the men's and women's groups was held in order to hear Robert Sherman speak on the urgent need for funds for the UJA. Jack Schulman and Louis Sherman are co-chairmen of the drive. H. Patterson is local chairman and Mrs. George Hayman is chairman of the Women's Division.

Visitors in the community include Mr. and Mrs. I. M. Frankel, and Jerry Frankel, who came from Miami especially to see the new little daughter of the Ernest Frankels.

The Jack Schulman's had as their guests Mrs. Schulman's parents from Miami, Fla., Mr. and Mrs. H. Broades. They were accompaanied here by Miss Carol Abrams.

Col. and Mrs. J. A. Mauro and daughter, Marlene, of Hampton, Va., were the guest of Mr. and Mrs. Louis Sherman.

Ed Kalin was in New York City to attend the Alpert-Sands wedding. Jack Schulman was in New York for a busines strip.

Mr. and Mrs. Nathan Patla attended the American Legion convention at Carolina Beach.

SPRING MEETING OF N. C. ASSOCIATION OF JEWISH WOMEN AT GREENSBORO, N. C.

Twenty members of the Executive Board of the North Carolina Association of Jewish Women met for lunch on June 3d, at Bliss' Restaurant. Three hours of discussion brought out many problems which have to be solved during the summer and plans to expand the activities of the organization got underway, to be reported on at the Fall board meeting. Coming out of this meeting was the resolution to send a non-Jewish student from any campus in the state to the Intercultural Workshop conducted at Chapel Hill by the Regional Conference of Christians and Jews in June and July. With the scholarship offered by the organization, some worthy boy or girl will be selected to attend, who could not otherwise do so, and will in this way bring back to the large number of students in the state the benefits derived from his Workshop. Mr. Allyn Robinson, Regional Director, is to make the selection of this student.

Present at the meeting, was Erwin Goldman of Burlington, vice-president of the N. C. Association of Jewish Youth, who reported on the group's activities in the absence of their president, Paul Friedman of High Point.

Mrs. A. F. Klein, president of the Women's Group, was in charge of the meeting. All vice-presidents were in attendance, and a number of past presidents and district representatives.

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VISITING *Around Greensboro*

By MIN KLEIN

IT WAS FIELD DAY for B'NAI B'RITH during June with Greensburghers going all out for conventions . . . There was the District No. 5 B'nai B'rith Convention in Miami, which attracted president of the local Sidney J. Stern Lodge, Chester Brown and other delegates Sam Goldman, and Harry Abrams. The men report a SWELL affair . . . MARILYN KLEIN, of the BBG group, was a delegate to the state AZA-BBG affair in Asheville during June, and of course the high-light of BBG activities for the local chapter was the District No. 5 Convention in Washington, at the Shoreham Hotel. Representing the chapter went newly elected president BARBARA TOBIAS from High Point; SALLY GOLDMAN from Burlington and JOAN KLEIN from Greensboro. Going along for the fun were members EDITH SUTKER of Randleman and RUTH LEVIN of Burlington, while adviser to the local group, Min Klein, went too, just to see what a BIG Convention is like and to attend the Advisers' conference. Memories of the successful affair will be long and lasting!!! So, just to even things up for B'nai B'rith the District No. 5 AZA held forth with another convention in ATLANTA . . . NOW, all they have to do is plan for the NATIONAL AZA Convention in up-state New York . . . Well, that's one way of shortening the summer . . . It's good to see our lovelies back home from school — we'd like them to stay awhile, but CHARLOTTE KLEIN, just checking by home for a week or so from Syracuse, is off to UNC for the summer, ambitious girl. NORMA BERNSTEIN just stopped in long enough from Bryn Mawr, Pa., to say "Hello Folks," to Tibs and Walter, and trotted off to CAMP NOWETA in Mass., for her FOURTH year as counselor . . . and RITA PEARL spent time in N. Y. CITY en route from Syracuse, before home claimed her. SALLY ISAACSON is visiting around all summer, before she starts back again at GC . . . And OF COURSE, there are the boys whom we wouldn't overlook even if we could — young PHILIP SEGAL ,taking it easy after his first year at State, then off on a couple of trips with Big Phil and Mary . . . KENNY KRIEGSMAN rushed in after his last exam at UNC, just long enough to change clothes and hop a ride to NY CITY for several days, with a group of fellows going up in SI RAIDEN'S auto . . . MAURICE WEINSTEIN checks in from UNC, too, and so does CHARLES WEIL, JR. before he takes off on several weeks of traveling around the country . . . But the GRANDLST time of all, last year, was had by MARTY JACOBS who truly took in all that the CAROLINA PLAYMAKERS at UNC could put forth for him — he did some studyon the side, too — and is now off to Manteo, to work in the Paul Green epic, THE LOST COLONY, to which all UNC dramatically inclined aspire! Good luck, Marty — that PLAYMAKERS pin awarded you surely looks good . . . There are LOTS of others from all various schools, so if we've left you off, just stop us on the street and tell us, will you? Oh, yes, there was BUDDY FREED the other day, just in from UNC, too, his red hair and genial smile greeting us a block away . . . GRADUATION really was a busy time in our community this time — the Dave Bernstein's charming RITA has joined the list of WC Alumnae and for a graduation trip accompanied her mother to N. Y. Lots of fun and rest before she's off to her job in CHARLESTON, Our good wishes go along with you, RITA . . . Greensboro Hi was left behind by MIMI TEMKO, HILDA PECK, EVELYN SOLOMON, MYRON SILVERSTEIN, PETER LANG and HAROLD SLOAN . . . Mimi left immediately after graduation for a week's cruise in the CHESAPEAKE BAY with a group of local MARINER SCOUTS, all of whom came back smelling of salt water and full of sunburn . . . And Peter made us very proud of him when we heard about the scholarship awarded him by Bausch and Lumb Optical Co., of Rochester, for outstanding work in Science ! ! ! Hilda is off to be a counselor at NOWETA, too, alongside Norma B. . . . Speaking of graduation, WC honor student from New York, BERNICE WECHSLER has the record for the first of the 1947 graduates . . .She walked in with a HUGE diamond on her third finger left hand . . . graduation gift from NORM SILVER, of High Point — Mother and Father, down from NY for the graduation, announced it at an elaborate dinner party at Sedgefield at which 40 friends and relatives wished the couple all manner of happiness. Bernice glowed and grinned and said, "Well, other girls graduate and get a fellowship -- I graduated and settled for a FELLOW!" . . . and while on

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the subject of Sedgefield, ANN GENDEN of Troy, another of our charming WC'rs surprised her Mother and Dad, REBECCA and MOSE MOSCOWITZ with a dinner party, all trimmings included, in honor of their 25th wedding anniversay — it was a genuine surprise, too, even the flowers! All the way from Troy to Greensboro, so that members of the families and close friends could be in attendance . . . NEW YORK certain ly seems to draw us — there were the JACK TANNENBAUMS, the MILTON WEINSTEINS, BERT BLOCH and BEN SENIE, bound for the Big City, too, during JUNE; and CY JACOBS drove up with his father-in-law, H. GOODMAN, Philadelphia bound, and hitting other places, for a few days . . . Bea Brown ran off to New York while her Chet was B'nai B'rithing at Miami Beach, and then added another week for good measure . . . We rang the door bell and dialed the telephone at the BLANKSTEINS for days before we found that the WHOLE family, including FRAN and LEE KAY, had taken off for Philadelphia, New York and similar points for a couple of weeks — the point of interest being the marriage of Lee's sister, RITA, who has been a frequent visitor with the Greensboro branch of the family . . . The RYPINS family scattered, too, with daughter FRANCES joining the campers for her summer at Camp Noweta, while Mother and Father will attend a week of Religious School teachers training at Temple Emanu-El, New York, making headquarters at the ESSEX . . . The Rabbi also attended the Rabbinical Conference in Canada . . . RABBI and MRS. ENGEL and their now well known little two year old son. "BUTCH" are off to Palestine to visit Rabbi Engel's family . . . On the same boat with the Engels went our Palestinian WC student, EVE DAVIDOWITZ, who rushed thru exams in order to get to her family as early in the summer as possible . . . Speaking of Palestine reminds us, also that ELEANOR KATZIN of Winston-Salem, graduated from WC just in time to join her family and board ship for Palestine come the 14th of this month . . . The INTERCULTURAL WORKSHOP, conducted by the National Conference of Christians and Jews at Chapel Hill, attracted several members of our community—Rabbi and Mrs. Rypins went over, and, representing the N. C. Association of Jewish Women, who sponsored one of the students attending the workshop, went the president of the organization — Mrs. Al Klein. Sidney Stern, Jr., is Greensboro vice-president. . . . All attending these sessions were full of enthusiasm for the work being carried on by the Conference . . .HERMAN CONE addressed an interested group of members of the Temple Emanuel Brotherhood at their closing meeting from Germany where he had been sent by the Government to investigate textile conditions, Mr. Cone gave the listeners an inside picture called "Germany" . . . Do you ever listen to the conversation of the "small fry?" Might learn something if you listen closely. Not many days ago, we were homeward bound via Duke Power's Sunset Hills Conveyance, when two young male members of our community attracted our attention, as follows: "What did you say," queried the older of the two. "Are you asking me what I'd like to have for dinner tonight? Well, I'd LIKE — of course I'm not going to get it — but I'd LIKE a HUGE steak — one that covers the WHOLE plate — mashed potatoes just OOZING with butter, fresh green peas — loads of 'em (all this accompanied by appropriate gestures) and for dessert?" he made various unattractive faces, while the younger continued to prod, "whatcha want for dessert, huh? Pie? Cake?" "Well," the first speaker answered "I might as well go all the way, since I'm just wishing, anyhow — I want a BIG dish of chocolate ice cream and a strawberry shortcake with SCADS of whipped cream — and now listen, you know what? I DON'T want any knives, or forks or spoons — THIS is a meal I'm going to ENJOY!"

JERUSALEM—Robert Macatee. U. S. Consul General here with members of his staff. was guest of honor at a dinner given by the Jerusalem Journalists Association.

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Social and Personal

CHARLOTTE, N. C.

The following officers were elected at the final congregational meeting of the year, of Temple Beth-El: President, George Seibert; vice-president, David Nabow; secretary, J. C. Boyarsky, and treasurer, A. L. Melasky. The board of directors is made up of the following who were elected at the same time: J. Baron, Harry Frohman, A. J. Hirsch, T. R. Kramer, I. H. Madalia, Maurice Neiman, Bertram Raff, Jay Schrader, S. T. Taylor, and Leo Gottheimer, honorary. Rabbi Philip Frankel was reelected Rabbi.

The Brotherhood of Temple Beth-El elected the following officers for the coming year: Edward Hirsch, president; Gene Bartha, vice-president; John Baron, secretary and Harry L. Golden, treasurer. The board of directors includes: I. H. Madalia, Hy Miller, David Nabow and Bertram Raff.

Closing session of the Sunday School of Temple Beth-El was held on Sunday, June 1st. Movies were shown and closing exercises were held, at which time prizes were awarded to outstanding students. Closing exercises at Temple Israel were also held on the same date.

A debate was the feature of the B'nai B'rith meeting held at the Hotel Charlotte. Subject of the debate was: "Should Statutes be enacted for the Protection of Minority Groups Against Malicious Falsehoods." The debators were: Allan Burke, Leon Gutman, Walter Kleon and Maurice Weinstein. Following the meeting, which was open to all members of the community, a social hour was enjoyed.

The June meeting of the Sisterhood of Temple Beth-El, was held at a luncheon at the Mecklenburg Hotel. As this was the final meeting of the year, all annual reports were heard. Rabbi Frankel spoke to the group on "A Sisterhood Program."

Rabbi Frankel addressed the Men's Club of the Westminster Presbyterian Church in June. He also spoke to the Women's Circle of the First Methodist Church, and during the week of June 9th to 13th he participated in an Institute for Ministers at Livingstone College.

Mr. and Mrs. I. D. Blumenthal are again making Wildacres Estate available to church groups for a week of vacation and religious retreat. The week for Charlotte members is July 28th to August 4th.

Eight young girls were confirmed in a beautiful and impressive service at Temple Israel on June 1st. All the Confirmants participated in the service, and Cantor Sternberg rendered a solo. Rabbi Nathanson concluded the service with a charge to the members of the class and the blessing bestowed upon them in traditional manner. Jack Berger and Albert Kossove provided the string ensemble music, and members of the A.Z.A. served as ushers. Following the service, the mothers of the Confirmants were hostesses at a reception in the vestry room, to which the entire community was invited. White Bibles were presented by the president of the Sisterhood, Mrs. Ashendorf, and the certificates were presented by Mr. Gittlin, president of the congregation. The following young ladies were confirmed: Misses Eleanor G. Berlin, Madolyn C. Cohen, Mary Ann Cohen, Jean Hohenstein, Frances D. Meiselman, Madeleine C. Morgen, Paula S. Sigal and Carolyn J. Weinstein.

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GASTONIA, N. C.

Bar Mitzvah:

Richard Bernstein, son of Mr. and Mrs. Lewis Bernstein, celebrated his Bar Mitzvah with services at Temple Beth-El on Friday, June 6th. Following the services, a reception was held by Mr. and Mrs. Bernstein at the Mecklenburg Hotel.

Wedding:

ABRAMS-COHEN

Miss Janette Abrams, daughter of Mr. and Mrs. K. I. Abrams was married on June 29th to Alfred Joel Cohen, at the Oliver Cromwell Hotel in New York City.

CHARLESTON, S. C.

MISS HENRIETTA KRAFT, *Reporter*

The Sisterhood of Beth Israel Congregation elected the following officers to serve them for the coming year: president, Mrs. M. Applebaum; 1st vice-president, Mrs. A. Kaufman; 2nd vice-president, Mrs. M. Chase; treasurer, Mrs. J. Grossman; recording secretary, Mrs. W. Sommerstein; corresponding secretary, Mrs. H. Steinert and financial secretary, Mrs. H. Rosenberg.

At the closing exercises of the Beth Israel Sunday School, the following students were awarded prizes for achievement and attendance from the H. L. Garfinkel Memorial awards: Honor Roll, which covers excellence in general work and attendance: Sidney Barbanel, Bobby Siegel and Stanley Toporek, from Grade 1. Evelyn Lipman, Doris Naimark, Marvin and Sonia Sokol, Grade 2. Harvey Bandremer, Philip Chase and Harvey Oberman, Grade 3. For Synagogue attendance, Teddy Cohen, Grade 2.

The closing exercises of the Beth Elohim Sunday School were held on June 1st, with appropriate and impressive ceremonies at the Tabernacle. Honors and commendations were awarded as follows: For perfect attendance for the entire year, Lynn Dumas, Paula Steinberg and Ann Brown. Only one absence marred the perfect attendance of Elaine Shulman. Gerald Rittenberg achieved the best record for attendance at the monthly Children's Services. Thanks and praise were extended to the following teachers who served so faithfully during the year: Miss Cecile Altman, Allan Baron, Marian Birlant, Mrs. Claire Dumas, Miss Doris Frost, Mrs. Fannie Kanner, Ronald Kramer, Miss Ruth Krone, Mrs. Annamie H. Myers, Stewart Pines, Misses Mordena Raisin and Rose Rittenberg.

Mr. and Mrs. J. Firetag announce the birth of a son. The baby is a grandson of Col. and Mrs. A. Firetag.

Mr. and Mrs. M. Reznick announce the birth of a son. The baby is a grandson of Mr. and Mrs. C. Reznick.

Engagement:

Mr. and Mrs. Max Hirsch announce the engagement of their daughter, Pearl, to Ben Baker, son of Mr. and Mrs. Morris Baker, also of Charleston. The wedding date has not yet been set.

Miss Hirsch is a graduate of Memminger High School and she attended the University of S. C., where she was a member of the Delta Tau Sorority. Mr. Baker also attended the University of S. C. and is a veteran of World War II. He is now associated with his father in business.

Bar Mitzvah:

Stanley Hoffman, son of Mr. and Mrs. A. M. Hoffman, celebated his Bar Mitzvah with services at K. K. Beth Elohim. Following the ceremony a reception was held by Mr. and Mrs. Hoffman.

Mrs. A. Barkowitz announces the Bar Mitzvah of her son Donald.

Confirmation:

The following young ladies were confirmed in a beautiful and impressive service at the Brith Shalem Synagogue: Sarah Cohen, Helene Firetag, Gloria Jenkins, Sara Lee Berkman, Phyllis Cohen, Lorraine Young, Sheralyn Karesh, Jean Batenan, Helen Lipman, Lucille Liberman, Claire Krawcheck, Sheralyn Krawcheck, Frances Sokol and Betty Sholk.

Mrs. S. W. Rubenstein was elected vice-president and program chairman of the Women's Division of the Southeastern Synagogue Conference. Mrs. L. Baker was elected a vice-president.

Government Plans Improvements For Jaffa's Port

TEL AVIV—While Tel Aviv was sealed under marital law, the Palestine Government planned to allocate $20,000,000 for the enlargement and improvement of neighboring Jaffa's Arab port facilities.

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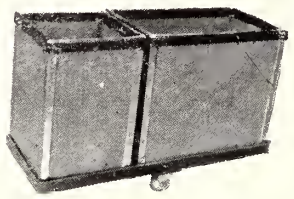

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Mrs. Daniel Ballow, *Reporter*

The following boys and girls were confirmed in a beautiful and impressive service at B'nai Israel Synagogue on Sunday, June 1st: Helen Jacobs, Dianne Wagger, Temma Leyton, Dick Swartzberg, Harold Rabhan, Harold Schwab, Henry Shavits and Harry Samet. Each of the confirmands participated in some phase of the service. Musical selections were rendered by Mrs. Sam Greenberg, Mrs. Sidney Setel and Mrs. Harold Wagger, accompanied by Mrs. Samuel Hyman, who also gave the Processional. Harry Doctor, ex-president of the Synagogue, awarded the certificates, of confirmation, after which Mrs. Harry Jacobs, president of the Ladies Aid, presented Bibles to each of the confirmands. Rabbi Mauskopf spoke to the class, and Helen Jacobs gave the closing prayer. Following the services, all the parents received informally in the assembly room.

Prior to the confirmation, a dance was held on Saturday night to which friends of the confirmands from surrounding towns were invited.

Reverend Wilson O. Weldon, pastor of the First Methodist church, was guest speaker at the closing banquet of the Council of Jewish Women, held June 3 in the private dining room of the Sheraton hotel, when approximately fifty members of the organization and their husbands were in attendance.

Speaking on the theme, "Move On," Mr. Weldon pointed out that civilization today cannot remain static, but must move on; consequently, it must choose for itself in which direction it moves. Dividing his talk into three parts, he pointed out that the people of the world must learn to analyze and evaluate the meaning of world events.

Mrs. I. Bloom presided over the meeting which was opened by Mrs. Harry Jacobs with the invocation and closed with benediction by Rabbi Aaron Mauskopf. Mrs. Ben Herman as chairman of legislation and international relations, presented the speaker and Mrs. Sam Tobias, as Middle-Atlantic Conference chairman, spoke greetings.

Supplementing Mr. Weldon's talk on the program was musical selections by Mrs. Sam Greenberg, accompanied by Mrs. Sam Hyman at the piano.

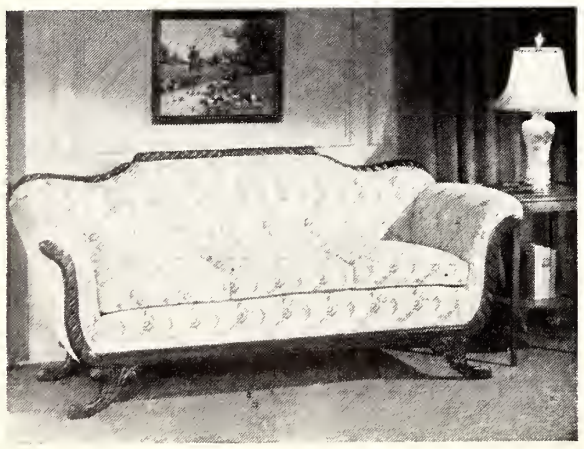
Reports of the activities during the year were heard, among these being the social service report, which showed 2,000 pounds of clothing sent overseas during the year by the committee, headed by Mrs. Sam Hyman.

Installation of officers concluded the banquet program.

A delightful circle function, the operetta "Student Prince" was held at the home of Mrs. Philip Silver. Mrs. Willard Myers opened the program with an interesting sketch on the life of Sigmund Romberg. Mrs. Harry Jacobs acted as narrator, while Mrs. Harold Wagger and Irving Silver sang lovely numbers from the operetta. They were accompanied by Mrs. Samuel Hyman at the piano.

A refreshment course was served by the hostesses: Mrs. Harry Jacobs, Mrs. Sam Hyman, Mrs. Willard Myers, Mrs. Al Rabhan.

Dr. Slote, head of the Displaced Persons Camp in Germany, and a native of Chicago, was guest speaker at a U. J. A. banquet held at the B'nai Israel Synagogue on Wednesday, June 4. Dr. Slote spoke on the disastrous conditions in the Camp. He was introduced by Sam Shavitz, president of the Synagogue.



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All persons present pledged their respective amounts, and at the end of the evening High Point had raised its quota.

Dr. Slote said, "This is the first community in the United States that raised its quota in one evening, and I am very proud of you." He will return to the Camp in a few weeks.

The buffet dinner was prepared by Mrs. Sam Greenberg, of the "Lindsay Delicatessen."

The Ladies Aid Society met with Mrs. Stanley Taylor at which time new officers were elected. They are: President, Mrs. Harry Jacobs, vice-president, Mrs. Philip Silver, recording secretary, Mrs. Sam Taub, financial secretary, Mrs. Al Schwartz, corresponding secretary, Mrs. Max Rones, and treasurer, Mrs. Jake Harris.

The regular meeting of the Council of Jewish Women was held at the home of Mrs. Jake Harris. New officers were elected for the coming year. They are: President, Mrs. Israel Bloom; vice-president, Mrs. Harry Jacobs; secretary, Mrs. Seema Landers; corresponding secretary, Miss Edna Schwartz, and treasurer, Mrs. Louis Ershler.

The B'nai Israel Synagogue held its annual election of officers. They are as follows: President, Sam Shavitz; vice-president, R. M. Bloom; recording secretary, Arthur Cassell; corresponding secretary, Benjamin Swartzberg, and treasurer, Manuel Rosen.

Barbara Tobias, daughter of Mr. and Mrs. Sam Tobias, attended Girl's State at Woman's College for one week, beginning June 9. Barbara also attended the B. B. G. convention of District No. 5, in Washington, D. C., as a delegate from the Etta Spier Chapter, Greensboro, of which she is newly elected president.

Mrs. Harry Kantor is now recuperating at her home after an operation at the Bowman Gray hospital in Winston-Salem.

Temma Leyton left for Memphis, Tenn., where she will spend a few weeks and return with Mr. and Mrs. Marshall Ginsburg. Mr. Ginsburg graduated from the Southern School of Optometry on June 18.

Gene Kramer, of Brooklyn, N. Y., and a student at Clemson College, spent a few days with his sister and brother-in-law, Mr. and Mrs. Harold Wagger.

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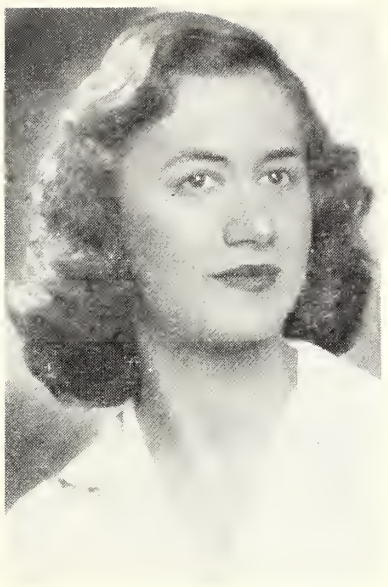

MISS BERNICE WECHSLER

Miss Bernice Wechsler, daughter of Mr. and Mrs. H. Wechsler of New York City, is engaged to Norman H. Silver, son of Mr. and Mrs. Philip Silver, of High Point. Miss Wechsler graduated with honors from Woman's College, Greensboro, with the class of 1947. Mr. Silver is a graduate of the University of North Carolina, Chapel Hill. Plans are being made for a fall wedding.

Mrs. Anna Winsky, of Los Angeles, California, is a house guest of Mrs. Louis Greenberg and Mrs. Sam Greenberg.

Mrs. Edward Weininger and daughter, Kay, left for San Antonia, Texas, to spend a few weeks with relatives.

Mrs. Sam Tobias and Mrs. Harry Jacbos recently attended the closing luncheon of the Council of Jewish Women in Washington, D. C.

Barbara Schwartz, grand-daughter of Mr. and Mrs. I. Schwartz, recently visited her grandparents from Louisville, Kentucky.

Mr. and Mrs. M. Cassell of Brooklyn, N. Y., were recent house guests of Mr. and Mrs. Arthur Cassell and Mr. and Mrs. Harry Doctor.

Births:

Mr. and Mrs. Burton Wagger announce the birth of their daughter, Janet Miriam.

Bar Mitzvah:

Norman Fredrick Steinberger, son of Mr. and Mrs. Milton Steinberger of Statesville, celebrated his Bar Mitzvah on June 6th and 7th with services at B'nai Israel Synagogue, under the direction of Rabbi Mauskopf. Following the services, Mr. and Mrs. Steinberg entertained informally. Norman is a grandson of H. Gordon, and the late Mrs. Gordon.

Our heartfelt sympathy to:

The Gordon family on the death of Mrs. Harry Gordon.

The Rose family on the death of Mr. Rose.

The Taub family on the death of Mrs. Aripotch of New York, N. Y.

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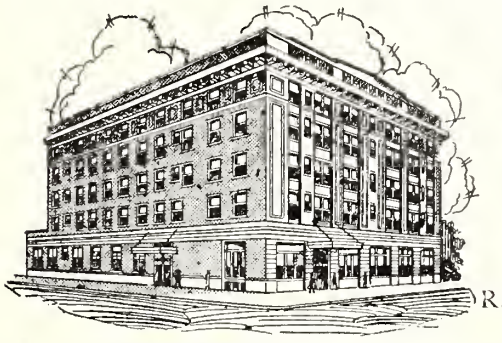

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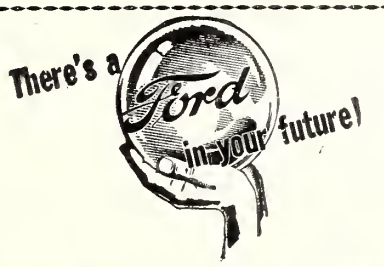

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Social and Personal

ASHEVILLE, N. C.

The following boys and girls were confirmed in an impressive ceremony at Beth Ha-Tephila: Marjorie Gross, Bertha Isaac, Mary Jane Sultan and D. Philip Newman. On the Friday evening before Confirmation, Rabbi Unger held a special pre-Confirmation service, using as the subject of his address, "Why Confirmation?" At this time, the Confirmation class presented a gift to the Congregation.

On the Sunday following Confirmation, Rabbi and Mrs. Unger entertained the members of the Confirmation class at an informal supper.

Closing exercises of the Religious School of Beth Ha-Tephila were held and awards for scholarship, attendance, Synagogue Attendance and general progress were given by Isaac Gradman, president of the Congregation. Harriett Gradman won highest honor for Synagogue attendance while Ronda and Barbara Feldman followed closely behind and Lois Klein, Kenny Michalove, Susan Gumpert and Janice Solomon came next. Carolyn Bauer received the award for discovery of the Afikomen at Passover Seder. Speaking, on this occasion, were Mrs. D. Marder for the Sisterhood and Mrs. L. Gross for the Religious School Committee.

David Pearlman and Sy Fliger were in charge of arrangements for a special program of the Young People's League. The activities of the group came to a close for the year on June 16th. At this time, participants were invited and a suitable certificate of appreciation was presented to each one. Activities will be resumed in the Fall.

At a Congregational meeting of Beth Ha-Tephila, the following officers were elected for the coming year: President, Harold Goldbloom; 1st vice-president, Leo Finkelstein, 2nd vice-president, Alfred Lichtenstein; recording secretary, Leon Rocamore, Jr., and financial secretary Marty Gross. Members of the Board are: J. Cooper, Dr. Feldman and J. Breman. Gus Lichtenfels was re-elected treasurer.

The Brotherhood of Beth Ha-Tephila elected David Marder president, for the coming year and Charles Roth vice-president. Stanton Goldbloom is secretary.

On Monday, June 3d, Rabbi Unger and Mrs. B. Weaver gave a review of the popular current book, "Gentlemen's Agreement." The program was held in the Community Center and a large group turned out for this interesting event.

Miss Miriam Sales of New York has been named administrative secretary of the Rabbinical Assembly of America, national organization of the Conservative rabbinate, Rabbi Bernard Segal, executive vice-president of the Assembly has announced.

Miss Sales, born in Berlin, rejoined her family in this country in 1943 after living three years in Palestine. Until her appointment by the Rabinical Assembly, she served as administrative secretary of the Rabbinical School of the Jewish Theological Seminary of America.

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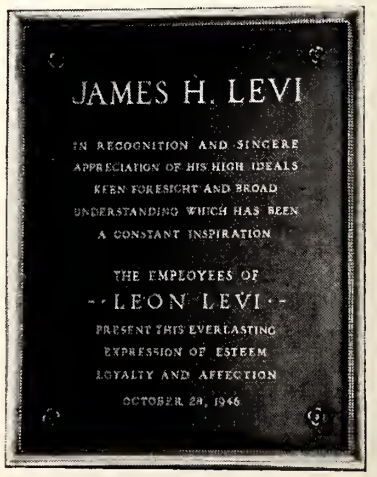

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WORLD FEDERAL GOVERNMENT

(Concluded From Page 15)

this problem, can at best delay but not prevent serious conflict in the Mediterranean area. The major powers of the world have spheres of economic, political and military influence in this area and even if Palestine were given independence or even if Palestine were partitioned between the Jews and the Arabs, there is no government on a world level which can insure the territorial integrity of that area or guarantee freedom to the people who cherish with flaming passion that territory. Without government on a world level that area is destined to continue as a pawn of the major powers of the world.

Solution of the Palestine problem is not the answer to relieving the destitute Jewry in Europe. Jews and all people of the world must be secured with a Bill of Rights, regardless of where they now live or choose to live. It would be the business of a government on a world level to enact legislation and make it possible for Jewish people to live in whatever countries they desire, whether it be Palestine, the United States, Canada, Great Britain, Russia, the Continent of Europe ,or elsewhere. Until there is a government on a world level, there can be no solution of the Palestine problem!

IV. Greece and Turkey

In order to implement the Truman Doctrine recently proclaimed by our President, the Congress of the United States enacted legislation authorizing our Government to loan $400,000,000.00 to Greece and Turkey for the purpose of bolstering their economic conditions and military defenses against communism. President Truman has declared in no uncertain terms that the purpose of this loan is to prevent Rusia from informally invading Greece and Turkey and making these two countries Russian satellites. Call it what you may but this is an unofficial declaration of war against Russia — a psychological, political, and economic war. The basis of the Truman Doctrine is that the major powers have just finished waging war to free the peoples of the world who had lost their freedom under the yoke of Nazi tyranny; and if those people are once again subjugated by aggressor nations, the United States will again be called upon to wage a war of survival. In other words, the Truman Doctrine truly and unmistakably means that the United States can no longer close its eyes to economic and political conditions in distant lands which may disturb the peace between nations and lead to war. It means that no longer can we give merely lip service to the grim reality that under the impact of modern science we are now living in one world and that unless people in Greece and Turkey are free in their respective countries, the people of the United States cannot avoid war. The doctrine once pro-claimed by the first president of our country "that we should not become involved in foreign entanglements" is no longer applicable in the world today. We are living in one world, and cannot escape foregin entanglements.

V. Time Is Short

The Greek-Turkish problem has conclusively demonstrated and proven that the United Nations Organization is but a token effort towards establishment of permanent peace. The seed of conflict has already been sown; this seed will bear the poisonous fruit of World War III in the near future unless the United States assumes the leadership of transforming the United Nations *Orgauization* into a United Nations *Goverument*. Time is short! The atomic bomb and the unused and appalling developments of chemical and bacteriological warfare, supported by supersonic airpower, can within a matter of hours revert civilization to the stone age. Let us not, like the last generation, be responsible for the dark and grim future which faces our children.

A subsequent article will attempt to present a discussion of the only type of governmental instrumentality that offers the possibility of establishing permanent world peace.

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Mrs. Bertha Lindau Cone, 89, widow of the late Moses H. Cone, one of the founders of the Cone Mill interests in Greensboro, passed away on Sunday, June 8th at her summer home in Blowing Rock, N. C. after an illness of several days.

Matriarch of one of North Carolina's outstanding families, Mrs. Cone was a philanthropist in her own right, and did much in her long life in the interest of many causes. Just prior to her death, final arrangements were being completed for Moses H. Cone Memorial Hospital, funds for which she had provided many years ago.

Mrs. Cone is survived by a sister, Miss Sophie Lindau, several sisters-in-law, nieces and nephews. Funeral services were held on the estate in Blowing Rock, where Mr. Cone is buried. The services were conducted by Rabbi Morris Lazaron of Baltimore.

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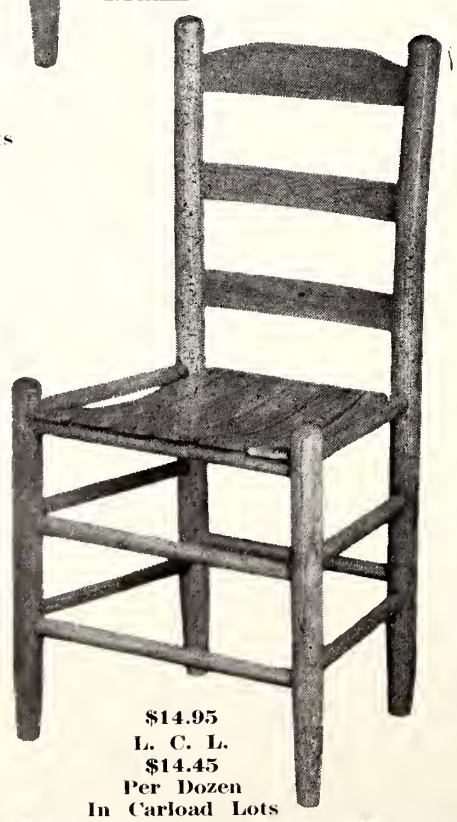

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STATESVILLE, N. C.

MISS HENRIETTA WALLACE,
Reporter

The Statesville Division of the Piedmont Section of the National Council of Jewish Women held its monthly study group meeting at the home of Mrs. Henry Weil. The widely read book, "Gentlemen's Agreement" was reviewed by Miss Henrietta Wallace.

The annual luncheon meeting of the Piedmont Section of the National Council of Jewish Women was held in Statesville at the Vance Hotel. Reverend Robert Bird was the guest speaker and used as his subject "Religion Challenges a Changing World." A musical program was arranged by Mr. Gene Baker, tenor, and Mrs. Harold Wilson, pianist. The following officers were installed for the coming year: Mrs. Jack Bitzick, president; Mrs. J. W. Chinn, vice-president, (Salisbury); Miss Henrietta Wallace, vice-president, (Statesville); Mrs. Phil Rubin, recording secretary, (Salisbury); Mrs. S. Guyes, corresponding secretary, and Mrs. E. Goodman, treasurer. The officers were installed by Mrs. J. L. Goldman.

Julius Aronson, delegate from the Glenn Zerden Lodge, B'nai B'rith, attended the 5th district convention of B'nai B'rith Lodges at Miami Beach, Fla., on June 6th. Mrs,. Aronson and their daughter, Sieglinde, accompanied Mr. Aronson. Miss Henrietta Wallace also went down with them.

The entire community extends deepest sympathy to the families of Mr. L. Gordon and Mrs. M. Steinberger in the recent death of their mother, Mrs. H. Gordon, of High Point.

———————————

CHARLESTON, S. C.

The 10th annual convention of the South Carolina Association of B'nai B'rith lodges opened with a reception for members and their wives at the home of Mr. and Mrs. Arthur Rittenberg.

Edward Grusd, editor of The National Jewish Monthly, was the principal speaker at the banquet, which closed the convention at the Francis Marion hotel.

Nathaniel Kaplan, of Greenville, outgoing president of the state association, presided over the business session. A softball game was played by the Charleston AZA chapter, sponsored by Dan lodge, B'nai B'rith, of Charleston, and the Columbia AZA chapter.

A cocktail party in the mezzanine of the Francis Marion preceded the banquet. There was an attendance of about 250 for the convention. The association is composed of lodges in Anderson, Columbia, Greenville, Spartanburg, Sumter, Walterboro, Beaufort and Charleston, with the largest in Charleston, with a membership of 350.

Herman Poliakoff of Anderson, was elected president; Herbert Shapiro Spartanburg, 1st vice-president; Harold Jacobs, Charleston, 2nd vice-president; Joseph L. Kaplan, Anderson, secretary, and Sam Siegel, Walterboro, treasurer.

Are We Winning The Battle Against Bigotry?

(Concluded From Page 16)

Day-Adventist with a record of anti-Semitism, gained considerable patronage in Boston because of his increased emphasis on anti-Catholisism.

Lawrence Dennis, intellectual fascist leader, returned to his Becket, Mass. estate and has launched a drive to increase circulation of his publication, "The Appeal to Reason." But Dennis' present activities are at a minimum compared to his pre-war record.

New England's outstanding expose of the year resulted in the public denunciation of socialite Mrs. Alice T. Whitney of Milton, Mass. O. John Rogge, former Asst. U. S. Attorney-General, identified her as the individual who financed professional anti-Semites and assisted in the defense of those indicted for sedition by the Federal government. Subsquently, it was established that Mrs. Whitney was the power behind the late Edward Hunter of Boston, pro-nazi, head of the Industrial Defense Association.

Throughout the East, vandalism and desecration of synagogues and Jewish-owned properties have been noted. However, careful investigation reveals no evidence of concerted activity responsible for these crimes. Rather, it might be said that they are individual and apparently manifestations of hositility against the symbols of Judaism in the community.

* * * *

Conforming with the general trend throughout the nation, anti-Semitism in the East has not, in a quantitative sense, made much successful headway insofar as stimulated and professionally promoted activities are concerned.

Qualitatively, however, prejudice on an unorganized individual basis seems to be more widespread, more intense and somewhat closer to the surface of the national consciousness. More about this phase later.

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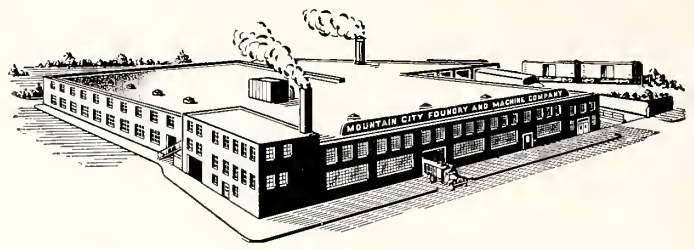

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THE AMERICAN JEWISH TIMES

VOLUME XII — AUGUST, 1947 — NUMBER 12

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

THE VITAL NEED

The approaching American Jewish Conference will find many conditions in Jewish life changed from what they were at the time of the first session fours years ago. The changes may be attributed to the fact that the delegates this year will meet under peace-time conditions, whereas the 1943 gathering was in the midst of a global war.

Yet basically, the problems of the Jew are not much different than they were then. True, the battle now is more for rehabilitation than survival, among our European brethern, but in other respects. — in Palestin, and in our own country, for instance, — there haven't been any too material changes. Every so often the hopes of the Zionists are revived, only to be crushed again, and, here, despite the valiant efforts of such agencies as the Joint Defense Appeal and others, there are still evidences of an active anti-Smitism.

The one thing that remains constant — the one need that is just as important now as it was four years ago, is the need for Jewish unity. In some respects the need may be considered greater, by reasons of the fact that we are getting nearer to the point when nations may begin to ask, "What do the Jews want to do about thus and so?" And who is to answer?

Those who recall the first American Conference in the Fall of 1943 will remember how it ultimately wound up in a display of typical Jewish dis-unity, with the withdrawal of the American Jewish Committee. The bone of contention at that time was the matter of some resolutions on Palestine. The spirit of Henry Monsky, father of the original Conference, will be watching the new meeting from afar. When you recall that he died during a characteristically zealous effort to bring about greater Jewish unity, you will realize how anxious he would be to see the sessions give bona fide evidence of such unity.

There is reason to hope. The Committee, over the period of the past few years has given some evidence of more liberal tendencies, and what seemed sufficiently important to cause a breach four years ago may be now subordinated to more important and more urgent problems.

We do not say that the forthcoming Conference will be doomed to failure if the American Jewish Committee decides not to participate. But we do venture the opinion that with the Committee in the fold, the Conference can hardly miss.

Let us hope therefore, on the eve of this really important gathering that we have, not necessarily uniformity in thinking, but the unity of thought and action from all factions on the Jewish scene that is so necessary for Jewish survival.

THE BRANDEIS UNIVERSITY DISPUTE

It is a difficult matter to get at the real heasons that prompted Albert Einstein to withdraw his name and support from Brandeis University — the first Jewish sponsored, non-sectarian university in the world, outside of Palestine. Suffice it to say that to the world at large, ignorant of the details, it is just another deplorable instance of Jews not being able to get along with fellow Jews. The coupling of names such as Brandeis and Einstein, in a wrangle, is particularly unfortunate. The University, still in the blue-print stage can hardly look to its contemplated opening in the Fall of 1948, with any enthusiasm.

Perhaps the intervening time may allow for a resolving of the differences between the factions, and that some peacemaker may come forward who will be able to reunite all groups. From what we can gather, the differences are not on essentials, and it is to be sincerely that a reconciliation will be effected at an early date.

PECULIAR JUSTICE

Despite what seemed like an iron-clad case, the American Jewish Congress has met with defeat in its efforts to keep the Daily News, New York tabolid newspaper, from getting one of the five FM broadcasting bands available in that area.

With one dissenting opinion, the Federal Communication Commission held that the evidence of racial bias offered by the Congress did not show a "consistent" policy of bias against Jews and other minorities.

One could hardly be a "consistent" reader of the Daily News without realizing its hostility to Jews. It may be recalled that not so long ago one of its columnists persisted in tirade and abue to a point where, pressure was applied through an advertising boy-cott and only then did it make apology.

Commissioner Clifford Durr, the only dissenter in the ruling of the F.C.C., gave it as his opinion that the Daily News stories offered in evidence by the A.J.C. showed "prejudice and hostility — directed against people themselves because of the race into which thy happen to be born. It manifests itself in an attempt to arouse hostility against these people, and hence to ignore them."

We do not take the stand that the other members of the Commission were remiss in that they did not concur with Mr. Durr. After all, that was only one man's opinion, and our democratic way of life stipulates that the majority rules. But we do say, that if one of the Commissioners came to the conclusions he did, there is no need to disregard the doubt that his views indicates, particularly when there are three times as many applicants as there will be licenses granted.

The A.J.C. has filed a brief with the F.C.C. urging a reversal of its decision. We wish them luck, but are not betting on their success. Sometimes incidents of this kind make one feel that blind Justice is not merely a figure of speech.

WATER

"Water has been found at Yavne communal settlement at a depth of 90 metres."

"At Shimron settlement near Nahalal water has been found at a depth of 92 metres. The well yields between 170 and 200 cubic metres per hour, almost doubling Nahalal's water supply. Up to now farming activities at Shimron were restricted owing to lack of water."

"The Jewish Agency with the permission of Government is building an 80-mile pipe-line to bring water to the Negev settlements"

"3,000,000 c. m. of water have been supplied by the Kfar Saba water works this year to settlers, farmers and industries as compared with 300,000 c. m. in 1935."

"Despite the drought, Revivim in the Negev, near Asluj, has collected 100,-000 cubic metres of water in its reservoirs from wadi torrents draining rainwater from the mountains."

The above quotations are from a recent bulletin of information on Palestine.

We who are so used to the many comforts of life, may find it difficult to appreciate the importance of an element that is so common to our every-day life that we scarcely give it any thought. We drink water, we bathe in water, and when we leave the tap running we are not in the least mindful of the waste. And yet, here are hundreds of thousands of fellow human beings to whom water is a vital and serious problem.

It sometimes takes a reminder of this sort to make us a little more appreciative of our blessings, and a bit more considerate of those who miss the elementaries that are so readily taken for granted by us.

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HARRY GANDERSON

World Federal Government or International Anarchy?

By HARRY GANDERSON, *Vice-Chairman, North Carolina Junior Chamber of Commerce Educational Program of World Government.*

This is the second in a series of three articles on a much-discussed plan for a permanent world peace. The concluding article will appear in our September issue. The Editor.

WE are faced in the near future with World War III, and due to the crowning success of modern science, modern civilization faces virtual destruction and collapse. The United Nations, which is the old League of Nations dressed up in a brand new suit of clothes, offers little hope for avoiding World War III, unless it is endowed with the necessary powers to prevent war. Quarantine of Russian communism will not prevent war or solve the crucial issues facing the world today. Billions of dollars of United States money for world-wide rehabilitation is only a temporary expedient. Permanent world peace under the present United Nations is hopeless as the United States and Russia vie for power. A World Federal Government would make it possible for people to choose their own forms of government; democracy on a world level under government would make the world safe for these differences. The United Nations Charter must be amended in order to transform the United Na*Organization* into a United Nations *Government* - - a real World Federal Government - - with power to make, interpret and enforce law and order in matters concerning international affairs, while excluding from its jurisdiction matters essentially within the internal affairs of nations.

VII. The Movement For World Federal Government

One may have his own opinion regarding Winston Churchill's political views, but none can gainsay his keen intellect, analytical powers and depth of foresight. His superior qualities were reflected by his prophetic utterances in an address of world-wide significance which he delivered to an audience at London's Royal Albert Hall on May 13, 1947, when he launched a campaign as a step towards World Federal Government. "Unless some effective world super-government, for the purpose of preventing war, can be set up and begin its reign, the prospect for peace and human progress is dark and doubtful . . . If, during the next five years, it is found possible to build a world organization of irresistible force and inviolable authority for the purpose of securing peace, there is no limit to the blessings all men may enjoy and share . . . " World Federal Government is within our reach if only our representatives in Washington are influenced immediately to initiate revision and amendment of the United Nations Charter.

At the San Francisco Conference in 1945, when the United Nations was created, China offered to surrender its national relations; the leaders of both major parties in Great Britain have declared that they are in favor of clothing the United Nations with sovereign power in international affairs, and likewise, Prime Minister McKenzie King of Canada has taken the same position; France has included provisions in its new Constitution for World Federal Government; United Nations delegates of Belgium, the Netherlands, New Zealand, Cuba and the Philippines urged revision of the United Nations Charter at the last General Assembly of the United Nations to the end that the United Nations be transformed into a World Federal Government; Massachusetts, last fall, in a ballot referendum, by a heavy vote of nine to one favored the United States becoming a member of a World Federal Government. Public opinion polls have indicated that more than 60 per cent of the people of the United States want World Federal Government; but as yet, these people have not effectively registered their attitudes so as to influence our representatives in Washington.

The Hamiltons, Madisons and Monroes of 1787 have their counterparts in America today. Recognized leaders in our economic, social and political life are devoting their unselfish efforts in bringing to the attention of our people the immediate and compelling need for government on a world level. For example, Robert Lee Humber, native North Carolinian and former Rhodes Scholar at Oxford, began a one-man campaign which led the North Carolina Assembly to adopt a resolution in 1941 urging the United States government to take the lead in creating a World Federal Government. Since then, Humber has stirred the country and already 15 states, in addition to Massachusetts which has taken the action indicated above, have adopted the resolution in the same spirit. Following North Carolina, the resolution was adopted by New Jersey, Maryland, Connecticut, Rhode Island, Alabama, Virginia, Louisiana, Utah, Tennessee, Oklahoma, New Hampshire, Georgia, Florida, and the President's own state of Missouri adopted that resolution on May 15, 1947.

VIII. The Goal Can Be Achieved

Article 109 of the United Nations Charter provides a procedure whereby the Charter may be revised and amended, and thereby transform the United Nations Organization into a real government. To amend and thus strengthen the Charter will involve great difficulty, sacrifice, and hardship, but like all democratic assemblies dedicated to the momentous task of establishing government, recommendations and proposals would be subject to compromise. The general objectives required in order to meet the needs of existing world-wide conditions are clear. Such a government must possess real legislative, executive and judicial authority.

At present, the power of the General Accembly is limited to authority to make recommendations only; it has no power to make binding decisions applicable to member nations and individuals subject to its jurisdiction. The General Assembly should be granted powers broad enough to enable it to enact laws relative to international affairs, including the power to provide for punishment of individuals guilty of violating these laws. The time has arrived for the prime possessors of sovereignty, the people, to remove from national governments and transfer to a World Federal Government their sovereign rights to deal in international affairs. The General Assembly must be reconstituted and chosen by the people of the member nations on some basis which will reflect a fair and equitable legislative representation based on economic, social and political conditions; the representation must insure judicial equality throughout the area under the jurisdiction of the proposed government.

The Security Council, with all its weaknesses . . . the veto power and minority rule . . . must be abolished, because this agency does not possess the necessary power to enforce the recommendations of the present General Assembly; as a matter of fact, whether the Big Five agree or disagree among themselves on some particular issue, action of the Security Council is nothing more than a recommendation to the individual nations involved in the issue. Instead of the Security Council, there must be an executive branch of the proposed government with essential executive power to administer laws enacted by the reconstituted General Assembly and to enforce decisions of the World Court interpreting these laws.

The executive branch of the proposed government should be divided, for example, into Departments or Ministers of Defense, Justice, Health, Labor, Finance, Communication and Transportation, etc. An inherent legislative power of the proposed General Assembly should be exclusive jurisdiction under the Department or Ministry of Defense, over all armed forces and armaments, except for police forces necessary for internal security, similar to our own National Guards. The proposed government must maintain a defense establishment drawn from the populations of all nations subject to its jurisdiction, with all personnel owing first allegiance to the proposed government.

The Charter must furthermore provide for a court system which will possess compulsory jurisdiction in all civil and criminal matters

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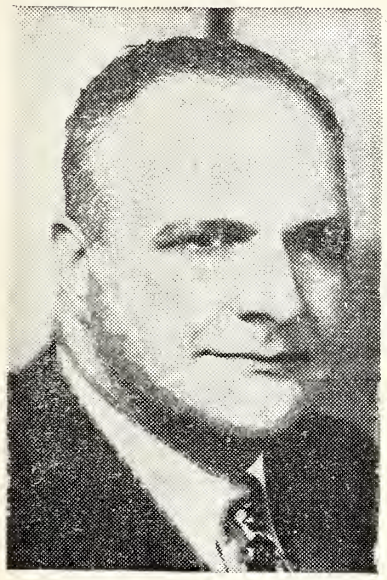

DONALD OBERDORFER

WATCHDOGS OF DEMOCRACY

By DONALD OBERDORFER, *Chairman, National Executive Committee, and National Council, of the Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith*

Another in the series of articles on anti-Semitism, and how it is being fought. The series will continue in our September issue. The Editor.

AN ENDEAVOR to bring the Jewish communities of America into active partnership in the fight against anti-Semitism keynoted the past year's work of the Joint Defense Appeal.

This course of action followed a mandate of the First National Conference held last January by the JDA, whose theme "Fighting Anti-Semitism On The American Front," attracted to the city of St. Louis a gathering of 450 communal leaders from all parts of the United States and Canada.

Realizing that fighting anti-Semitism must be accepted everywhere as a primary obligation of American Jewry, the conference set up machinery to enlist the active participation of Jewish communities. As a springboard to action, a National Executive Committee of 50 recognized communal leaders was formed, and a National Council, that today comprises more than 550 members. was established.

Since their establishment, both the National Executive Committee and the National Council have become responsible partners in formulating JDA campaign policies and in determining fair quotas for each community. They will also assume the role of helping to decide on the future national goals required to finance defense activities.

Formation of these two groups to voice increased communal participation has given character and personality to the country-wide effort. It has also provided a solid structure to make possible a national campaign for $6,000,000 which the conference called on the Joint Defense Appeal to conduct in order to finance the 1947 program of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith.

That campaign is now in progress. Welfare Funds show a desire for greater participation and their allocations during 1947 more nearly represent their rightful share in the fight to uproot bigotry from the American scene. Most encouraging of the signs indicating fuller community cooperation is the fact that communal leaders have become more cognizant of the needs of the two defense agencies, more familiar with their work and more aware of the necessity to support their program.

The American Jewish Committee

Rounding out forty-one years of service to Jewry, the American Jewish Committee continued during the past year to occupy a foremost position in the struggle to safeguard Jewish rights in the critical postwar world.

Its resources were mobilized to defend American ideals and institutions, to help the shattered Jewish communities of Europe in their reconstruction, to preserve Jewry as a religious and cultural force and to champion Jewish rights throughout the world.

An outstanding contribution to the safeguarding of democratic rights, upon which the domestic defense program rests, was made by the American Jewish Committee before the President's Committee on Civil Rights. Testifying before the President's Committee, Dr. John Slawson, AJC Executive Vice-President, presented a national program for civil liberties, urging intensive and far-reaching measures to safeguard civil rights and lessen group tensions and discrimination.

Investigation and exposure of native anti-Semitic and other hate-mongering groups constituted an important phase of the AJC's activities during the year. The Committee played a leading part in exposing the crypto-fascist Columbians in Atlanta, and other peddlers of hatred.

Through every channel of public information, as well as through specialized programs directed to industry, labor, veterans, women, youth, educators, clergymen and other segments of the population, the AJC attacked anti-Semitism. Stressing the danger of divisive group conflicts to our democracy, it cooperated continuously with non-sectarian groups and enlisted the services of outstanding public figures in its program. The AJC, through its Community Service Department, has provided literature, information, and other aids to Jewish community relations workers in over 300 cities. Among the cities receiving such service are 33, in which AJC chapters have been established.

Studies on the psychological basis of anti-Semitism, conducted by the Department of Scientific Research, gave promise of opening up

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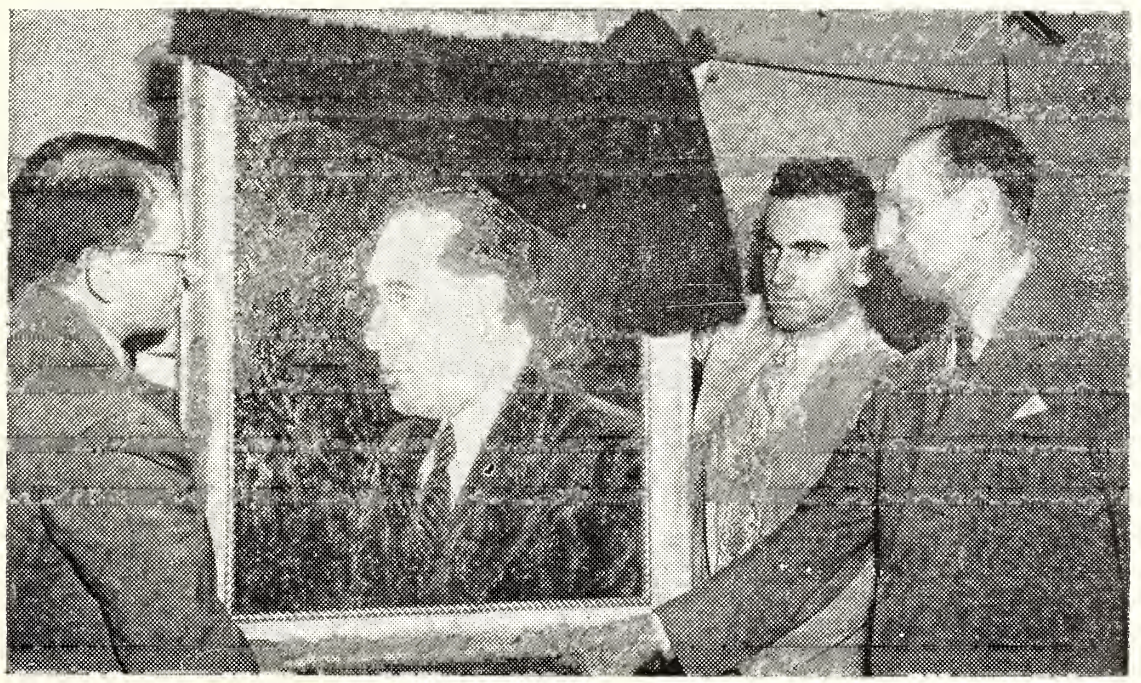

MONSKY PORTRAIT UNVEILED AT BB DISTRICT 6 CONCLAVE—An oil-painted portrait of the late Henry Monsky of B'nai B'rith who died May 2, was unveiled at the District 6 convention of the Order in St. Paul (June 29-July 2).
Shown above (l. to r.) with the portrait are Louis Pickus, Wankegan, Ill., past president of District 6; Curt Frankenstein, 25-year-old German refugee student who painted the portrait; and Maurice Bisgyer, Washington, D. C., national secretary of B'nai B'rith, who accepted the portrait.
The young painter is now attending the American Academy of Arts in Chicago under a B'nai B'rith Hillel Foundation scholarship. He was brought to the United States under B'nai B'rith auspices and painted the Monsky portrait as an expression of his gratitude.

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THE RED CROSS IN GERMANY

THE OLD MAN stood awkwardly before the club director's desk in the American Red Cross Prince Club in Berlin. He twisted his worn fur cap in hands blue with cold.

"Here's another one," the German girl had said when she ushered him into the office. He was embarrsased to be "another one."

In halting English he explained that he had walked 300 miles to see the American consul in Berlin. He was looking for a girl, a friend of his son's wife. His son had gone to America several years ago, and had fought in the American Army in Germany. He had been killed and was buried in Germany. The old man had no living relatives. But his son's American wife had written to him about this girl, her friend. She worked for the consul. Perhaps she could help get him to America.

Could the American Red Cross direct him to the consul's office? And could it get him food and shelter while he was in Berlin, before he started to walk back home?

The old man didn't know it, but he definitely was "another one." Dozen like him . . . pitiful, hopeful . . . seek out American Red Cross men and women throughout the U. S. Zone in Berlin. Hundreds like him write to the Red Cross, seeking aid. Their own German Red Cross, completely nazified during the war, is only beginning to reconstruct itself. It can do little for its own people, so they turn to the Americans.

They turn in such numbers that the American Red Cross in Berlin has set up a referral service to direct them to agencies that can help them. The dozens who wander into the offices, the more than 100 letters a month written in German and adressed only to "American Red Cross, Berlin," are sent to Edward J. Miller, of Farmington Falls, Maine, field director for the U. S. Office of Military Government headquarters in Berlin. He has a German-speaking secretary who translates them, and access to Military Government offices and information to handle them.

German requests fall into eight general categories, according to Mr. Miller, the most numerous of which are location of relatives who never returned from German military service. Others, in the order of their occurrence, are (1) requests for aid from relatives and friends in America, (2) requests for food and clothing from America, (3) location of relatives in the United States, (4) requests for food and shelter in Berlin, (5) location of relatives on the Continent, (6) requests from the fiancees of American soldiers for aid in obtaining visas for transport to the United States, and (7) requests from fiancees for aid in obtaining transportation to America.

To each applicant goes a form letter in German and English, explaining that U. S. War Department regulations do not permit the American Red Cross to aid Germans. Attached to the form letter is a note explaining in detail what channels the German supplicants must use to obtain the particular aid or information they seek.

Requests for information about relatives who never returned from the German Army are the result of loss and destruction of many German military records in the last days of the war, Miller says. Thousands of German families are still wondering, almost two years after war's end, where and how their sons and brothers are. Some may be prisoners. Most are dead. But their families do not know.

These requests Miller refers to the demilitarization branch of the Office of Military Government, or to one of the 15 foreign military misions in Berlin who have records of prisoners.

To the second most common query .. . how to get aid from friends and relatives in America . . . the answer is simple. Miller instructs these people to write to America through the German post office.

Those who are trying to locate relatives in America are given the address of the Central Location Index in New York City, and those looking for relatives on the Continent are referred to the Deutscher Suchdeinst, a German tracing bureau in Berlin.

Persons who want food and clothing from the States are told to write to friends or relatives there and request a CARE package.

Germans seeking food and shelter in Berlin usually are transients who lose their identification papers or ration books while en route to the city. Many of them are employed by Americans and traveling American vehicles.

Aid to German girls in obtaining visas to join their American fiances in the States must be obtained from the visa section of the U. S. Consulate, and Miller's reply sends them there. Information on transportation to the States also is available at the Consulate, but the Red Cross letters explain to the German girls just what their American fiances must do in the States to arrange transport for them.

Letters in these last two categories . . . aid to German fiances, , , . are increasing more rapidly than are any other requests, according to Miller. They may be expected, he said, to become as numerous as requests for location of missing relatives, when the liberalization of army regulations on GI-Fraulein marriages begins to take effect.

ADOLPH SABATH

MEN OF THE TIMES

By DAVID D. SPIGLER

An Appreciation of Adolph Sabath, Dean of the Liberals in Congress

A man who is Dean of the United States House of Representatives, Dean of liberals in the House, and Dean of Jews in public service in the USA, celebrated his 81st birthday last April. From the day he first stepped into politics in a Chicago political club organized to combat corruption in civic affairs back in the 90's, through 40 years as U. S. congressman from the fifth congressional district of Illinois, Adolph J. Sabath has fought for a program of liberal reform. Entering his 82nd year Judge Sabath, the friend of labor, the friend of the immigrant, and the friend of his own people, is still carrying on despite the fact that his twenty consecutive terms in congress have certainly earned him a rest, and even though the odds against liberalism are greater now than they have been for many years.

Representative Sabath was born Adolph Joachin, in Zaboi, Bohemia (now Czechoslovakia) in 1866, one of eleven children of Joachin and Barbara (Eissenschimmel) Sabath. Young Adolph went to parochial school until he was 13, then he took his first job as an apprentice dry-goods store clerk. Inspired by stories of the United States, he saved his money and in 1891, at the age of 15, arrived in Baltimore alone. He immediately proceeded to Chicago to join a cousin who was already living in the Windy City.

He was discharged from his first job in America because he was too small — it was in a planing mill. But he became a success in his second position as a clerk in a shoe and house furnishing store. By the time he was 21 he was manager of the store, a naturalized American citizen and had graduated from business college two years earlier. Now he became interested in the real estate business, began the task of bringing over his family, and continued with his education at the same time. The next step took Sabath, the store manager and real estate man, to the Chicago College of Law and Lake Forest University and brought about his transformation to a professional man within ten years after coming to America. In 1891 he received his L. L. B. degree, was admitted to the bar, and two years later he went into law practice.

Almost immediately Lawyer Sabath becave active in politics when he helped to organize the "Grey Wolves" to combat corruptive practices among Chicago's alderman. In 1895 he became a justice of the peace, and two years later he was elected Police magistrate. During his ten years on the bench he helped to bring about important reforms in the judicial system. He deserves a large part of the credit for the establishment of the juvenile court and the parole system for first offenders.

Judge Sabath became Representative Sabath in 1906 in the Teddy Roosevelt administration, but he still prefers the title "Judge."

Remembering his own entry to this country as an immigrant, Adolph Sabath served with zeal on the immigration and naturalization committees to which he was appointed in the House. His first speech was for the enlargement of the Philadelphia immigration station of those days. Several important legislative firsts are entered into the record of Congressman Sabath's first years in the House. He introduced the country's first workmen's compensation bill, which benefitted the railway workers; he authored the first old-age pension bill in 1909, and he was the first to recommend to Congress federal aid for highways.

When Woodrow Wilson entered presidential politics in 1917, Sabath became an admirer of his as soon as he found out that the Princeton Professor shared his liberal political sentiments. Through the friendship of President Wilson, it became possible for the representative from Illinois to help make Czechaslovakia an independent country, taking in his native Bohemia. It was at this time when he became a member of the House Foreign Affairs committee, that Congressman Sabath took his stand for internationalism and against isolationism. He was fully in favor of U. S. support for the League of Nations.

When Roosevelt came to power, it was natural that in view of his long progressive record, Representative Sabath should become a staunch New Dealer.

In 1939 Sabath became chairman of the House Rules committee, but even as the head of this group he has had to fight a Republican Southern Democrat Coalition to bring to the floor of the House progressive legislation such as the FEPC bill or a bill to raise minimum wage from 40c to 65c an hour. The latter has yet to emerge from its piegon-hole for the first time. On the other hand, he often had to report to the House legislation that he opposed such as the Case Labor Disputes Act and the Connally anti-strike bill.

In the field of civil liberties, Sabath is one of the bitterest opponents of the House un-American activities committee and he has often been attacked by Rep. John Rankin. At the start of the present session of Congress Sabath introduced a bill to abolish the un-American activities committee but it is most unlikely that the bill will reach the floor of the house during the present session or even during the present congress.

In the realm of foreign affairs Sabath has always advocated good relations between the United States and the Soviet Union. After the first world war he sponsored a congressional resolution urging recognition of the new Soviet government and during the Hoover administration he tried to build commercial relations between the two countries. In 1946 he sponsored a Win the Peace to strengthen relations with the Soviet Union and despite all red-baiting he persisted

(Please Turn To Page 40)

"Peace of Mind" Author Urges Psychiatric Trained Rabbis

Dr. Joshua Loth Liebman of Temple Israel, Boston (center), author of the best seller, "Peace of Mind," urged the Union of American Hebrew Congergations to sponsor a series of fellowships that will make it possible for young Reform rabbis to do gradnate work in psychiatry, and to be personally psychoanalyzed, prior to the adoption of a regional "Rabbinic Personal Counceling Service" throughout the country. Dr. Liebman spoke at the annual dinner of the New York Federation of Reform Synagogues. (Left to right): Colonel Frederick F. Greenman, President of the New York Federation; Henry L. Lambert, Dinner Committee Chairman; Rabbi Liebman; Roger W. Strans, retiring National Finance Chairman, who was the guest of honor, and Oscar M. Lazrns, New York Finance Chairman.

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MOVIE SCORE

by TYLER BROOKE

HOLLYWOOD — In case you missed Drew Pearson's May 4th broadcast, this is to repeat his item that Stanton Griffis, recently named as our next Ambassador to Poland, may be eliminated from the post because he once said that Hitler was one of the world's finest and wisest men. Griffis, a partner in the Wall street firm of Hemphill, Noyes, was listed as a member of the Board of Directors of Paramount Pictures. For those who claim the Jews control Hollywood, Griffis would appear to be in strange company . . . Recommended reading: Mason Butler's article, *The Cross and the Star*, reprinted in the June issue of Reader's Scope from the Christian Herald. Why doesn't some Jewish group option this and make a movie short of it?

Hollywood Herring: The film town's Red Herring Brigade - - the boys who howl about Reds with such psychopathic fanaticism that they are afraid to blush for fear of being called Reds themselves - - has finally hit the jackpot. For years these lads have threatened to name films containing Communist propaganda, but never got around to it until one Dr. John R. Lechner, executive director of the avowedly anti-Red Motion Picture Alliance for the Preservation of American Ideals, appeared on the scene. Quoting from a report reputed to have emanated from the House unAmerican Activities Committee, Lechner stated that the Party Line appeared in *The Best Years of Our Lives, Boomerang, Pride of the Marines, Margie, A Medal For Benny, The Strange Love of Martha Ivers*, etc. Reaction to Lechner's talk was fast and funny. The Hollywood Reporter, a notoriously anti-Red trade sheet, immediately editorialized: "Let's not get rediculous in our witch hunt on communism . . . When someone starts to put the label on pictures such as *Margie* and *Boomerang*, then, we say, the thing is going too far . . . ." Ralph Clare, Chairman of the Board of MPA followed with an open letter, which said in part: "The Executive Committee of the MPA not only does not endorse the allegation that the pictures listed contained Communist propaganda, but firmly disagrees with the charge as it applies to the majority of pictures on the list . . ." Then Samuel Goldwyn, producer of the *Best Years*, rejected Clare's apology as "belated and inadequate," and stated further: "As long as Dr. Lechner continues to be associated with your organization and as long as you continue to permit lies to be spread publicly, you can rest assured that few people in the industry will have the slightest confidence in what you are doing." It seems perfectly clear that the *Red Herring Brigade* is now scared to death of the tiger they have by the tail, and are making themselves more ridiculous by the minute trying to release it without getting clawed. But the important thing about the current farce is the absolute destructiveness of red-baiting as such. For here is a situation in which the red-baiters themselves have become disrupted and fearful of their own creation. And by the way, the MPA, though boasting a number of Jews on its committee, has never quite freed itself of the taint of anti-Semitism within its ranks. It's the same old story — scratch a Red-Baiter and you find an anti-Semite, and vice versa.

Screen Stories: Stanley Kramer, president of *Screenplays, Inc.* a new independent production company, is dickering for rights to film the life of the late Governor Al Smith of New York . . . RKO has purchased Budd Schulberg's new novel, *The Harder They Fall*, for early production at top-budget figures with Robert Mitchum already lined up for a leading role. The story, which deals with the prize-fight racket, will be published by Random House this summer and sounds like a worthy successor to Schulberg's best-selling *What Makes Sammy Run?* . . . My underground operators tell me that three producers - - Paramount, MGM, and Walter Wanger - - - are trying

(Please Turn To Page 12)

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Covered Wagon Jews

The modern history of Denver Jewry is well known but here are some little known facts about the Jewish merchant pioneers who helped open the West, condensed from Robert S. Gamzey's article "Trail Blazers of Philanthropy" in the Rocky Mountain Empire Magazine of the Denver Post.—THE EDITOR.

IN 1859, the Queen City of the Plains was a bawling baby, barea year old. Denver City and Auraria, rival forlorn aggregations of squatty, cottonwood log, grass-thatched cabins, made faces across Cherry creek where it empties into the Platte river. The gold rush was on and Larimer street was the mecca for swash-buckling prospectors and land speculators who caught a vision of the future metropolis of the Rocky mountain territory.

Supplies for Gold Hunters

Down dusty Larimer street one hot August day in '59 thundered Fred Z. Salomon's train of twelve wagons, each drawn by five panting oxen. The wagon train, loaded to the gunwales with groceries, boots, dry goods, miners' tools and supplies, rolled to a stop at Eleventh street and Fred Salomon and his partner, J. B. Doyle, were "open for business" to supply provision-hungry gold seekers.

Salomon, awarded two lots by the Auraria Town company, on the condition he locate his store in its hamlet instead of Denver City across the creek, prospered and soon had the distinction of building the first brick house in town. He was instrumental in bringing the first rail line to Denver and was appointed territorial treasurer.

First Rosh Hoshana In Colorado

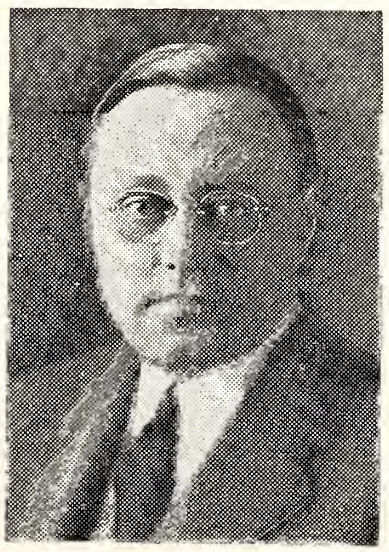
In the fall of '59 Salomon joined with Leopold Mayer, pioneer clothier who came from Leavenworth, Kan., by ox team on a journey that took seventy days, Abraham Jacobs and Julius Mitchell in the first New Year services ever conducted in what is now Colorado.

Salomon, Jacobs, Mayer and Mitchell. They were the trail blazers of Denver's Jewish community whose unbroken eighty-nine year history is intimately identified with the growth and development of the nation's second capital and several of its major philanthropies.

Foremost among these empire builders who swore by the Old Testament was the fabulous Otto Mears, Russian-born Indian fighter who started in business with a general store, flour mill and sawmill in the San Luis valley in 1865. He diplomatically engineered a treaty with the Utes that opened what is now Hinsdale, San Juan, Ouray, San Miguel, Dolores, Montezuma and La Plata counties to prospectors. Mears built toll roads that hastened the development of the San Juan basin, and acquired a passion for railroad building in the mountains. Mears controlled the Rio Grande Southern until the 1893 panic wiped out his fortune. Today his portrait hangs in the

(Please Turn To Page 18)

American Jewish Committee Foreign Affairs Chairman



Federal Judge Phillip Forman of Trenton, N. J., Judge of the U. S. District Court of New Jersey since 1932, has accepted the chairmanship of the Committee on Foreign Affairs of the American Jewish Committee, succeeding the late Judge George Z. Medalie of the N. Y. Court of Appeals, it was announced this week by former Judge Joseph M. Proskauer, president of the AJC. A leading figure in public service and in American Jewish affairs, Judge Forman was a member of the American Jewish Committee delegation at the Paris Peace Conference last summer and presided at the session dealing with international guarantees of human rights at the International Conference of Christians and Jews in Oxford, England, last year.

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WORLD FEDERAL GOVERNMENT

(Concluded From Page 4)

the United States and the other countries of the world to grant their sovereign rights to deal in international affairs to a World Federal Government. The abandonment of our present concept of national sovereignty does not mean of course the abandonment of the ideals and traditions which all of us as citizens of the United States rightfully cherish; on the other hand, it means abandoning the attempt (which has repeatedly failed) to solve our international problems from the perspective of our nation standing alone among the other nations. For this reason, the abandonment of national sovereignty would in fact not be an "abandonment," but rather the establishment of government on a world level, in place of anarchy among 63 separate sovereign nations, would be a realistic way of providing that security without which we in America can never hope to hold for long these very traditions and ideals.

IX. What About Russia?

The most frequently posed question on World Federal Government is "What About Russia?" We do not know if Russia would consent to become a member of a World Federal Government, and furthermore, it is unnecessary to determine Russia's position on this subject on the basis of her present attitudes.

It is difficult to recognize whether or not Russia wants permanent world peace. If Russia is not interested in helping to establish permanent world peace, then it is even more important that the United States lead the way in creating a World Federal Government which would make Russia and her satelites impotent against the rest of the world. If Russia does want permanent world peace, those fundamental doctrines of her political structure which are inimicable to World Federal Government would quickly disappear after she had been convinced of the success and potentiality of World Federal Government as an instrument of permanent world peace.

Those who cling blindly to the tenets of the present United Nations declare that the United States will lose its ties with Russia if the United States sponsors fundamental amendments to strengthen the United Nations. This is a misapprehension, because so far, Russia has refused membership in virtually all of the international agencies of the United Nations and she has openly declared to the world that she will not agree to elimination of the veto power with regard to international control of atomic energy. Therefore, the United States stands to gain more by letting Russia isolate herself completely today than by maintaining futile ties with her which may very well lead to war and the virtual collapse of modern civilization.

World Federal Government will not solve all the world's problems over night. World Federal Government will be difficult and involve considerable headaches to the statesmen of the world. But it is better to be alive with the risk of headaches than dead without the risk. If we really want permanent world peace, we must face our absolute decision, and in spite of apparent insuperable obstructions, follow the glorious example set by our forefathers in 1787.

X. A Page From Hostory

Our founding fathers faced difficulties which seemed at first to stand in the way of establishing a national federal government. In 1776, each colony proclaimed its independence and sovereignty, and thus each colony became a sovereign state. These thirteen states were united in a common cause, and accordingly, the Articles of Confederation were established in 1778. Our forefathers, soon after the establishment of the Articles of Confederation, learned that a league of sovereign states could not preserve the peace or regulate the conduct among the several states. They fully realized that although each state must have the right to regulate affairs which could effectively be regulated by the states, the people of the various states had to yield their sovereign power in national affairs and create a common government to regulate the commerce among the states and conduct foreign relations with other countries.

In the next, and concluding installment, Mr. Ganderson will summarize his reasons for urging immediate revision and amendment of the United Nations Charter in order to transform the United Nations ORGANIvATION into a United Nations GOVERNMENT—a real World Federal Government.

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Hebrew In Mayor O'Dwyer's Cheder

By WILLIAM B. SAPHIRE

A glimpse at one of the classes where Modern Hebrew is taught to New York City's High School youth, is given by the Independent Jewish Press Service's favorite feature writer.—THE EDITOR.

THERE IS a classroom in the Taft High School in the Bronx which might be a tourist information office for the prospective visitor to Palestine. It is one of a number of classrooms in 18 public high schools and junior high schools throughout New York City where Hebrew is being taught as a modern spoken language.

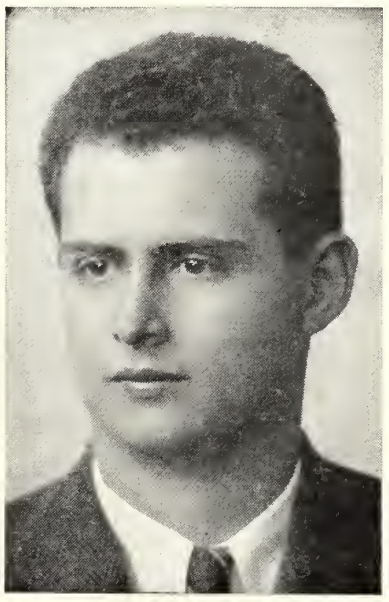
The walls are lined with maps of Palestine, and charts picture its beauty spots and historical shrines. The bulletin boards are snowed under with Hebrew "projects" by the students, calendars, proverbs and illustrated poems; a weekly resume of political events in the Holy Land plus photographs and articles clipped from newspapers and brought in by the students.

For the past 17 years, since the first experimental Hebrew classes were begun, New York City has been offering a free Hebrew education to anyone who wants it. The enrollment in Hebrew classes has been increasing steadily, but even so, there are at present only 3,500 pupils, a considerable number of them non-Jewish, attending Mayor O'Dwyer's "Cheder." This is disappointing in view of the fact that New York City boasts the largest single Jewish community in the world, over two million by the last census.

Hebrew In the Modern Manner

Though few in number, students of Hebrew are unmatched in their zeal for the language. This is the concensus of a teacher, Max Zeldner, who comprises the one-man Hebrew faculty of Taft High School. As an example, Mr. Zeldner notes that of an average class of 35 who began first year Hebrew with him, 20 students continued the course for six terms, three years, although only one year of any language is required. This is a record rarely surpassed in any other language course, Mr. Zeldner said.

The immense attraction Hebrew has for the student, once he decides to study it, lies in the fact that it is taught as a background to a new, youthful culture now flourishing in Palestine rather than as a cut and dried series of conjugations and syntax.



WILLIAM B. SAPHIRE

At least one period a week is devoted to discussions of Jewish history, modern Jewish culture and the grim events which put the Jewish National Home in the headlines almost every day. The aim of the course is not to manufacture Zionists, Mr. Zeldner says, although more than one future Chalutz of Chalutzah may be in the making in these classes. The idea is to bring Hebrew alive by putting the student on intimate terms with the country where Hebrew is the everyday working language. At the end of a three-year course, Mr. Zeldner says, the average student can "read with enjoyment" any Hebrew literature enjoyed by Palestinian students of the same age group. With a little practice he can hold his own in an nitelligent conversation.

More Girls Than Boys

Although 85 per cent of its student body of between six and seven

(Please Turn To Page 20)

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MOVIE SCORE

(Concluded From Page 8)

to outbid each other for *Proud Destiny,* the new Lion Feuchtwanger novel soon to be published by Viking Press. $350,000 is the asking price to date . . . Did you know that Walter F. Wanger's ancestral name is Feuchtwanger? He's one of Lion's cousins.

HOLLYWOOD — Something is happening in Hollywood, which, if continued, presages grave danger not only to the movie capital, but also to the suggestion of "thought control" inherent in the following excerpt culled from a column in *Daily Variety,* a local trade journal.

"RKO stenos, members of the OEIU (Office Employees International Union), are berling because a petition they circulated asking for an investigation of members thought to be un-American disappeared completely after the document reached the hands of a pinkish secretary to a producer of the same fragrance. Acording to the by-laws of the OEIU such a petition was legal but now the signers are afraid the pinkish secretary has pinched the list in order to put the blacklist slug on the gals who are unfriendly to the leftist cause. This secretary is often seen chatting with Hans Eisler, RKO composer, who is the brother of Gerhard, now in trouble with the U. S. Congress."

An objective look at that last sentence is quite enough to give cold chills to any thinking person. First, it is irresponsible journalism . . . rumor-mongering . . . at best; second, it is the sort of insidious s u b l e t y that foreshadows. a "thought control" policy which can lead only to the most vicious repressive measures. It is precisely the type of generalization used so successfully in Germany prior to, and during the Hitler regime when to be "seen chatting with" alleged Communists meant a quick, deadly visit by the Gestapo.

Hollywood is about to be subjected to a witch-hunt and red-herring fest which, from all indications, would warm Der (erstwhile) Fuehrer's heart, assuming hed'd had one. One of the co-sponsors of this so-called "red quiz" is none other than Congressman John E. Rankin (excuse the expression), whose continued and open anti-Semitism in Congress, under the guise of "Americansim," so closely resembles the technique of the German Nazi-Fascists. Surely, it is no coincidence that the road has been cleared ahead of the projected Holywood *putsch,* by the Thomas-Rankin Un-American Astivities Committee, through a documented statement made by Rankin himself, to wit: . . . *"fully 75 per cent of the members of the Communist party in this country are Jews."* It is said that memories are short, but it is doubtful that they are so short as to disregard the parallel between Rankin's assertion and the historical events leading to the establishment of Fascism in Germany. However, the person who sees no danger in the Jew-Communist myth needs to have his head examined, for it is only a step from there to the curtainment of civil liberties for *all* minorities . . . and eventually for every living being in America, excepting, of course, the native Fascist breed.

Should Rankin or his cohorts appear in Hollywood to point an accusing finger at all who are "seen chatting with" alleged Reds, it naturally follows that the same finger will point at all "seen chatting with" Jews. How can this be avoided when Rankiln's own dictum is such that most Communists are Jews? Moreover, if Jews are so labeled in Rankin's mental cesspool, who is to say that non-Jews (and non-Reds, for that matter) are not? Only Rankin, and to date he hasn t said it. So, quite simply, the "thought control" process begins to shape up: Be wary with whom you're seen chatting! Don't talk to anyone suspected of being a Red! Don't talk to anyone suspected of being a Jew! Don't talk to anyone suspected of being anyone! Don't talk . . . period!

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BENNY LEONARD
King Of The Lightweights

By AL LURIE

BENNY LEONARD, the greatest single name in Jewish sports history, and the greatest lightweight in boxing annals, died as he lived — in the ring. While refereeing bouts in St. Nicholas Arena on April 18, Benny slumped to the canvas. Within fifteen minutes he was dead, at 51.

Thus Benny Leonard, a legend in boxing, is now in the Valhalla of fistiania.

Leonard retired the undefeated champion of the world after eight years as king. In 210 fights he lost only four times, one on a foul, once after he made an ill-advised comeback long past his prime, and twice when he was first learning the wisdom of the ring. But Leonard goes past statistics and figures of wins, losses, number of bouts fought, etc. At his peak he was a slim young master boxer and an effective and punishing hitter. Benny Leonard has been written about in reams of papers; he has been loved, honored, praised and admired by boxing fans, by Jews and by all sports lovers. He was the idol of the East Side, the adoring figure beloved by thin-faced little Jewish boys who, in their poverty, dream of themselves as champions of the world. Leonard was the first Jew in America to reach the heights in both boxing and in the love of his own people. He won the lightweight crown from Freddy Welsh in 1917 and retired without a blot on his record in 1925. During that time he became the most famous Jew in America. And there is a good reason for it.

When a people is beaten, persecuted and frustrated, it finds more than mere solace in its champions. Thus, Benny Leonard reached the heights in boxing, he aided not only himself, but the entire American Jewish community. When Leonard was accepted and admired by the entire fair-minded American community, the Jews of America felt that they themselves were being accepted and admired. Leonard, therefore, symbolized all Jewry. And he knew it.

To begin with, he was a model son. His mother was upset when Benny decided to become a fighter. She looked at him when he made his decision and said, weepingly, "A prize-fighter? Is that a life for a respectable man? For a Jew?" He became emotional and explained to her that he could make a lot of money for the two of them. Of course, he was right. He could fight; and he made a fortune.

Together with his intense love for his mother, Benny was an observing Jew. He never fought on a Jewish holiday. He was acutely aware of his Judaism and after his fighting days were over, he worked hard for Jewish organizations, particularly the Zionist organization.

His attachment to his family was also typically Jewish. His father, like his mother, worried about Benny's fighting. So whenever Benny went to another city, he always called his folks after a fight. There is an amusing story connected with this habit. Once he called his father from Cleveland. The conversation went something like this.

"Hello, Poppa."

"Hello, Benny, where are you calling from?"

"Cleveland, Poppa, and I just won another fight."

(Please Turn To Page 16)

Jolson Stars For U. J. A.

Al Jolson, whose life has been immortalized on the screen, was the star in a new radio drama presented over the coast-to-coast network of the Columbia Broadcasting System on Monday, June 9th, under the auspices of the nationwide $170,000,000 campaign of the United Jewish Appeal.

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AN ECONOMIST *Looks At Palestine*

By ROBERT NATHAN

This is the concluding article by the noted economist Robert R. Nathan, previous installation of which have appeared in earlier issues. The Editor.

The question is "where are you going to get those funds?" I will tell you of possible sources. You will be interested to know that during the war, Palestinians saved a lot of money. They produced for the war. They sold products to Britain and they bought government bonds or put their money in the bank. There were only limited consumers' articles available on which to expend the money. Today the British government owes the Jewish people in Palestine roughly one-half billion dollars. That is quite a volume of saving which will in large part be available for investment purposes to meet part of the two and three-fourth billion dollars needed. In the next few years settled Palestinians will continue to produce more than they can consume. In other words they will continue to save money. I think further contributions by Jewish communities in America will provide for another part of this investment. I also think that once political decisions are set, the chances of Palestine obtaining funds through loans from the World Bank or the Export-Import Bank in the United States are very good. I sincerely believe that. I think we in the United States, through our Export-Import Bank, will help insure the flow of money to Palestine for development work.

I also think there are good possibilities of increasing private investment in Palestine. I talked to a good friend of mine who is president of one of the large watch companies in New York and he told me he is setting up in Palestine a machine tool plant for the manufacture of precision tools. I know another American who has already taken the initial steps to set up a plastic plant in Palestine. Others are developing new types of industries and making substantial investments there. I don't think such investments will be limited to Jewish companies. Once the country is politically secure, I feel certain the banks, insurance companies and other private investors will provide funds for development.

I also think that the possibility of contributions from Jewish communities all over the world will continue and expand. But on this point I would like to correct one erroneous impression. There are still people today who think that Jewish Palestine is a charity economy. But the fact is that of all the funds that came into Palestine in the 25 years after 1918, according to recent data, only 30 per cent came from charitable contributions. Seventy per cent came with the immigrants themselves, or thru other methods of private investment.

Our charitable contribution has not been large and not nearly as burdensome as many people think. It has, however, played an impartant role in the country's development and will continue to do so in an ever-increasing measure for the absorption of new immigrants and the expansion of economic absorptive capacity. As large numbers of Jews come to Palestine, the American Jewish Community will be called upon to increase its support and I am certain they are going to respond. The United Palestine Appeal, currently raising its funds through the United Jewish Appeal's $170,000,000 campaign, is supplying the fiscal fuel for the upbuilding of the country and the concomittant expansion of its absorptive structure. The opportunities in Palestine are great. Aid will be necessary and I feel that in America we will have to carry a greater share of this responsibility. God knows, we have the resources, compared to anyone else in the world. I hope that the response will not be limited to monetary gifts. We must really go in pitching and creating in the United States the kind of activity, interest and enthusiasm that will back up that live, dynamic, growing economy in Palestine which is and should be a source of true pride to every Jew in the world. The Jews of Europe need Palestine and Palestine needs Jews.

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We Go To The BIG CONVENTION

BY MIN KLEIN

Five travel-weary and groggy-eyed travelers got out of the taxi in front of the Shoreham hotel in Washington, D. C. on June 21st. They came instantly awake at the sight which greeted them. Individually and collectively their eyes traveled to the top of the building, and back to the uniformed door-man who greeted them. "Whew! Is this a hotel or an English castle?"

Edith Sutker, Ruth Levin, Sally Goldman, Barbara Tobias and Joan Klein approached the hotel desk. It was with a great deal of pride that each registered for the convention, representing the "Etta Spier Chapter, Greensboro, North Carolina." Sally, Barbara and Joan were delegates — it was their duty to take this convention as seriously as possible — listen to everything that they heard regarding it and attend all meetings. It is through their eyes and ears that we follow the convention activities from here on; Edith and Ruth were guests and on their own — it was their privilege to attend meetings or take in the town any way they saw fit.

About noon the hotel was buzzing with girls from Maryland to Florida, ages 14 to 21. The 14-18 group were the younger "sisters" —the 18-21'ers were the B'nai B'rith Young Women. Many of the meetings were held jointly — a number were held separtely to provide for the diversified lines of interest. All were there for a common purpose — to meet in unison for the object of promoting goodwill, to learn what chapters all through the district were doing to carry out the wide program sponsored by the National B'nai B'rith Youth Organizations, in order that every Jewish girl and boy may become more aware of the heritage which is theirs, of the problems now facing all Jews and study means and ways of sharing the responsibility of making this world a bit better for their having lived in it.

Well, a convention is not a convention unless there is heard at various intervals, "Hello — how ARE you?" or "Gee, it's good to see you again." The lobby of the Shoreham was no different than any other hotel, even though the spacious, magnificent lobbies and rooms filled the girls, somehow, with a sense of dignity and seriousness of their purpose. Our girls found that, although they were a long way from home and attending their first District convention, there was, here and there a familiar face. Through the confusing network of blondes, redheads and brunettes; tall and short and fat and skinny, there emerged one or two who had met at other affairs, or who knew each other from somewhere. "Look, there's Ann Sternberg, of Asheville," this from Barbara, who saw her first. "And Charlotte Roth — they must be delegates from the Asheville chap-

MRS. A. L. (MIN) KLEIN

(Please Turn To Page 22)

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BENNY LEONARD

(Concluded From Page 13)

"In Cleveland? Tell me how much is a call from Cleveland?"

"A dollar a minute."

"Goodbye, Benny."

Stories always crop up about a legendary personality. There are tales about his prowess, his generosity, his parents, his ability. Even the name Leonard is buried in legend. When Benny started to fight, the announcer mangled his last name, which was Leiner. It sounded like "Leonard," and the nervous Benny did not stop him, and it did not seem to make much difference at the time. Thus Benny Leiner, or more properly, Benjamin Leiner, the little Jewish boy from the ghetto, became Benny Leonard, the great lightweight champ of the world.

There have been many myths about Benny's start as a fighter, tales which tell of how he routed a group of anti-Semitic hooligans who attacked an old Jewish woman, of how Benny went single-handed into a fray with a group of hoodlums who were trying to deface a synagogue. Of course these stories began after Leonard was famous, but this is the way of legend. There is another persisting Leonard legend. This is the story of how, in more than 200 fights, no one ever mussed Benny's hair. It is a good story, for it reveals that Benny dared anyone to tamper with him and that no fighter was able to get that close to him. But it is only a myth, for Leonard had many hard fights and he took plenty of beatings, but he always came back to win — which is even more to his credit.

In 1912, when Benny first started to fight, he was beaten by Joe Shugrue, when he was overmatched with the veteran. A year later he was knocked out by one Frank Fleming. From this point on, Benny lost only one fight (on a foul to Jack Britton). He never lost again until 1932, when he made a comeback. When it is considered that in an entire career, Leonard was beaten so seldom and he faced so many topnotchers, the record is amazing. In a word, after 1913, Leonard never lost a fight until his loss to Britton in 1921. Then he never lost until 1932! It is a breath-taking record.

Benny's career is studded with thrilling bouts. His fight with Ritchie Mitchell for example, is an unforgettable one. He had beaten Mitchell badly, when, all of a sudden Leonard was hit with a cannon. He took a murderous licking as Mitchell tried to finish him, after he rose and fought on sheer instinct alone, Benny survived the rounds, and thirty seconds later Ritchie Mitchell was a bloody wreck and hung over the ropes, out like a child after midnight.

Two months later Benny hooked up with Lew Tendler, the left-handed fighter, who next to Leonard, was the best lightweight of his era. He would have been a champion alomst any other time. When they met in 1923 in Yankee Stadium, they attracted a gate of $452,648, to date the greatest boxing draw between little men in the history of the game. It was a sensational fight, one of the hardest Leonard ever had. Not at all impressed with his famous foe, Tendler, kept punching hard and wore Leonard down to a slow pace. Benny's speed was gone. Lew hit him and Benny staggered forward. Tendler was ready to come in for the kill but Benny twisted the pain off his lips and forced a smile to his agony-ridden features. He managed to mumble, "That's pretty good Lew, but not good enough." Tendler was bewildered that Leonard had taken his best blow. He hesitated. Benny regained his wind and coasted out of danger. He kept talking, kept up a running chatter and saved himself. He managed to lastout and win the fight, one which was a golden moment in the Golden Age of the Twenties.

When he had no more worlds to conquer, Benny quit the ring, finally heeding his mother's advice. During the first war, he was lieutenant and taught boxing as well as the art of bayoneting to thousands of men. Then he moved into new fields. He bought a hocky team, played in vaudeville, wrote sports, and taught boxing at CC NY. He made that ill-advised comeback in 1932 and was beaten by McLarnin. Then he never fought again.

To all Jews in America, the name of Benny Leonard stands first when Jewish athletes are mentioned. He was the No. 1 Jewish athlete of his or any other time. Now he is gone, but he will always be the great Benny Leonard and we will always be proud of him. The boy from the East Side who conquored the world.

Are We Winning The Battle Against Bigotry?

By AL FORSTER,
Director, Fact-Finding Division A. D. L.

Another in the series of articles on anti-Semitism, and how it is being fought. The series will continue in our September issue.—THE EDITOR.

(*THIRD IN A SERIES*)

The farm boys from the Middle West - - breadbasket of the nation and home base for prewar isolationism - - have picked up some worldly knowledge these past five years in the process of sailing a lot of seas and hedge-hopping from slit trench to shell hole in every corner of the world.

Among other things, they've learned how to separate the wheat of democracy from its unholy chaff.

Nowadays, the Central States, a happy planting ground for hate fomenters in prewar days, surveys its native "hatchet men' in the hate business with a quizzical and suspicious eye. Result: there has been a gradual decline in organized anti-Semitism in the Middle West. It reached a low level toward the close of 1946.

Note:

In Chicago, the Institute for American Economics (Ralph Keeling), the Christian Veterans of America (Frederick Kister) and the Committee for American Independence (Earl Southard) no longer hold regular meetings. Not enough members.

The Constitutional Americans (George Foster) and the Citizens USA Committee (William Grace) dropped out of existence. Not enough contributions.

Homer Maertz' *Dispatch* ceased publication. Not enough readers.

The Gentile Business Directory for Illinois, published by Eugene Flitcraft who had plans for similar directories in each of the states, folded. A financial fiasco.

Other signs of the times:

Hoodlum assaults upon Jewish youths are comparatively isolated in character and far less serious in nature as compared to the situation two years ago.

A dozen active Jew-baiters ran for public office, local and national. After exposure by the Chicago press, they were soundly thrashed by the voting public.

Hate-peddling Fundamentalist ministers attracted negligible audiences among rural communities. Most newspapers decided against giving them any publicity- - and that hurt.

Ku Klux Klan activity is of minor consequence in the Midwest. Only active chapter is in Akron, Ohio - - stuck in the doldrums because of a lack of direction from Southern Klan leaders.

A group of known propagandists, Douglas Stewart of *Scribner's Commentator* ill-fame, Joe McWilliams, Theodore Miller, Frederick Kister and Stephen Ne-

(Please Turn To Page 24)

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COVERED WAGON JEWS

(Concluded From Page 9)

state capital, and a monument stands on his Ouray - Silverton highway-tributes to the pathfinder of the silvery San Juan.

As Horace Greeley's exhortation to "Go West, young man" lured merchants like Bohemian-born devout David Kline, Julius Londoner, a native of New York city; Benjamin Wisebart, who was to become a member of the territorial legislature in 1871; Charles M. Schayer, first of a line whose names have helped make Denver history; Adolph Z. Salomon, brother of Fred, the '59er; Samuel Rose and Louis Anfenger to the sprawling settlement of the Platte in the 1860's and early 1870's, the handful of pioneers grew into a community within the community.

On April 7, 1872, Louis Anfenger, who emigrated to America at 14 from Bavaria, and devoted a lifetime to philanthropic and civil enterprise in Denver, called a meeting in his real estate office for the purpose of founding lodge No. 171, B'nai B'rith, Denver's oldest Jewish organization.

First Congregation

Two years later, Denver's first Jewish congregation was organized at the "bris" of Louis Anfenger's son, Milton, upon the infant's initiation into the Convent of Abraham. With all the Jewish men of the city celebrating the occasion, the elder Anfenger proposed that an organization devoted solely to religious worship be formed.

Anfenger was elected the first president of Congregation Emanuel and the worshipers conducted their services at the B'nai B'rith meeting rooms at Clark & Crow's hall at Fifteenth and Market streets, the expenses being shared by the two societies.

Working On the Railroad

In 1882, and handful of weary immigrants from Russia and Poland were settled by the Hebrew Emigrant Aid Society on rocky, barren, desolate soil at Cotopaxi, Colo. The agricultural project in the Wet Mountain valley near Salida was sold to the society by E. H. Saltiel, a silver miner near Cotopaxi.

Misfortune beleagured the colonists and when the first crop proved a failure the men found work in the mines. This, however, did not last.

Later, they found work in Salida, cutting logs for the D. & R. G. railroad, which understandingly gave the religious workmen Saturdays off so they could observe their Sabbath. When Passover came, and the colony faced the festival of liberation without matzos, or unleavened bread, the men visited the stores of Salida and, according to ancient law of the Talmud, picked every tenth sack of flour with which to bake their own matzos.

The life of the Cotopaxi colony proved unbearable, and when Denver learned their plight, the immigrant settlers were taken off their stony land and moved to the West Colfax district, there to form the nucleus of the orthodox community.

With the influx of immigrants from eastern Europe in the 1880's and '90's, the religious life of Denver's Jewish community broadened.

Health City

To Israelites throughout America, and to all Coloradans, Denver's Jewish community is best noted for its national health institutions, the National Jewish hospital, Jewish Consumptive Relief Society, ex-Patients Home of Tubercular and the National Home for Jewish Children.

All four institutions were born of the need for caring for the tragic hegira of hordes of sallow-cheeked, coughing consumptives who had been attracted to Denver as early as the 1880's by widespread tales of our therapeutic climate.

From the days of Leopold Mayer, who served in the city council in 1861, memers of the Jewish community have taken a full part in the political, business, cultural and educational life of the city. The roll call would include hundreds, but mention should be made of Colorado's U. S. Senator Simon Guggenheim, who served in 1904 and gave the Colorado School of Mines $100,000 and the National Jewish hospital $45,00 for buildings; the late Dr. Robert Levy, world-renowned nose and throat specialist; Saul Caston, director of the Denver Symphony; Alfred Patek, managing editor of the Denver Times and The Post at the turn of the century; David May and Commodore Louis Schoenberg Beaumont, founder of the May Company.

Denver Jewry presents its history with a firm belief in America's democratic principles and the west's hospitable tradition that the Israelites of the Queen City will forever live in amity and cooperation with their neighbors for the common good of all.

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For A More Effective AMERICAN JEWISH CONFERENCE

By LOUIS SEGAL, *Secretary, Jewish National Labor Alliance*

In connection with the Call issued for the forthcoming session of the American Jewish Conference in Chicago the latter part of August, it is imperative that timely consideration be given to the proposals that have already been made for its future organization.

From the very inception of the Conference, the question of whether it is to be a temporary or a permanent body has been a bone of contention. Each view has had its ardent advocates.

In the view of one group, comprising chiefly the labor Zionist movement, a body such as the American Jewish Conference, which aspires to represent American Jewry in all matters affecting Jewish life in this country and abroad, cannot function adequately on a temporary basis. Such a body, they contend, must establish a permanent organizational structure which will give it the necessary authority within Jewish life itself and, externally, before governments and before the world.

They argued further that in order to be fully effective, it is necessary that the American Jewish Conference embrace within its scope not only those problems which affect Jewish life in other countries, but the needs and interests of the American Jewish community, as well.

Opposed to this view is a second group, made up chiefly of the B'nai B'rith, Central Conference of American Rabbis and some other organizations. They contend that the American Jewish Conference came into being in a time of grave emergency during the war, when death and destruction were taking a tragically heavy toll of the Jewish communities in Europe, and that the function of the Conference must therefore be limited to the problems of Jewry overseas and to preparation for the peace conferences which would follow the Allied victory, when the Jewish cause would require adequate representation.

This faction held further that in American Jewish life there are already functioning a number of well-organized agencies which have made a specialty of certain activities and that any new body, such as the Conference, despite its representative character, would merely be duplicating the work which they are doing were it to embrace within its program activities of a like nature on the American scene.

Consequently, this group believed that the American Jewish Conference must be organized on a temporary basis for the duration of the emergency period only.

They further attempted to bolster their position by relying on a legal technicality. In the call to the original Conference, as formulated by its initiators in Pittsburgh, they claim, there was no mention either of permanence or of activites on the American scene.

It cannot be denied that the American Jewish Conference has a number of important achievements to its credit. But, from its first session, held in New York in August 1943, the Conference has been grappling with the problem of "to be or not to be," that is, shall it transform itself in to a permanent body and, if yes, shall it embrace within its program ac-

(Please Turn To Page 26)

Stanley Silverman, author of the radio script, ISAIAH AND THE UNITED NATIONS, recently presented on THE ETERNAL LIGHT, radio program.

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Hebrew In Mayor O'Dwyer's Cheder

(Concluded From Page 11)

thousand is Jewish, only 175 students in Taft High School take Hebrew. More than half of these are girls. The comparative dearth of male students, Mr. Zeldner claims, is a result of Bar Mitzvah training which leaves a bad taste for Hebrew in the mouth of the average boy. The Bar Mitzvah itself of course, is not to blame, Mr. Zeldner explains. The culprit is the blind hammering of meaningless words and ancient chant into the youthful brain without even an attempt to explain its significance. By the time the Bar Mitzvah ceremony is over, the average 13-year-old never, unless he is forced to, looks another Hebrew character in the face. Another factor which usually sours a young student on continuing Hebrew is parental insistance that he attend a local Hebrew school after regular school hours. While such schools might have fine teachers and good curriculum, the idea of "going to Hebrew" while the other kids are out playing is too much for the young student to bear. As a result, the "prior knowledge" of Hebrew which some students exhibit when they come into the high school class is practically nil.

More Difficult, More Fun

Though Hebrew, with its unfamiliar characters and strange assortment of vowel symbols, is a tough subject for first year high school students, Mr. Zeldner's pupils say they enjoy it more than the other foreign languages they take. Some say it's "fun" compared to French or Spanish, with their comparatively simpler grammar. The record bears out the students' claims, for Taft's Hebrew department boasts less failures than any other language course in the school.

Taft High School is in a predmoinantly Jewish section of the Bronx, and only occasionally a non-Jew will wander into the Hebrew course. But Mr. Zeldner has taught Hebrew in other high schools where at least one-quarter of his students were Italian, Negroes, Irish, and other non-Jews. In Washington Irving Evening School one of his students was a young Italian preparing for the priesthood, who, learning the Psalms of David by heart in the original Biblical Hebrew, quoted them with gusto whenever he happened to meet his teacher on the street.

Purim Play Italian Style

At Christopher Columbus High School, Mr. Zeldner recalls, the main characters and most of the chorus in a Purim pageant were Italian students who had begged to be included in the affair. The program, which the French, Spanish, German and Latin departments of the school helped shape up, featured an Ahashueros whose real name was Salvatore Ossipinti. John Anania strutted around in the best mock-Hitler style as Haman, and Katherine Mancuso was the ill-fated Vashti. "Talk about inter-cultured understanding," Mr. Zeldner says, "there it was in grease paint."

A favorite pastime of the girl students in Mr. Zeldner's classes is the echange of letters with young boy students in Tel Aviv, Jerusalem and the various settlements. The idea originated with a student of the Haifa Nautical School who happened to visit the Hebrew classes when he was in New York. He supplied the addresses to his friends in Palestine who in turn suplied more addresses and a lively correspondence grew. Some of the letters received from Palestinian youths are in the best romantic tradition and would set any bobby-soxer a-sighing. After being read aloud to the class they are carefully tied, though not with pink ribbon, and placed in a draw of Mr. Zeldner's desk. One Tel Aviv swain, who begged for a picture, sent his unseen lady "a kiss from afar and greetings from the first all-Jewish mertopolis in the world." Another was far less flowery. In fluent English he declared; "While you have a good opinion of Palestine . . . the stupid music of (your) Harry James and Benny Goodman drives me crazy whenever I hear it."

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VISITING *Around Greensboro*

By MIN KLEIN

ORCHIDS FOR THE MONTH go to the busy ladies of the Greensboro Community who sent off 35 SOS layettes. Led by ROSE BACH and LENA KRIEGER, co-chairmen, the energetic and efficient group was composed of the following helpers: Mesdames: V. Bates, H. Goodman, S. Markowitz, C. A. Brown, J. E. Love, B. Bloch, Raymond Farber, I. Zuckerman, .S Goldman, and H. Abrams. We're proud of you, girls — and will help all we can with the next batch ! ! ! CONGRATULATIONS to SIDNEY STERN, JR., on his election as president of the JAYCEES. New officers of that organization were installed as a special banquet at the Plantation Club. . . . B'NAI B'RITH treat on July 14th was the talk by Mr. David Zyssman of Shanghai, China, brilliant and interesting speaker, who delighted a large audience gathered in the home of the GEORGE BLANKSTEINS. That picnic supper the Lodge served was swell, too. . . . B'nai B'rith members and their wives from Winston-Salem and High Point lodges also were in attendance . . . That was a DELIGHTFUL tea, hostessed by CLARA MAE FRIEDLANDER and MOTHER BEER just before the family left for New Orleans. The Friedlander Hamilton Lakes home was cool, and charming and everyone was sorry to have to say "goodbye" to the household for the rest of the summer. Dr. Friedlaender will be teaching in N. O. during that time, while Clara Mae and young Johnny will just visit with the family there. Stephen is spending the summr at Camp. . . . The MEYER STERNBERGERS rushed out to Michigan to meet the new granddaughter, Leslie, and we're all waiting to hear of the beauty and charm of Mildred and Leonard's first born . . . Going for a week of fun and sunshine at CRESCENT BEACH, was a gay group from Greensboro — the MAX KLEINS, the CHESTER BROWNS, the WALTER BERNSTEINS, the LOU SILVERSTEINS (while son MYRON is counseloring at the Boy Scout Camp), the BEN KRIEGERS and the GEORGE BLANKSTEINS at Myrtle Beach . . . The Max Kleins' MARILYN is spending the greater HEBREW CALENDAR 5707-5708 port of the summer "on the go"— to the AZA convention in Atlanta, and from there to Savannah, Ga., for a gay whirl with friends and relatives . . . ELMA DRYZER'S Asheville visitor, ANNETTE STERNBERG, made a big hit in the Community. . . . We all enjoyed meeting her at the Coca-Cola party at which Elma and RUTH MICHALOVE were hostesses . . . Also with the DRYZERS was Mrs. L. GLADSTEIN, Elma's mother, whom we are always glad to see dropping in for a visit . . . Also, on the guest list, were Mr. and

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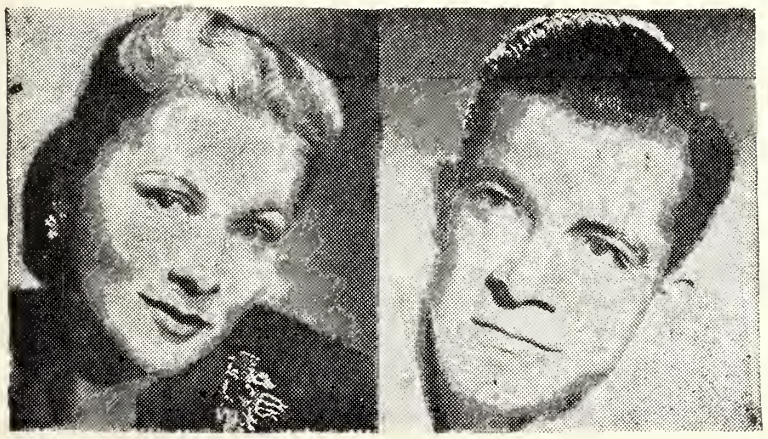

"THE RIGHT TO LIVE," that most basic human outcry of Europe's 1,-500,000 homeless Jewish survivors, is the title of the special nation-wide dramatic broadcast featuring two of filmdoms outstanding stars, Joan Fontaine, left, and Dana Andrews, right, which took place May 18th, over the network of the National Broadcasting Company on behalf of the $170,000,000 Campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine.

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WE GO TO THE BIG CONVENTION

(Concluded From Page 15)

ter." Sally chimed in, "Hey, Ann, when did you get in? We looked for you on the train. Did you take the same train we did?" Ann was pleased to find other North Carolina delegates around. "Yeh, I guess so. I got in at 7:00 this morning!"

And so it was, until the girls were gathering under the protecting wing of Gertrude Carnovsky, Director of Girls' Work, District No. 5, in from Miami. "We're all invited to the home of Mrs. Hertzberg for an Oneg Shabbat, girls. Cars are wating to take you." And they were off to partake of Mrs. Hertzberg's hospitality, to enjoy an afternoon of pleasant association and singing and to hear Gertrude give one of her readings; Gertrude, as she is known to all her girls in the district, has the talent not only of knowing how to work with the girls and their advisers, but is an expert at readings, at writing and presenting programs and at making the girls WANT to give their best to BBG.

By 6 oclock, the Shoreham was again a bee-hive of girls' voices. By then, other groups had arrived, and one heard "Baltimore, Miami, Richmond," etc. It was time to appear at the registration desk in the Green Room.

Here was to be found Jean Kirson, than whom there was no more conscientious adviser to the convention committees. Beside her was Jean Weiss, busily taking care of her committee on room reservations. Representing the Argo chapter of B'nai B'rith Women from Washington, the "two Jeans" were reaching the climax of all convention arrangements over which they had worked faithfully and long with the BBG and BBYW advisers to put this affair over successfully. Those of use who have had our share of planning large conventions, know the multitudinous details that go into the work; the number of little items that can go wrong, and the hours and hours of endless work and thankless effort, which do not show up on the "outside." And when girls kept streaming into the registration room, asking a million questions, mixing up their room numbers with others, or arriving late and wondering "what happened to everyone?" it was up to these women to be "Johnny on the spot" with information and help. Advisers arrived. "Can I be of any help?" We advisers thought that because we felt so important and helpful in Greensboro or Richmond or Orlando, we can just pitch right in and show the girls that, being advisers, we can solve all their problems. It was not that simple.

"Girls, DON'T walk around the lobby in dungarees and slacks, please. The hotel does not like it!" It was one of the Jeans, carrying out orders received earlier. Reason for the dungarees and slacks: everyone was gathering to go to the "grove," just below the hotel for a weiner roast. Some of the AZA boys from the Captital City were on hand to escort the girls and help carry the crates of Royal Crown Cola. (The weiners were not quite that heavy and the girls took care of the paper plates and napkins!) Finally, everyone was there and the long trek started toward the grove. "The back way, girls, and turn right." They sang as they walked — they talked and laughted and discussed plans for the meetings to come within the two days of the convention.

There was a charming personality and a smiling face to greet the delegates. It was Joyce Treskunoff, genial, popular District No. 5 president, making everyone feel welcome to the city and important to the chapter which each girl represented. It was Joyce and her staff of officers who had mapped out the plans and made arrangements from the National BBYO headquarters at 1746 "M" St. for the District convention. And it was Joyce who was later re-elected to carry on for another year as head of the district for BBG.

So ended the first day of the long-awaited, much looked-forwarded-to convention! "See you in the morning — meeting at 9, you know." and the girls went off to

(Please Turn To Page 30)

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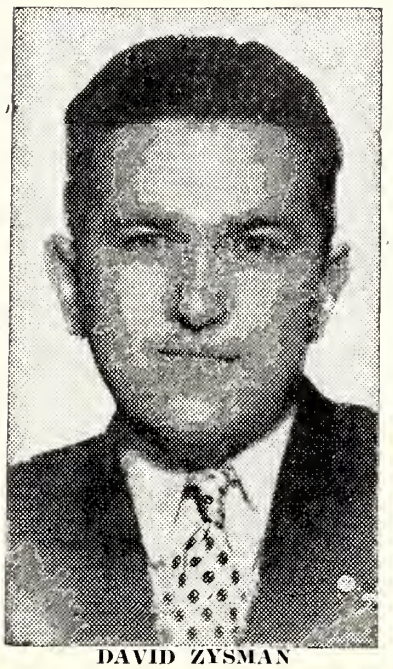
Social and Personal

GREENSBORO, N. C.

GREENSBORO B'NAI B'RITH HEARS DAVID ZYSMAN

The regular monthly night meeting of the Sidney J. Stern Lodge had as its speaker David Zysman of Shanghai, China. The meeting was preceded by a picnic supper at the home of George Blankstein, and in addition to a large turnout of Greensboro members and their wives, there was a delegation of members and wives from the Winston-Salem and High Point lodges.

Born in Poland September 21, 1921, David Zysman left there at the age of one and with his parents traveled through Germany, Austria, Holland, Italy, France, Central and South America, finally settling in China in 1934.



DAVID ZYSMAN

Mr. Zysman is a graduate of Thomas Hambury College of Shanghai which is an affiliate of Cambridge University, England. He graduated in 1939 with the highest honors ever granted by that institution in its sixty-year history.

Prior to the outbreak of the war in the Pacific, he managed Radio Station XCDN, "The Voice of Democracy," at Shanghai, but the station was seized by the Japanese after Pearl Harbor. For more than three years during the Jap occupation, Mr. Zysman was assistant headmaster at the Shanghai Jewish High School, said to be the most modern school in China, and taught European history and geography. During the war he helped spread Allied news in Jap-occupied territory.

In October of last year, Mr. Zysman and his wife came to the United States among a group of 450 repatriates from China. They traveled aboard a Navy hospital ship by way of Okinawa, Guam and Pearl Harbor.

Since his arrival in this country, Mr. Zysman, who also is founder and president of the B'nai B'rith youth organization in China, has engaged in lecturing and writing. At the present time he is engaged in completing his writing of a book on the Japanese occupation of China.

Mr. Zysman is an accomplished linguist, in addition to his fluency in English, he has an excellent command of Spanish, German, Italian, French and Russian.

Birth:

Mr. and Mrs. Leonard Shavlin, of Dayton, Ohio, announce the birth of their daughter, Leslie, on June 28th. Mrs. Shavlin is the former Mildred Sternberger, daughter of Mr. and Mrs. Meyer Sternberger.

Welcome Stranger!

Mr. and Mrs. Harry Ganderson announce the arrival of a daughter, Janice Lee, at Sternberger Hospital, July 11th.

HENDERSON, N. C.

GUSTAVE ROTH

Gustave Roth, 80, died at Maria Parnham Hospital here July 20th. He is survived by his wife, Mrs. Rebecca Roth, two daughters, Mrs. Fred Rypins, of Greensboro, and Mrs. Celia Roth of here, and one sone, Charles, of Greensboro.

RALEIGH, N. C.

Mr. and Mrs. Leon I. Schafer announce the birth of a son, Mack Warren, on June 23d. Mrs. Shafer is the former Miss Marorie Hockfield. The baby is a great-grandson of Mr. and Mrs. A. Primakoff of Durham.

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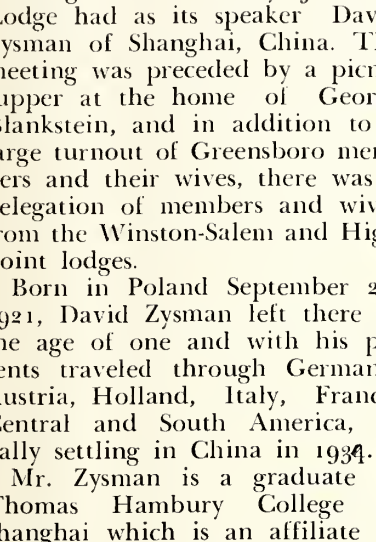

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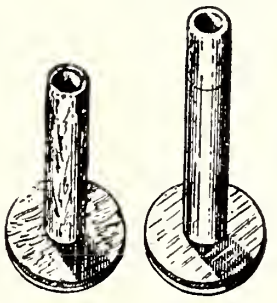

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THE BATTLE AGAINST BIGOTRY

(Concluded From Page 17)

noff, were meeting secretly with grandiose plans for organizing a unified, super-hate movement. But no more. It is likely that Stewart's recent difficulties with the law (he was acquitted on a charge of perjury) put the fear of justice in them.

Detroit, breeding grounds for Gerald L. K. Smith and many of his ilk, is enjoying a turn for the better. GLK himself, not regarded with any affection by the local folk, has steered clear of the town. Also, many of its known anti-Semitic leaders have ceased much of their public activity.

For example, Russell Roberts, financial angel for a great deal of anti-Semitic effort, has had his wings clipped by the law. His arrest and sentence to one year in jail for indecent exposure (it was his body, this time - - - not his mind) prevented him from leaving the country as he planned. His home, once a regular rendezvous for Detroit's professional bigots, has lost its usefulness.

Claude Smith, disseminator of vicious anti-Jewish literature, has curtailed operations considerably. Blanche Winter's estate, known as the "Little White House" among leaders of the "Mothers" gangs has been extremely quiet of late.

According to reports from the Detroit Jewish Community office, there has been no rise in employment discrimination - - a contradistinction to the rest of the Middle West. This is due in large measure to the fact that employment in the motor city is still at high level. Again, there has been no noticeable increase in housing discrimination of anti-Semitic nature; however, housing discrimination against Negroes is bad.

Present danger signs in the Midwest are centered on some German-American groups and their foreign-language press.

Largest German-American agency is American Relief for Germany, Inc. Although there is no evidence of anti-Semitic activity here, the fact that many leaders of this professedly charitable organization were members of the Einheitsfront in the days of the German-American Bund, makes it suspect. Similarly there is the Organization of Americans of German Ancestry; Leonard Enders, former Bund teacher, is its leader, and numerous key figures of the old Einheitsfront are prominent members.

There also appears to be an increase in the dissemination of anonymous anti-Semitic material, particularly in the form of letters and postcards mailed, apparently by individuals. We, The Mothers, Mobilize for America, headed by Mrs. Lyrl Van Hyning of Chicago, did not hold regular meetings but engaged in extensive distribution of hate literature. The group's official publication, *Women's Voice*, has become more blatantly anti-Semitic than ever.

Elizabeth Dilling likewise continues to use the mails for spreading anti-Semitic material along with her *Patriotic Research Bulletin*. In all, there were at least 22 such publications emanating from the Midwest, many using to advantage second-class mailing privileges.

In contrast to the decided decrease in organized anti-Semitism, there appears to be a general increase in unorganized bigotry, taking the form of discrimination in housing and employment. Based upon reports from different communities it is evident that employment discrimination is increasing. (Detroit, an exception). In Chicago alone, according to a survey made by the Bureau on Jewish Employment Problems, the number of cases reported were 195 per cent greater last year than in 1945. Discrimination in housing in the form of restrictive covenants was greater during 1946 than during the entire five preceding years. This may be due both to the extreme housing shortage and to the fact that people are more alert to discrimination of this character, taking the trouble to report it. Attempts to secure FEPC legislation in many midwestern states failed.

The apparent rise in unorganized anti-Semitism has been countered somewhat by an increasing participation in the fight against prejudice by many Christian leaders. They have indicated an awareness of the problem and a willingness to join forces in combatting it. Usually, this cooperation is extended on special matters of community tension which arise from time to time.

However, there remains considerable room for much more active participation by community leaders on a continued program for bettering human relations.

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Women's Walk .... by GLORIA B. ROMAN

ELSIE COHEN, *Cinema Pioneer*

In the business of making films, the glamorous people who get the credit are the lovely ladies of the screen. But a lot more goes on than is ever written about in the gossip columns of the fan magazines or in the movie-section of the daily newspapers. Besides the people who do filming and shooting in the cinema industry, there are prop men, carpenters, electricians and others who move behind the scenes and make the whole a unified and careful production. Then once the filming is done and the movie made, the distributor takes over. There are equally famous names in the distributing end, but they are less glamorized and less publicized. Among the leaders in this end of movie-making, Elsie Cohen is original and unique in the field.

Now managing Director of Unity Films, Limited, in London, England, Miss Cohen was born June 14, 1897. Her education followed the usual pattern - - Priory College and Queen's College in London. Her specialty was the field of journalism.

Shortly after she graduated from college, she obtained a post with a London paper and from 1916 to 1919 held the position of film journalist. While holding a job on a newspaper wasn't in itself unique, the novelty came in the type of position she held. Miss Cohen was the first woman ever to be employed as a film critic and film journalist in all of England. Her interest in the films had begun from the days when silents were revolutionizing the field of entertainment. That interest has been maintained ever since till at the present time, Miss Cohen is acknowledged to be an authority on the subject.

From the journalistic end of film making, she became in turn publicity director, scenarist (one of the first women ever employed in that capacity), film producer and distributor. And as an acknowledged authority, her viewpoints and criticisms of films are highly regarded in the cinema circles of the great.

With all the dynamism that she displays in the business of distributing, Miss Cohen is a quiet, modest and simple person. Since 1933 she has been married to Dr. Andrew Kellner, prominent English surgeon.

Elsie Cohen pioneered, in more than one respect, for women in the cinema industry. She was the first person to bring foreign-made films into England, and the first to sell European films to the United States. The flood of magnificent films from the other side of the ocean, now deluging this continent, was started by the enterprising Miss Cohen. Movie-goers in the United States and America have a great deal to thank Miss Cohen for. Many of the movies from the European countries have taught the film makers of Hollywood that the average movie-goer has more intelligence than he is given credit for.

Named General Secretary of World Federation of YMHAs and Jewish Community Centers

Rabbi Samuel H. Gordon, veteran of five years of domestic and overseas service with the National Jewish Welfare Board, who has left for Europe to consult with Jewish youth organizations in England, France, Holland, Belgium and Scandinavia in his capacity as the newly-appointed general secretary of the World Federation of YMHAs and Jewish Community Centers.

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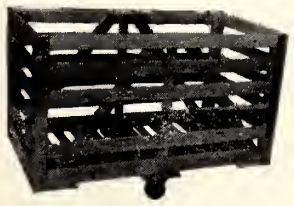

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AMERICAN JEWISH CONFERENCE

(Continued From Page 19)

tivities on the American scene?

It is regrettable that various Zionist bodies — the ZOA, Hadassha and, to an extent, also the Mizrachi, had no clear-cut position on these questions. The leaders of these respective organizations were divided in their opinions. As has been said before, the only Zionist faction that did have a positive approach to the question was the labor Zionist movement.

However, because of the pressure of several forces in American Jewish life, and particularly some of the largest communities outside of New York, the Conference leadership was compelled to consider the alternatives of its future existence.

These alternatives are: 1) to decide that the emergency period has ended, that the Conference has fulfilled in whole or in part its should be disbanded; or 2) that American Jewry needs a central, representative and democratically-chosen authoritative body to act for it in all matters affecting Jewish life in this country and abroad.

Following the last session of the Conference in Cleveland in 1946, a special Committee on Future Organization began to ponder these alternatives. The Committee was comprised of representatives of all important elements in the Conference, as well as of a number of larger communities. Undoubtedly, its task was a delicate one. It had to devise a formula which would appeal to those bodies already affiliated with the Conference and which might also make possible the re-affiliation or affiliation of those organizations not now within the Conference framework.

It is important to point out that the Conference at the present time embraces practically all important Jewish communities in the country which elected delegates through a more or less democratic procedure, wherein all local Jwish organizations had the opportunity to participate. Also affiliated with the Conference are sixty-two national organizations with a membership representing the overwhelming majority of organized American Jews. The American Jewish Committee, which participated in the first session of the Conference, withdrew because the Conference adopted a platform calling for the establishment of a Jewish Commonwealth in Palestine. The Jewish Labor Committee quit when communist elements ,represented by the Jewish People's Fraternal Order, were admitted to membership.

The plan of future organization, which will be submitted to the next session in Chicago, contains two main points, of which one may be regarded as a great advance, whereas the second will, in the opinion of this writer, weaken the whole program of the Conference.

It is proposed that in all these fields the Conference shall function through existing bodies which are now active in them. This, in effect, would mean that the conference would subordinate itself to several agencies and would farm out to each respectively its own responsibilities for concerted action.

True, the plan proposes that the various agencies shall be invited to report and take counsel with the Conference on their respective activities. But what does this mean? What if any agency refuses to report to the Conference, or persists in disregarding its advice?

In the Committee on Future Organization, this point was strongly debated. This writer, who has been with the Conference since the very first meeting in Pittsburg and who is a member of the Committee on Future Organization, proposed that the formula at least contain the provision that in the event any of the afore-mentioned agencies side-step the Conference, refuses to report to it and to abide by its counsel, the Conference may have the right to undertake similar activities on its own.

I realize full well that even this safeguard would not, in effect, mean that the Conference necessarily would engage in such independent activities. For I know, that under the Conference set-up, the same interests who oppose independent action by the Conference now will always be in a position to impede any Conference decision for independent action. But the Committee on Future Organization rejected even this empowering clause, thus depriving the Conference even of the right to consider independent action in the future.

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Ashamed Or Adjusted?
A Jewish Problem

By ISRAEL B. RAPPOPORT, *Director*
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Here is the interesting story of an effort to deal with a problem which at one time or another has troubled many a Jewish parent: what to tell children about their heritage and its relation to their American environment.—THE EDITOR.

"And Mordecai asked Esther not to tell in the king's court that she was Jewish."

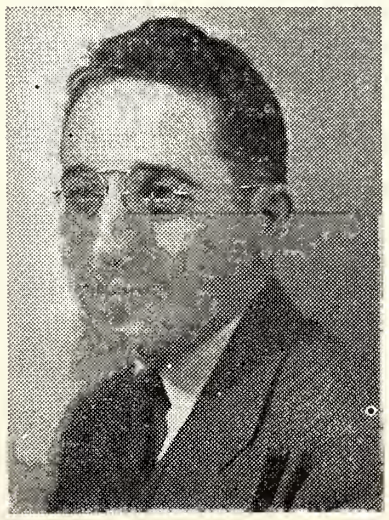
The teacher is telling the Purim story to a group of eight-year-olds. This is the first time these children are meeting as a group in the little Jewish school organized by their parents. Jeanie breaks in, "Why, was Mordecai ashamed?" 'Would you be, Jeanie?" "No, I would say I am Jewish to Jews but not to others; I could disguise myself as Protestant." Vigorous protest from some of the children and agreement from others. Teacher is aware of the mixed feelings but does not press for a final decision; there will be better opportunities as the program unfolds. Lois speaksup. "Yesterday in the playground a girl from the parochial school teased me, 'You're no good and your religion is no good.' And I said, 'My religion is as good as yours.' Did I say right?" The children decided that she "said right," that all religions which teach people to be good and decent are good religions and one is not better than the other.

In the course of two months the four classes of the little school developed two projects — a Purim carnival and a Passover community seder. The eight-year-olds were fascinated and excited by the stories, songs, preparations, by the Purim gaiety and the festive solemnity of the Seder. How about Jeanie and her friends? Are they still 'not ashamed" of being Jewish and yet ready to "disguise" themselves as Protestants?

The answer is given by Jeanie's father, in conversation with the Stuarts after a parent's meeting at the progressive private school where Jeanie and Susan Stuart are pupils. The Stuarts cannot quite understand why Jeanie should attend a Jewish class one afternoon a week. "Isn't that a 'separatist' move?" Jeanie's father explains: "You have been to my home many a time and I don't suppose you have seen much, if anything, that is Jewish in it. You know me as a liberal and progressive; certainly no chauvinist. Well, a few weeks ago Jeanie announced to us that she does not want to be Jewish.

(Please Turn To Page 36)

Heads American Jewish Committee European Office



Joel David Wolfsohn, prominent government official, is leaving the Department of the Interior to become Director of European Operations for the American Jewish Committee, which is expanding its overseas activities to furnish legal, educational and public relations aid to the stricken Jewish communities on the Continent in their effort to reconstruct Jewish life in postwar Europe.

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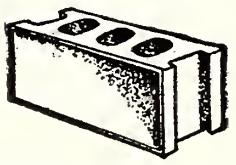

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VISITING AROUND GREENSBORO

(Concluded From Page 21)

Mrs. FRIEBERG, coming all the way from NY, to see what niece and nephew Hellen and Nat LABELLE have done with an ordinary ORD barracks to make it a livable, enjoyable home . . . GOLDIE ZAGER reports that daughters MARILYN and JANE are having a big time at Camp Noweta, while STEPHEN is doing the same at the Brother Camp nearby . . . SHIRLEY LYON is another of the Greensboro young group at Noweta. Quite a delegation there from Our Town . . . And speaking of camps, it's MOLLY PECK who is the lucky one at Brandeis Camp this year — tell us all about it, Molly! . . . SANDY and SID LEBAUER took SIDNEY, JR., and JOE, and drove up to the westren part of the state for relaxing, golfing, swimming and fishing for awhile . . . The two youngest, SAM and GENE are still at camp . . . ROSE BACH and two daughters left REUBEN to "bacehlor" it for a couple of weeks, and went off to NYC and Connecticut with friends and family. Since arriving here from the BIG CITY, the Bach family have become an important part of our community, and Rose is always to be found in the midst of "SOSing," UJA and other important community projects. . . . SALLY SANDS, the illusive one, is just between trips, recently at Canandaiga, to visit son MARVIN and recent bride . . . The College crowd in the community is having a BUSY summer — SALLY ISACCSON'S front porch has been a busy place, and there was always something doing when her charming visitors were here — MILLY KOPLON from Danville and Sally's Atlanta cousin — HARRIETT ZABURN . . . No less a busy porch has been CHARLOTTE KLEIN'S when she's home on week-ends from her summer work at Carolina — Ditto Rita Pearl . . . And we had just a peer at WC'er FAELA ROBINSON from Asheville, who dropped over for a week-end, missing Greensboro so much while waiting for back-to-school September . . . . NEWCOMERS all the way from BERLIN, Germany, are the BURGHARDT family, who are visiting the ARTHUR SLOANS. . . . Mrs. Burghardt and Mrs. Sloan are sisters, and met again in the USA after nine years of separation . . . GET WELL WISHES to MARIE SABEL, who has been hospitalized a great portion of the summer. We hope you'll soon be up and out again. . . Have you seen Ellen Thorbecke's recently released PROMISED LAND, now on display in the book shops? It's a beautifully done, informative, pictorial, on Palestine —take a look at it . . . By the way, keep busy this summer with those SOS layettes and don't throw away ANYTHING that you can save for the Fall drive — those busy ladies will get to you!

NORTH CAROLINA ASSOCIATION OF JEWISH YOUTH TO HOLD SUMMER CONVENTION

The North Carolina Association of Jewish Youth, a group which is made up of all Jewish High School Youth in the state, will hold a summer convention, on the week end of August 30th running into Labor day. Plans are being made for a varied program of activities, which will be both social and cultural.

The affair will take place in Greensboro, with activities centering around the Temple Emanuel Lounge. Members of the North Carolina Association of Jewish Women will be on hand to help the group, and to act as chaperons. Paul Friedman of High Point, is state president. Mrs. Lewis Uden of Leaksville is state advisor, and Mrs. Max Zager, Greensboro, Mrs. Harry Jacobs, High Point, and Mrs. Stanley Kahn, Raleigh, are members from the Women's Association serving on the advisory board.

Anyone who did not receive a letter, and would like more information about the affair, is asked to contact Paul Friedman, 218 Montlieu Avenue, High Point. All boys and girls of High School age are urged to attend this enjoyable affairs.

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Social and Personal

STATESVILLE, N. C.

Miss Henrietta Wallace,
Reporter

Morton Falk, formerly with the Crescent Mills, Statesville, is now travelling in Kansas and Missouri in the interest of the Chester Roth Mills.

Dr. and Mrs. Wallace Hoffman attended the Grand Lodge Session of the Knights of Pythias at Blowing Rock. Dr. Hoffman was elected Grand Inner Guard of the Order.

Miss Mildred Wallace spent some time in Danville, Va., as guest of her sister, Mrs. Milton Herman.

Bill Hoffman visited his brother, John, at Seaford, Del., Bill is taking courses at Columbia University this summer, toward his degree in History.

Mr. and Mrs. Julius Aronson and daughter, Sieglinde, are now in their new home. The community wishes them much happiness.

Mr. and Mrs. L. Gordon and three sons, are vacationing at Miami Beach this summer.

HENDERSONVILLE, N. C.

Mrs. Kalman Sherman, *Reporter*

Birth Announced:

Nancy Michele is the name of the young miss born to Mr. and Mrs. Mac Provda.

Since her arrival grandparents, Mr. and Mrs. H. Provda of New York City, and Mrs. Jinnie B. Rosenberg of Austin, Texas have been to visit her.

Engagement Revealed:

Mr. and Mrs. Daniel Charie of Pittsburgh have announced the engagement of their daughter, Miss Phyllis Leona Cherie, to Mr. Joseph Mottsman, son of Mr. and Mrs. Harry Mottsman of Hendersonville. The wedding to take place on August 17.

The bride-elect is a graduate of the University of Pittsburgh. Mr. Mottsman who was a lieutenant in the navy during the war, is a graduate of the University of North Carolina. He plans to enter Northwestern Dental school in the fall.

Travelers:

Mr. and Mrs. Jack Shulman have returned from New York City where they attended the wedding of Mr. Shulman's brother that was held on their wedding anniversary.

Mrs. Blossom Fred is now at home to her many friends. She resides at Rosedale Inn.

Mrs. Kalman Sherman flew back from Salt Lake Sity, Utah, where she has been visiting her family.

U. J. A. Drive:

The members of the Past Matrons and Ladies of the Eastern Star sponsored a benefit card party to help raise funds for the local U. J. A. drive. The affair was a large success.

Mrs. Nathan Patla announced that plans for our Jewish Women's Auxiliary's Carnival have been completed. The big affair will be held the first week in August. Everyone is invited to attend.

Mr. Herman Weisberg, son of Mr. and Mrs. Morris Weisberg, was valedictorian of the 1947 graduating class of Hendersonville High.

RALEIGH, N. C.

The newly elected officers of the Beth Or Sisterhood are as follows: Mrs. Stanley Kahn, president; Mrs. Nat Marcus, first vice-president; Mrs. H. L. Gelfman, second vice-president; Mrs. Fred Levi, corresponding secretary; Mrs. H. Goldstone, recording secretary; Mrs. Davetta Steed, treasurer and Miss Mabel Morris, auditor.

Mrs. Albert Levine was elected president of the Parent-Teachers Association of Beth Or, at the final meeting of the year. Serving with her will be Mrs. Fred Levi, vice-president and Mrs. C. Karl Lichtman, secretary. Meetings will be resumed in the Fall.

Officers elected to serve Temple Beth Or for 1947-48 are: President, Albert Levine; first vice-president, Isaac Schwartz; second vice-president, M. Ellisberg; secretary, Fred Levi; treasurer, Arthur Aronson and board members, Mrs. B. S. Ellisberg, Sig Schafer and Louis T. Zucker.

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WE GO TO THE BIG CONVENTION

(Continued From Page 22)

relax in the luxury of the Shoreham spaciousness and service.

The coffee shop on Sunday morning sparkled with the gathering of feminine pulchritude. Even though some walked in yawning, cringing at the unaccustomed Sunday morning waking up at 8 a. m. there soon emerged bright eyed and well fed maidens, all set for the business meeting to follow. The coffee shop turned into a "coffee klatch as more and more delegates arrived and streamed in for their breakfast en route to the meeting rooms. Nettie Lefkowitz, adviser from Miami Beach, had just walked in with her daughter. The "two Jeans," as everyone called them now, rushed over to say "hello — I'm SO glad you could make it!" But, there suddenly arose a clamor, heard throughout the room. Something unusual, no doubt! We looked around — the girls had left their orange juice and toast; the Washington delegation moved in a body toward the door. Our astounded eyes took in the scene until Jean Weiss returned to our table. "That's CLAIRE!" She said it fervently and worshipfully—as if that magic word explained everything. THAT, we knew at once, was Claire Goldstein of Galax, Va., National Youth Commissioner of the BBYO, and adored and beloved counselor to advisers, committee chairmen and anyone in general who even resembled a BBG or AZA. When Claire reached our table, the coffee was cold and the hour was late. But Claire brings with her a breath of sparkling enthusiasm which makes one forget anything else except the conversation of the moment — which is usually centered around YOUTH!

It was an amazing Sunday morning gathering, at 9:30 a. m. in the main ballroom of the Shoreham. Joyce was presiding and ALL delegates were present for the roll call. From Beryl Axelrod of Miami, to attractive red head, Eleanor Shefferman of Washington, and all chapters in between, delegates made it their business to be at the meeting. By this time there were friendly "good mornings" among those who had become acquainted at the Saturday activities, and clearly and proudly the delegates spoke advisers meeting was in full swing again, and this time we felt that all BBG problems were being settled for good on the MT. VERNON.)

Back in the hotel, dinner over, we again gathered in the ballroom for readings of minutes, announcements, and again meeting delegates who had come in during the afternoon. The day was over for all except the committees, who were to meet at this late hour, so that reports could be brought in at the Monday morning session. Groups scattered into various corners — tired, but determined, and when at midnight, Barbara and Sally walked into 201G, which the three Greensboro delegates shared, and said that all they wanted was to go to bed, it was only to find five BBGs and two advisers in a heated argument over programs and projects. Trudging wearily out again, Barbara philosophised, "for this we pay $10.50 per night! At least,

(Please Turn To Page 32)

PROSKAUER GETS AWARD FOR DISTINGUISHED SERVICE TO JEWRY

The 1946 Gotteil Medal for distinguished service to Jewry has been awarded to Judge Joseph M. Proskauer of New York, president of the American Jewish Committee. The award was made by Harold Riegelman, in behalf of the Zeta Beta Tau fraternity.

The award covers a wide range of activities, the most notable of which was Judge Proskauer's authorship of the provisions for the protection of human rights and his responsibility for their incorporation in the Charter of the United Nations. Zeta Beta Tau is the oldest and largest of Jewish college fraternities. Its members number 10,000.

The past winners of the Gottheil Medal include Franklin D. Roosevelt, Felix M. Warburg, Rev. John Haynes Holmes, Julius Rosenwald, Dr. Stephen S. Wise, Judge Julian Mack, and Hon. Herbert H. Lehman and others.

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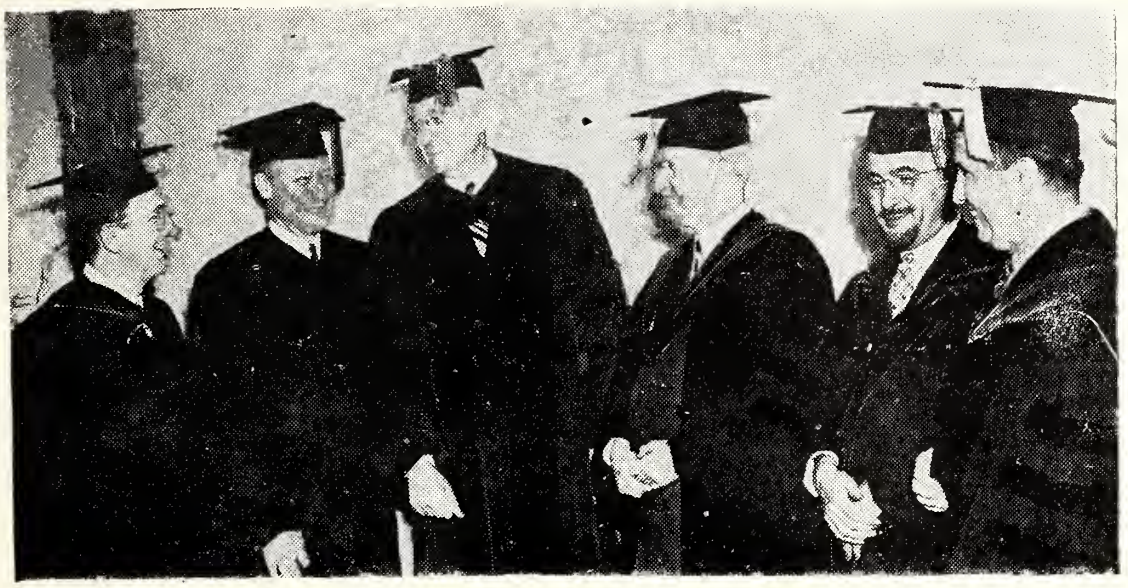

From Left to Right: Judge Harry E. Kalodner of the U. S. Circuit Court of Appeals in Philadelphia; Dean Earl G. Harrison of the University of Pennsylvania Law School, who received the honorary degree of Doctor of Humane Letters; the Honorable Bernard Baruch, recipient of the degree of Doctor of Laws; Samuel Levy, chairman, Board of Trustees, Yeshiva University; Dr. Samuel Belkin, president of Yeshiva University, and Dr. Benjamin Fine, Education Editor, The New York Times.

Judge Kalodner and Dr. Fine served as escorts for Dean Harrison and Mr. Baruch respectively.

WATCHDOGS OF DEMOCRACY

(Continued From Page 5)

new fields of action in the domestic defense area.

Jewish education and better understanding of themselves by Jews were also areas of heightened AJC activity. Studies of the attitudes of Jews toward themselves were undertaken by the Committee, and the Reserch Institute in Jewish Education, sponsored by the AJC, engaged in experimental work to strengthen the inner defenses of American Jews. Jewish education and self-adjustment were promoted by the publication of "Commentary," outstanding journal on Jewish interests.

The problem of religion in the public schools, anti-discrimination legislation, intensive measures to insure equality of opportunity in education, and the elimination of objectionable matter in denominational schools and lesson materials, were among major Committee concerns during the year. The AJC also cooperated with the Advertising Council in its national unity campaign.

Hand in hand with the AJC defense of civil and religious rights of Jews wherever threatened, went an intensive program of education to acquaint Americans with the plight of displaced persons and with the need to liberalize American immigration policy. The Committee also pressed for international action to facilitate Jewish immigration from Europe to other countries.

Its vital concern with the problem of resettlement and with the development of the Jewish homeland in Palestine was expressed in the Committee's statement to the United Nations Committee of Inquiry into Palestine. Through its President, Judge Joseph M. Proskauer, and the Chairman of the Executive Committee, Jacob Blaustein, the AJC urged a United Nations trusteeship for Palestine to guarantee the rights conferred by the Balfour Declaration, affirmed its traditional stand for mixiumum Jewish immigration and land settlement, attacked the British White Paper of 1939 as a "breach of trust," and opposed an immediate decision on Palestine's final political status. If, nevertheless, a final decision is rendered by the UN now, then partition is the "only solution," the Committee held.

Recognizing that in the interest of American Jewry's security, as well as for humanitarian reasons, Jewish life must be normalized abroad, the AJC expanded its overseas operations during the year to aid the reconstruction of Jewish communities in war-torn Europe. Help in planning educational, legal and public relations methods to combat anti-Semitism and to secure equal rights has been furnished, derived from AJC techniques and materials which have proved successful in curbing group friction in the United States.

During the year the AJC waged a succesful campaign to include human rights guarantees in the peace treaties with former Axis satellite countries. In concert with other Jewish organizations, it is now pressing for similar measures in the German and Austrian treaties.

To coordinate Jewish activities in behalf of human rights and fundamental freedoms, the AJC together with the Anglo-Jewish Association of Great Britain and the Alliance Israelite Universelle of France, formed the Consultative Council of Jewish Organizations. The CCJO was one of the two Jewish organizations admitted to consultative status to the UN Economic and Social Council.

The Anti-Defamation League of B'nai B'rith

The Anti-Defamation League of B'nai B'rith brought new and tested approaches and a reorganized internal structure to the fight for better human relations during the year under review.

Governed by its national commission of community leaders and staffed by more than 250 specialists, ADL operated through its new framework of four major divisions —Administrative, Legal and Fact-Finding, Program, and Community Service.

The League's multi-departmental activities were thus coordinated to deal with religious and racial tensions which developed as an aftermath of the war. From this solid footing, the ADL's projects were planned to reach the widest possible audience.

In December, 1946, Supreme Court Justice Meier Steinbrink of New York was elected to the national chairmanship of the League. He succeeded the late Sigmund Livingston who died in June of that year after more than 33 years as head of the organization.

Major Fact-Finding activities during the year were centered on the KKK, the Columbians, numerous small-fry groups and the mushrooming of many large "nationalistic" associations led and backed by men with dubious records. In the instances of the Klan and the Columbians, a vast amount of evidence gathered by ADL men aided in their exposure.

ADL also exposed Norman Jacques, member of Canada's Parliament, who cooperated in this country with Gerald L. K. Smith; it uncovered the anti-Semitic activities of Hunt Diederich, the American sculpter who was thrown out of the National Institute of Arts and Letters, and pressed charges against

(Please Turn To Page 34)

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FROM DP CAMP TO UJA CAMPAIGN

Shortly after arriving from a DP camp in Germany with the aid of United Service for New Americans to join their American uncle and aunt, Mr. and Mrs. Sol Zeidenstein of Rockford, Ill., the Blau Brothers, Herman, 26, (left) and Henry, 21, set about helping to raise Rockford's share in the $170,000,000 campaign of the United Jewish Appeal. Said Henry: "Hitler left a legacy which is still alive. I want to work to destroy that legacy and help those displaced persons in Europe to find the freedom they deserve."

WE GO TO THE BIG CONVENTION

(Continued From Page 30)

Joan is at the meeting and can quietly go off to sleep on her OWN bed."

Monday morning's business meeting included chapter reports and various suggestions brought out by the groups. Barbara, president of the Greensboro chapter, made us proud of our girls when we realized that our report stood out among the best. The Asheville delegates attracted a good bit of attention, too, when they reported on their unique money raising project — the "Honeymoon Train." Greensboro's invitation to the 1948 District Convention was immediately and unanimously accepted, over all other invitations extended.

It was time for the luncheon and at 1 o'clock Irene Jacobs, BBYW president, called the group to order in the private dining room.

Treat of the occasion was hearing Manheim Shapiro, National Director of Programs for BBYO, give forth in a pleasant, mellow voice on the old legend of the "Dybbuk." To many of the girls it was a story heard for the first time, and the clever, sentimental tale appealed to al lof us. "Mr. Shapiro," we heard one of the Washington girls say, "I learned

(Please Turn To Page 38)

Hebrew Calendar

Rosh Chodosh Elul—Sat.	Aug 16th
First Slichos	Sun— Sept. 7
Rosh Hashonah	Mon. Sept. 15
Yom Kippur	Wed. Sept. 24
Succoth	Mon. Sept. 29
Simchas Torah	Oct. 7
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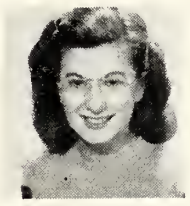

MRS. HENRIETTE KRAFT, *Reporter*

Marriage:

KARESH-BIELSKY

Miss Marlyn Karesh, daughter of Mr. and Mrs. Hyman Karesh, was married on July 8th to Samuel Bielsky, son of Mrs. Z. Bielsky and the late Mr. Bielsky. The ceremony was held at the home of the bride's parents, following which a reception was held. The bride was given in marriage by her parents and had as her only attendant, her sister, Mrs. Nathan Gershon of Atlanta. Jack Krawcheck, brother-in-law of the groom, was best man Out of town guests for the wedding were: Miss Bess Saul of Atlanta; Miss Doris Zager of Nashville, and Lester Gleiner of Rochester, N. Y.

Mrs. Bielsky attended the College of Charleston and was graduated from Vanderbilt university in June. She is a member of Alpha Epsilon Phil. national sorority. Mr. Bielsky attended the University of S. C. and the College of Charleston before entering the service. He is now in business in Charleston, where the couple will make their home.

LEHRER-KARESH

Miss Janice Lehrer, daughter of Mr. and Mrs. Maxwell Lehrer, was married to Dr. Irwin Karesh, son of Mr. and Mrs. Hyman Karesh on Sunday, July 5th, at the Fort Sumter hotel, with the Rev. David Sherman of B'rith Shalom Synagogue officiating. The bride was given in marriage by her parents and had as her only attendant, her sister, Miss Gloria Lehrer, Lenord Karesh was his brother's best man. Following a reception after the ceremony, Dr. and Mrs. Karesh left for a wedding trip North, after which they will be at home in Charleston.

The bride was graduated from N. J. College for Women and received her Master's degree from Columbia University. She has been on the faculty of Chicora High school. Dr. Karesh attended schools in Charleston and was graduated from Atlanta Southern Dental College. He was with the U. S. Navy 3½ years during the war and is now in private practice in Charleston.

Out of town guests for the wedding included Dr. and Mrs. Nathan Gershon of Atlanta; Dr. and Mrs. M. Kupperman of Hemstead, L. I.; Mr. and Mrs. Clarence Lehrer of New York and Mr. and Mrs. Jack Neuss, Mr .and Mrs. Sidney Neuss, Dr. Daniel Nussbaum and Miss Marilyn Neuss, all of Newark, N. J.

Engagement:

GREENBERG-COHEN

Mr. and Mrs. Nathan N. Greenberg, of Reading, Pa., announce the engagement of their daughter, Irma Mildred to Harry Cohen, son of Mr. and Mrs. Max Cohen, of Charleston. The wedding date will be announced later.

Miss Greenberg attended the University of Michigan and the Coburn school of Fashion in New York. During the war, she served with the U. S. Navy in Oregon. She will graduate from New York University in September.

Mr. Cohen, who is formerly of Walterboro, is a graduate of Clemson College where he was a member of Alpha Zeta, national honor fraternity. He served three years with the army in the ETO, where he held the rank of captain.

ANTI-BIAS LAW TAUGHT IN CITY SCHOOLS

New York State's anti-discrimination law is being taught to high school students in American history and civic classes, and school authorities are considering formally putting the statute into the courses, Dr. Frederick Ernst, Associate Superintendent of Schools, said recently. He termed the law a good "jumping-off point for inter-cultural education."

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WATCHDOGS OF DEMOCRACY

(Continued From Page 31)

J. B. Stoner, Jr., leader of Tennessee's Anti-Jewish Party in the federal courts. In addition, the Legal Division investigated several hundred localized anti-Semitic incidents including assaults on Jewish individuals, desecration of cemetaries and synagogues and outbreaks of vandalism against Jewish owned property. The Division also continued its scrutiny of the subversive press and issued its annual review of the anti-Semitic situation in this country.

The Program Division in the meantime continued to carry its message to the public through modern advertising and communication techniques giving equal attention to the spoken and written word — aiming that mesasge at not only the general public but at specific areas within the population reached by labor organizations, foregin language groups, veterans, schools and colleges, and religious organizations. Of unusual interest were some of its special projects such as the ADL sponsored speaking tour of Bess Myerson, Miss America of 1945, and the distribution of Irving Caesar's "Sing A Song of Friendship" in book and record form. In the radio field, too, the ADL made a major contribution through the Institute for Democratic Education, subventioning its tenth series of Lest We Forget which was broadcast over more than 700 radio stations, in scores of schools and colleges and by the Armed Forces Radio Service. This series of broadcasts won a 1946 Showmanagement Award from Variety and a First Award at Ohio State University's Institute for Education by Radio.

The spoken word from the lecture platforms also was used as an educational force for better human relations. More than 7,000 speaking engagements were filled by 300 lecturers of the ADL Speakers' Bureau, addressing all kinds of clubs and organizations. One speaker alone reached 35,000 students in four middle western states.

Aware that 10,000,000 returned veterans were particular targets of anti-Semites, ADL worked closely with leaders of the American Legion, AMVETS, Veterans of Foreign Wars, American Veterans Committee and other groups, providing local posts throughout the nation with materials and guidance to develop democratic educational programs.

The Veterans Department also conferred with War Department officials on a program designed to counteract Nazi indoctrination of American troops serving overseas.

In the year under review, ADL won its long fight against the Horner Report of the American Dental Association which sanctioned the maintenance of racial and religious quotas in dental colleges to correct "racial and geographical imbalances" among students. By reawakening public opinion to this to this flagrant violation of the American creed, the League succeeded in forcing the issue last fall when the ADA "unequivocally" repudiated the report in a letter to every dental school dean in the nation.

The Department of Education linked forces with several progressive education agencies to break down prejudice in the one place where it should never take root — the classroom. The Literature Department published more than 1,000,000 reprints of newspaper stories, radio broadcasts and magazine articles that exposed religious and racial prejudice and distributed them through church, youth, veteran and adult educational groups.

ADL representatives visited every important AFL and CIO convention held during the year and won important support from labor for group relations programs. In far-reaching agreement between the Jewish Labor Committee, the League laid plans to coordinate its campaign in the ranks of labor with the JLC in a program that will untilize personnel and facilities of both groups in more than 30 cities of the United States and Canada.

The Foreign Language Department sent lecturers, films and literature to large audiences of foreign-born Americans. If the vicious lies of hatemongers like Gerald Smith and Homer Loomis, Jr., went into one ear, the facts about Jews and the dangers of religious prejudice entered the other.

The League's Economic and Social Discrimination Department provided state anti-discrimination agencies of New York, Massachusetts and New Jersey with facts about numerous anti-Jewish vio-

(Please Turn to Page 42)

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Marriage:

LEVINE-WEINKLE

Miss Mary Norma Levine of Wilmington was married to Julian Weinkle of Miami Beach, Fla., on Sunday June 29th. The ceremony took place at the B'nai Israel Synagogue and was performed by Rabbi Samuel Friedman. Mrs. Stanley Sater, sister of the bride, was matron of honor, while Miss Sara Schwartz of Miami, was maid of honor. Bridesmaids were Misses Shirley Finkelstein of Wilmington, Barbara Sachs, of New York and Mrs. Harry Rulnick of Fayetteville. Miss Eunice Weinkle, sister of the bridegroom, was junior bridesmaid.

The ceremony was performed by Rabbis Friedman and Max Shapiro of Miami. Best man was Aaron Weinkle, the groom's brother. Ushers were Seymour Levine of Burlington, N. C., and Julian Silver of Savannah. Groomsmen, Morton Pizer of Raleigh; Eugene Heiman of Miami Beach, Jerome Frankel of Miami and Albert Levine of Wilmington. Following a wedding trip, the couple will be at home in Miami Beach.

The bride, a native of Wilmington, was graduated from New Hanover High School and attended Duke University, Durham, where she was a member of Alpha Epsilon Phi Sorority. Mr. Weinkle attended the University of N. C. and Columbia University. He was a member of Tau Epsilon Phi Fraternity. He is in business in Miami.

FINKELSTEIN-BERNSTEIN

Mr. and Mrs. Charles Finkelstein announce the engagement of their daughter, Shirley Beatrice to Martin M. Bernstein, son of Mr. and Mrs. Walter J. Bernstein of Greensboro.

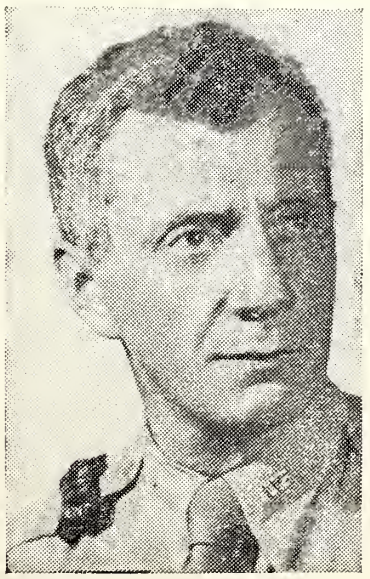
Miss Finkelstein is a graduate of New Hanover High School and is now a senior at Duke University.

Mr. Bernstein graduated from Greensboro Senior High School and attended Riverside Military Academy. He served as first lieutenant and pilot on active duty in the Civil Air Patrol and was a flying instructor and ground instructor at the U.S.A.A.C. College training detachment at N. C. State College, Raleigh. He served as a flight officer in the Army Air Transport command for 19-months. Mr. Bernstein is now established in business in Rockingham.

Mr. and Mrs. Julius Levine are in Hendersonville for a prolonged visit. Also spending the summer in Hendersonville is Mrs. H. Jaffe.

Mrs. William Goldberg and daughter Evelyn will be in Ithaca, N. Y. for a month, Walter Goldberg, son of Mrs. Goldberg, is attending summer school at Cornell University.

Mrs. Meier Rosenthal and son, Louis, spent the month of July with Mrs. Rosenthal's parents, Mr. and Mrs. Louis Goodman. Mrs. Betty Kahn, mother of Mrs. Goodman, is also spending the summer with them.



I. Kaufman, noted newspaperman and war correspondent, author of Volume I (the narrative volume) of "American Jews in World War II," two-volume book issued by National Jewish Welfare Board. "American Jews in World War II" gives the overall story of American Jewish participation in the war.

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ASHAMED OR ADJUSTED?

(Concluded From Page 27)

Some children on the playground have been saying nasty things about Jews. Anyway, she can't disguise herself as a Protestant.' Now you and I have heard plenty of lectures on the damage done to the personality by 'disguise' of any kind. But what struck me even more forcibly was the unfairness of the whole situation — the unfairness to Jeanie. In denying her Jewishness she was repudiating a stereotype created in her mind by the slurs hurled at her in the playground. Her image of Jewishness was built up for her by the prejudices which other yougnsters had picked up from other youngsters, ultimately from bigoted adults. Is that any better than having her concept of sex built up on the basis of smutty jokes?

Child Learsn Self-Acceptance

"Then I heard about this little Jewish school. When I picked Jeanie up after the first session, she told me excitedly the Purim story as we travelled in the subway. I was embarrassed by the loud recital, but I hope it was only because I don't approve of loud speech. Jeanie was aglow about Purim; later she thought Passover was wonderful; she admired the Jews who freed themselves from slavery in Egypt. She is no longer furtive in talking about Jews. And yet I haven't noticed that she plays any less freely with your Susan or that she is more 'separted' from her other schoolmates, have you? What is happening is that she is getting a different image of herself as a Jew and the motive for 'disguise' is being removed. I am grateful to the person who told me about the little Jewish school." "Why, we never thought of it from the Jewish angle," said the Stuarts. Neither had he, confessed Jeanie's father.

Not all the Jewish eight-year-olds feel like Jeanie. Nor do all twelve-year-olds adjust themselves to the situation — a very poor adjustment indeed — with a resigned "When you're Jewish you're Jewish and there is nothing you can do about it," — this statement from David who is in a class of twelve-year olds. One of the tasks of the Research Institute in American Jewish Education, recently established by the American Jewish Committee as a public service to the Jewish community, is to discover at what age and under what conditions self-identification as Jewish begins to develop and what psychological problems are involved in the development of this self-identification. What are the conflicts — if any — in being American and Jewish and how to resolve them? What are the variations among the different groups within the Jewish community with respect to a balanced adjustment as Jews in the American context and in the present world scene? What educational programs need to be devised that will help develop a sense of security and dignity in being Jewish? The answers to those questions are being sought in psychological studies as well as in educational projects set up with the cooperation of the Institute.

The rationale of the Instiute may be presented in these terms: The maladjustment of an increasingly large number of American Jews is evidenced in their ambivalent attitudes toward themselves. On the one hand, they reflect in their self-apprisal the prevailing sentiment of rejection or grudging acceptance on the part of the larger society. On the other hand, they will not or cannot discard their Jewishness although they find no security or solace in it. Jews who are thus psychologically maladjusted are a burden to themselves and to others. This situation presents a serious problem to the Jews of America.

The American Jewish Committee, recognizing the gravity of the situation, is sponsoring the Research Institute as a non-partisan agency for psychological research in Jewish adjustment and for educational experimentation. The Institute has attracted to its Advisory Council a number of outstanding professional and academic people from the fields of psychology, psychiatry, child guidance, general and Jewish education.

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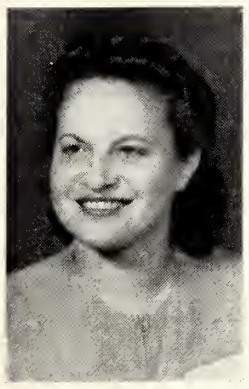

MRS. LEON MOEL, *Reporter*

The Mizrachi Women held their annual weiner roast at the home of Mr. and Mrs. S. H. Dwòrsky. Following the supper, various games were enjoyed by the group. The affair was a success financially and socially.

The Durham B'nai B'rith Lodge held their annual picnic at Pullen Park in Raleigh. A large crowd, including members and friends were on hand to enjoy this gala event.

The Bull City Chapter No. 408, AZA, celebrated their seventh anniversary with a semi-formal dance at the Forst Hills Country Club. During the intermission, the local chapter presented a short skit. A number of members from visiting chapters attended this affair.

At a recent election of officers of the Durham Federated Jewish Charities, the following were elected for the coming year: Joe Hockfield, president; Harry Bergman, secretary and Leon Moel, treasurer. The local drive has begun and is meeting with much success.

Obituary:

Abe Margolis, former Durham resident, passed away on June 23rd as a result of a cerebral hemorrhage. At the time of his death, Mr. Margolis was visiting his brother in Durham. He had been living in Wilmington. Surviving are his widow, two sons, his mother, one sister and two brothers.

HIGH POINT, N. C.

MRS DANIEL BALLOW, *Reporter*

The final meeting of the B'nai B'rith until the Fall was held in June, at which time Albert Levinson, delegate to the 5th District Convention in Miami, gave his report on activities at the convention.

Vacationing in New York were Mrs. Sam Tobias and her two daughters, Barbara and Peggy, both of whom left for camp from New York. Also in New York were Dianne Wagger, Helen Jacobs, and Norman and Irving Silver.

Paul Friedman attended the 5th District Convention of A.Z.A. in Atlanta. Paul is a former state president of A.Z.A.

Mr. and Mrs. Marshall Ginsburg are in High Point with Mrs. Ginsburg's parents, Mr. and Mrs. Edward Leyton. Mr. Ginsburg graduated in June from the school of Optometry, in Memphis, Tenn. Temma Leyton, Mrs. Ginsburg's sister visited the Ginsburgs in Memphis and returned to High Point with them.

Mr. and Mrs. Leo Seligman and Miss Judy Saul of Memphis, Tenn. were guests of Mr. and Mrs. I. Schwartz.

The community regrets that Mr. and Mrs. Sam Greenberg are moving to New York City. Their departure will mean the loss of two active members of the community. We wish them luck in their new home.

Henry Shavitz, son of Mr. and Mrs. Sam Shavits is among a group of Boy Scouts who saild for France as delegates to the International Scout Convention, at which scouts from all over the United States will be present. Henry along with 3 other High Point scouts will represent this town at the Convention and will be away most of the summer.

WILMINGTON, N. C.

Mr. and Mrs. J. Price Montgomery, Ala., spent the month of July at Wrightsville Beach. They also visited with their daughter and son-in-law, Mr. and Mrs. Frank Oppenheimer.

Mrs. David Jacobi and daughter Eloise, have gone to San Antonia, Texas where they will spend a month.

Mr. and Mrs. A. Brooks of Warsaw are spending the summer at the Ocean Terrace hotel, Wrightsville Beach.

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WE GO TO THE BIG CONVENTION

(Concluded From Page 32)

a new word, hearing you speak — it was 'Dybbuk'."

Election time came at the afternoon session and the ballroom was a bedlam of politics, papers and pep-talks. With Joyce carrying the presidency again, a sense of well being settled over the group, as they proceeded to the serious business of presenting the rest of the slate. It was a race all the way around, because there are so many capable girls in the district, and Carol was wanted by Beryl, and Shirley was considered "just the best in the world for that job," and Rosalie was "tops for the vice-presidency." Florida seemed to carry the majority of the slate — those girls from that beautiful part of the country are really putting out a lot of work, and when the chairman of the nominating committee finally called it a day, the slate stood as follows: Joyce Treskunoff, Washington, president; Shirley Levinson, Richmond, first vice-president; Enid Minsk, Atlanta, second vice-president; Beryl Axelrod, Miami, third vice-president; Rosalee Margolis, Miami, corresponding secretary; Lila Gross, Miami Beach, recording secretary; Ehirley Letfkowitz, Orlando, treasurer; Betty Rosendorf, Washington, recorder and Joan Klein, Greensboro, historian.

Highlight of the convention was the closing banquet and dance on Monday night. Claire Goldstein installed the newly elected officers in a ceremony which was impressive and interesting. Prominent B'nai B'rith workers from Washington were recognized, and the guest speaker whose appearance everyone anticipated with much pleasure, did not let us down. We had all looked forward to meeting Rabbi Prero, National Director of BBYO. "Rabbi and Mrs. Prero," we were introduced, and two warm, friendly people responded to innumerable "hellos" and "so glad to see you." Rabbi Prero's message to the gathering was inspiring and encouraging.

Henry Monsky's lize-size portrait looked down upon us from it splace of honor over the banquet table, as if saying to himself, "they're on the way, those girls." The moment of silent tribute for which we all stood, recalled afresh the great loss which B'nai B'rith over the world had suffered so recently.

Fitting close to the banquet, was a humorous skit "Leave it to the Girls," written and produced by Gertrude Carnovsky, assisted and accompanied on the piano by Mrs. A. Kaplowitz of Washington, one of the group advisers. Eighteen BBGs and BBYWs proceeded to show us how we act and talk at our meetings. We say, "Leave it to Gertrude" to bring out the interesting facts!

As the skit was in its finale, our attention was attracted to the gathering number of AZAs who had arrived to claim their "blind" dates for the dance which was to top the convention activities. Phyllis Pearlman and Irene Leach had done a grand job as heads of the "dating" committee and as florist boxes were opened and corsages pinned on, we moved off into the various corners, trying not to act like chaperones but getting a huge amount of pleasure out of seeing those lovelies making new friends and dancing away to new strains of music.

Activities were over for all except the executive board members, which included the newly elected officers. The Tuesday morning meeting was held in the form of a round-table conference on plans for the year and instructions to those who are assuming district offices for the first time.

Trains had to be caught and "goodbyes" were flying all over the hotel. Everyone was leaving with a sense of satisfaction at the District No. 5 convention — "see you next year in Greensboro!"

And as the taxis rolled away, carrying delegates to their various destinations, one of Gertrude's songs, composed to the tune of the "Marine's Hymn," kept ringing through our ears:

You can always tell a BBG,
You can tell her by her walk;
You can always tell a BBG,
You can tell her by her talk.
You can tell her by her manners,
By her abilities, and such.
You can always tell a BBG,
BUT YOU CANNOT TELL HER MUCH!

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MISS HARRIETT KRAFT, *Reporter*

The following officers were elected for 1947-48, at the annual meeting of the Charleston Jewish Community Center: Edwin S. Pearlstine, president; Louis Toporek, vice-president; David Goldberg, second vice-president; William Ackerman, treasurer and Mrs. Leo Livingstain, secretary. Representing the various organizations in the community are the following: Beth Elohim Synagogue, Mrs. Harry M. Rubin; Beth Israel Synagogue, Gus Pearlman; Bnai B'rith, Arthur Rittenberg; B'nai B'rith Auxiliary, Mrs. Abe Mescon; Booster Club, Max Krawcheck; Brith Shalom Synagogue, Leon Steinberg; Council of Jewish Women, Mrs. Abe Dumas; Hadassah, Mrs. Louis Baker; Happy Workers, Mrs. Arthur Rittenberg; Hebrew Benevolent Society, Hyman Rephan; Hebrew Institute, Louis Shimmel; Jewish War Veterans, Irving Solomon; Jewish Welfare Board, George C. Birlant; Junior Council, Muriel Solomon; Junior Hadassah, Themora Abramson; Kalushiner Society, Marty Chase; Teen Age Council, Miriam Cooper and Z. O. A., Ben Epstein.

LAZARUS-KIRSHSTEIN

Mr. and Mrs. Max Lazarus announce the marriage of their daughter, Sylvia, to Harold Max Kirshstein, on Sunday, June 15th at the home of Mr. and Mrs. L. Wolper, uncle and aunt of the bride. Rabbi Samuel Rubinstein and Rev. A. Kirshstein performed the ceremony, attended only by members of the immediate families. The bride was given in marriage by her parents and had as her only attendant, the bridegroom's sister, Miss Ester Kirshstein, while best man was Moses Wolper, Seymour Lynch was groomsman.

At a recent meeting of the Day Camp Committee of the Community Center, Mrs. Meyer Jaffee was elected chairman for the coming year. The campers who have registered for the Day Camp, will have as counselors, Saul Feldman, Nat Shulman and Misses Elsa Rabinowitz, Annie Oxler and Kaylene Karesh. Mrs. Harry Laufer and Mrs. I. Greenberg will be the Camp Cooks. Plans include many outdoor activities and trips. A bus picks the children up each morning and brings them back at night.

Louis Toporek and Nat Shulman were appointed to represent the Jewish Community Center on the Charleston Welfare Council, a community wide organization interested in the community's health, welfare, recreation and education.

The first and most important social affair of Charleston's recently formed Masada group was held in the form of a "charter dance," at which time the charter was formally signed in the presence of all guests. Various religious and church groups in the Southeastern Region are invited to attend. All money raised was used to help further the cause of Zionism and Masada. Ticket sales were in charge of Seymour Rosenberg.

According to official standings of the Charleston Softball Association, the Community Center Softball team is in third place.

The Center has recently received a complete set of boxing equipment, boxing ring mats, corner posts and ropes, for which thanks are being extended by the Center to Louis Toporek and Karl Karesh.

The Intermediate Softball Team holds second place in the YMCA Church League.

SAMUEL SCHAEFER, Executive Director of the National Jewish Hospital at Denver, who recently received a check for $50,000 from the Beaumont Trust for the Hospital's building and modernization program.

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AMERICAN JEWISH CONFERENCE

(Concluded From Page 26)

In the discussions in the Committee on Future Organization, each organization engaged in such specific activities was concerned with maintaining its own prestige. May it not be expected that the same considerations will prevail in the future, with the result that threats by these organizations to "take a walk" will hang like a Damoclean sword over the Conference?

* * * *

This is the crux of the problem. On its solution depends the effectiveness of the Conference set-up in the future. Unless the various organizations will recognize that certain activities affecting the whole of Jewish life cannot forever remain their own private province, no centrally representative body, such as the American Jewish Conference, can function with authority.

To deprive the Conference of the opportunity for independent coordinated activity in virtually the most important fields means, in effect, to perpetuate it as a consultative body only, with no more power than a large debating society. It is our firm belief that the historic resposibilities which American Jewry must shoulder demand considerably more than that of the American Jewish Conference.

I appreciate the fact that the Committee's formula was adopted only as a compromise in order to retain within the Conference framework all the organizations now affiliated with it and also to make possible the eventual adherence of the American Jewish Committee, the Joint Distribution Committee, the Agudath Israel and the central organization of the Jewish Community Chests and Welfare Funds, as well as some others. Only time will tell whether compromise will produce the desired results.

If it does, then certainly the Conference session in Chicago in August will mark the beginning of a new development in American Jewish life.

If, on the other hand, even this very great compromise will not be attractive to the other organizations and if they will continue to engage in a separatist politic, then the Conference will have jeopardized its whole existence in vain.

These weighty considerations must be earnestly deliberated by all progressive elements in American Jewry. We must come to the session in Chicago, knowing clearly what we want and what may be the consequences of our action.

It is high time that American Jewry formulated a clear-cut program based on our national interests and not on mere philanthropy. We represent today almost half of the Jewish people in the world. Outside of Palestine, we are the only community capable of effective action on a large scale. We must rise to the occasion.

A democratically elected, well-organized and representative American Jewish Conference, possessing its own instruments for action on all needs and interests of the Jewish people in this country and abroad, is a historic requisite. May the session in Chicago demonstrate the national responsibility of American Jewry.

Men of The Times

(Concluded From Page 40)

in his resolve and organized a congressional committee to win the peace.

On the Palestine issue he has taken a firm stand against British policies and has made numerous statements condemning military actions there. He is assuredly against American backing for the British regime in Palestine.

Even though he is long past the age when most men retire, Adolph Sabath continues to lead a very active life and has little time for leisure. And amidst all his work in Congress he has not forgotten his home city in Chicago. Through his efforts a bill was passed by congress enabling the city to obtain the money with which to pay back-pay due teachers and other civic employees. He was also successful in obtaining a 42-million-dollar grant to enable Chicago to build a filtration plant.

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MRS. SAMUEL WARSHAUER,
Reporter

Bar Mitzvah:

Allan Fried, son of Mr. and Mrs. W. Fried celebrated his Bar Mitzvah with services at B'nai Israel Synagogue. Following the services, Mr. and Mrs. Fried entertained at an informal reception honoring Allan.

A dinner on behalf of the United Jewish Appeal was held at the Famous Club, at which time Sam Berger, chairman, presided. Mr. Berger introduced Aaron Goldberg, noted Wilmington attorney, who in turn, introduced Dr. Srall, well known scientist of Philadelphia. Dr. Sral gave a stirring talk on behalf of the U.J.A. Movies were shown to further illustrate Dr. Srall's talk. A large portion of the quota set by U.J.A. was raised at this meeting.

Mrs. Charles Finkelstein was hostess to the regular Hadassah. Rabbi Jacobson of the Temple Israel opened the meeting with invocation after which the business of the meeting followed. Annual reports were given and reports of the Zionist Convention in Raleigh were brought to the group by Mrs. Irving Lieberman, retiring president, and Mrs. Charles Finkelstein, incoming president. In addition to Mrs. Finkelstein the following other officers were elected: Mrs. Isaac Levine, first vice-president; Mrs. Harry J. Stein, second vice-president; Mrs. Edith Kalman, corresponding secretary; Mrs. B. D. Schwartz, recording secretary and Mrs. Samuel Warshauer, treasurer. Following the business of the meeting, Rabbi Samuel Friedman, of B'nai Israel gave the benediction. A social hour concluded the meeting.

Home from the various schools, are a number of Wilmington's younger set. From Brenau, in Georgia, came Joyce Checker: From Smith College, came Emma Kingoff, and from Duke, Shirley Finkelstein and Helen Rosemann. Albert Levine, Freddy Retchin, Daniel Retchin and Arthur Shain arrived from UNC. Graduating from Wilmington High School in June were Misses Shirley Berger, Lorayne D'lugin and Sybil Tanner.

Obituary:

Jacob Hurwitz, 62, of Wallace, died at a Wilmington hospital on July 3rd. Burial was in the B'nai Israel cemetery, with Rabbi Samuel Friedman officiating.

Kay Goodman has gone to New York where she will join her aunt and uncle, Mr. and Mrs. M. L. Shrier, at which time they will all leave by motor on a six week's tour of the Ntw England States, Novia Scotia and Canada.

Dr. Albert Warshauer, son of Mr. and Mrs. Max Warshauer, who recently graduated from Washington University Medical School, St. Louis, Mo., is now interning in Houston, Texas.

Dr. and Mrs. Samuel Warshauer attended the convention of the American Medical Association, Atlantic City. They also visited Mrs. Warshauer's sister in New Brunswick, N. J.

Dr. and Mrs. Henry Stern spent two weeks in Wilmington as guests of Dr. Stern's mother, Mrs. Louis Stern. They have now returned to Durham.

Mrs. Louis Shirer and son, Louis, Jr., have returned from a trip to California.

Mrs. Max Lensen and daughter are visiting Mr. and Mrs. B. D. Schwartz at Carolina Beach.

FRED LAZARUS, JR.
Fred Lazarus, Jr., Cincinnati, prominent department store chain executive, has been named a new member of the Board of Governors of Hebrew Union College, Dr. Hiram B. Weiss, Cincinnati, chairman of the Board, announces.

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EMANUEL NEUMANN ELECTED PRESIDENT OF ZIONIST ORGANIZATION OF AMERICA

DR. EMANUEL NEUMANN of New York, formerly a vice-president of the Zionist Organization of America and member of the Jewish Agency Executive, was today elected president of the Z.O.A. for the ensuing year by the 50th annual convention of the organization. He succeeds Dr. Abba Hillel Silver of Cleveland, whose two year term of president expired under the constitution of the organization.

At today's elections, Rabbi Irving Miller was chosen to serve as chairman of the National Administrative Council, the supreme body of the organization between conventions. He suceeds Daniel Frisch of New York, who has been elected a vicepresident. Mortimer May of Nashvilie, Tenn., was elected a vice-chairman of the Administrative Council and Jacob Richman of Philadelphia, secretary of the Council. The election of the national secretary of the organization, the office now held by Dr. Sidney Marks, will take place at the forthcoming meeting of the National Executive in accordance with the constiution.

Other national officers elected are: Honorary Vice-President, Dr. Harry Friedenwald, Baltimore; Past Presidents: Dr. Solomon Goldman, Chicago; Dr. Israel Goldstein, New York; Edmund I. Kaufman, Washington, D. C.; Judge Louis E. Levinthal, Philadelphia; Louis Lipsky, New York; Judge Morris Rothenberg, New York, New York; Dr. Abba Hillel Silver, Cleveland; Robert Szold, New York; Dr. Stephen S. Wise, New York; Treasurer, Mark Sugarman, Coatesville, Pa.; Associate Treasurer, William Sylk, Philadelphia; Vice-Presidents, Leon Feur, Toledo, Ohio; Daniel Frisch, New York; Abraham Goldstein, Hartford; Abraham Goodman, Miami; Charles Ress, Mt. Vernon, N. Y.; Abraham Redelheim, Brooklyn; Judge Bernard A. Rosenblatt, New York; Charles J. Rosenbloom, Pittsburgh; and Elihu Stone, Boston.

Watchdogs of Democracy

(Concluded From Page 38)

lations and counseled many individuals who asked the ADL to represent them in their application for redress from state officials. The Department carried its efforts beyond mere punitive measures in individual cases to carry on a corrective educational program. The effectiveness of this approach was illustrated in one instance where a complaint lodged with a large industrial corporation resulted not only in the elimination of discrimination in employment by this company, but in the organization of a plant wide educational project in group relations to create an atmosphere of harmony among all its workers.

The ADL Religious Department continued to enlist the friendship and cooperation of more than 8,500 ministers working as members of the Christian Friends of the ADL.

Durgin the year, 1,500 keymen experienced in human relations work, visited hundreds of communities and set up interfaith community enterprises where men and women of all creeds rolled up their sleeves, worked together and gained new respect for one another.

In a strongly-worded, fact-filled brief filed before the President's Committee on Civil Rights in Washington, the League produced important evidence to show that current conditions made indispensable federal legislation to defend civil rights of minority groups in America. The League urged the Congress to adopt laws on: the protection of civil rights; bias in employment; discrimination in schools and colleges; restrictive covenants in real estate deeds; publications defamatory of racial and religious groups; poll taxes and lynchings.

Indicated here are but a few of the many activities carried on by the ADL. They are but a brief indication of the many activities carried on by the various departments which together give a continued impact to the fight on anti-Semitism.

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State of North Carolina Bonds	815,054.90
County, Municipal and General Market Bonds	3,067,831.65
Stock in Federal Reserve Bank	60,000.00
Loans and Discounts	15,136,181.56
Banking Houses and Equipment, Less Depreciation	488,925.54
Customers' Liability on Letters of Credit	244,973.90
Other Resources	188,103.97
TOTAL RESOURCES	$58,954,722.39

LIABILITIES

United S. War Loan Deposits	$ 341,824.12	
Other Deposits	55,664,419.89	$56,006,244.01
Capital Stock		1,000,000.00
Surplus		1,000,000.00
Undivided Profits		377,337.88
Reserve for Contingencies		66,000.00
Reserve for Dividends, Declared but Unpaid		40,000.00
Reserve for Taxes, Interest, Etc.		149,737.24
Unearned Interest and Discount		70,429.36
Letters of Credit Outstanding		244,973.90
TOTAL LIABILITIES		$58,954,722.39

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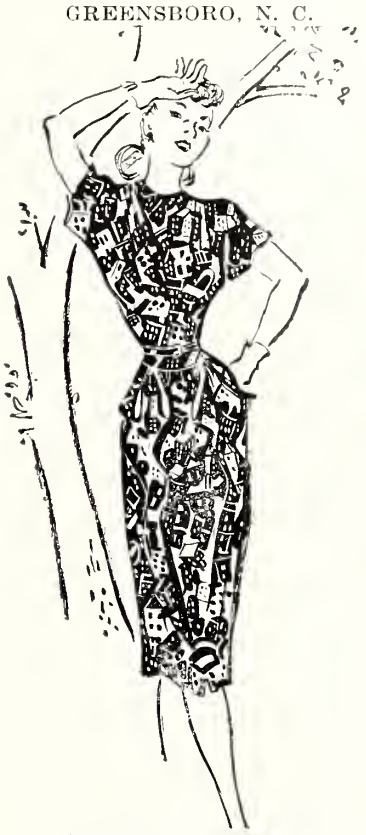

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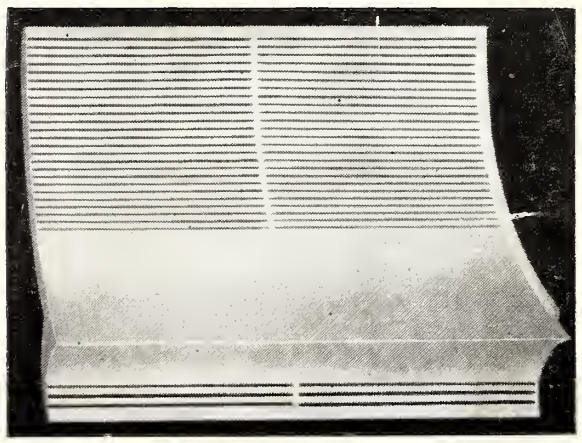

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