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The AMERICAN JEWISH TIMES

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Rosh Hashonah
SEPTEMBER

5708

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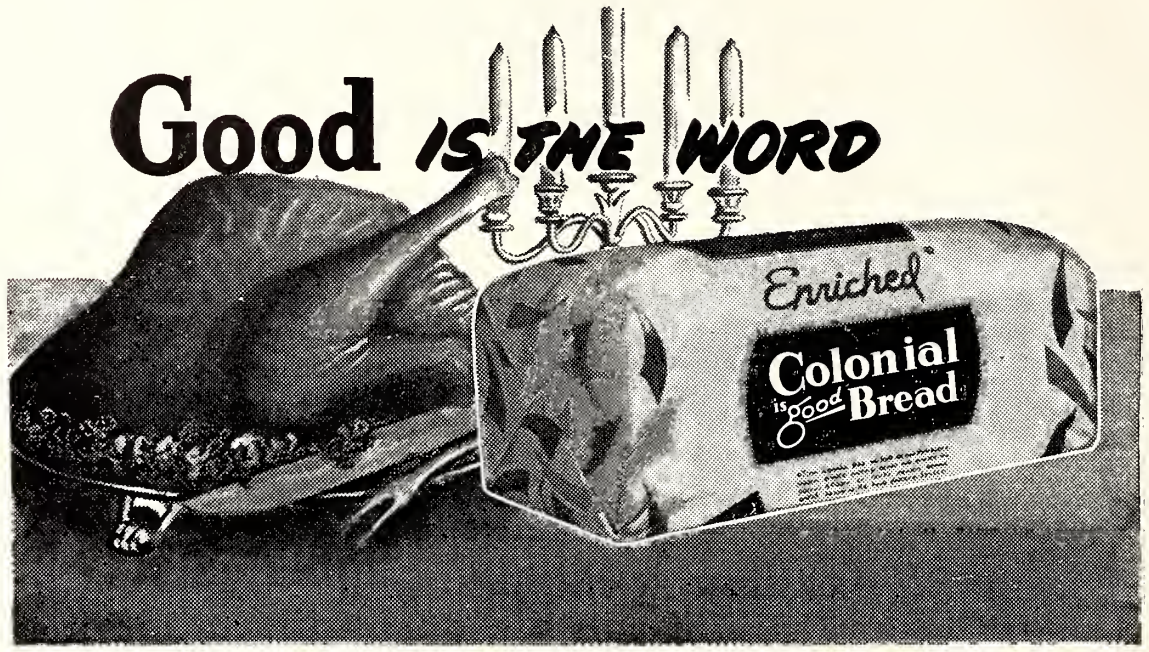

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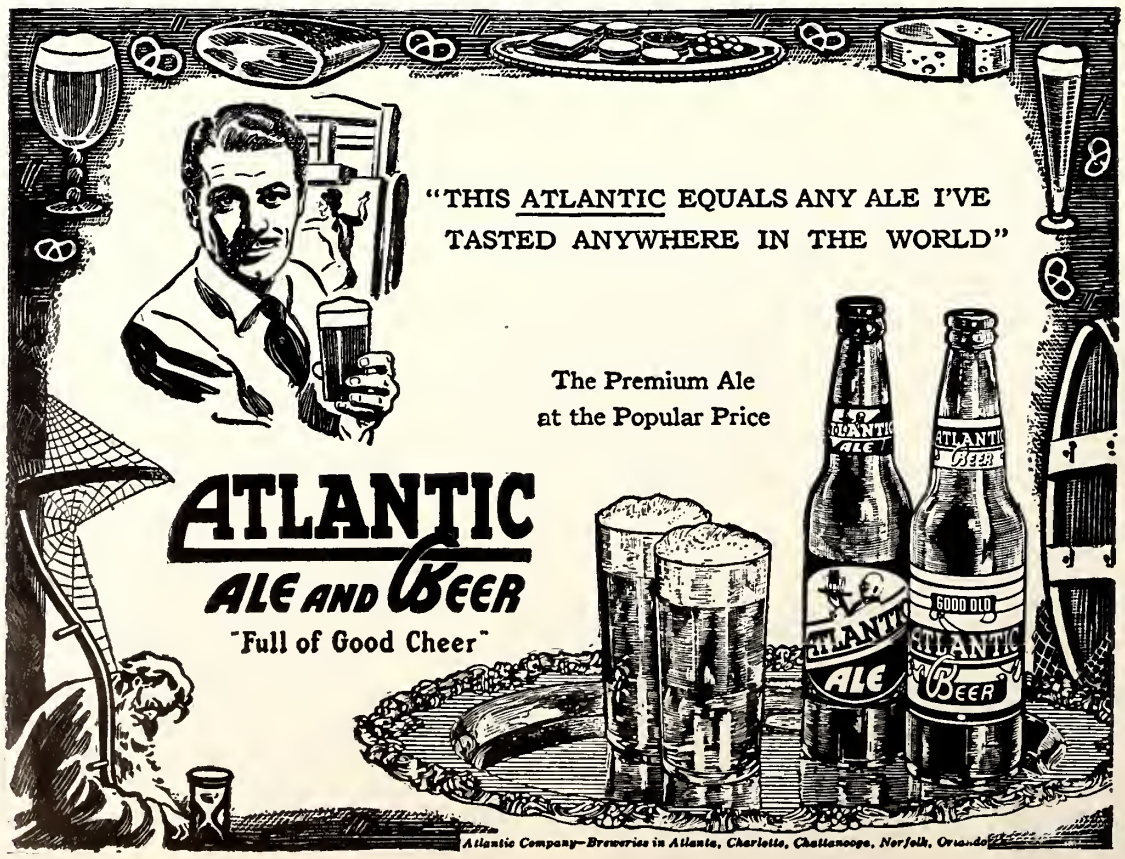

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THE AMERICAN JEWISH TIMES

VOLUME XIII | SEPTEMBER, 1947 | NUMBER 1

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

5708

Once again the world of Jewry faces a new year, still with the hope of better things to come. That the year which we are about to usher in will be frought with momentous decisions and happenings that will affect not only Jews, but peoples of all faiths the world over, goes without saying. The future course of civilization for many years to come may well be decided by the events of the next twelve months.

Since the advent of the A bomb, it is no longer safe to make long-range predictions. But in the light of current political and economic developments it would take a super-Pollyanna to forecast much that can be anticipated with genuine pleasure. The trend in world politics seems to indicate that the hoped-for vision of peace in one world is not for an early actuality. As a matter of fact, if we are to be honest with ourselves, the drift seems to be steadily to at least two world spheres of influence.

As far as we Jews are concerned, whatever improvement has been made in our lot in the year about to close has been so slight as to raise the question whether it really has been improvement at all. For the thousands still awaiting release from Europe's D.P. camps, while it is true that many of the more pressing problems of actual survival have turned into those of rehabilitation, there is still no permanent solution of the D.P.'s reintegration into normal living in sight. Our own Congress adjourned without taking any action that would help in the solving of the problem. The prospect of an early opportunity for them to go to Palestine, the hope which lies in the breast of so many, seems no brighter at the moment. The United Nations Special Commission, in the process of compiling its report on its findings, is hardly expected to surmount the present impasse. The general expectation is that the commission will recommend partition as a basis, and many Zionists have already reconciled themselves to this prospect. But even if the commission's findings were to result in recommendations that would satisfy even the most ardent Zionists, there is still the important consideration that Britain, the mandatory power, will exercise, as already indicated, her prerogative of accepting, or refusing to be bound by the recommendations.

Meanwhile, violence once again in the Holy Land is a matter of daily newspaper headlines. Whether one regards the terrorists as modern Minute-Men, or deplores their tactics, it must be generally agreed that the cause of better racial understanding and relationship is not being helped any.

On the score of race relations, the situation in this country seems to indicate a lessening of organized anti-Semitic activity, but an increase in individual antipathies. How much this may be influenced by events in Palestine is a matter of opinion. It is a bit discouraging to have to make this report, in the light of the unceasing effort of such agencies as the National Conference of Christians and Jews, but in the interest of truth it must be so recorded.

On the brighter side is the showing being made in the current United Jewish Appeal campaign. The quota is still not definitely assured, but the results indicate that the bulk of the sizeable amount will be raised, and the full total probably reached. This at least restores some of our faith in human nature in general, for while the largest amount naturally will come from Jews, the contributions coming in from non-Jews are noteworthy.

By and large, this editorial could have been written to herald the approach of the year just passing into history. We can only hope, with that characteristic that has been so consistently a part of the Jews' philosophy these many centuries, and without which we would not have survived, that, come time to bid adieu to 5708 and to welcome 5709, there will be sufficient sound reasons for a more hopeful outlook.

Many More, Happier Birthdays

Congratulations go to the Zionist Organization of America on its Fiftieth Anniversary, arrived at on August 29th. It was on that date in 1897 that the first world Zionist convention was called to order by Dr. Thedor Herzl, in Basle, Switzerland.

Much water has passed under the bridge both in Palestine and the world generally since that historic occasion. With its inception immediately preceding the Spanish-American War, the organized Zionists have witnessed two world conflagrations that have considerably altered the map, and affairs in Palestine. Its Fiftieth Birthday is not a particularly happy one, from the standpoint of achievement of objectives, but at least the matter with which the organization is so vitally concerned is being thrashed out in the open forums of the world, so that a decision of some sort can be expected in not too long a time.

There may not be complete unity of thought in world Jewry on all phases of Zionism, yet the congratulations of all fair-minded Jews go to the organization for its activity and sincerity. Let it be hoped that succeeding birthdays may be more felicitous.

Carry On

B'nai B'rith has been hard hit — perhaps the hardest hit of any Jewish organization operating on the national scene — during the year just passed, in the loss by death and retirement, of key personnel. Death took its president, Henry Monsky, and Sigmund Livingston, long a valiant figure in B'nai B'rith history, and Richard Gutstadt and Abram Sachar are lost to active participation through retirement.

Each man filled an important niche in the organization with unusual ability. Henry Monsky's loss was keenly felt not only by B'nai B'rith, but by the American Jewish Conference, in which he was a guiding star, and by world Jewry generally. A man of deep sympathies and unlimited capacities, he typified the best in Jewish leadership.

The success of any organization is measured by the depth of its replacement talent. B'nai B'rith has proven its strength by bringing up as successors to all four, men, all able, trained and ideally fitted to take up where their predecessors left off. This is particularly fortuitous at this time, inasmuch as B'nai B'rith is playing an ever increasingly important part in Jewish life everywhere. Through its work in the field of youth activity — Hillel, B.B.Y.O., B.B.Y.G. and other branches of its National Youth Services — its Ani-Defamation League, and in conjunction with the American Jewish Committee, The Joint Defense Appeal — its various philanthropical and social activities, these, and many other phases of its work make it the focal point from which all Jewish communal life radiates.

And so, B'nai B'rith is to be congratulated on its ability to weather the blow of losing four of its stalwarts and being able to continue functioning without losing stride. And the four men are to be congratulated, on being chosen to follow such revered foot-steps. With the felicitations goes the mandate — "CARRY ON!"

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FRANK L. WEIL

FRONTIERS FOR 5708

★ ★ ★ *By* FRANK L. WEIL, *President, National Jewish Welfare Board*

As I look back over the year that has just come to a close and contemplate the year that lies ahead I find myself in a sober mood, bordering on sadness. As one whose great privilege it was to be at the helm of the National Jewish Welfare Board during the war years, when our hearts and minds were exalted by the ideals for which we were fighting, I find it disheartening that the war's end has not entirely eliminated the mentality and spirit of intolerance that was one of the basic causes of the conflict.

But the picture has a brighter side. As I reflect on the truly momentous achievements of JWB's annual meeting in Pittsburgh, last May, there is cause for prodigious optimism as one contemplates the vistas that the Survey Commission's Recommendations hold out for the Centers, the JWB and the Jewish community.

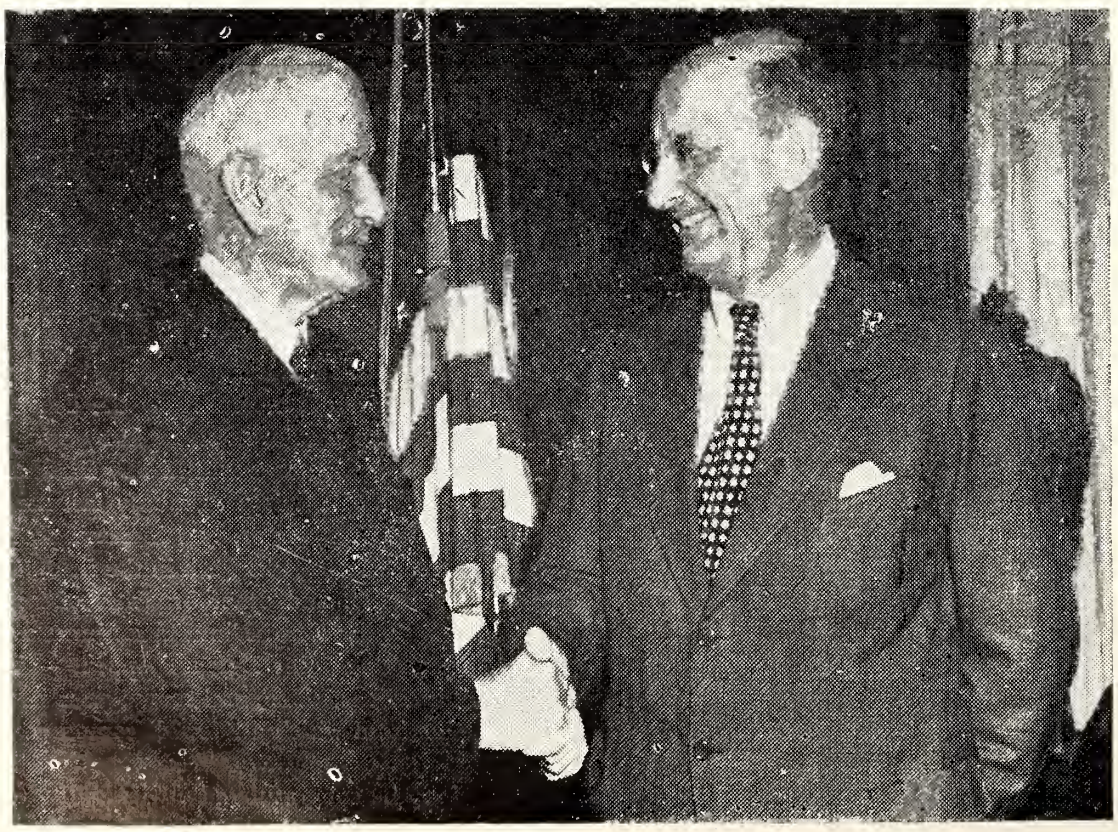
Out of the action of that democratic, deliberate assembly, there has emerged high promise of a rejuvenated Jewish Center movement, with even greater service to Jewish youth and the Jewish community. As we stand at the dawn of a new year, there is promise of that cooperation with other Jewish organizations and that unity which must be regarded as a sine qua non of any program of aid to our long-suffering Jewish brethren in Europe. And further to underline our mood of optimism, is the stirring vista on the horizon of a renaissance of a Jewish culture under the aegis of the Center movement, with its lay and professional leadership — flowing out of our annual meeting.

As one views the present tasks before American Jewry and the American nation, there comes to mind an analogy to our history inherent in the present situation. Before our nation could reach that social, political and economic unity and development that has made it a world power it was necessary for America to conquer its frontiers. Without this conquest, first, of the region immediately beyond the Appalachians, and then, ultimately, of all the West to the Pacific, our nation would have remained a second class power.

Similarly, I submit there are three frontiers today on whose successful conquest the fate, not only of Jewry, but truly the fate of the nation — and the world hangs. I have called them the democratic frontier, the refugee frontier and the global unity and peace frontier. These constitute the burning challenge of our time. Their conquest will not be easy. But just as America met the challenge successfully of the old frontiers, it is a foregone conclusion, that, if we rally our traditions, our material resources and our warm humanitarianism we will conquer, and the stubborn battlements will yield to the force of our onslaught.

The Democratic Frontier — It may come as a surprise to many — perhaps as a shock — that we have designated democracy as a frontier to be fought for. Yet philosophies and ideologies we waged a war to eradicate compels one to the conclusion that America must gird anew — as she did at times in the past — to give new life and meaning to the ideals of America's fathers. There still remain among many Americans vestiges of what might be called the numerous clausus mentality. We submit this

Watson Assumes Chairmanship of National Christian Committee For U. J. A.



Thomas J. Watson, President of International Business Machines Corporation, this week accepted the Chairmanship of the National Christian Committee for the United Jewish Appeal to help provide for the relief, rehabilitation and resettlement of Europe's 1,500,000 Jewish survivors of Hitlerism. Mr. Watson, left, is shown shaking hands with Henry Morgenthau, Jr., former Secretary of the Treasury and General Chairman of the nationwide $170,000,000 United Jewish Appeal drive in behalf of the worldwide reconstruction programs of the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans. The membership of the National Christian Committee headed by Mr. Watson includes 120 outstanding American leaders in government, business, religion, education, science and art. It is the first time in the history of the United Jewish Appeal that a national organization of Christians has been formed to support its campaign for aid to the Jewish survivors of war and persecution overseas. In accepting the post of Chairman of the National Christian Committee, Mr. Watson told a press conference that the "resettlement of the homeless Jews of Europe is a paramount problem that is closely related to the well-being of all men."

is not in consonance with our democratic concepts — which 550,000 Jewish men and women gave their great efforts to preserve.

There is disheartening evidence of discrimination against minorities in educaton and employment. Against those forces which would tear asunder the fabric of our democracy the words of the late President Roosevelt, serve as a bright challenge:

"Democracy is not a word to be shouted at political rallies and then put back into the dictionary after election day. The service of democracy must be something much more than lip service. It is a living thing — a human thing — compounded of brains and muscle and heart and soul. The service of democracy is the birthright of every citizen . . ."

There are many heartening signs that our nation is becoming increasingly agitated about the problem of democracy — and in particular the question of human and race relations. It is cause for joy that in our own city, and in hundreds the nation over, courses in race relations are appearing. It is a step in the right direction that courses in the spirit of the "Springfield Plan," are pointing the way to what we hope may be the road to a new tolerance, and a higher democracy.

We in JWB are proud to report that through the Jewish Center movement we have rendered and will continue to render — not lip service, but militant, active support of democracy. In the Recommendations of the Survey Commission, there is implicit the democratic process for their adoption by the Centers; in the democratic character of the deliberate assembly that adopted them; and in the mandate that full force and free discussion shall take place in a democratically operated Center, open to all — Jew and non-Jew alike. In the Centers we are teaching democracy by living it. In the Centers we are teaching youth and adults two things: to learn to live with each other; and to learn to live with themselves. This is the genius of our movement. It is also the essence of our democracy.

If we in the JWB and the Center movement can by our program and philosophicly produce a Jewish community of individuals emotionally secure because they understand the forces that have sponsored them, we will more than have justified our activity. In an informed adjusted community we have the democratic climate in which the necessary tools to aid our brethren of whatever color or creed may be forged. In such a climate the will to abolish war and to live in one world has a fine chance to flourish.

The Refugee Frontier — Few would deny that the solution of the problem confronting thousands of hapless victims of Hitler's barbarism constitutes a challenge to those ideals and precepts that are the cherished hallmarks of the twentieth century. The problem has suffered from a plethora of lip service and good intentions, but has lacked that forthrightness and honesty that will make for a constructive — rather than an ameliorative solution. All of us must earnestly pray that the solution under U. N. will be one that provides tranquility and peace of mind to those thousands who have languished all too long in the DP camps of Europe.

It is a matter of pride, as JWB president, to recall that our annual meeting was forthright on this question. It placed JWB squarely on record for the Stratton Bill, and gave a mandate to JWB to enlist the Centers on behalf of the bill that would open the doors of our country to 100,000 persons annually over the next four years. It is undeniable that the way to a final solution of this problem lies along the road of honest thinking, but more it calls for the world to divest itself of narrow nationalistic fear and petty interests. We must see the problem of the refuge as one too big for any one alone to handle, but to which all nations can contribute their full share.

JWB has gone a step further in making its contribution to this problem. Through the World Federation of YMHA's and Jewish Centers, JWB has begun to put into practice that necesasry global thinking. Its annual meeting empowered it to take the lead in a campaign to establish a Y in Jerusalem. With the influx of thousands of displaced persons anticipated following a U. N. solution in Palestine it is noteworthy that JWB's executive committee took this statesmanlike action.

Surveying the prospect of American aid in the solution of the refugee problem of rescuing the surviving victims of Hitler, now in DP shelters — over half of whom are non-Jews — few would disagree with the recent Herald Tribune editorial which stated, "that the Nazi war and its aftermath have provided this country with a unique opportunity to show that the old traditions are not dead . . . It would not be a great sacrifice."

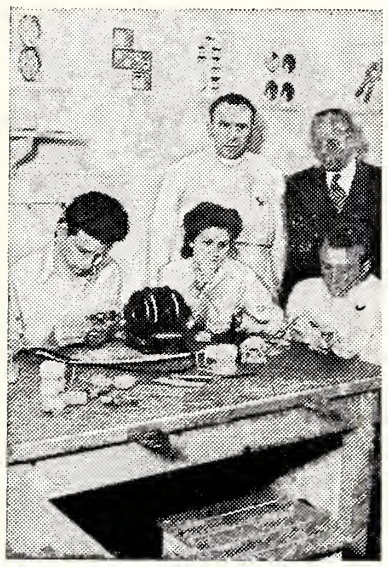
Global Unity and the One World Frontier—Contemplating the needs of the new year, I feel that the doctrine of narrow isolationism and the doctrine of the inevitability of war should be rejected by all men of good-will. On the contrary we must put our faith in the efficacy and the integrity of the United Nations philosophy and machinery. For only through it can the world have peace and those conditions of life in which our civilization can survive.

It is difficult to resist the force and logic of the recently enunciated doctrine of Leon Blum, former premier of France, who called for a "lend-lease of peace" as the obligation confronting our nation and indeed all nations. We did such an outstanding job of lend-lease for war. We must do equally well with the export of ideas and material aid to the democratic forces everywhere that will in effect serve as an insurance against atomic war.

The novelist, Robert Nathan, has put the idea very cogently: "We have learned to explode the atom," he says, "but we have not learned to get along with each other, so we shall all explode together."

This is true in the world at large; it is true in the nation; it is true in the local community. Only through global thinking, which is really nothing more than the modern version of the Old Testament precept of the brotherhood of man, only by strengthening the U. N., can we as Americans and Jews survive. The One World idea of Wendell Willkie has lost none of its validity with the passing of time. Let us stop thinking and talking of atomic war, and think and act in our national and international life in terms of atomic peace. It holds glorious prospects for the future of mankind.

Leavitt, J. D. C. Executive Vice-Chairman, Surveys Conditions of Jews In Europe



On his recent survey of European conditions, Moses A. Leavitt, Executive Vice-Chairman of the Joint Distribution Committee, major American agency aiding Jewish survivors abroad, studied Jewish life and JDC relief, resettlement and reconstruction projects in six countries on the continent. Above left, Jewish DP youths learning a new trade in the Munich dental mechanics' center operated in cooperation with ORT (Organization for Rehabilitation through Training). Mr. Leavitt is standing at the right. Above, in Munich, Mr. Leavitt meets with JDC representatives and leaders of the Central Committee of Liberated Jews, representing all the Jewish DP's in the U. S. zone of Germany. Left, Mr. Leavitt visits the kindergarten in the Feldafing DP camp where Jewish tots receive special care and supplementary diets provided by the JDC. Funds for the Committee's activities are provided in the U. S. through the $170,000,000 campaign of the United Jewish Appeal.

Could you refuse them if they stood before you?

Could you look into the sad, proud eyes of this girl and say, *No, child, I will not help you?*

Could you bear to hear the sobs of this frightened boy without wanting to draw him into the warm shelter of your arms?

There are thousands more like these two ... children who have survived Hitler's plans for their extermination. Sad, hungry, terrified children, who need your help.

They have seen sights no child should ever see. They have known terror we in America cannot even imagine. Before they had a chance to be young, their hearts grew old. Their souls are wounded in a way that only understanding people like *you* can heal.

They need* everything. *Food and clothes and medicines, just to keep them alive. They need homes, and guidance. They need education, and training for useful lives in Palestine, the U. S., or some other hospitable land.

But most of all, they need what all people need ... faith in their fellow-beings, hope for the future.

We in America ... *you* in your comfortable living room ... it is to us they look for help. We ... *you* ... are their only hope.

Can you refuse them?

Of course, you cannot. You will not. Last year you gave generously ... this year you will give *sacrificially* ... as you must in order to provide the $170,000,000 needed to accomplish the tremendous rescue task.

So give when you are called on. Give *more* than you think you can spare. Remember, money that will buy *you* mere luxuries will buy *them* life itself.

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.

This page is published in compliment to the United Jewish Appeal by leading industrialists of Virginia, and North and South Carolina who prefer to remain annonymous.

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BERNARD POSTAL

GOOD WILL IN ACTION

...IT HAPPENED IN AMERICA

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

JUST as the beginning of the interfaith good will movement in the early 1920s helped stem postwar intolerance, so it is evident today, two years after World War II, that the impressive gains in interfaith unity resulting from the mobilization of the nation for all-out war is helping to ease postwar racial and religious tensions.

While there is no scientific measure for assaying the extent of interfaith understanding, a good barometer is the rising curve of specific inter-religious and inter-racial deeds that add up to what the late President Roosevelt called "the practice of brotherhood." For the past 15 years this writer has compiled an annual record of incidents which give meaning to interfaith speeches, resolutions and meetings and in sum constitute a chronicle of good will in action. The basic soundness of the nation's social health, despite the sporadic rashes of racial and religious antipathies that have scarred the national scene in the last 12 months, is underscored by the dramatic character and frequency of good will in action incidents in the past year.

Most significant of the good will in action incidents of the year were those involving young people. In St. Louis Girl Scout Troop No. 196, made up of Negro girls, adopted a seven-year old Jewish war orphan. Through the American Christian Palestine Committee, the Christian children of America, planted 1,000 trees in the Children's Memorial Forest in Palestine in memory of the 1,000,000 Jewish children who died in Europe during the war.

A nationwide inter-faith and inter-racial Youth United for a Better Home Town project was launched by the Youth Division of the National Social Welfare Assembly. Members of the Unitarian Youth Group in Lawrence, Mass., put on a special show to help the Youth Council of the Lawrence YMHA, a member of the National Jewish Welfare Board, raise funds for the new YMHA building. Carrying over wartime unity into peacetime, the Brockton, Mass., YMHA, donated the entire proceeds of a basketball game to the YMCA to enable the latter's team to compete in a national tourney.

In Easton, Pa., the YMHA lent its auditorium to an international night benefit given by the YMCA to help raise its portion of the YMCA Reconstruction Fund. Previously, the Eastern YWCA had put on a program of Jewish music and dramatics presented by members of Congregation B'nai Abraham. The building fund campaign for the new Arlington, Va., Jewish Center received unsolicited contributions from Catholics. An annual interfaith youth musicale was staged by the youth groups of six church and synagogue groups in Fitchburg, Mass. What the United Nations is having difficulty achieving at Lake Success, a miniature UN, called the Inter-Nation Club, was successfully implemented at the Philadelphia YM-YWHA, another JWB affiliate. The club is composed of young people from more than 20 different countries.

The public schools, too, continued to make encouraging progress in teaching good will in action. Five schools in Yonkers, N. Y., combined a Hanukah Feast of Lights skit with a Christmas pageant. In Omaha's Washington grade school Jewish children from the sixth to eighth grades put on a Hanukah play at the annual Christmas assembly. Hanukah candles shone beside Christmas lights in two Baltimore schools as youngsters presented an original operetta called "One World" during a joint Hanukah - Christmas observance. Christmas and Hanukah were also observed together in the Wightman school in Pittsburgh.

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 $170,000,000 United Jewish Appeal

(Please Turn To Page 102)

United Jewish Appeal Helps Child Survivors Begin New Life In Palestine and United States

A group of Jewish child survivors shown at migration center in Berlin as they prepared to leave for a new life in Palestine, the United States and other lands. Care, migration, rehabilitation and resettlement of these children is carried on by the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans with funds raised in this country by the $170,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Transportation aid for these children is provided by the Joint Distribution Committee. In Palestine, the United Palestine Appeal will provide the opporunities for a new life in agricultural settlements or urban centers. The United Service for New Americans will extend care and rehabilitation for those who come to the United States. Reconstruction of the lives of these boys and girls is a major part of the U.J.A.'s program for the regeneration of all of Europe's 1,500,000 Jewish survivors, of whom 170,000 are children.

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RABBI MILTON STEINBERG DEFINES BASIC JUDAISM

By RABBI ROLAND B. GITTELSOHN

Rabbi Gittleshon, famous as the Marine chaplain at Iwo Jima, reviews "Basic Judaism," (Harcourt, Brace and Co., N. Y.), the new book by Rabbi Milton Steinberg, the spiritual leader of New York's Park Avenue Synagogue. Rabbi Gittelsohn is the rabbi of the Central Synagogue of Nassau County, Rockville Centre, New York, and the national chaplain of the Jewish War Veterans of the U. S.—THE EDITOR.

RABBI MILTON STEINBERG

PAST performance alone would justify a large measure of eager excitement at the mere announcement of a new volume on Judaism by Rabbi Milton Steinberg, whose earlier works have established him as one of our most eloquently articulate spokesmen. A careful reading of his new book, *Basic Judaism,* (Harcourt Brace and Co.) fully justifies the excitement of anticipation. Where Rabbi Steinberg's last volume, *"A Partisan Guide to the Jewish Problem,"* was in both title and content frankly partisan, this one is painstakingly objective. Its only bias is that of "a professing Jew whose faith is a matter of heart as well as head, of ardor no less than conviction." But among the varying and differing interpretations of that faith, the author is scrupulously free of both partisanship and prejudice. He has undertaken here the far from easy task of writing a primer or handbook of that basic Judaism which is "the common denominator of all the elements of Judaism through all its history, the characteristics which have persisted in childhood and maturity alike, the traits which have gone on and on, the design that is discernible no matter where a cross section is taken." And he has done an uncommonly effective job.

After setting forth in two very brief chapters the framework within which he proposes to speak, Rabbi Steinberg then offers us a panoramic view of Judaism under the following important headings: I—Torah; II—God; II—The Good Life; IV—Israel and the Nations; V—Practices; VI—Law; VII—Institutions; VIII—World-to-Come. The result is an understanding, as clearly needed by many Jews as by most Christians, of what Judaism as a living faith is all about.

It would be difficult to over-estimate the importance of what Rabbi Steinberg has here done. Of late there has been far too much spurious and superficial identification of Judaism and Christianity. The phrase "Judaeo-Christian heritage" has been heavily overworked. We Jews ourselves, or certain ones among us, have at times approached the point of ideological suicide in our frantic zeal to demonstrate how little we differ in our faith from the Christian majority. At its worst, this false identification leads to the assumption among Jewish liberals that because some religions have indeed served as opiates for the people, therefore Judaism too must be guilty of that serious fault. At its best (?) we have the type of so-called brotherhood movement which minimizes legitimate differences to the point where Judaism no longer has any strong claim to survival.

Without ever once joining the issue directly, Rabbi Steinberg sets forth clearly and honestly Judaism's uniqueness as a philosophy and a faith. Furthermore, without ever once becoming dogmatic or chauvinistic, he does it with such vigorous eloquence as to evoke in the honest Jewish reader no small measure of satisfaction and pride. One cannot read these pages without perceiving that where Christianity, by a strange and unrealistic paradox, demands Christ-like perfection of human flesh which it proclaims to be evil and weighted down by original sin,—Judaism expects only gradual, evolutive improvement from human beings whom it deems to be God-like and basically good. Or that Christianity believe men can be saved vicariously, by someone else's sacrifice, while Judaism insists that each man achieves salvation only by his own active atonement. Or that the one faith so often assumes an exclusive monopoly on men's souls,

(Please Turn To Page 94)

UJA Leaders Act to Meet 'Desperate Crisis' Created by Liquidation of UNRRA

Following the warning by General Joseph T. McNarney, former commander of U. S. Forces in Europe, that the liquidation of UNRRA on June 30 will lead to a crisis of disastrous proportions for Europe's surviving Jews, particularly those still in the DP camps, American Jewish leaders adopted a special program to meet the emergency. Speakers at the national conference of the $170,000,000 United Jewish Appeal, held in Wernersville, Pa., included former Secretary of the Treasury Henry Morgenthau, Jr., (center), General Chairman of the United Jewish Appeal, Dr. Joseph J. Schwartz, (left), European Director of the Joint Distribution Committee, and Eliezer Kaplan, (right), Treasurer of the Jewish Agency for Palestine. Mr. Morgenthau announced at the meeting that a total of $115,000,000 has been raised to date for the relief, rehabilitation and resettlement programs of the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans, but emphasized that this figure —the largest sum by any voluntary organization in the world in time of peace —was still $12,500,000 short of the amount required at this date to assure the success of the $170,000,000 United Jewish Appeal goal for 1947. The conference called upon all Jewish communities to continue their drives until their full local U.J.A. quotas had been achieved and to forward to national headquarters of the United Jewish Appeal the maximum amount of cash in order to insure the uninterrupted flow of help to Europe's Jewish survivors during the critical period ahead.

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The Centrality of The Synagogue In Jewish Life

From the Presidential address delivered by RABBI ISRAEL M. GOLDMAN, *Providence, Rhode Island, at the Rabbinical Assembly Convention, at the Jewish Theological Seminary of America.*

One of the most pressing problems that the organized forces in Conservative Judaism have to face is yet to be noted. I refer to the task of maintaining for the Synagogue its historic and rightful position of centrality in the Jewish community. It must ever be our avowed purpose to do this not for any reasons of institutional pride but because the Synagogue is the agency of the Jewish religion and the Jewish religion must ever remain central in Jewish life.

The pre-eminent status of the Synagogue has never before been challenged. It was recognized and accepted as a matter of course that the Synagogue was to serve Jewish life in the three-fold capacity of House of Worship, House of Study and House of Assembly. With the rise of the Community Center several decades ago, an agency has come into being which encroaches upon the broader services which the Synagogue can and must render. This has resulted in the past and present in serious and regrettable tensions between Synagogues and Centers in many communities. It may result, in the future, in so checking the Synagogue movement generally and the Conservative Synagogue particularly, as to reduce it in its function and relegate it to a position of secondary significance. It must become our unswerving and unyielding objective to prevent such a dread eventuality in American Jewish life.

In my opinion there is a threefold course of action that we must follow. First, it becomes the duty of the members of the Rabbinical Assembly — as teachers and leaders in Israel — to clarify to the American Jewish public why the Synagogue must maintain its status of centrality. While we note with genuine satisfaction that at the last Annual Meeting of the Jewish Welfare Board held in Pittsburgh, the Jewish Community Centers have finally begun to take seriously the descriptive adjective "Jewish" in in their names and have pledged themselves henceforth to place primary emphasis on a program with Jewish content, and while we read with equal satisfaction in the Statement of Principles adopted at that meeting that the primary functions of the Jewish Center shall be to serve as an agency for Jewish identification and integration, yet, we as rabbis and as religious teachers must point out that even these are not enough for the living of the full, the satisfying and the enduring Jewish life.

The philosophy and program of the Center is posited on a view of Jewish life which makes it ethnic-cultural in character. Therein lies its essential weakness and inadequacy. For Jewish life is essentially grounded in Judaism — which is a complex of values and ideals, individual practices and group experience, all rooted in religion. No matter how we define Judaism — as religion or religious culture or a religious civilization, the religious motive and spirit is regarded as fundamental to all aspects of Jewish life. The propagation and enjoyment of Jewish culture, the experience of Jewish identification must all be informed by this unifying principle of religious values. This view finds it impossible to dissociate the ehnical and cultural from the religious; the secular from from the sacred. It is the Synagogue alone which embodies this philosophy of Jewish life and through its all embracing functions, properly implemented, as a place of worship, study and assembly — each fructifying and enriching the other — it can serve all interests and all age-groups in modern Jewish life.

We must indoctrinate American Jewry with views such as these. We have a job of public education to perform. I, therefore, recommend to this convention that a committee be designated carefully to prepare a Pronouncement on the Central position of the Synagogue in American Jewish Life and that after approval by the Executive Council such Pronouncement be given wide dissemination.

But there is yet a second step to be taken. We must transform our Synagogues into Synagogue Centers. Of course, these they have traditionally always been, although it must be admitted that here in America, due to the difficulties of immigrant adjustment to a new world, the Synagogue has fallen considerably short of its historic functions. As a mater of fact the Synagogue's errors of omission are largely the cause for the emergence of the Jewish Center. The time has now come when we must rectify these mistakes of the past. We have a real conversion job to do in the modern synagogue. We must convert it into a Synagogue Center and expand it into a larger Jewish educational agency for young and old, formal and informal education, and provide as much as possible facilities for social and recreational activities.

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Religious Pluralism... Jews In America

By DR. MAX ARZT, *Jewish Theological Seminary of America*

NUMEROUS attempts have been made to equate American Jews with secular minority groups comprising the American people. Some say that we are members of an ethnic minority. Others assert that we constitute a nationality — one of the many nationalities reflecting the rich diversity of American civilization. Others, seeking closer integration into the American scene, espouse and expound the theory of cultural pluralism with dogmatic certainty. This theory, which sounds most plausible, avows that American culture consists of a colorful array of distinctive and distinct minority cultures. Hence, according to this theory, the American spirit welcomes the persistence of each minority group as a distinctive and permanent unit of the American people. Jews, say the advocates of cultural pluralism, can best serve and enrich American democracy by perpetuating their own cummunal life through institutions for cultural, social and philanthropic endeavor.

All these definitions are offered in disregard of the stubborn realities of the American scene. They appear to be convincing only to those who confuse the American way of life with the political pattern that characterized some East European lands in pre-war times. In those lands, when governments feigned to acknowledge democratic principles, there was reason to assert that the Jews constituted a cultural ethnic minority. Cultural and political pluralism was the pattern which was supposed to enable the Poles and the Ukrainians, the Serbs and the Croatians, the Czechs and the Slovaks, the Roumanians and the Hungarians, to live together in harmony. In such a social and political mileu, the Jews could most cogently claim that they were another viable ethnic minority with a distinct language and culture of their own. They even had their minority rights written into the treaties of Roumania, Poland and other East European countries. But these rights were never recognized and their violation never protested by others than the Jews themselves. The sad fact remains that no formula of group identity, be it one of religion or secular minorit status, would satisfy those who were bent on fulfilling the centuries old threat "Come let us cut them off from being a people, that the name of Israel be no more remembered." (Ps. 38:5). This tragic fact is the most powerful reason why the Jewish displaced persons can have their human rights restored only in a restored Eretz Israel.

It is true that the American peo-

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ple is not consciously averse to the idea of cultural pluralism. The theory has been invoked with great eloquence, to win respect and recognition for immigrant groups. It is this seeming hospitality to cultural diversity which has made the "cultural pluralism" theory a refuge for all who were in search of a simple sociological formula for Jewish identity in America. It is the theory of cultural pluralism which underlies the philosophy of almost all local and national organizations and institutions in America which claims that they promote Jewish survivial.

But upon closer examination, the theory of cultural pluralism and its related theories that Jews of America are an ethnic minority or a national minority, prove to be broken reeds. They are in direct conflict with the evolving conception of American civilization and are entirely undependable for permanent Jewish survival. All ethnic and cultural minority groups in America succumb to the inevitable process of assimilation and absorption. In less than three generation, descendents of foreign language groups become entirely oblivious of their cultural and national antecedents and merge completely into the American people and the American scene. With the general erasing of even its sectional distinctions and characteristics, America is fast becoming a monocultural people. There is no reason to believe that the Jews could, as a secular group, survive on the American scene for any length of time unless we depended on the virulence of anti-semitism to guarantee the prolongation of an agonizing existence. Surely this is not an attractive basis for a permanent plan of Jewish community life and endeavor.

Fortunately American civilization is not monolithic. The American Bill of Rights provides us with a formula for the permanent persistence of Jews as a recognizable and respected segment of the American people. It guarantees and protects the personal and collective convictions of the many religious groups that constitute the American nation. American civilization may not be conducive to permanent cultural pluralism but it does permit and encourage enduring religious pluralism. All Americans are free to organize themselves into religious bodies or communities aiming to perpetuate their particular form of spiritual belief and behavior. Increasing cooperation among religious bodies in matters transcending their creedal diversities, is tending to make religion less and less a divisive element in America. Religious pluralism is of the very web and woof of the American way of life.

If the foregoing analysis is logically consistent, it leads to one compelling and inescapable conclusion: The synagogue must be recognized by us as the primary institution of Jewish life and affiliation. It, more than any other type of corporate Jewish fellowship, fits into the American scene and it offers the only opportunity for making Judaism an enduring influence in American civilization. All other forms of activity and affiliation are helpful in that they advance one or another aspect of our collective being. But the synagogue and the activities which it sponsors locally and nationally is basic and fundamental. The synagogue is the most logical, the most American and the most all embracing form of community expression. Remove the synagogue from the center of Jewish communal life and you reduce Jewishness, in the eyes of the Jewish community, to the lowest common denominator of racialism and lead our neighbors of other faiths to believe that we practice segregation to no purpose. Accentuate any secular type of Jewish fellowship as the essence of Jewishness and you inevitably court the inexorable fate of the American melting pot which fuses all secular groups into one. Make the synagogue the dynamic center of our collective being and the embassy of our spiritual life and you have a basis for permanent survival and for self respecting relations with our fellow Americans. What other type of organization can offer such advantages and more fully guarantee our indefinite and unchallenged survival as American Jews?

We are not unaware of the formidable reasons why we may be reluctant to accentuate the religious basis and structure of Jewish life in America. There are three such objections.

(1) Assimilationist Jews, in their hostility to Palestine and to the tangible, visible manifestations of Judaism as revealed in traditional Jewish observances, have diluted the term religion and denuded it till it became symbolic of a colorless Sunday School ethics without form and without creative cultural content. Because of the negative implications which they introduced into the term religion, even Jews who are thoroughly committed to the fullness and intensity of Jewish religious life have been reluctant to define Jews as a people consecrated to the spiritual life of the world religion known as Judaism.

(2) A large segment of the Jewish people is still under the influence of the 19th century inconoclastic anti-religious mood. They assert that they are Jews, that they believe in Jewish survival but they cannot subscribe to any form of Jewish religious belief and behavior. It is felt even among religiously minded Jews that no formula of Jewish life would be valid unless it included the many non-believers in our midst.

(3) Among religious Jews there are sharp divisions. There are Orthodox Jews, Reform Jews and Conservative Jews and there are shades and differences within these

(Please Turn To Page 20)

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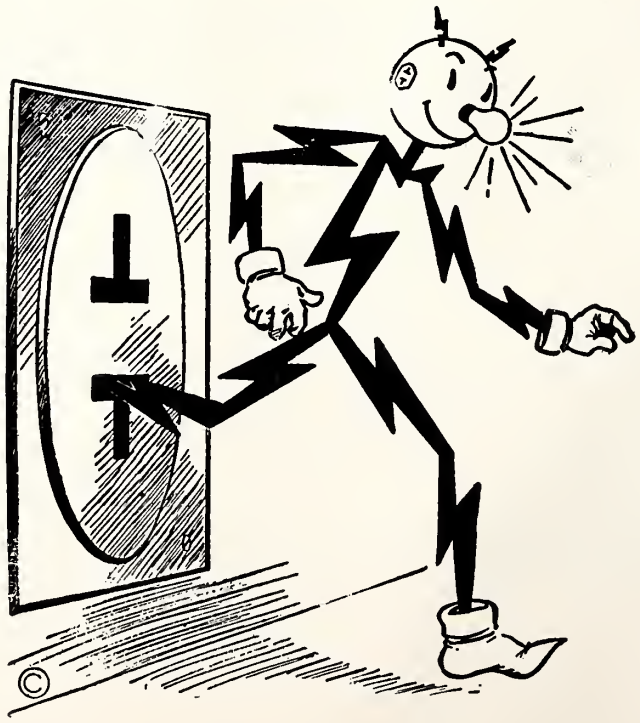

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How Good Are The Good Will Movements?

By WILLIAM B. SAPHIRE

There are about 4,000,000 Jews living in the United States and one of their chief pre-occupations for the past several decades, like that of all other so-called regional or nation-wide minorities in the U. S., has been how to get along amiably with the 136,000,000 other Americans of every conceivable race, color, religion and national origin who share the continent with them.

There has been considerable controversy among Jews from coast to coast over the merits of "good willism" as characterized by intercultural and interfaith movements and united efforts by non-sectarian groups in the defense of the rights of all.

As with all nationwide movements, encompasing scores of communities all over the country and involving considerable planning, fund raising and public relations activities, good willism has been open to attack from many sides. Frequently the criticisms have come from inside the movements where an agency in the defense field will hurl darts at one of its competitors.

The frankest discussion yet, of the good will movement was held at the 58th annual convention of the Central Conference of American Rabbis, in Montreal last month, where two rabbis presented before 400 of their assembled colleagues from all parts of the United States and Canada, papers on "a revaluation of the good will movement."

Good willism in America came in for some lambasting in both papers. But while Rabbi Benedict Glazer, of Detroit, is convinced that the movement is bankrupt, Rabbi Abraham L. Feinberg, of Toronto, conceded it has some worthy accomplishments to its credit and holds out hope for improvement.

The heaviest barrage levelled against the Good Will Movement was that it places too much emphasis on tolerance, failing to take cognizance of the fact that to "live and let live" doesn't imply one group doing the other any particular favor. There is too much exhortation and oratory, Rabbi Glazer exclaimed, and the resultant action is proportionally small. He mentioned specifically the National Conference of Christians and

WILLIAM B. SAPHIRE

Jews, which, he said, "does not involve itself in any social action and takes no sides on those questions which deal with the legislative efforts to eliminate prejudice and discrimination."

Rabbi Glazer also bore down on "defense agencies," the American Jewish Congress, the Jewish Labor Committee and the National Community Relations Advisory Council, which he sad "duplicate conflict and compete" with each

(Please Turn To Page 90)

Honored By Jewish Institute of Religion, New York, N. Y.

Recipients of honorary degrees at the Ordination and Commencement Exercises of the Jewish Institute of Religion, are shown with Dr. Stephen S. Wise, president, and Dr. Henry Slonimsky, dean of the faculty. (Left to right) Rabbi Solomon Goldman, of the Anshe Emet Synagogue, Chicago; Dr. Chaim Tchernowitz, professor of Talmud; James G. McDonald, member of the Anglo-American Committee of Inquiry on Palestine; Dr. Wise; Dr. Channing Tobias, religions and social leader; Dr. Julian Morgenstern, former president of the Hebrew Union College; Dr. Nelson Glueck, president of the Hebrew Union College, and Dr. Slonimsky.

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GROUP LIBEL

By S. ANDHIL FINEBERG

The possibility of using group libel as a means of protecting minority groups has been debated for more than ten years in the United States and even longer elsewhere. A bill to establish a Group Libel Law has now been introduced in the United States Congress by Congressman Charles A. Buckley, of Bronx, New York.

It sounds very logical and correct that groups should be guarded against insults and hate-mongering by the simple expedient of using libel laws to protect the reputations of groups in the same way that the law now makes it possible for an aggrieved individual to resort to a libel suit. It sounds very desirable. The fact remains, however, that some things which look good in theory work out very badly in practice.

Individual libel laws have not worked well in practice. While a few libels are brought into court, thousands of libels pass unchallenged by court action, even though presumably covered by existing laws. This should give pause for thought. Several Jews specifically named by John O'Donnell, for example, in what was an unquestionable libel in reference to General Patton, did not bring suit. One reason for not presenting such cases in court is that libel is extremely difficult to prove to the satisfaction of a jury. Juries tend to side with the defendant on the assumption that freedom of speech requires maximum opportunity to express one's beliefs, even when these beliefs are erroneous ones. An adverse verdict gives the impression that the accusation was true, further injuring the person libelled in public esteem. Harold Lasky recently suffered such loss of prestige when he lost a libel suit against a newspaper which had quoted him with implications that he favors violent revolution.

Even a favorable verdict does not expunge from public memory a libelous statement, but rather intensifies its effect. The hashing and rehashing in the public press, in the course of a trial, of a libel tends to create an adverse impression, which even a favorable verdict does not expunge. One is free to use other and more effective methods to counteract libels. Calling the person who made the statement "a liar" and challenging him to sue for libel is only one of many. It illustrates the fact that persons who understand public opinion consider the person suing for libel in worse position than the person sued.

With group libel, matters become more hopelessly involved. It is far more difficult to establish the untruth of statements made about a group than it is about an individual. To say that "Jews are lazy," for example, is to offer a mixture of truth and falsehood, since it can readily be shown that some Jews are lazy. The opportunity for an anti-Semite to establish his malicious claims by dragging up individual instances of Jews who are lazy (again, for example) puts him into spelendid position to malign the group in the courtroom and hence in the public press. Even were he to lose the case, the injury to Jewish reputation would be serious. There is no better sounding board for hurtful opinions of this sort than a court room.

It is unfortunate that anyone would attack any racial or religious group with hurtful statements. But to bar all such statements would be an enormous blow to freedom of speech. Where it is permissable to criticize the nation's president and all other government officials, and where it is even necessary to do so, freedom of speech is an extremely vital matter. To permit any religious or racial group immunity from criticism, however well justified, would make it possible for such a group to pursue hurtful policies without granting anyone the right to conduct a successful opposition through public discussion. A group might carry

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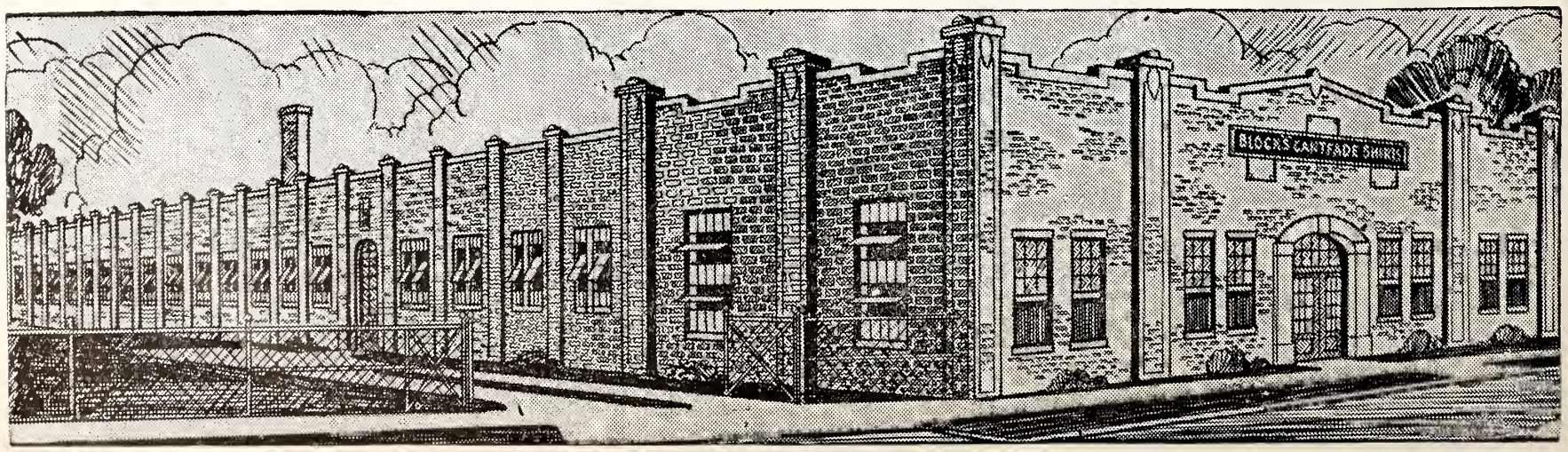

LIFE BEGINS ANEW IN MINSK

By JOSEPH NEWMAN

The New York Herald-Tribune, whose fair and accurate reporting on the plight of the Jews constitutes a major contribution to interracial goodwill, has permitted us to use the following highly interesting article by a distinguished member of the N. Y. Herald-Tribune foreign news staff.THE EDITOR.

MINSK:—Minsk is just a Jewish memory. Once one of the world's largest centers of Jewry, Minsk is now one of the smallest. Eight of every ten Jews in Minsk perished in Nazi pogroms.

There were one hundred thousand Jews here before the war — about one-third of the total population of the city. Most of them now rest in mass graves — memorials of Nazi cruelty. These graves hold the relatives of many Jews who emigrated from Minsk years ago to New York, Philadelphia and other cities of the United States.

There were seventy-one synagogues in Minsk before the war. Now there is one. Its congregation of one thousand members is composed of remnants of broken families. One of them is the sole survivor of a family of thirty-five persons of three generations. Not far from the synagogue, which is in a mall wooden house, is a gully about twenty-five feet deep. It is filled with daisies, dandelions and clover growing wild in a bed of weeds. A heavy pall of silence lies over earth broken only by shrill sounds of cicadas.

It was not so five years ago. On March 2, 1942, Nazi troops stormed the homes of five thousand Jews inclosed by barbed wire in a ghetto founded by the German invaders. They killed men, women and children in their homes or in gas wagons stationed outside. The victims were dragged by hooks through the streets and dumped into the gulch.

Others were driven to the edge of the gully, where they were mowed down by machine gun fixed on the opposite side. They toppled into a mass grave below, which is now marked by a gray stone obelisk — with the following inscription in both Yiddish and Russian letters: "In sacred memory of all time to five thousand Jews, who perished at the hands of ferocious enemies of mankind, the Fascist German murderers."

Two who survived this holocaust were staring silently into the gully when the group of visiting correspondents regained the ledge. Yokha Rubenchik, then sixteen years old, said she hid in a pit behind her home when the Nazis came for her family. During the night she escaped and joined partisans in the forest of Minsk.

Mrs. Gute Raskind, niece of Mrs. Celia Zipkin, of 560 Saratoga Avenue, Brooklyn, also managed to escape, but she lost her husband

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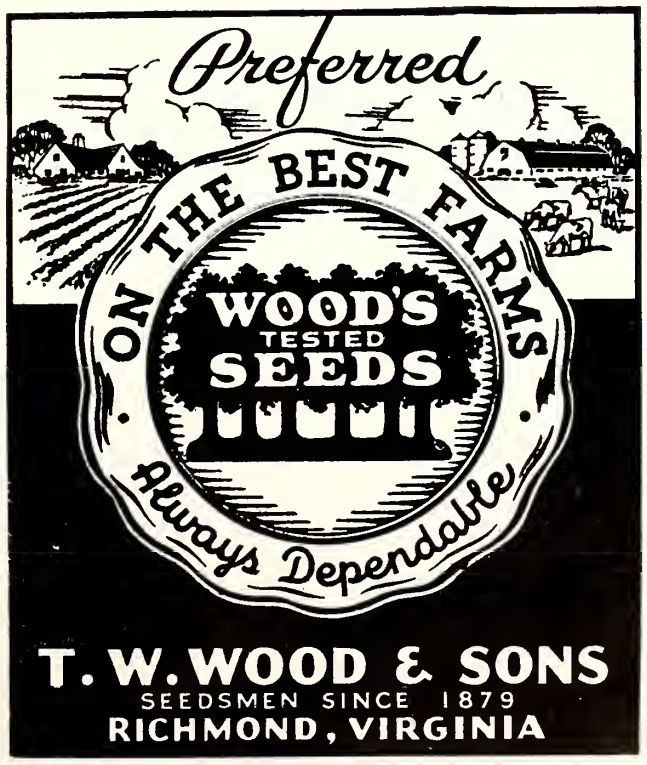

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and three children. Mrs. Zipkin's sister was one of the victims of the 1942 massacre.

According to survivors the Jewish population of Minsk which failed to get away before the Germans entered the city was exterminated in four major progroms. In one of the first, in September, 1941, thirty-five thousand Jews lost their lives.

Twenty thousand who escaped before the Germans arrived joined partisans or were evacuated to eastern areas of the Soviet Union, in the Urals, Siberia and Central Asia. Most of them have now returned to Minsk to rebuild the community broken by the Nazis.

They have resumed their trades as tailors, shoemakers and their professions as teachers, doctors, musicians and artists. After an interruption of more than five years the Yiddish theater recently resumed production with favorite jokes about Jews who emigrated to the United States.

Before Minsk was destroyed by the Germans the city was a prosperous garment center of Byelo-Russia. Now the relatively few surviving Jews are playing a lead-part in restoration of the clothing industry.

The several Minsk shops which are operating once more look very much like establishments in Manhattan and Brooklyn, which employ about two hundred persons. On one side of the large square room are cloth cutters, and on another are scores of women seated at rows of humming sewing machines (not a few of which are Singers).

But there is one fundamental difference between the Minsk and New York cloakmaker, even though the latter or his relatives may have come from Minsk originally. The New York tailor often owns his shop. His Minsk counterpart never does. He belongs to a co-operative with others tailors and workers.

Boris Goldschmidt is chairman and Jacob Eiselman is manager of one of these Minsk clothing co-operatives, which are known as "artels." They are like scores of others in the New York clothing trade, alert and industrious.

Goldschmidt is a sturdy, middle-aged Jew who lost an eye while fighting with the Soviet Army. Eiselman is the intellectual type of tailor with pince-nez attached to a gold chain. Both of them have put their artel back on a sound profit-making basis. Their artel on the second floor of a wooden building was composed of 400 working members before the war. Now they have somewhat under one-third that number. Jews accounted for 95 per cent of the membership before the war. Now they are 15 per cent.

Thus, one of the chief problems in restoring an artel is finding and training cutters, fitters and seamstresses to replace those killed in war. In time Goldschmidt and Eiselman hope to have their shop back to pre-war strength.

The Minsk clothing artel is presently specializing in custom-made rather than ready-made suits, coats and dresses. If the client supplies his own material he can have a suit for 240 to 290 rubles. If the material is supplied by artel the price is 700 rubles. Prices range from 250 to 300 rubles for a dress made from material supplied by the client.

Goldschmidt and Eiselman said they can make a suit in five days, but they are so rushed with orders presently that the customer must wait from two to four weeks to get his clothes.

The artel handles between 500 and 600 orders monthly and grosses two hundred thousand rubles monthly. It pays out eighty thousand rubles monthly in wages, forty thousand for electricty and 853 rubles rent. After meeting other obligations, such as taxes and social insurance, the artel nets about fifteen thousand rubles monthly.

Goldschmidt said members work an eight-hour day, six days a week. Most are paid on the basis of piece work. A seamstress averages between 600 and 800 rubles monthly, but the more nimble-fingered have earned up to two thousand.

To join the artel a candidate files application. If it is accepted he or she is given a week's trial. Members of the artel then vote to admit or exclude a candidate. At present women have the controlling vote. They account for 75 per cent of the total membership.

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B'NAI B'RITH HUSBAND AND WIFE TEAM—Shown above are Judge and Mrs. Robert L. Aronson of St. Louis who recently attained th ennique distinction of becoming the first man and wife presidential team in the history of B'nai B'rith. Judge Aronson was elected to serve as president of District Grand Lodge No. 2, and Mrs. Aronson was named to head District 2 Women.

The Ten Commandments... *A KEY TO PEACE*

By NELSON A. ROCKEFELLER

Address made at the Dedication of The Jewish Museum of the Jewish Thelological Seminary of America

THE season of the Pentecost is the anniversary of the Ten Commandments. Because we now see so clearly that the way to peace will challenge all the wisdom and courage mortal man can summon this time and this should remind us all of a simple, universal and eternal truth — that our pursuit of happiness, and living together as good neighbors, depend on the supremacy of moral law.

That simple truth, I believe, is readily apparent from what all of us can observe, and from what any man can learn from history. Both by present evidence, and by the lessons of the past, it is my belief that the Ten Commandments, showing us our duty to God and our duty to man, are a key to peace and brotherhood. In other words, both by logic and experience they present a way of life by which we can be relieved from perilous strains and stresses, and find our way at last to freedom, tranquillity, and security for all men.

We all can see that peace must now be waged with all the vigor and unity with which we waged the war; and that the winning of that peace may be comparably long and difficult. It is equally evident by now that the united people of these United States must lead in the winning of that peace.

In the time since Hiroshima, we cannot avoid concluding that the more we know of the infinitesimal, the more vital it becomes that we work toward an understanding of the Infinite. We also know that peace will not come easily, and that national covetousness, checked only by the interplay of material forces alone, can lead only to con-

(Please Turn To Page 22)

GREETINGS

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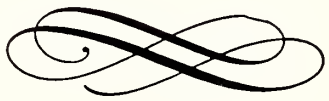

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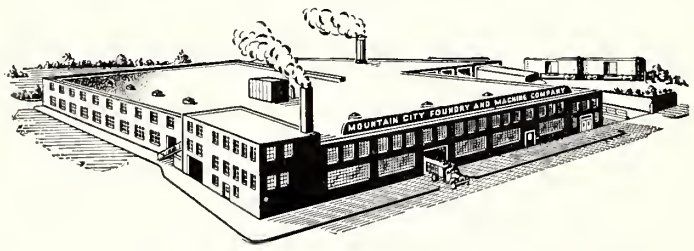

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RELIGIOUS PLURALISM

(Concluded From Page 14)

groupings. The synagogue is thus regarded as a divisive factor in Jewish community life and a unifying formula has been sought on a non-religious basis. Hence it is affirmed that all Jews are members of a secular minority be it ethnic national or cultural.

These objections must be met with forthrightness and courage. We cannot discard the term religion just because Jewish escapists and assimilationists take the name of religion in vain. The most-all-embracing definition of the content of Judaism includes Jewish fellowship (Ahavat Yisroel) the religious duty of fostering Jewish learning, the use of the Hebrew language as the main vehicle of our religious worship and study and a passionate devotion to Palestine as the spiritual center of our most sublime religious aspirations. It calls for the expression of our religious life and ideals through our common awareness as "a people of the Covenant." The diversity of religious belief and expression in the American Jewish community must cease to be a factor that makes for divisiveness. If we accept the American principle of religious pluralism within the American people, we must apply that same principle within the American Jewish community. Jews must avoid all forms of religious imperialism. Within the Jewish community, respect and recognition must be given to any type of corporate religious life which, to its adherents, represents the most acceptable means of continuing Judaism as a living influence in their life and in the life of humanity. We who are the preferred targets of religious intolerances must exemplify the noblest type of mutual respect and recognition in relation to those whose religious views differ from our own. Only the highest good can come from the strengthening and intensification within each Jewish community of those religious distinctions which really make a difference. Our bond of union as Jews will be our common desire to make Judaism with its shades of religious expression a determining factor in our spiritual life and a beneficient influence in civilization.

As a people committed to the perpetuation of Judaism as a living faith, we have a claim on every Jew. If he disavows any religious belief, we do not surrender the right to invite him to join congregations whcih would expose us as well as him and his children to the influence of Judaism. Only when a Jew abandons Judaism by formal acceptance of another faith should we desist in our efforts to bring him closer to Judaism.

We thus arrive at the inescapable conclusion that if Judaism is to survive in America, it must seek its fullest and richest expression through the synagogue. The synagogue, which has hitherto been the stone which the builders rejected, must become again the cornerstone of Jewish life in America. It must enlarge its program to develop to the fullest its function as a communal center of ethical and spiritual motivation, as an educational center and as a place for wholesome Jewish fellowship. It must be adequately staffed not only with rabbis and religious teachers but also with trained lay workers, leading its clubs, directing its group activities and all the time accentuating that which is religious, ennobling, joyful and ethically challenging in our Jewish heritage. The Synagogue alone can restore Zionism to its rightful place as an inextricable part of the time-honored religious aspirations of the Jew, and to Jewish identity in the Diaspora its sanction as a normal means of preserving and developing the spiritual pattern of a great historic religious community.

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A Happy New Year

JUSTICE VIEWS THE HATE-MANGER

By FERDINAND PECORA

The following is an excerpt from an opinion rendered against the plaintiff by Justice Ferdinand Pecora, of the New York State Supreme Court, "in the libel suit Co. E. N. Sanctuary, hate-monger and Naziphile, brought against the publisher and editor of the New York Post who called Sanctuary an "American Quisling." Endorsing the Post's description, the jurist pointed out the dangers to America from hate-mongering.—THE EDITOR.

It is not necessary to take up arms against one's country in order to betray it or encompass its ruin. The history of the world shows that the sowing of racial and religious prejudices among a people is often the prelude to the seizure and overthrow of its government. Indeed, that was the very pattern successfully followed by Hitler in Germany. In our own time it has also been demonstrated that such discords render a nation easier of conquest by a foreign power bent upon its domination.

The late World War yielded many unhappy evidences of the effectiveness of fifth columnists and their native allies in preparing a country for seizure. Their formidable weapon was shown to be propaganda subtly planned to divide its people, thereby undermining their confidence in their government and weakening their support of it. It was precisely that kind of vicious propaganda to which plaintiff dilligently devoted himself during our country's gravest crisis.

Wise and far-visioned were the builders of our Republic. They bedrocked its government upon a Constitution inspirited with the eternal verity that "all men are created equal."

That constitution grants to all persons, regardless of race, color or creed, equality before the law. It guarantees to them freedom of

(Please Turn To Page 80)

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THE TEN COMMANDMENTS

(Continued From Page 19)

flict. For the good will and forebearance that can bring us peace, some other force must be brought into play. And I think that the simplest lessons of history show us clearly what that force must be.

History tells us plainly, in the first place, that materialism leads to a struggle for power, and hence to conflict; and that spiritual motivations, on the other hand, lead to a yielding of selfish interests and hence to effective cooperation.

The lessons of materialistic struggles for power are the lessons of many wars. The lessons of effective cooperation are the history of effective democracy, and of American achievement.

Our original thirteen Colonies formed an effective union, after long and troubled debate, because each was willing to yield some sovereignty in the interest of the others. Minorities in America traditionally have a voice, while majorities, influenced by this voice, have the responsibility for protecting the rights of all.

Whatever greatness we as a nation have achieved has been due to a yielding of individual self-interests for the greater good. This American team-work, this effective cooperation, is based fundamentally, I believe, on a spiritual principle. Like our hemispheric policy, in our relations with our Canadian friends and good friends to the South, it is essentially the principle of the good neighbor.

Now, if effective cooperation is based on spiritual motivations, it follows that if we are to espouse such cooperation we must espouse the cause of dynamic religion.

I speak of dynamic religion because I was brought up to believe that religion should be a way of life, rather than mere lip service to creed and dogma. It should be simple and universal, not complex and sectarian. Such religion, I think it follows, requires broad participation and support, together with teaching and leadership characterized by the highest idealism and life-long consecration.

This means, I believe, just as diplomacy cannot be left solely to diplomats, politics solely to politicians, or education solely to educators, that religion cannot be left solely to the ministry. No problem of universal concern, indeed, should be left in the hands of any special class alone. What is everyone's concern should be everyone's responsibility. And we have no greater concern in the world today than to help strengthen the effectiveness of moral law, to the end that men may learn to live in peace.

What, then, can all of us do?

One important thing is to seek to understand our fellow men; first, perhaps, by making more of an effort to understand ourselves; second, by trying to understand our neighbors better; and then, and only then, by asking our neighbors to seek to understand us.

Obviously, these two quests are not easy ones, and will exact all that we have of patience and self-discipline. Nevertheless, they are duties from which none of us can escape, if we are to strive honestly for the understanding essential to lasting good will.

It is high time to embark on long-term measures which at length may strike at the roots of misunderstanding, disunity, and conflict, and hence at persistent evils which so stubbornly bar the path of brotherhood. Such measures, I believe, can have an immediate recognizable effect. They will also in the long run involve the tasks of education, as a continuous and universal process.

And what are those tasks? Scholars, of course, would put it differently, but merely as a layman, who has been exposed all too briefly to the academic disciplines, I should say that it might fairly be said that education in a broad sense has five fundamental tasks — all of which have timely significance in this season of the Pentecost, and in this place we meet tonight.

First, education seeks to discover and construe the paths we have travelled. And that task is the function of scholars.

Second, education attempts to

(Please Turn To Page 101)

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New Year Greetings from The President

Upon this memorable anniversary, I extend to my fellow citizens of the Jewish faith sincere greetings for the New Year.

Let us all, of whatever religious faith, strive together in good works to the end that a just peace, based on the essential rights of man, shall reign throughout the world.

Signed, HARRY S. TRUMAN

★ ★ ★ ★ ★ ★

Statement By The Secretary Of The Navy

On the occasion of Rosh Hashanah and the inauguration of this most solemn season I extend my personal greetings to American Jewry. As you meditate upon the moral and religious greetings of the individual in society, I commend to your attention the constant need for understanding and brotherhood among men. May your faith be rewarded, and, in the spirit of the season, may you all look forward to a good year.

Signed, JAMES FORRESTAL

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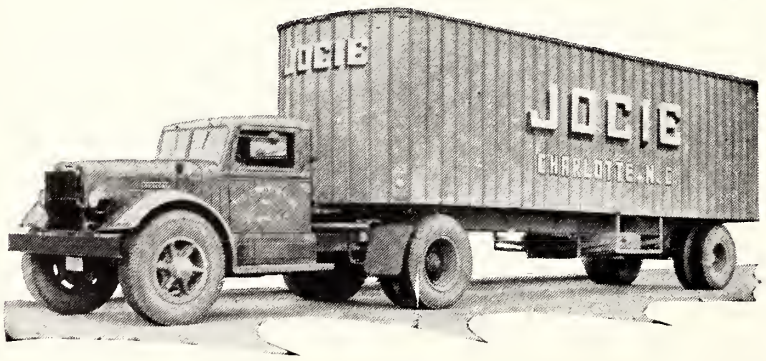

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THE JUNIOR PAGE

By NORMAN A. CANTOR

LUIS DE TORRES—*First White Man in America*

Many years ago, before America was discovered, a young man called Luis de Torres, lived in Spain. Luis was of Jewish faith, but at that time the Jews in Spain were being persecuted and expelled unless they changed their faith. How could the poor Luis de Torres leave Spain? He had no money to take him out of the country. There was only one thing to do, if he was to save his life. This was to pretend to change his faith, and then wait for the first opportunity to take a ship and get out of the country.

He could not save enough money to buy passage on a ship, but, because he could speak many languages, perhaps he could find work on some ship that was sailing out. Then he heard of the trip that was being planned to discover the Indies. Queen Isabella of Spain had commisioned a certain Christopher Columbus to go on the voyage of discovery. De Torres succeeded in getting a berth with the explorer.

There were 120 men on the Nina, the Pinta, and the Sana Maria . . . the three ships which Columbus was commanding. They set sail to discover the new passage to India. At the end of their voyage, they expected to find gold, precious jewels and raiment of all kinds.

For many, many dreary weeks they sailed. Not once did they sight land. The men were getting restless. Food was beginning to give out. Fresh drinking water which they had brought with them reached a dangerously low point. Months went by and still they sailed on. There seemed to be no end to the great ocean. As they sailed, they became frightened of the unknown things they might have to face.

There was even talk of mutiny. Then, one day, just when it seemed that the men could no longer be controlled, a sailor on the lookout saw fire gleaming in the distance. "Land Ho!" he called. Quickly the men gathered around. Yes, it was true. There was land and vegetation and growth, at last.

As they drew nearer, they saw a strange-colored people watching their boats. Christopher Columbus summoned his interpreter, Luis de Torres, and gave him instructions. With another man, Luie de Torres was to go out to talk to these people, and to discover if this were indeed the India which they had hoped to find.

De Torres went ashore . . . the first white man, the first European and the first Jew ever to set foot on the American continent. The many languages he knew were of no use, but by gestures he was able to make the Indians undertsand that they came as friends. He found them naive and innocent, almost childlike, and he was taken with them and the new country.

When Columbus returned to Spain, Luis de Torres remained behind. He liked this New World, a land, so far, free of persecution and free of racial hate. He liked these child-like natives. And he settled in what is now called Cuba. There he raised tobacco, traded with the Indians, and led a thoroughly peaceful and honorable life. He was the first white man to discover tobacco and the first white man to come from the European countries to the New World. His scarch for freedom and peace had ended.

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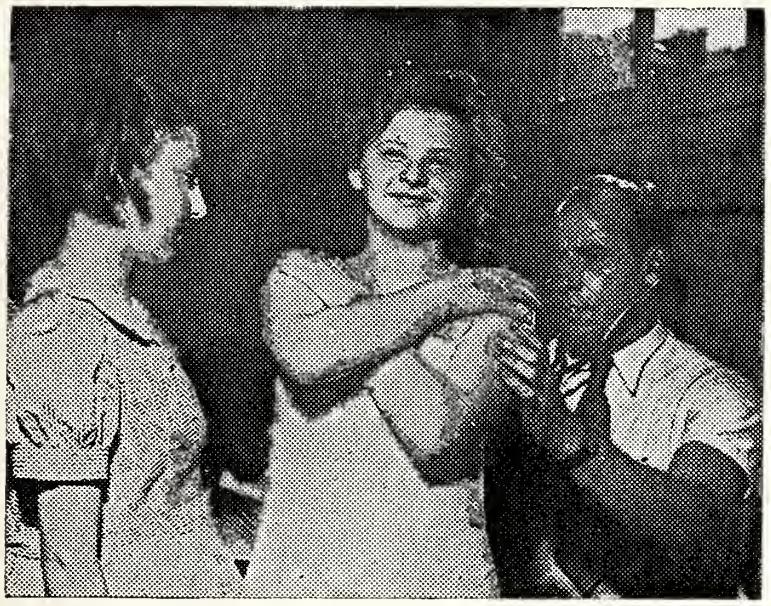

A thorough medical examination is a first step on the road to a new life for the two Jewish orphans pictured above. They are part of a group of 250 Polish and Hugarian children who arrived recently in Paris under a special quota of 2,000 transit visas for Jewish orphans. Brought to Paris in a special train, the children were taken to a Joint Distribution Committee reception center where they received hot baths, medical and X-ray examinations. While they await the opportunity for emigration to Palestine and other lands, the children will be maintained by the J.D.C., which receives its funds from the $170,000,000 campaign of the United Jewish Appeal.

U. S. Orthodox Women Do A Job For Palestine

By MRS. DEVORAH RABINOWITZ

National Vice President of the Mizrachi Women's Organization of America, Mrs. Rabinowitz has just returned to the U. S. after having spent more than a year surveying the 45 vocational projects her organization has established in Palestine.—THE EDITOR.

Until not so long ago, there was nothing for the Orthodox girl in Palestine to do but marry early, or in the cases of poorer families, become a servant, although there was a great need for trained girls to help in the development of the country, especially in domestic science, in sewing, and in handicrafts. To fill this need for the religious Jewess, the Mizrachi Women's Organization of America established vocational schools for girls. The parent school Beth Zeiroth Mizrachi in Jerusalem, was established 13 years ago, and the Beth Zeiroth Mizrachi in Tel Aviv, four years later. The Jerusalem home now trains only refugee girls.

The Beth Zeirath Tel Aviv is a

(Please Turn To Page 27)

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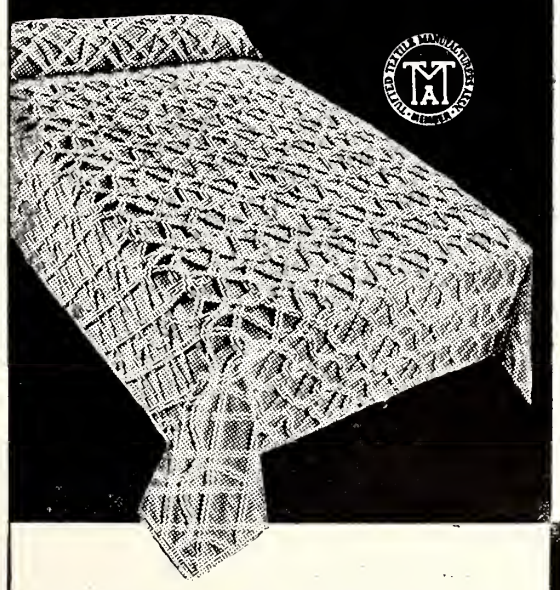

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GROUP LIBEL

(Concluded From Page 16)

on a highly selfish policy with any amount of zeal while its opponents would be hamstrung. It might attack cherished American institutions on an organized basis and yet claim the protection of the law against all criticism. In such a situation one may be sure that it would be the minority groups which would suffer most. One can readily see how in certain localities Negroes who publish honest grievances would be accused of group libel against the white race by a jury of prejudiced whites who would not be persuaded by facts. A blanket law, without even permitting truth as a defense, would be highly baneful.

Certain statements are publicized which obviously injure the reputations of racial and religious groups unjustly and are execrable. In extreme instances local police ordinaces (not group libel laws) apply and can be — and have been — invoked against agitators. Group libel, however, at best, is a hazardous weapon because resort to it places a whole group on trial. For, if truth is admitted as a defense. a jury must decide whether allegations concerning the group are true. Jurors who may be prejudiced would have the task of saying whether or not these insults are true. In other words, the matter is taken out of the court of public opinion, where the group's status is daily determined, into the confines of a court room where skillful lawyers may befuddle a jury, publicize their clients and the prejudiced statements and obtain a verdict from a few citizens who may find, in partical truths or in clever allegations, some warrant for their utterances.

For four years there has been a group libel law on the statute books of Massachusetts. No one has shown any gain to minority groups from it. In Boston there is an insignificant publishing house, which during these years, has been publishing anti-Negro literature. The circulation has been trivial. One need not wonder what would happen if the group libel law of Massachusetts were invoked in this instance.

One must not assume that all problems can be solved by broad sweeping laws. It would be hurtful to pass a law that no person shall give any information to another, even though it is obvious enough that misinformation is objectionable. Group libel laws are necessarily broad, sweeping and impossible of clarification to the point where the permissable and the unpermissable are clearly enough defined. In theory they sound good. In practice group libel laws would be less likely to deter libels against groups than to injure those who look to them for security. It is the minority groups who, more than any others, require maximum freedom of speech for their protection. Broad laws, subject to broad interpretation, can be used far more readily to suppress the freedom of minorities than of majorities.

To be sure, a group libel law would not result in tens of thousands of trials. But it could, if every Jewish periodical were sued for every unpleasant thing said therein about Jews or concerning other groups, if the spokesmen of every racial and religious group were called to account for self-criticism directed against large numbers of their own groups. Clergymen might well be silenced against all criticism of their own congregations. If it be said that all this criticism is the truth, let it be pointed out that much of it is bitterly debated within the groups themselves.

Group libel laws are *impractical, unworkable, unwise* and *dangerous.*

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U. S. ORTHODOX WOMEN

(Continued From Page 25)

vocational high school for girls, offering a three year intensive course in vocational and academic subjects. It is a modern school where wholesome religious atmosphere prevades. Public school graduates are eligible for admission, either as boarding or as day students. Among the boarding students are girls from every part of Eretz Yisroel.

During the first year all girls are given basic training in domestic science, sewing and handiwork. During the second and third years, the girls specialize either in domestic science or sewing and handiwork.

In addition to her vocation, she studies academic subjects, such as: physics, and chemistry, mathematics and literature, plus the Bible and its commentaries, Jewish law and customs. There are also courses in physical education.

There is an especially great need for vocational teachers. If a graduate shows desire and aptitude to eventually become a teacher in one of the vocations, she can continue her studies in one of the three teacher's seminaries maintained by the Mizrachi Women's Organization of America. She can become a kindergarten teacher, a sewing, handiwork or domestic science teacher. The teachers training courses are also intensive, giving the girls two years of advanced

(Please Turn To Page 100)

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The Centerality of The Synogogue

(Concluded From Page 12)

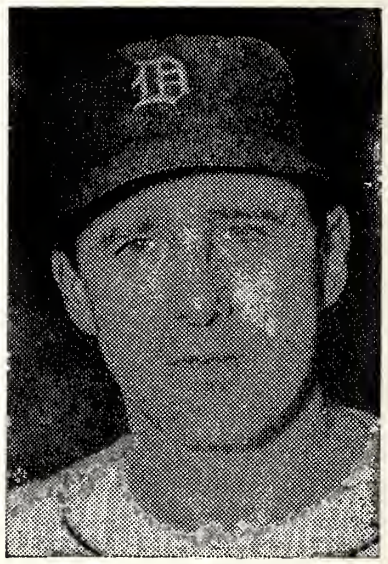
This will require new concepts of Synagogue construction and Synagogue staffing. The old type Synagogue building with its auditorium for worship and a Vestry in the basement must become a thing of the past. The modern Synagogue must be constructed in such a manner as to reflect also its functions as a House of Study and as a House of Assembly — trying to meet the rich variety of needs of American Jews — particularly the youth. This fact we must drive home especially to our Congregational Boards of Trustees and to the many Synagogue building Committees now in existence.

Especially now when many new Synagogues buildings are being projected it is all-important for Synagogal bodies to plan their structures functionally, with a view to the larger programs of the modern Synagogue.

If the Synagogue is really to become the Synagogue Center it must have in addition to proper physical facilities, also an adequate staff.

The traditional concept of the Synagogue funchtionaires must be expanded to include, where needed, such synagogue servants as an Executive Director, a Director of Jewish Education, a Director of Youth and Club Activities, as well as a Director of social and recreational programs. Here, too, we have a job of public enlightenment to perform. I would therefore recommend that the Rabbinical Assembly and the United Synagogues prepare a joint statement urging the return of the Synagogue to its historic function which, expressed in terms of modern needs, shall make of it a Synagogue Center, and further that this matter be placed on the agenda of all United Synagogue conventions and regional conferences for the next few years.

There is a third and final step to be taken in this matter and that is to convene representatives of all national rabbinic and synagogal bodies and also of the Synagogue Council of America to discuss ways and means of insuring the unimpeded progress of the Synagogue in America. It would also be desirable for such a body, representing all the Jewish religious forces in America, to find ways of bringing the Jewish Chaplaincy under the aegis of religious agencies in American Jewry — as is the case with the Catholic and Protestant groups. I am pleased to report that preliminary probings towards bringing such a committee into existence are being made and it is to be hoped that our efforts in this direction will be productive of much good.



HANK GREENBERG

Hank Greenberg, Pittsburgh's prize infielder and star batter, recently made this timely statement: "I'm for the United Nations because it stands for peace instead of war. To me that means baseball games instead of war maneuvers, home runs instead of atomic bombs — playing with and for folks of every race, creed, color and nationality. That's why I'm a United Nations fan."

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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.*

This is the third and concluding installment of a series on the much discussed topic of world federal government, written by the young Greensboro attorney, who has made the subject a deep study.—THE EDITOR.

The newly-born nation was disintegrating; Massachusetts was free and South Carolina was slaveholding; Connecticut was English and New York was Dutch, each ridiculing the other. Armed conflict had broken out between New York and Vermont disputing their boundary lines. Citizens of Connecticut were maltreated by the citizens of Pennsylvania. Each sovereign state began to debase its currency to attract foreign trade, reminiscent of how the nations of today behaved between the two world wars.

Of the 65 delegates appointed to go to Philadelphia to the Constitutional Convention in 1787, ten said the problem was too great and that its magnitude transcended their ability. Only 55 arrived and only 39 of these individuals were courageous enough to sign the Constitution which was subsequently submitted to be voted upon by the people of the thirteen original states.

Thus, the federal form of government demonstrated its practicality over long periods, not only in the United States and Canada, but also on four other continents -- under circumstances quite similar to those which will confront any future government on a world level - - notably in Switzerland, Australia, Mexico, Venezuela, Argentina and the Union of South Africa. We shall not be forced to any hazardous experiment with federal government on a world level designed to administer under law the common concerns of widely separated territories occupied by diverse populations speaking two or more languages. Federal government has met with astounding success on the whole, in eight great federal unions for periods ranging from the 40 years among the Dutch and English of South Africa to our 150 years of experiences in the United States - - the melting pot of the races of the earth.

XI. The Hour of Decision

The average American citizen, who has kept abreast of the economic, social and political conditions in our changing world, realizes that the only alternative to federal government on a world level is another world war. They believe that World Federal Government would be the ideal solution, if achieved, but they say they cannot envision realization of it at any time in the near future. Thus, they lack the enthusiasm to work towards this great common goal. Most of this lack of enthusiasm is caused by the great lag in education, especially among our adult population. In other words, most people have failed to keep abreast of our increasingly complex and interdependent world. Only through education can the curtain of complacency and inertia be lifted in order to mobilize *effective* opinion behind the movement for World Federal Government. Representatives of government and statesmen are slow to change, and, as Winston Churchill declared at London's Albert Hall on May 13, 1947, "until public opinion expresses itself more effectively, governments hesitate to take positive action."

Many of our political leaders in this country privately endorse World Federal Government but refuse to take the initiative publicly in advocating political action, giving as their excuse that "the people are not yet ready for it." We must demonstrate that we, the people, recognize the problem, know what is needed and are urgently anxious for effective leadership in securing a real World Government immediately.

While there is still time and room for hope, it should behoove the people of this country unhesitatingly and immediately to take the proper steps - - the hour of decision is at hand! If the people of the United States do not join hands immediately and influence our representatives in Washington to lead the way in amending the United Nations Charter in order to establish a World Federal Government, the world may nevertheless have a world government, but not by the will of the people - - it will be by conquerors' tyranny. There can be no victorious nation in the face of atomic, chemical and bacterialogical warfare, nor can treaties, alliances and leagues of sovereign nations be relied upon to prevent war. The helpless people would, in the face of devastation and horror, readily submit to dictatorship with its short-range hope of future security.

Do your part! Only then will you be able to face God without the guilt of the last generation which failed to do their part to prevent World War II. Unless you do your part, you will share with the last generation the responsibility for the untold loss of life, liberty and property which continues to mount in many areas of the world today.

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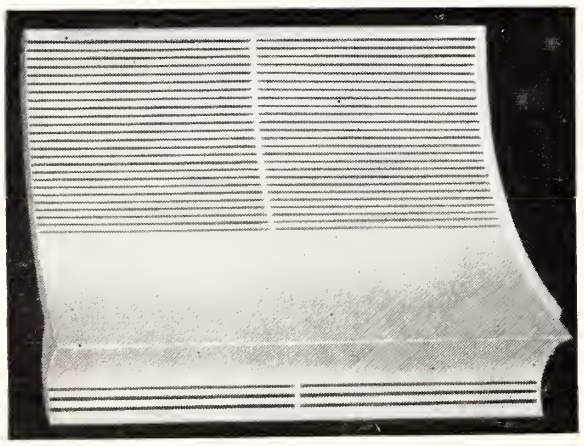

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THE JEWS IN . . .
Biography and Autobiography

By DR. JOSHUA BLOCH

DR. JOSHUA BLOCH

This is abridged from "The Year's Bookshelf," a survey of books in English of Jewish interest by Dr. Joshua Bloch, Chief of the Jewish Division of the New York Public Library, the full text of which is to appear in the forthcoming volume of the trilingual Jewish Book Annual to be issued by the Jewish Book Council of America under the sponsorship of the National Jewish Welfare Board. —Editor.

BIOGRAPHIES of distinguished American Jews do not appear too often. Had there been a greater supply of such books, the role of the Jews in American life would have been better understood. An excellent contribution to such literature is *An Honorable Titan,* a biographical study of Adolph S. Ochs by Gerald W. Johnson (New York, Harper, 1946). It is a study of the creator of the making of *The New York Times* and represents a phase of America's growth which was unique in place and time. It is a dramatic and highly readable story, but it is not a colorful story because Mr. Johnson has portrayed him correctly. Mr. Ochs was not a colorful man in the sense that Pulitzer, Bennett, Dana, Greeley and others were. Mr. Ochs was a genius at organization, at finance, at management, to which had been added a sense of honor and integrity that came stright from the religious teachings of his father and a "sense of awareness" that came from his wise mother.

Like Mr. Ochs, his eminent contemporary Louis D. Brandeis had come from the South. *Brandeis, a Free Man's Life* (New York, Viking, 1946), by Alphers Thomas Mason is a very ably documented study which reads like a novel. With exclusive access to Brandeis' letters and papers and with nearly fifteen years' study of his career, Mason is offering the first full-scale biography of Brandeis. He also sheds light on the background of the Balfour Declaration and on the beginnings of Roosevelt's anti-Zionist policy.

That the social ideas and ideals as well as the Zionist aspirations of the late Justice Brandeis are fully shared by his friend Albert Einstein, the internationally famous scientist, is a well known fact. *Einstein: His Life and Times* by Phillip Frank; translated from a German manuscript by George Rosen; edited and revised by Shuichi Kusaka (New York, Knopf, 1947) presents a biography of the distinguished physicist and philosopher, by a long-time intimate friend. Dr. Frank describes for layman, the personal life, the political and social background of Einstein and explains his discoveries and formulations: his contributions to scientific thought. His negative attitude to Jewish religious life is accounted for as his complete identification with the people of Israel. His family affairs, travels, pacifism, humor, aloofness and all else are fully presented.

Bernard M. Baruch, financial genius, statesman and adviser to presidents by Harry Irving Shumway; foreword by James F. Byrnes; appendix by Bernard M. Baruch (Boston, L. C. Page, 1946), is a small and rather disappointing book about a great American financier turned statesman.

A full-length biography of a famous unconventional nineteenth century actress is offered in *Enchanting Rebel,* the secret of Adah Isaacs Menken by Allen Lesser (New York, Beechhurst, 1947), which reads like a fascinating novel. It is the story of the Menken who was more than a beautiful woman and a famous "naked" actress. She fought for woman's rights and propagandized for peace before the Civil War. And finally became one of the first Americans to publicly protest the persecution of Jews in Europe.

In *The Life of Judah Touro* (1775-1854) by Leon Hubner (Philadelphia, Jewish Publication Society of America, 1946) one meets with a modest, but readable, biography of a famous contemporary of hers. An eminent citizen of Newport, R. I., Touro was a great American merchant, philanthropist, soldier and Jew.

Jews In Music

The world-famous conductor of the Boston Symphony is the subject of two important works which have appeared almost simultaneously. *Serge Koussevitzky,* the Boston Symphony Orchestra and the new American music by Hugo Leichtentritt (Cambridge, Harvard University Press, 1946) was followed by the appearance of *Koussevitzky* by Moses Smith (New York, Allan, Towne and Heath, 1947) Leichtentritt, a musicologist of note, offers a eulogistic appraisal of Koussevitzky's achievements in a special field, while Mr. Smith attempts

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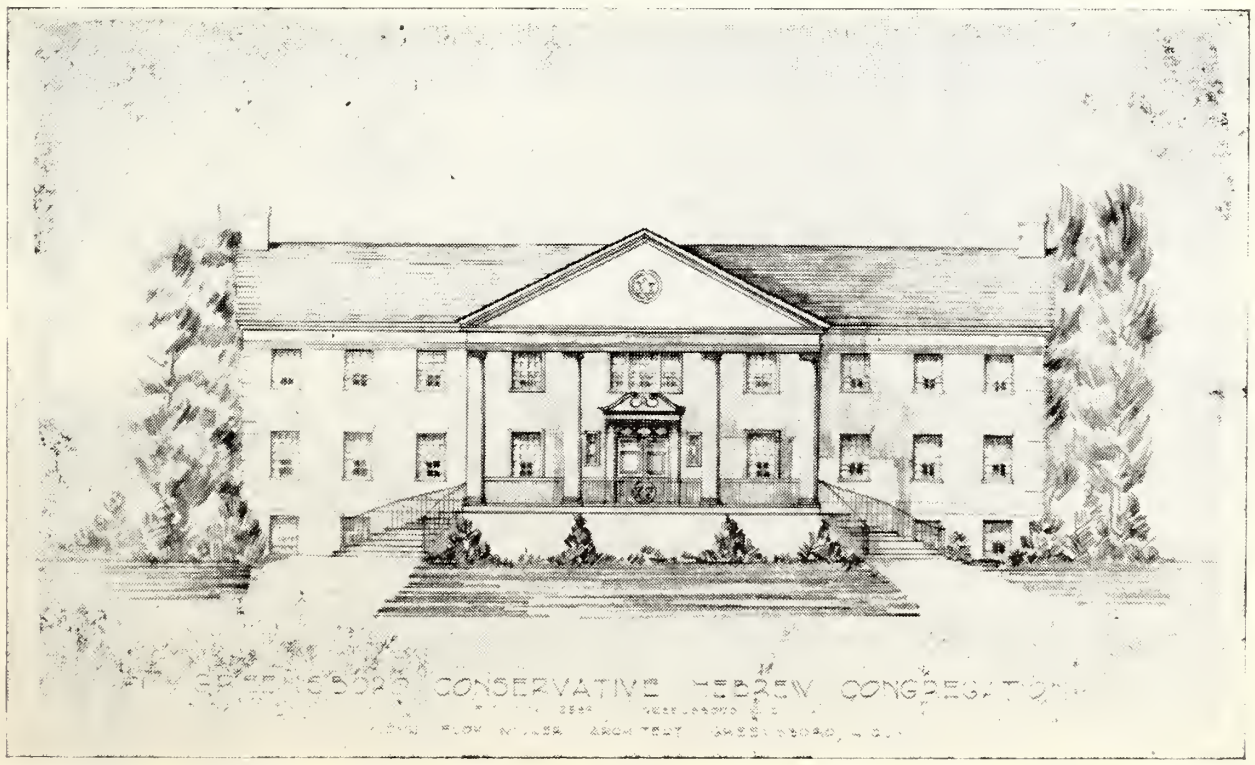
New Synagogue of The Greensboro Conservative Hebrew Congregation



The Greensboro Conservative Hebrew Congregation will fulfill the long-felt hopes of its members by holding its High Holy Day services at the new synagogue on Lake Daniel Drive, now rapidly nearing completion. Rabbi Samuel Price, well-known Cantor of Springfield, Mass., has been engaged, and the congregation extends a hearty welcome to all fellow Jews in Greensboro and surrounding communities, to join the members in worship for Rosh Hashona and Yom Kippur.

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Are We Winning The Battle Against Bigotry?

By ARNOLD FORSTER
Director, Fact-Finding Division, A. D. L.

This is the fourth in a series of articles on the fight against anti-Semitism, by a representative of B'nai B'rith's Anti-Defamation League. The series will conclude in our October issue. —THE EDITOR.

The anti-Semitic hombres in ten-gallon Stetsons who ride the Western trails looking to round-up not cattle but sheep — human sheep — represent the latest phase in Western badmen. They're small in number and not too well organized. But, pardner, they sure make a loud hoot-and-holler.

Nonetheless their accelerated efforts since V.-J day to ride herd over the populace have not gained any large followings. It appears the cowboys, farmers and businessmen from the Rocky Mountain area are not so easily corraled, or sheared of their dignity or stamped with a "hate" brand.

In short: organized anti-Semitism, insofar as the cash customers are concerned, is a poor excuse for a rodeo.

Like so many of their brethren in other parts of the country, the leading bigots of the West shout down their fulsome rantings from the sanctity of the pulpit. In doing so, they succeed only in degrading the sacred cloth they wear and negating the true principles of the Christianity they profess.

The Rev. Harvey H. Springer, "cowboy evangelist," ranks as the worst offender. His foothold in the town of Englewood, Colo., is firm. Lately, he has gone all-out to gain national recognition. He spent a good part of last year traveling around the country strengthening his reputation with the lunatic fringe. Also, to broaden the scope of his influence, he utilizes radio programs in Mexico and has increased his publication of pamplets, books and a blatant propaganda sheet, *Western Voice.*

The Rev. William A. Blessing isn't quite that prolific. He recently published several books and he continues to distribute through the mails his weekly sheet that bears the ingenious title *Showers of Blessing.* It consistently hews to the native fascist "line."

Blessing was annoyed by his inability to make any real impression on the Denver community last year and tried several lengthy speaking tours around the countryside in a fruitless attempt to acquire an appreciable following.

The Rev. Keneth Goff did little publishing, lots of speaking. As a gimmick to lure the suckers he operates from a front called Christian Youth of America. Audience response: negligible.

* * * *

The Ku Klux Klan made several tries to revive what was once a powerful and flourishing organization in Colorado. The attempts fell flat. No doubt the general defeat of the KKK throughout the nation had a definite deadening effect on the organizers of local Klan chapters. For the present, they are dormant.

The Junior Order of the United American Mechanics (gad, what peculiar titles these groups dream up!) has been inactive of late and seems to have lost a good part of its membership. However — and this is a nasty fact — its active constituents include several prominent members of Denver's current political machine.

Nationally known propagandists have visited Denver of late. Many aligned themselves with Springer, who sponsored them in the hopes of basking in reflected glory. The Rev. Gerald B. Winrod, for ex-

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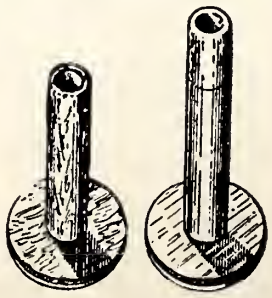

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THE ARAB WORKERS' ORGANIZATION

By E. AGHASSI

When the Middle East came under the direct influence of the Western World — Egypt in the last century and other Arab countries after World War I — the transition from a feudal social order to a capitalist regime was speeded up. By the very nature of things, however, the working masses in the Middle East were only gradually aroused to the struggle for their rights and their freedom. The Arab worker in the Middle East was — and to an overwhelming measure still is — illiterate. Intellectually, his development is hampered by a belief in fate, by submission and acquiescence instead of struggle for freedom. Furthermore, Arab society lacks a progressive intellectual class which would be ready to cast in its lot with that of the working masses. Nevertheless, the Arab working class, coming into being within the developing capitalist regime, could not long remain isolated in a world where class warfare is the general rule. The struggle of the worker in the West, his defeats and his victories — both in the economic and politico-social field— made a great impression upon the Arab worker. The existence of the General Federation of Jewish Labor in Palestine (the Histadrut), with its labor ideals and its organizational and economic achievements likewise played a not inconsiderable part in its awakening.

While it is only in the last few years that workers' organizations have come to be a factor of importance within the Arab community, trade unions development had already begun in the pre-war years. Egypt led the way, for the first Arab workers organizations in that country were formed before World War I, after some attempts had been made in Egypt after the close of the 19th century. In Beirut there were also some attempts prior to 1914. Next came Palestine, where a joint trade union of Arab and Jewish railway workers was

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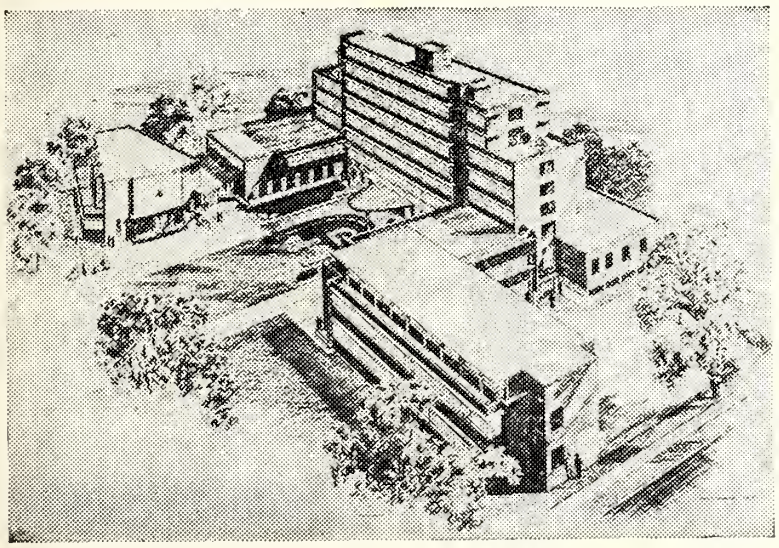

New $2,500,000 Medical Center to be erected by the National Jewish Hospital at Denver in a modernization program now in progress. These buildings will double the present bed capacity of the free, interfaith tuberculosis institution, America's first to operate on a national, non-sectarian basis, and will contain new surgical, research and diagnostic facilities.

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THE BATTLE AGAINST BIGOTRY

(Concluded From Page 32)

ample, appeared at several meetings.

Upton Close spent several days in association with William Gehrke, a new "personality" in Colorado. Gehrke is a suspended superintendent of schools in Westwood, Col., charged by the local press with inducing teachers to join in his pal Springer's various activities.

Hanging on to Springer's coattails is Dewey McKinley Taft. He distributes a limited number of hate pamphlets in the area and publishes *American Digest*. His activity is centered in the Englewood Forum where the best he can do is draw an extremely small audience.

Taft organized the Colorado Committee for Constitutional Rights, an actively anti-Semitic organization that prospered until an expose of its workings in the Rocky Mountain News completely killed off its early popularity.

That peripatetic preacher of intolerance, the Rev. Gerald L. K. Smith, was prominent on the Western scene.

In August, 1946, he was principal speaker at the National Youth Convention in Denver. His teammates were Frederick Kister, Cecil Tanner, Don Lohbeck, and Larry Asman — there we have the interlocking directorate of hate leaders again.

Smith spoke in San Francisco and Oakland public schools, the State Supreme Court upholding his right to use school buildings. During these visits he paraded the name of a paper organization, the California Nationalists. An Oaklander, Darwin (also known as Daryle) Hutchins, presided. Dr. Max A. X. Clark, a Pentecostal minister in Oakland, and publisher of the *Pentecostal Journal* (formerly the *National Christian Journal*), which follows the Anglo-Saxon Federation line, opened the prayers and participated in Smith's meetings.

Nevertheless, Smith's success in this area was quite limited. Northern Californians, with few exceptions, chose to ignore his efforts. Despite the fact that several of his picketed meetings provoked attention, he obtained little press or radio publicity; attendance at his meetings was meager, financial returns small. The Payroll Guarantee Association (Ham and Eggers Old Age Pension Group) which in 1945 sponsored Smith's meetings, discontinued its support last year.

Efforts to attract ex-servicemen to dubious California veteran groups were markedly unsuccessful.

The Society of World War II, chiefly anti-union and supported by some business leaders, was exposed in the local press and later in *The Plotters*. It was also denounced by responsible veterans' groups. S. P. Bennett, reported by a participant in local American Action, Inc., meetings, was one of this group. It opposed FEPC, trade unions, and social legislation. By the end of 1946, The Society of World War II — it could only interest only several hundred members on a rash promise of better housing — folded up.

One local publication which follows the nationalist and old Christian Front line is *The Leader*, official publication of the United Irish Societies of San Francisco and state-wide organ of the Ancient Order of Hibernians. This "American weekly for Irish and Catholic news" has a circulation of about 10,000. It features a weekly column by Rev. Edward Lodge Curran, articles by Earl Southard and Joseph Kamp and dispatches GLK Smith's *Nationalist News Service*. John Considine, publisher, is supposed to have been active in arranging for William Griffin, publisher of the New York *Inquirer*, to speak in Frisco at several Nationalist functions.

Generally there is no concerted effort of any significance among California individuals who are professionally anti-Semitic. Rabble-rousers find lean pickings. There are a considerable number of individual expressions and acts of bigotry, but not on an organized basis. Group tensions are particularly harsh against Negroes, to a lesser degree against Mexicans and returning Japanese-Americans.

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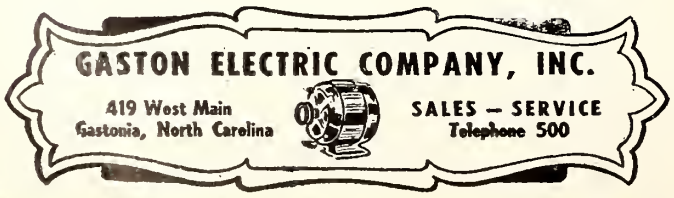

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Shylock, The Jew

By LUDWIG LEWISHON

This article has been written by Mr. Lewisohn in connection with the Pargod production of SHYLOCK '47, presented by the Hebrew Arts Committee in New York City.—THE EDITOR.

THE tradition of older English literature in the representation of Jews was vicious, bloody, cruel. A single kindly passage in Langland's "The Vision of Piers the Plowman" hardly mitigates Chaucer's dreadful Prioress's Tale. Ballad and tale, as Herzy pointed out in respect of another literature, continued to see the Jew as infidel, usurer, murderer. The renaissance did not improve matters. Marlowe's "The Jew of Malta" (written between 1588 and 1592) became almost prototype and model. And Marlowe's Barabas is a monster of cruelty and duplicity. No touch of humanity or human understanding relieves the picture:

As for myself, I walk abroad o' nights
And kill sick people groaning under wells;
Sometimes I go about and poison wells.

It is against this background — the farther and the immediate background — that Shakespeare wrote "The Merchant of Venice" in 1594. The date is important. Marlowe's Barabas and Shakespeare's Shylock were contemporay creations. Yet the difference is very great. It is the supreme proof of that benignity in Shakespeare's nature which twice made Ben Johnson calls him "gentle" that he meant to re-write "The Jew of Malta" and could not bring himself to do so. Whatever his conscious attitudes he wrote this text that we possess. And according to that text there is one character of moral ernestness and dignity in the play and only one, and that is Shylock. The Christians are not Christians at all. They mouth the words but do not mean the meanings. They have color and poetry and a hard lightness of heart. It remains true that Bassanio is a prodigal and a parasite, Lorenzo a thief, Antonio, the "royal merchant" arrogant, stubborn, stupid. None of his "fair friends" in Venice offered to save him; did no one have three-thousand ducats? And so, of course, Shylock's enforced conversion is a most irreligious farce. As Gratiano says:

In christening thou shalt have two godfathers,
Had I been judge, thou shouldst have had ten more,
To bring thee to the gallows, not the font.

Thoughout the play the grave

LUDWIG LEWISOHN

and sober sentiments are all Shylock's:

Let not the sound of shallow foppery
Enter my sober house;

The singing replies are his:

Gratiano: Can no prayers pierce thee?

Shylock: No, none that thou hast wit enough to make.

By some miracle the poet attributed to Shylock a Jewish folkway and attitude familiar to this day. When his serving-man Launcelot Gobbo, offers to leave him and take service with Bassanio, Shylock says:

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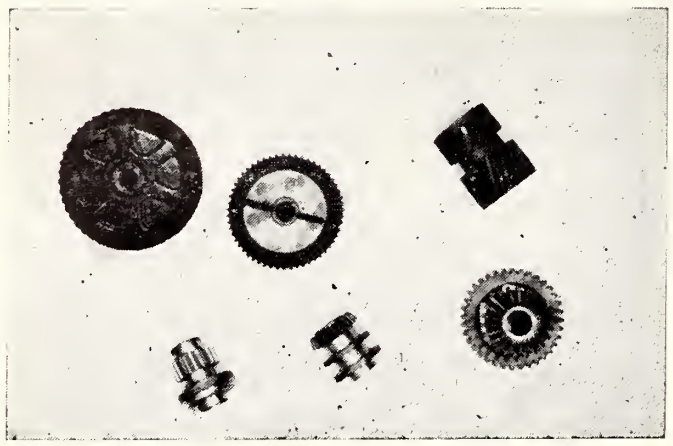

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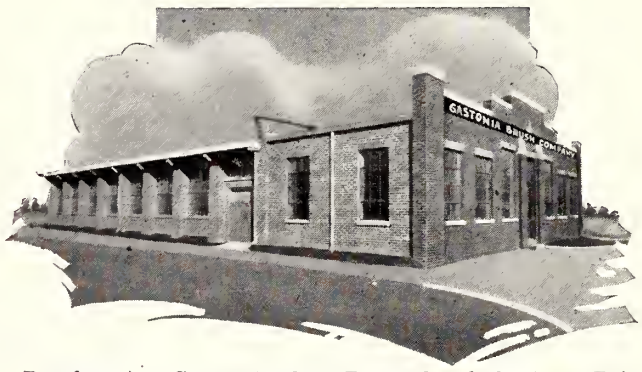

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Well, thou shalt see, thy eyes shall be thy judge,
The difference of old Shylock and Bassanio: . . . thou shalt not gormandise,
As thou hast done with me:—
And sleep and snort and rend apparel out.

It is not even necessary to cite the great speech of defense: "He hath . .. scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew. Hath not a Jew eyes . . .?" There is no need to quote the famous words in full. But it may be emphasized once more that at the end of the speech Shakespeare puts into Shylock's mouth a precise statement of the immoral situation established in all ages by Christian society: "The villany you teach me, I will execute; and it shall go hard but I will better the instruction."

Had these things not been in the authentic text, it would never have occurred to me to write "The Last Days of Shylock." Had Shylock been another Barabas, there would have been no meaning in the whole matter. But Shylock is a human being; more than that: Shylock has, to say the least, authentic Jewish traits. And from that circumstance arose the question: HAD there been such a Jew as Shylock, what would have been his experiences as a Jew within the Jewish and general life of that age?

So soon as I had asked myself that question and put down the dates involved, the entire story of such a Jew as Shylock arose out of turbulent and tragic age. For Shakespeare's Italy, though the reverse of realistic, is the Italy of his own or very nearly his own period. Now, since "The Merchant of Venice" appeared in 1594, it seemed safe enough to assume the date of the action in Venice as of, say, the year 1560. Shylock was then "old." Well, in that age sixty was "old"—far older than today. And so I assumed that my Jew — the prototype of Shylock — was born around the year 1500. That was enough. There was no need for the merely visionary. Shlomo Ibn Verga's *Shevet Yehuda*. "The Scourage of Judah" had probably appeared in 1554 and the first version of Joseph Ha-Cohen's *Emek Ha-bak ha* "The Valley of Tears" had been passed from hand to hand as early as 1563 and the events chronicled by these two were the events of the immediate past and burning present of the Jews of the Mediterranean litoral. My Shylock was "placed" in space and time circumstance.

I looked at the medallion portrait of Donna Gracia Mendesia in the Cluny Museum of Paris. She and her young nephew Joseph Nassi (b. 1515) had fled to Venice in 1549; they had moved on to Constantinople in 1553, where Joseph Nassi had become the Sultan's grand-vizier who was in 1565 to receive from his master the grant of Tiberias and seven villages to make that early Zionist experiment in which Shylock shared. More and more events crowded upon me. Our martyrs had been burned in Ancona in 1556; Reubeni and Shlomo Molcho had appeared before the Diet at Regensburg in 1532 and Reubeni had, not long thereafter, been in Venice.

There is no need to multiply details. Shakespeare's Shylock is a man of powerful character and mind. HAD that man, had such a man, had such a JEW existed in that place and age, it was a legitimate exercise of the historic imagination to lend him the life, the experiences and the emotions which I lent him. I went alone to Venice to steep myself once more in the atmosphere and history of the city. I lingered long in the old synagogue and in the Ghetto Nuovo. The story was completed. Nothing was left but the writing, which took only a few short months.

I think I may say without immodesty, since critics everywhere have admitted it, that my Shylock is Shakespeare's Shylock set within the framework of authentic history. He is the true and complete Shylock; he is the Shylock whom not only the Hebrew Theater of our national rebirth should play and will play; he is the Shylock that all the theaters of the world should play as their part in righting an ancient wrong — a wrong which Shakespeare, the popular playwright, was minded to confirm — a thing which Shakespeare, the supreme poet, could not bring himself to do.

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They Write Great Music

The Story of Aaron Copeland and Ernest Bloch

By HAROLD U. RIBALOW

THE influential and discriminating New York Music Critics Circle has honored two outstanding Jewish composers for writing what the Circle has considered the best new compositions of the New York season of 1946-47. The composers are Aaron Copeland, whose Third Symphony was judged the finest in the field, and Ernest Bloch, who won the chamber award for his Second Quartet.

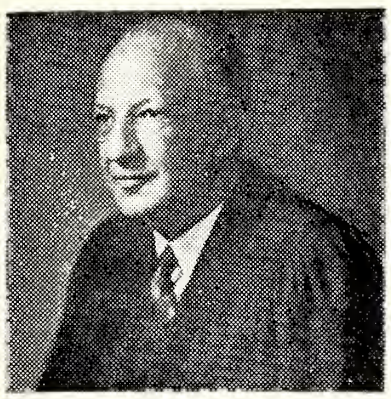
Thus Copeland and Bloch, in winning new honors, highlighted once again the contributions of Jews to the music of America.

Aaron Copeland, however, is less of a Jewish composer than Ernest Bloch. Copeland, according to Olin Downes, top critic of the New York Tibes, "leads the modern group of American composers today . . . In no place has he so justified this position as in this latest effort." Copeland has been a pioneer in modern music. He has caught the tempo of modern America in his muscial efforts. Thus he is truly an American composer rather than a Jewish one. But in his daring and unusual music Copeland has faced the danger of not being understood by the general masses of Americans. After years as a successful modern composer, Copeland admitted this failing by confessing that his compositions "are difficult to perform and difficult for an audience to comprehend."

This admission led Copeland to analyze his influence. "It seemed to me," he said, "that we composers were in danger of working in a vacuum." in an attempt to popularize his music, Copeland began to write ballets and music for the movies. In a short time he became more than an esoteric modern; he developed into a folk composer whose works were heard and appreciated by millions. He wrote the background music for "Our Town," an excellent movie based on James Hilton's play; he was responsible for the music in John Steinbeck's "Of Mice and Men," when it was made into a picture; he wrote the score for "The City," a wonderful evocative documentary film; he wrote the ballet music for "Billy the Kid." And music flowed from his pen, music people understood — and responded to.

Aaron Copeland was born 47 years ago in Brooklyn, "on a street

(Please Turn to Page 72)



NAMED ADVISOR ON JEWISH AFFAIRS IN EUROPE—Judge Louis E. Levinthal, prominent Jewish leader and Ben B'rith from Philadelphia, has been named by the War Department as Special Advisor on Jewish Affairs to Lt. Gen. Lucius D. Clay, Commander-in-Chief European Command. Judge Levinthal succeeds Rabbi Philip S. Bernstein, Rochester, who asked to be relieved of this duty to return to his congregation.

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The Jew In Tennis

By AL LURIE

It Takes More Than Talent to Make the Grade in This Exclusive Game.

HIDDEN in a corner of the sports pages the other day was this fascinating item: "Palestine today became a surprise entry for the Wimbledon tennis championships which begin June 23." The news story emphasized that "it will mark the first time in history that Palestine has competed at Wimbledon, but reports from British tennis players who competed in Palestine recently, indicate that the Palestinians will field a strong team led by J. Finkelkraut of Tel Aviv."

To sports fans who follow tennis closely, this story is more than dramatic; it reveals that in a land of their own, the Jewish people are capable of anything. For of all major sports played in America and the rest of the world, the Jew has been least successful in tennis. The reason is not that Jews are incapable of real tennis ability or that Jews can, for example, box well, play football well, but cannot hit a tennis pellet within a prescribed area. The role of the Jew in tennis is similar to the role of the Jew in the country in which he lives. Tennis is a "social" sport. It is played by wealthy people, for most tennis courts and tennis clubs are sponsored by the so-called upper classes. Like golf, tennis is played by the "idle rich," no matter how much sports writers may say that anyone can star at these games. For every boy who came up the ladder of poverty in tennis, there is the background story of a patron, or a break which permitted him to jump into the hitherto forbidden world of casual sports playing. A pugilist generally comes from a slum area, a ghetto, a poor home and money drives him upwards. Thus, there have been literally hundreds of Jewish fighters who are in the Hall of Fame of boxing. But golf and tennis are different. That is why in America there has been only one top notch Jewish golfer, Herman Barron. That is why there has never been an American Jewish Davis Cup Player or a Jewish tennic champion in the United States.

Although there have been at least thirty Jewish baseball stars, hundreds of boxing greats, probably thousands of football players, the average sports fan cannot think of a single Jewish tennis player who has captured either an important championship or the public imagination. That is why the emergence of a Palestinian team is of such significance. In Palestine the Jew is capable of doing anything, even in a sports way, to break all precedents.

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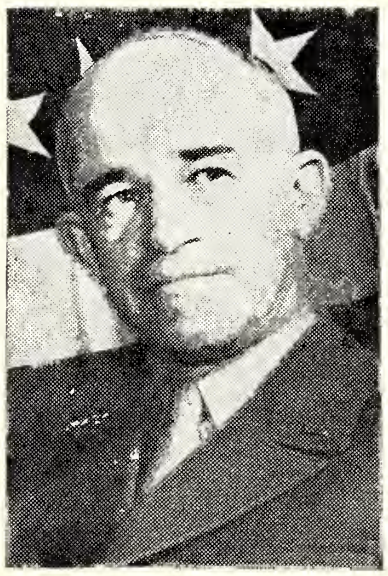
Gen. Bradley to Speak At J. W. V. Convention



General Omar N. Bradley, U. S. Administrator of Veterans Affairs, will be the principal speaker at the Commander's Banquet, highlight of the 52nd annual Jewish War Veteran encampment to be held in St. Paul, Oct. 15 to 19, it was announced by Rudolph M. Hennick, of Waterbury, Conn., convention chairman.

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The Arab Workers' Organization

(Continued From Vage 33)

established in 1925, along the pattern of the Histadrut (established in 1920). In Lebanon, Syria and Iraq the first successful trade unions were formed only in the 1930's and groups of workers from both Syria and Iraq requested the Histadrut to supply them with model statutes and information about trade union organization.

The Histadrut would undoubtedly have continued to be an important factor in the development of the young trade unions had not powerful Arab circles in Palestine — apprehensive lest the Jewish worker might influence the Arab masses — tried to thwart all attempts at fraternization between the Arab and the Jewish worker.

Two causes have contributed to the growing importance of the workers' organizations in Arab countries during the last few years: First, the awakening of a feeling of common destiny and identity of interests among the many tens of thousands of laborers who during the war found employment in W.D. (Works' Department) camps; Second, the freedom of action which the Communist circles began to enjoy after the signing of the British Soviet alliance. These circles, whose activities had previously been suppressed as illegal, emerged from under cover and began to function openly among the Arab workers. They offered strong competition to the earlier "patrons" of the Arab labor organizations, represented chiefly by lawyers and other career-seeking intellectuals (and including imposters who after collecting fees from the workers would disappear from the scene), contractors, government and employers' agents, and political parties anxious to win the support of the masses. While the Arab labor leaders also include a number of sincere, progressive-minded intellectuals, as well as workers endowed with the gifts of leadership and courage, the majority of these are lacking in experience and knowledge of labor organization.

The communists, while offering keen rivalry, have by no means superseded these other elements. Communism is still regarded as something contraband by many of the workers, who lend a ready ear to anti-Communist propaganda, especially if based on religious grounds. The religious movements such as the Fascist "Moslem Brotherhood" still exert a magic spell; the philanthropist or the party leader, member of the ruling classes, still has a great power of attraction for the masses; the naive, illiterate worker is easily misled by the persuasive utterances of the agent of the government or the employers; finally, the influence of those labor organizations led by workers or intellectuals not Communistically inclined is by no means negligible.

The hostile attitude of the Arab governments to any independent labor movement in their countries is a serious obstacle, as may be illustrated by the following example: The governments of the Arab States have finally promulgated certain restrictive trade union legislation, showing certain common features in the various countries; prohibition of the formation of any federation of trade unions; prohibition of the organization of agricultural workers; granting of excessive powers to the Ministry of the Interior to intervene in trade union affairs, powers to approve their existence or to disband them, etc. These regulations make it difficult and sometimes even impossible for the trade unions to function.

Another obstacle to the progress of Arab workers' organizations is the non-payment of membership fees and consequent organizational instability. The activities of the unions are necessarily restricted by their inadequate financial means, and they are unable to set up independent mutual aid institutions. It is also impossible to ascertain the number of members organized in each union, for the accepted measuring rod — that of the payment of fees — cannot be applied under these circumstances. No exact figures can be given for the number of organized workers, and any figures published by the representatives of the workers' organizations must be regarded with a good measure of reserve.

As a typical illustration, we cite the figures published on various occasions during the past two years by the Palestine Arab Workers Society, whose head office is at Haifa: In February, 1945, at the World Trade Union Conference in London, the representatives of this Society declared that they represented 50,000 workers. In September of that year a group of Communist leaders who broke off from this organization claimed that their adherents numbered 20,000 workers who, they said, had comprised 70 per cent of the total membership. At the end of March, 1946, the Secretary of the P.A.W.S. appearing before the Anglo-American Inquiry Commission, stated that the organization had 15,000 fee-paying members and another 30,000 who do not pay fees. On June 12, 1946, the Secretary sent a cable to the Arab League, conveying greetings in the name of 50,000 organized members. On June 20, the Labor Department of the Palestine Government published figures crediting this organization with a mere 15,000 organized members, but on June 27 the Secretary of the organization published a statement denying this figure and declaring that his organization numbered 15,000 fee-paying members plus 74,000 members who do not pay fees!

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(Please Turn to Page 42)

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The D. D. T. Season In Palestine

By DOROTHY BAR-ADON

This interesting sketch by an American who has been residing in Palestine for many years appear thrn the courtesy of the Palestine Post.—THE EDITOR.

THE D.D.T. Brigade is coming. One day is assigned to the Moshav and one day to the Kibbutz. The difference between communal and cooperative living is apparent and, in this particular instance, the kibbutz wins in efficiency, hands down. In the morning, each member removes or covers up perishable objects and goes off to work. The D.D.T. Brigade can then circulate among the empty rooms and finish their jobs without encountering any interfering objects (such as house wives with ideas about how it should be done.) There is only one kitchen, one dining hall; and one collection of livestock. With an early start and a late finish, the Brigade can get through a medium-sized kibbutz in a single day.

The moshav is another story; more exhausting to the Brigade and more amusing for the on-looker. The excitement begins a few days before when the glad news is announced. Each family is a separate unit and each homestead is a D.D.T. object unto itself. Should you cover up the books or let them be sprayed? How about the baby's things? How about the tool shed —will the metal rust?

Advice and Hints

Everyone is keyed up when D.D. T. Day dawns. No pleasantly empty rooms in the moshav. The Brigade encounters Mrs. Farmer, in some 50 varieties. Some are nervous about the whole business — after all, a mixture can't produce a flyless manure pile unless it's rank poison of terrifying potency — and should the house be sprayed at all, in view of little Chaim's presence? Others are Amazonian, fearless and insatiable. They order things sprayed that shouldn't be. They argue with the Brigade about removing the cows from the barn because they think that an application square on the hide might be an excelent prophylatic. They don't see why in the world this D.D.T. stuff shouldn't kill rats and cockroaches no matter what the Brigade may say to the contrary.

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Even the most amiable and reasonable Mrs. Farmer may be trying. She invariably has a favorite tree, quite out of bounds, where she does her darning and if the Brigade could just—. Or she has a little shack for sundry purposes— "It isn't very far from the house, just behind the laundry near the vineyard—." Or she has a few wood-

(Please Turn to Page 70)

HEADS BB DISTRICT 5 — Louis Heiman, Miami, who was elected president of B'nai B'rith District 5. Heiman succeeded Isaac Gradman, Asheville, N. C.

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The Arab Workers' Organization

(Continued From Page 40)

ures published on various occasions by organizations in the neighboring countries can hardly be regarded as any more reliable than the above. In September, 1945, the Lebanese delegation to the World Trade Union Conference in Paris claimed that it represented 25,570 members. Egypt was represented at the Paris Conference by two delegations, one claiming to represent 60,000 workers and the second 78,089 — a total of 138,089. The Syrian delegation stated that it represented 17,573 workers. Regarding the number of organized workers in Iraq, no figures have been published.

In spite of all the difficulties and the many ups and downs, workers' organizations with a certain amount of power have nevertheless come into being in the Arab countries and they make use of every opportune moment to fight for the right of trade union organization and for the improvement of the laborers' standard of living, although they are not very systematic in their methods and have not yet scored any far-reaching achievements. An attempt will be made below to describe some of the general characteristics of these organizations:

In Palestine the leadership of the Arab trade unions (with the exception of the Palestine Labor League which cooperates with the Jewish workers organized in the Histadrut) has since September 1945 been divided into two camps. The Communist sector, which is relatively young, and the sector led by a group of Arab politicians, who only within the last few months have declared a moderate Socialist policy (a policy for which their past history does not provide very adequate assurance). The relative strength of these two camps fluctuates from time to time. This ideological split has not been accomplished by a similar division among the ranks of the workers, the division between the two leaderships being largely geographic—the southern half of the country falling to the leftists, and the northern half — to the right wing group, although in recent months the latter have also acquired a certain following in the southern district.

In Syria and the Lebanon, the leading organizations are those headed by Communists. In recent months several of the trade unions have broken away from the Communist camp, and there is reason to believe that certain non-workers elements have gained a foothold in some of them.

As for country-wide trade union organization, in Palestine there is no prohibition against the formation of such central organization. In Syria and the Lebanon, the Communists maintain strong central country-wide organizations in spite of the legal prohibition. The trade union organization in Iraq is the youngest and loosest of all; even the unions under Communist leadership showed no signs of forming into one camp. The Iraqian Government intereferes in elections to shop and union committees, and tries to introduce its own people everywhere. In Egypt the trade unions suffer similar treatment at the hands of their government, with the difference that in Iraq this may still be regarded as in the nature of a "children's disease," whereas in Egypt it is a "chronic disease:" fifty years of exploitation of the masses ignorance have caused the greatest confusion of ideas and concepts. The Communist leadership has gained a strong foothold in a number of trade unions and large places of employment, and early this year started to form a central trade union organization and to organize strikes and political demonstrations. The government took drastic measures and arrested the Communist and other labor leaders as well as heads of the Wafd (the Opposition Party, which had been conducting a social and political propaganda campaign among the working masses and even cooperating with the Communists).

As far as the struggle for improving the working and living conditions of the workers is concerned, the Arab trade union organizations have not played a very important role. They have not had the requisite manpower, financial means, or experience to turn to advantage the latent energy of discontent among the workers. The wartime shortage of working hands, the distress of the workers, which was intensified as the cost of living soared, the spontaneous outbursts among the workers combined to exert far greater pressure than did the trade unions. The Arab workers organizations were particularly ineffectual as regards the local Arab employer. In Palestine, for instance, the General Federation of Jewish Labor (the Histadrut) achieved a high-cost-of-living allowance based on the C. O. L. Index (1943). This recommendation was later adopted by the W. D. authorities and international companies as well as by the municipalities, but among the large majority of Arab employers the Arab trade unions have not succeeded in this respect up to the present time.

The Arab trade unions have exerted considerable pressure on their governments to promulgate labor legislation, but the mere passing of laws has not in most cases meant any appreciable improvement in working conditions. While these laws contain clauses conferring certain rights upon the worker and even, in some cases, rights which have not yet been attained by the worker in Western Europe (such as the provision in

(Please Turn to Page 84)

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How Canada Solved Her Palestine Problem

By A. W. ROEBUCK

This article is condensed from a speech by the distinguished Canadian statesman, Senator A. W. Roebuck, at a dinner tendered by the World Committee for Palestine. By drawing a parallel between Canada once and Palestine today, he emerges with hopeful predictions and constructive suggestions for the solution of the Palestine problem.—THE EDITOR.

THERE is something in the Jewish cause in Palestine which appeals to my sense of history, as a Canadian citizen of the fourth generation, and from which I submit we may draw a profitable lesson.

In Palestine you may have your Arab and your Jew; in Canada we had the descendants of those traditional enemies who glared at one another across the English channel — the British and the French. These people conversed in different languages and were reared in very different culture and law. One was intensely Protestant and the other devoutly Catholic.

There was a time when Canada was a crown colony with an army of occupation and a governor whose chief concern was for interests which lay beyond our borders. It was thought that we were not capable of self-government and were quite inferior to those who ruled over us for our own good, and al-

(Please Turn to Page 66)

Former Gov. Poletti Receives Plaque For Jewish Overseas Aid

Former Governor Charles Poletti of New York received a plaque recently for his "untiring efforts on behalf of Europe's needy Jewish survivors" from the Refugee-Immigration Division of the Agudath Israel Youth Council of America, 113 West 42nd Street, New York City. L. to r.: Rabbi Morris Sherer, executive director of the Council; Former Governor Poletti; Rabbi Dr. Herbert S. Goldstein, national co-chairman of the Refugee-Immigration Division and Michael G. Tress, president of the organization.

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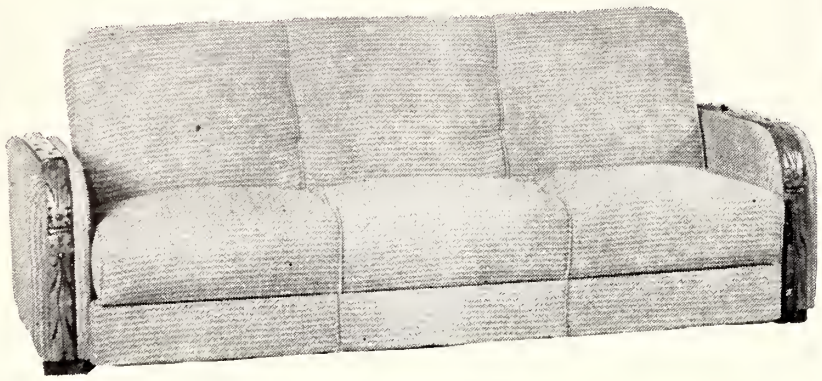

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FACTORY

Little New Angel

Reviewed By DEBORAH PESSIN, *Editor, World Over*

Sadie Rose Weilerstein has again added to Jewish Juveniles a book which brings our religious systems into the focus of the young American Jewish child. In her previous book, "What the Moon Brought", Ruth and Debby discover the rich beauty of the Jewish customs their parents practice and to which they are the delighted heirs. In her new book, "Little New Angel," the discoveries continue. Ruth and Debby acquire a baby brother. The new brother, who is endowed with the name of the angel Michael, is often the unwitting cause for new Jewish learning on the part of his two sisters. This learning is acquired simply and naturally, with a minimum of pedagogy and a maximum of pleasurableness. Moral values, exploration into the background of religious rites and customs, are deftly woven into stories whose homespun gaiety makes them irresistible to readers of any age.

It is a commentary on Mrs. Weilerstein's skill as a writer that no religious concept or folk custom, however abstruse or remote, fails to acquire sparkle and plausibility in the telling. The concept of the *mitzvah,* for example, becomes a simple as eating ice cream. The *mezuzah,* the *talith* and *tephillin,* the *zedakah* box, are not obsolete symbols for Ruth and Debby. They are indigenous to their lives as going to school and playing with Michael. Before Michael is born, he is taught by the Angel Gabriel. The celestial nursery school Michael attends is as charming a place as any parent could want for his unborn child. Michael's arrival on earth is the occasion for gifts. What better gift from Ruth and Debby than a tree in Palestine? This becomes the golden opportunity for Ruth and Debby to learn more about trees, how they grow, and the significance of *Hamisho Osor bi-Shevat,* the Festival of the New Year of the Trees, to Palestine.

Almost as a counterpart to young Michael, Mr. and Mrs. Cohen, an elderly couple, are introduced into the book. These pleasant old people bring their own kind of homey wisdom into Ruth's and Debby's lives. Mr. Cohen has rheumatism and, weather permitting, suns himself on his porch. When he sees Ruth and Debby

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"LITTLE NEW ANGEL"—By Sadie Rose Weilerstein. Illustrated by Mathilda Keller. The Jewish Publication Society of America, 1947. (xxi) 139 pages, $2.00.

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The Lost Jews of India

By HAROLD U. RIBALOW

When the British Government announced that it had a plan for the partition of India, at least one Jewish ex-GI, who served in India two years, found his memories of India revolving around the pathetic, lost Jews of India, the 25,000 Jews who live in an alien sea of Hindus, Moslems, Sikus, Parsis, Buddhists and ten of thousands of men and women of other religions. No matter what the political fate of India, the Jews in that huge country will remain unprotected, alone and nearly completely apart from the Jews throughout the rest of the world.

When I arrived in Bombay early in 1944, I visited the Jewish community the first time I was given a pass to see the city. Bombay is a tremendous city, overcrowded, Asiatic, strange and noisy with the persistent jumble of a city half civilized, half primitive. I had heard there was a Jewish quarter, but I discovered that the Jews lived in an out-of-bounds area of the city. Evading prowling MP's, I managed to reach the Jewish section. It was a fascinating insight into Jewish life, a Jewish way of life foreign to American Jews. I stumbled upon a Jewish school and saw the boys, swarthy, Indian-looking, carrying Hebrew books. Their teacher, seeing my American uniform, approached me smilingly. He was a short, dark-faced man, with a clipped British accent. He told us that this was the Sassoon school (named after a famous philanthropist who made a fortune in the East) and that every child I looked at was Jewish. "Yes," he said, "We are all Jews here. But we are different from you." He looked at me sharply. "You are fair-skinned." he said, "We are dark." But there were more differences than that. He spoke glowingly of Ghandi, he muttered that the United States was interested in conquering India. He said that American Jewry has been overlooking the Jews of India, who were the finest in the world.

I asked him, "How many Jews are there in India?"

"We have only 25,000 Jews. Most of them are Cochin Jews, who live in Bombay or Carachi. Most of the other Jews are in Calcutta. But we are the fine Jews, although cut away from the world." "See," and he pointed to the synagogue which stood near the Hebrew school, "We pray like you, and wear yarmilkas and dav'n three times a day."

He told me that there were two kinds of Jews in India. The black Jews and the B'nai Israel Jews. "We recognize no differences, we

(Please Turn to Page 64)

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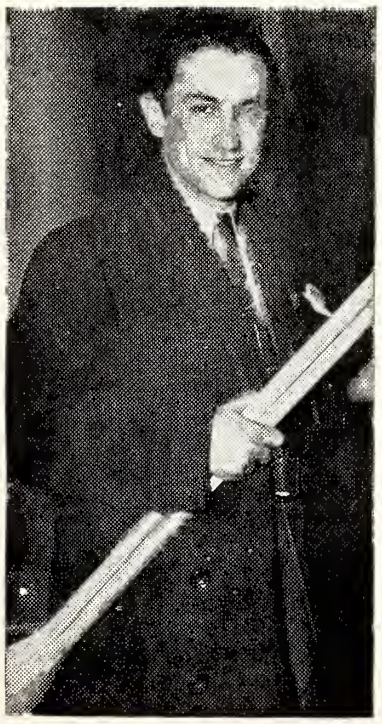

John Galambos, concentration camp survivor, arriving recently aboard the S.S. "Marine Marlin," agreed he'd have paddled over the Atlantic to get here if he had to. Fortunately it wasn't necessary, as John was assisted in reaching our shores by United Service for New Americans and the Joint Distribution Committee, whose work is financed by the $170,000,000 campaign of the United Jewish Appeal. He will study here on a Hillel Foundation fellowship. A sculling enthusiast, John brought the oars as part of his baggage.

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JEWS IN AMERICAN WARS

By MILTON H. RICHMAN, *National Commander, Jewish War Veterans*

THE story of Jewish participation in all the wars of our country beginning with Asser Levy, the Dutch Jew, who in 1654 fought for the right to stand guard with his fellow burghers in New Amsterdam, down through World War II, with its Sgt. Meyer Levin, Corporal Barney Ross, Lt. Raymond Zussman and General Maurice Rose, is told in the book "JEWS IN AMERICAN WARS," (Terminal Press, Hoboken) by J. George Fredman and Louis A. Falk. Both of the authors have for many years been ranking members of the Jewish War Veterans of the United States and Edtiors of "The Jewish Veteran" magazine. Fredman is a former National Commander and Falk a former National Executive Committee member.

Make Plans for 52nd Jewish War Veteran Convention In St. Paul, October 15 to 19

Rudolph M. Hennick, of Waterbury, Conn., is the convention chairman of the 1947 J. W. V. encampment. A former Connecticut State Commander, and the publisher of the Naugatuck News, he serves as the personal representative of National Commander M. H. Richman.

Meyer Dorfman is the president of the convention corporation sponsoring the 1947 J. W. V. encampment in St. Paul. A former Post Commander, he is chairman of the St. Paul United Jewish Fund and the vice-president of the Jewish Council of the State of Minnesota.

In a book that is both fascinatingly interesting and accurate historically, Fredman and Falk have by name, fact and statistics given the lie to those who may arise today or tomorrow to cast aspersions against the patriotism of American Jewry. Whether it be in the Colonial Revolutionary War, the Civil War, either of the two World Wars, or any of the minor wars in which we have engaged, "Jews in American Wars" documents the thesis that American Jewry has always done its patriotic part, along with other segments of the American population.

It is hard to single out any special chapter or section of the book for particular mention. Some may derive a special pleasure from the antiquity of the stories of the early Colonials who fought with George Washington, such as Francis Salvador, who was known as "the Southern Paul Revere"; others may be more interested to learn of Commodore Uriah P. Levy, a colorful Naval hero of the War of 1812, who did so much to abolish corporal punishment in the Navy; or that some ten thousand Jews fought on both sides with equal bravery in the War Between the States, seven of whom were decorated with the Congressional Medal of Honor. Still others, more interested in the present rather than the past, will thrill to the exploits of Sergeant Meyer Levin, the bombardier who made history in the early stages of the war with Capt. Colin Kelly; with the story of the poignant and dramatic message of Irving Strobling of Brooklyn, the last message heard from Corregidor before General Wainwright and his gallant men surrendered to the Japs; the story of that great athlete, Barney Ross and his heroic efforts at Guadalcanal; or of Corporal LeRoy Diamond, who with Pvt. Schmidt killed 200 Japs on the Solomons; or the story of how Lt. Raymond Zussman, twenty-six year old Detroit shipping clerk, won the Congressional Medal of Honor, for killing seventeen Nazis and captur-

(Please Turn to Page 63)

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We Won, Remember?

A Two-Fisted Indictment of the Christian World by a Non-Jewish Writer.

By JIM BISHOP

A prominent newspaperman, author and editor, the writer of this article takes the Christian world to task for its indifference to the Jewish problem and makes an eloquent plea for helping the surviving victims of Hitlerism.—THE EDITOR.

THE Jews have become an excellent dinner table topic again. You can discuss them objectively, like penicillin or a fox jacket or the scarcity of kitchen help. And when you have exhausted the topic, it doesn't burden your mind because what is happening to the Jews now is not new! They have always been enslaved, wracked, maimed, starved and murdered. Three thousand years ago the soldiers of the Pharaohs came home with Jewish babies aloft on spears. So all of this in Europe and Palestine is not new. It's old hat. It is what has always happened to Jews.

No one wants them. The Poles have done almost as good job of driving them out at Hitler did. The Hungarians and the Besserabians staged pogroms before Americans knew what the word meant. The Cossacks — well, you know the fun they had with Jews on the long white nights. They always considered it bad form if a wounded Jew escaped and informed other Jews in other villages. The little man who was executed recently in Poland for gassing, burning, baking and starving 4,000,000 Jews to death died the death of one of them. His death, in the eyes of justice, balanced the scales. He had a wonderful device, though. It was he who thought of the idea of making them wait in line in the cold before admitting them into the balcony seats of the gas chamber.

And what does all this mean to you! Nothing. Not a thing. You, I assume, are a Christian. Would you be interested in knowing that, when the war ended, there were 85,000 Jews in American Displaced Persons Camps in Europe? We won, remember. And remember too, that the Jews fought the longest and bled the most, because Hitler declared war on them in 1933 and we didn't get into it until the last month of 1941. Eighty-five thousand men and women and children thought they had won when the Americans came. Know how many are in our fleece-lined concentration camps now? Two hundred fifty thousand. Yep. A quarter of a million.

The mistake the Jew made was in thinking that he was among the winners of the war. But when the victors came home to their lands across the face of a continent, they said it bluntly: We haven't food for ourselves. You will have to go.

The Jew wailed. Where? he beg-

(Please Turn to Page 62)

1947—5708

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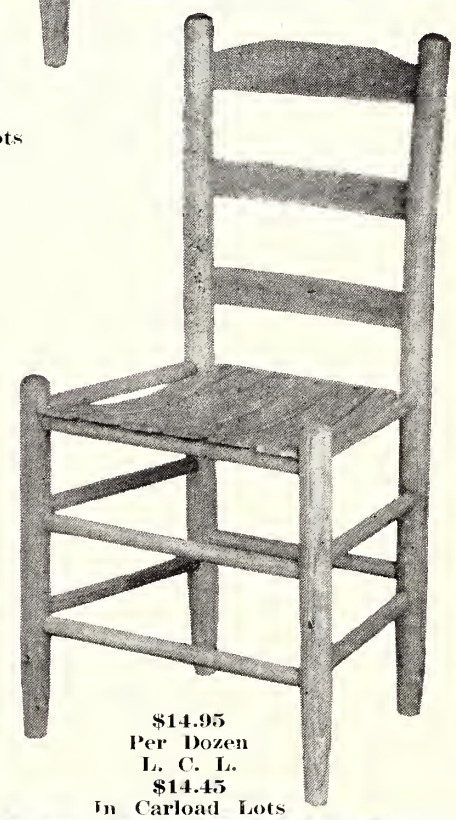

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THE JEWISH JESTER

By ELYEH NATHANS

Paul Muni had to be 40
Before he could play 30

Wherever good acting is mentioned, Paul Muni's name automatically enters the conversation. It's typical of the man that he started his acting career in the Jewish theatre playing old men at the age of 13 and only now has gotten around to playing characters whose ages are commensurate with his own. "I had to become forty before I could play a man of thirty," he once commented wrily.

When he first came to Hollywood, Muni was obliged to follow the inane but contract-insisted custom of escorting pretty starlets so that the two would be photographed together or be mentioned as a "twosome." The happily married Muni was inflicted with an empty-headed lovely who, when they sat down to dine, sighed, "Oh dear, if only I weren't on a diet! Is banana shortcake really fattening?"

Muni smiled and answered, "Only if you eat it."

Not one to be intimidated by studio politics, Muni tells the story of a producer for whom a studio banquet was prepared. At the last minute the banquet had to be called off.

"What made the incident doubly tragic," says Muni, "is that he spent the entire afternoon in the make-up department having a lump put in his throat.

Of a certain movie singer with operatic hopes, Muni said, "She is the only singer who ever got an answer from Chloe."

But, if these anectdotes imply that Muni is acid-tongued, that impression is erroneous. Like many other talented artists Muni has rebelled against the mechanical meatgrinder in Hollywood where individual ability is often ignored in place of sex and crime.

"When two stars make love on the screen," Mni observed, "it's not two people making love; it's a lot of commodities getting together."

But Muni is a modest fellow and he has never taken himself, or the praise often lavished on him, too seriously. When a play of his flopped he said, "I think the take must have been the lowest gross in Broadway history. Just think! Thirty dollars in two nights! No one can equal that!"

Acting as master of ceremonies at an amateur contest one night, Muni was introduced to a young girl, who, though she spoke with a broad Harvard accent, said her father was a painter.

"House painter?" asked Muni.

"Just fine," she carolled back.

While you're thinking that one over, here are a few of Muni's favorites:

An ardent swain was wooing the girl desperately. When she remained cold, he shrieked, "If you refuse me, I shall die."

Seventy years later, he did.

A budding politico, interviewed by a reporter, said: "Put this in your paper, son. A man simply can't make a million dollars honestly."

Shortly after, the politico hit the financial jackpot. The reporter sent to interview him again, asked slyly, "Remember what you told me about rich men a few months ago?"

"Certainly," the other boomed. "I said, 'A man simply can't make two million dollars honestly."

As a youngster, Muni toured with an actor who gave him an invaluable tip. "When the audience members take out their watches and look at them, you know the play isn't doing well. But when they start shaking their watches, son, go look for another job."

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MEN OF THE TIMES

By DAVID SPIGLER

MOSHE SHERTOK—*The Third City*

When Palestine was still under Turkish rule in 1913, a young Jewish visionary who dreamed of a Jewish Homeland in the Holy Land, turned his steps toward Constantinople, as the city from which to begin the pursuit of his dream. In 1920, after World War I and Turkey's defeat he journeyed to London, seeking the same goal. Today Moshe Shertok, head of the political department of the Jewish Agency, is in Washington on a special mission, which actually has the same goal as that of the young student of 1913, who turned his eyes to Constantinople.

Many aspects of Shertok's early dream have already been realized but he and his colleagues in the Jewish Agency are still fighting for the unhampered right of development for the Jewish Homeland. This, they believe, can only be guaranteed through the establishment of a Jewish state in Palestine.

Moshe Shertok, who has suffered imprisonment in search of his goal, was born in the Ukraine in the city of Kherson, in 1895. He was instilled with a love for Zion at an early age, for his father had been a member of the "Bilu," the first modern Zionist pioneer group in 1882, and had worked in Palestine as an agricultural laborer before returning to the Ukraine to be married.

In 1906, after a new wave of pogroms, the Shertok family moved to Palestine and settled in the Arab village of Samaria, where young Moshe learned much of the Arab way of life. Three years later the family moved to Achuzath Baith, a suburb in the outskirts of Jaffa, which later developed into the great all-Jewish city of Tel-Aviv. Moshe Shertok became one of the first students at the recently established Herzaliah secondary school, and he was a member of its first graduating class in 1913.

Journey To Constantinople

With Palestine under Turkish rule at this time, the young people who were beginning to think of a

(Please Turn to Page 60)

Max Citron, of Columbia, (above) prominent in South Carolina communal circles, has joined the growing list of top-ranking Jewish communal leaders who have enlisted in the fight against anti-Semitism through service on the National Council of the Joint Defense Appeal (JDA), it was announced by Donald Oberdorfer, of Atlanta, JDA National Chairman.

Mr. Citron, who is chairman of Columbia's United Jewish Appeal, together with I. L. Banov, Sam Berlin and Louis M. Shimel, all of Charleston, and Nathaniel Kaplan of Greenville, will be the leaders of the effort in South Carolina to enlist support for the two JDA-financed agencies — the American Jewish Committee and the Anti-Defamation League of B'nai B'rith — in fighting anti-Semitism and in safeguarding American democracy.

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AT THE EDGE OF THE DIASPORA

By LESTER MECKLER

Shanghai, crawling, sprawling capital of the world's homeless, and its bedraggled community of Jewish refugees as seen through the eyes of a visiting G.I.

It has been said, with a certain amount of truth, that no matter where one travels, he is sure to find at least one Jew. It is no surprise, then to discover that the swarming city of a hundred nationalities, Shanghai, has its community of Jews.

When the American army entered the sprawling city in face of the Japanese surrender, it was greeted with open arms by Chinese, Koreans, Formosans, Sikhs, Filipinos, Britishers, French, Russian, Italians, Greeks and Americans. And it was greeted by Jews too — Jews from Iraq, Portugal, Russia, America, England, Germany, Poland and countless other places.

Shanghai today harbors some fifteen to twenty thousand Jews. Except for a small permanent community of several hundred, they have never integrated themselves in Shanghai's complicated economic life. They are refugees, people without a country, looked upon by the permanent foreign community as outsiders and without status in their society.

In face of rising Chinese nationalism and anti-foreign sentiments, they hold a much more precarious position than any other foreign communities, who have behind them the prestige of governments willing to speak in their interests. Even the dissolute White Russian emigres, the perenial exiles of the East, are now directly under the paternal wing of the Soviet Government, which in a recent conciliatory move offered to re-accept them as Russian citizens. The Japanese, who once numbered hundreds are now being repatriated to Japan. The Germans — those who are not being tried for Nazi activities — have the choice of remaining in Shanghai, if permitted, or returning, to their homeland. The Jews alone have nowhere to go, and they are not wanted by the Chinese.

The refugee community of Shanghai consists largely of German and Polish Jews. The German element is composed of those who left the Reich in the middle and late 1930's, fleeing the rising Hitler terror. With no other haven to turn to, they chose Shanghai, where

(Please Turn to Page 59)

HEADS CIVIC AFFAIRS GROUP OF AM. JEWISH COMMITTEE

Ben Herzberg (above), former Assistant United States Attorney for the Southern District of New York, has accepted chairmanship of the American Jewish Committee's reconstituted Committee on Legal and Civic Affairs, into which the AJC Law Committee and the Legal and Investigative Committee have been merged, it was announced this week by Dr. John Slawson, AJC Executive Vice-President. In addition to combating anti-Semitism, the new group will also plan for American Jewish Committee participation in civic affairs.

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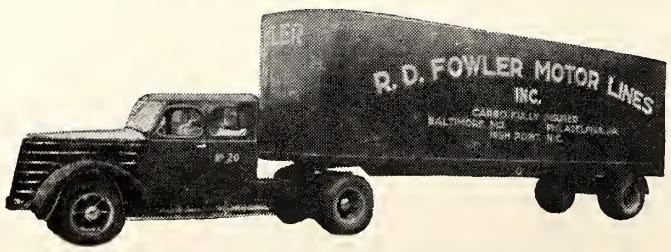

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Selling Ibn Saud To The U. S.

By BERNARD LERNER

PRINCETON University has published Saudi Arabia, "an account of the emergence of a little known nation into the modern world," (in the words of the blurb). The author, K. S. Twitchell, is an American mining engineer who surveyed for Ibn Saud the natural resources of his domain. Mr. Twitchell is a notorious anti-Zionist.

The portions of his book that deal with the country's topography, resources and transportation are interesting, and probably very accurate. But these portions take up no more than 72 pages. But from page 81 to 179, the last page in the book, Mr. Twitchell discusses the "social and political development" of Saudi-Arabia and its "position . . . in world economy." These accounts are written by a biased, naive, malicious and amazingly ignorant man. Naivete and maliciousness may seem a strange combination, but they aptly describe Mr. Twitchell.

Take a statement such as this: "In keeping with the time honored practices of Arabia, the people know no color line." Even in a considerably more progressive Arab community, the Palestinian one, the Negro Moslem is discriminated against and looked down upon by his fellow Moslems.

Mr. Twitchell finds that "though outwardly autocratic in several respects, the Government set over the Saudi Arabian people is patriarchal and shows certain attributes of democracy. At a given hour of the day, the King makes himself accessable to his subjects. Sitting as the supreme court of appeal, he hears the complaints brought before him by even the humblest of society. A lowly Bedouin may thus appear before the mighty lord of the realm and ask that justice be established in his case. From the King's decision there can be no appeal." His indiscriminate use of the word democracy illustrates the author's naivete.

Mr. Twitchell's recapitulation of Ibn Saud's wars with the Hashemites and Yemen, and the King's "incidents" with Egypt, are equally distorted and amusing. Ibn Saud is always in the right, according to Mr. Twitchell.

Mr. Twitchell finds occasion also to discuss the Palestine situation and needless to say, his interpretation of Palestine events is so astoundly, rigidly onesided that he outdoes the more intelligent Arab propagandists, like Albert K. Hourani, who appreciate that the average reader is not as gullible as Mr. Twitchell.

Most naive is his interpretation of Ibn Saud's role in World War II. Ibn Saud is described as a "steadfast friend to the Allies throughout World War II." Arabs however, describe him as an extremely cautious maneuverer, and his cautiousness is mistaken by Mr. Twitchell for support of the Allies. He even quotes Saudi Arabian documents, drawn up after the abortive Iraqui revolt, in support of his contention that Saudi Arabia sought to disuade the rebels.

Although Ibn Saud heads a sect, the Wahabites, which is at odds with other sects in the Moslem world, and he has been in conflict with Iraq, Transjordan, Syria and Egypt, Mr. Twitchell maintains that if Ibn Saud had wanted he "could without any question have directed the Moslems of Egypt, Palestine and Syria to cut British lines of supply and communications . . . thus the victory of the Eighth Army, won by a narrow margin, would have been seriously in danger. . ." His "assistance," at best, was of a passive nature.

Mr. Twitchell's argument that "Ibn Saud, had he desired . . . could without question have directed" the Moslems of other countries is ridiculous.

(Please Turn to Page 58)

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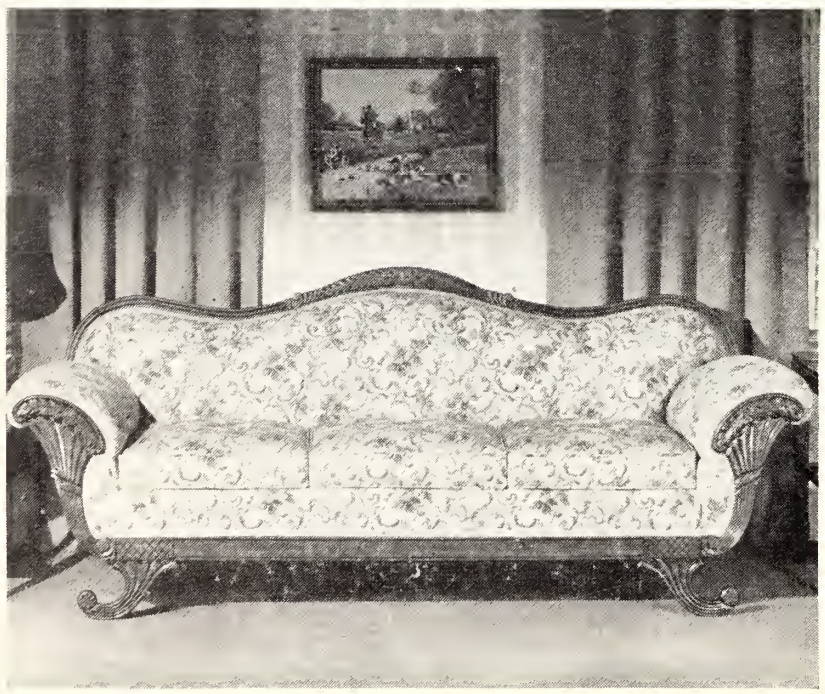

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Youth Settlement In Palestine

By H. FRUMKIN

The social and economic achievements of Jewish agricultural settlement in Palestine have long since aroused interest the world over. The collective settlements (Kibbutz and Kvutza) and the smallholders' cooperative villages (Moshav) have long since emerged from the experimental stage to become stable and firmly established units. They form a central system on which the expanding Jewish agriculture is based. There is no longer any doubt as to their economic stability and technical efficiency which, in spite of the relatively short period of their existence, can be compared favorably with farming in other countries. The labor settlements today are the mainstay — socially and economically — of the Jewish community of Palestine.

This creation, which is the fruit of the pioneering spirit of the immigrants who came to Palestine from the countries of dispersion, has found among Palestine Jewish youth loyal devotees to assure its continuity. Of special interest are the youth settlements established mainly by young people who have been raised and educated in Palestine.

As far back as 1930 a group of boys and girls, working as hired laborers in Tel Aviv, decided to organize a collective in order to establish their own agricultural settlement which would take its place in the general framework of labor colonization. A tract of land was allocated to the group by the Jewish National Fund. This land, near the village of Rehovot, was desolate and neglected as was most of the land on which the labor settlements have been established. But this youth group, by its pioneering spirit and dogged determination, succeeded in overcoming all the difficulties involved in the establishment of an agricultural settlement in Palestine and by dint of hard work and frugality of living brought into being the settlement of Naan, the first working youth settlement in the country.

Naan today ranks as one of the most successful agricultural collectives in the country. Starting as a small group, the settlement has grown into a community of 691 adults and children. It cultivates an area of more than a thousand acres. Fertile fields and blooming citrus groves provide a framework for the dwellings and farm buildings which have replaced the original tents. The annual budget of the settlement amounts to half a million dollars. Dairy-farming is well developed, with 110 head of cattle in addition to a flock of sheep, and the settlement has a modern, up-to-date poultry run. There is a carpentry shop which supplies all the settlement's own requirements and accepts outside orders, a mechanical workshop which manufactures irrigation equipment, and a large modern laundry plant which during the war years served the military camps in the vicinity.

The establishment of Naan served as a shining example to the youth of Palestine — the young workers, students and immigrants - who have since then established 51 settlements and have formed 10 pre-settlment groups which are preparing to found their own collectives as soon as they are allocated land by the Jewish National Fund.

For these young settlers of Naan, who had been urban workers, the transition from city life to a life in the country meant mainly a change in their mode of living. But for the young students who soon followed their decision to go on to the land meant a much more radical upheaval. They had to forego the amenties of urban life and to choose agricultural pioneering as the most fitting way for implementation of their Zionist creed. Before long, the Palestinian youth were followed by boys and girls who had come from Germany and other countries under the Youth Aliya scheme. After completing their agricultural training, these began to found settlements of their own.

The 61 youth settlements and pre-settlement groups are divided as follows:

Working youth—17; students—13; immigrant youth—21; immigrant youth together with Palestinian students and colonists' sons —10.

The success of the early youth settlements provided the impetus for the establishment of additional ones. By 1941 there were only 20 such settlements, 41 having been established in the ensuing five years. These are located in all parts of the country, from the northern border of Palestine to the extreme south. Some of them have earned an envious reputation for themselves.

A few typical settlements will be mentioned:

Beit Hashita, founded in the Beisan Valley in 1935 just prior to the outbreak of the 1936-39 disturbances, had to be constanlty on the defensive against Arab attacks during its early years. It was established by a group of high school graduates. Today the settlement numbers over 600 souls. The young settlers have developed various industries —a knitting factory, mechanical workshops, a carpentry —in addition to their ramified agricultural branches.

Nir David, another Beisan Valley settlement founded by Palestinian youth, now serves as a place for the training and absorption of young immigrants. Many of the children and adolscents who have

(Please Turn to Page 57)

The Dead Sea Comes To Life

By WALTER EYTAN

TWENTY years ago the Dead Sea really was dead. Lying in the midst of an arid wilderness, in which no one lived and no plant grew, it rarely saw life of any kind apart from occasional Beduin caravans making their way to the oasis at Jericho. It looked as if a curse had been cast over the whole region, and it was not difficult to believe the old legend that Sodom and Gomorrah lay engulfed in these salty waters.

In recent years an amazing transformation has taken place. The finest hotel in Palestine stands close to the flying-boat base on the western shore. The Potash Works at the Northern end of the sea employ 1,000 Arab and Jewish workers — side by side filling the huge drying pans and operating the mixers and scrapers which in the course of a single day produce two hundred tons of the world's most valuable fertilizer. At the southern end, one of the hottest spots of a hot country, a new Sodom has arisen — a settlement of Jewish workers employed in servicing the Potash Company's special chemical plant. The correct postal address, incidentally, is just "Sodom, Palestine" — but the place is not as forbidding (nor as sinful) as it sounds.

One of the most remarkable experiments is being tried out on a few hundred acres of land just north of the main Potash Works, at Bet Ha'aravah. This is one of the famous Jewish collective villages, of which there are more than three hundred in Palestine. In these villages, while the privacy of the individual is respected, work is organized on a collective basis. There is no money in circulation. The people eat in a common dining hall, the babies are tended in the communal nursery. What the colony needs is bought collectively, and not for each individual family; and the produce is similarly sold collectively on behalf of the members as a whole. This has been found the ideal method of colonizing a derelict country, and the private profit motive is completely eliminated. The basic principle is "from each according to his strength, to each in accordance with his needs." There are no landlords, employers or shareholders to reap rents or profits or dividends. The community reigns supreme.

Bet Ha'aravah, down by the Dead Sea, conforms to this general pattern, but it is unique because it has found itself faced with problems that exist nowhere else. Elsewhere Jewish colonists have drained malarial swamps and cleared rocky deserts before cultivating the soil. But only in the neighborhood of the Dead Sea, whose salt content is greater than that of the Great Salt Lake in Utah, was the soil found to be so saline that it has had to be literally washed before anything could be made to grow in it.

The settlers have gone over their land acre by acre, subjecting it to a special process. Fresh water is pumped from the nearby Jordan and allowed to soak into the soil for weeks, thus gradually making the salt deposits sink deeper and deeper into the ground. When these deposits have sunk to a depth of about three feet, the soil is fit for cultivation. The whole process is a long, tedious and back-breaking job; every square yard of ground has to have "individual attention." But when each square yard has been washed and cleaned,

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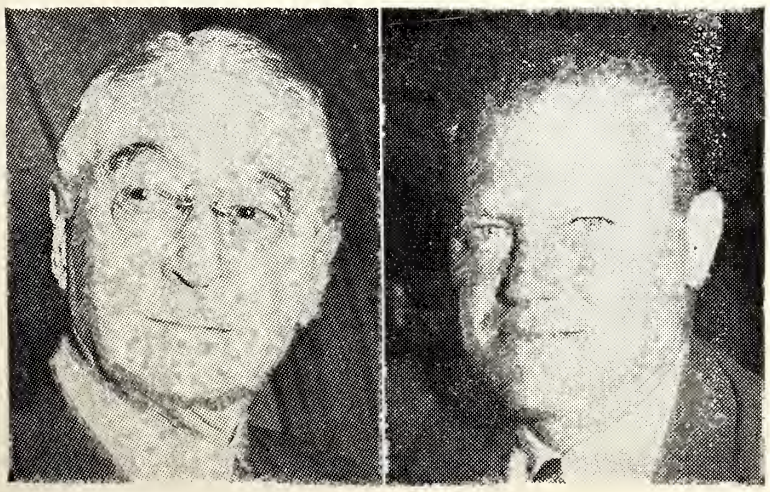
Yeshiva University Honors Baruch and Harrison



America's elder statesman, Bernard Baruch, and Earl G. Harrison, Dean, Law School, University of Pennsylvania, were the recipients of honorary degrees at Yeshiva University's annual commencement. In becoming honorary alumni of the only University under Jewish auspices in the Americas, Baruch and Harrison, join a select circle of world leaders who have been similarly honored. Among them have been: the late Chief Justice Harlan F. Stone, Jan Masaryk, Herbert H. Lehman, Prof. Albert Einstein, the late Benjamin N. Cardozo, and many other distinguished educators and civic leaders.

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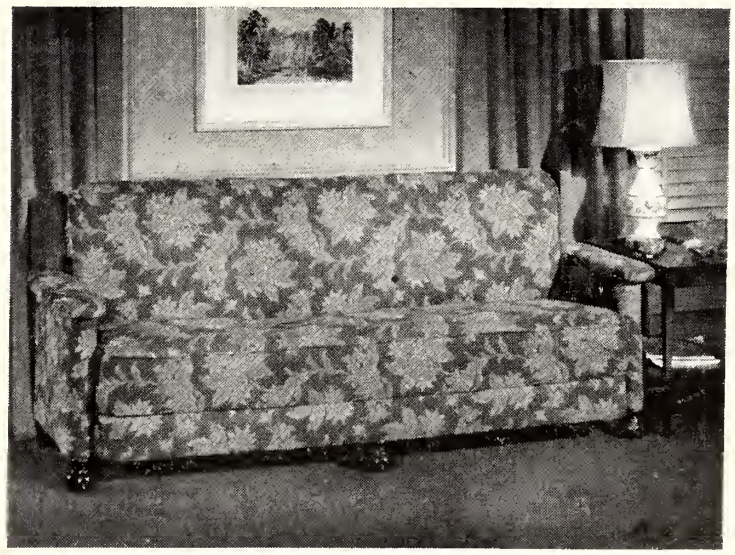

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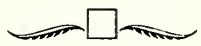

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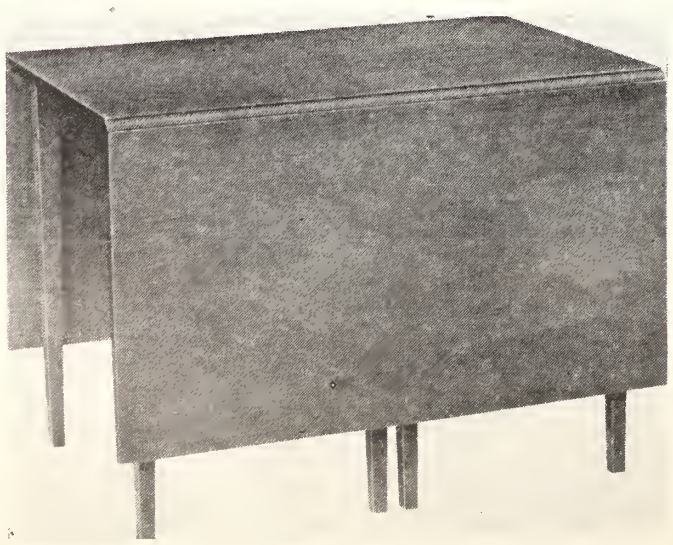


THOMASVILLE, NORTH CAROLINA

The Year In Jewish Education

By MARK EISNER, *Past President, Association for Jewish Education*

One of the most vital problems facing the American Jewish community today is that of Jewish Education. Herewith is a review of events in this field during the past year. Many of your readers will be vitally interested. It is especially appropriate to devote space to this subject during the High Holy Day period because Jewish Education Month and Week is being observed from September 7 to October 15, 1947.—THE EDITOR.

THE past year has witnessed some positive results making for promise in the field of Jewish education and has also revealed certain retarding factors which have hampered its development.

Most gratifying has been the general intensification of interest in Jewish education, manifested in many ways. A major evidence of this interest was the greater recognition on the part of community councils and local federations, of the educational needs in their respective communities, as shown by their giving greater appropriations for Jewish education. A year ago, Federations and Welfare Funds contributed to Jewish education in 45 communities (among which were not included the large cities such as New York, Boston, Chicago and Philadelphia) the sum of $883,225 and in the past year, $1,092,482, an increase during the year of 23.7%.

Another clear expression of this interest is to be found in the increasing number of Jewish communities willing to assume responsibility for the over-all state of Jewish education in their localities, irrespective of ideological approaches and organzational divisions. The number of communities requesting the American Association for Jewish Education to help them organize themselves so that they may assume and discharge this responsibility, exceeds greatly the capacity of the Association to work with at any one time.

There are at present in the country, 35 local central agencies of Jewish education and two regional agencies. During the past year new central agencies were opened in Bridgeport, Atlanta, Schenectady, San Francisco, Des Moines, and Winnipeg, Canada.

Enrollment Increase

The cumulative effect of this heightened interest in Jewish education was shown in an increase in Jewish school enrollment in all types of Jewish schools. This increase was computed last year at about 15 per cent. As Jewish Education Month and Week get under way September 7, indications point to the fact that the coming school year will also show an increased enrollment. All types of schools shared in this increase — the Sunday, the afternoon weekday, and the all-day. The latter, according to a study made about four months ago, had increased its enrollment during the year an additional 20 per cent.

During the last few years there has also been a marked trend to broaden and make more thorough the curriculum of many weekday and Sunday schools. This trend revealed itself in the greater emphasis placed on Hebraic studies in both the week-day and Sunday school. A number of Sunday schools have introduced the study of Hebrew on one or more weekdays; many afternoon weekday schools have added Hebrew preschool and kindergarten classes, others have opened or expanded their Hebrew high school departments. A serious effort to intensify the Jewish educational program in the congregational school is being made by the United Synagogues of America. In an official statement of objectives they recommend a minimum of six hours of classroom instruction per week and the extension of the educational process through the high school period.

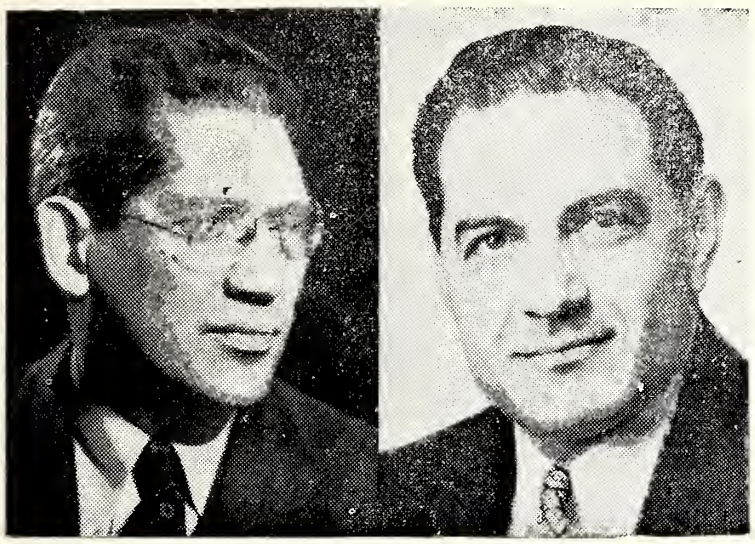
An interesting development in Jewish education is the growth of the summer camp-schools as an educational medium, which, without encroaching on the public school system, and, without adding to the every-day burden of the child, extends the period during which a child may receive a Jewish education. In the outdoor atmosphere of recreation and camp life a very effective program of Hebrew and related studies has been carried out in many areas during the past summer. It is a truly American development, completely in harmony with the American philosophy of life. The potentialities of this educative approach for increasing the Jewish educational program are indeed very great and are most promising.

Teacher Training

The Jewish institutes of higher learning have reflected the expanded activity of the Jewish schools by extending their programs for training teachers. All the Jewish schools of higher learning shared in this development: The Teachers Institute of the Jewish Theological Seminary, the Yeshivah University, Herzliah Teachers Seminary and the Colleges of Jewish Studies of Baltimore, Chicago, Boston. Gratz College of Philadelphia was reorganized to train teachers for Sunday schools and primary Hebrew classes in its normal college course. It offers also a post-graduate course which leads to an academic degree in Jewish elementary education. Dropsie College, has opened the first graduate department in Jewish education.

One should also mention the

Figure In Shift of JWB National Staff



Louis Kraft, left, executive director of the National Jewish Welfare Board (JWB), is retiring effective October 1, from the post he has held for the past eight years to take over duties of newly created office of General Secretary, National Council of JWB. He will be succeeded as JWB executive director by Samuel D. Gershovitz, right, former associate Director of the JWB Jewish Center Division and most recently general director of the Jewish Community Centers of Chicago.

School of Education of New York University which has established a graduate course in Jewish education leading towards academic degrees and the establishment by the United Synagogue Commission on Jewish Education of the summer camp "Atid," for training Hebrew pre-school and kindergarten teachers. Lastly, this year we shall also greet the opening in New York City of the School of Religious Education of The Hebrew Union College of Cincinnati, for the purpose of training Sunday school teachers and inservice teachers.

Organization Active

In addition, important social and organizational forces in the American Jewish community have either dedicated themselves to Jewish education or taken it on as a significant activity.

The National Jewish Welfare Board, through its very comprehensive, serious and thorough study of the work of the community centers, under the leadership of Professors Baron and Janowsky, has given a new emphasis to the importance of Jewish cultural programming, an emphasis which will undoubtedly have wide influence on Jewish educational activity in the country. The American Jewish Committee has also included Jewish education in its program of activities.

Personnel Lacking

But there are also items on the debit side of the educational ledger. The major problem which has been plaguing Jewish education in the last years is still with us, that is the matter of personnel — good teachers and principles for the Jewish schools. According to a survey made by the American Association for Jewish Education last year, at least 65 per cent of all Jewish communities in the land are in need of teachers. This past year the situation became very grave indeed. It will require the combined efforts of the better elements in the American Jewish community to solve it. The components of the problem in brief are these:

a) The need of attracting idealistic Jewish young men and women to the profession of Jewish teaching.

b) To raise the prestige of Jewish teaching so that it may become a socially valuable asset and as a profession, achieve the standing it merits.

c) To provide remuneration, security of position, pensions, etc. which would make the profession of Jewish teaching as attractive as other professions, and place it on the level of a Jewish civil (community) service.

Another important problem is the need to accelerate the work of coordination and to eliminate wasteful duplication of educational efforts in local communities, both large and small. This need is especially pressing because of the rising cost of Jewish education. In only too many communities is this not accompanied by a commensurate rise in standards of Jewish education, even if allowances are made for the rising cost of living. This circumstance has been occasioned by the haphazard development of Jewish education institutions both on the local and the national level. In many cities one finds a large number of small schools commanding separate staffs, buildings, budgets which are unjustified by their small enrolment and their very low standards. Such a condition points to the need of community reorganization, which, however, is frequently difficult to achieve because of traditional and organizational loyalties.

This situation offers a challenge and an oppotrunity to the American Association, whose interest in Jewish education transcends congregational, neighborhood and organizational lines.

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THE DEAD SEA COMES TO LIFE

(Concluded From Page 53)

the workers have the satisfaction of knowing that they have literally created fertile land. This is land on which nothing has ever grown before — not since the world began. Until 1938, when Bet Ha'aravah was founded, this was dead land on the shores of the Dead Sea. Today it is a flourishing garden.

When I visited Bet Ha-aravah in February, I found the tomato crop just being picked. In the adjoining fields there was an extensive flower garden in which roses and sweet peas were in full bloom. It seemed impossible to believe that we were at a depth of 1,000 feet below sea-level — the deepest depression on the face of the earth— where there is rain only five or six days a year. During the current rainy season, incidentally, it has rained only once, a few drops one afternoon. It was considerably warmer in February than on a fine August day in England. I cannot imagine what it is like on a fine August day at Bet Ha'aravah! The people must be either supermen or heroes to stand such a climate, but when you look at them, they don't look very different from you or me, or from working men and women anywhere in the world.

Who, then, are these people? They are all members of the General Federation of Jewish Labor, the *Histadrut,* the powerful trade union which includes almost all the Jewish workers of Palestine, certainly the most influential labor organization in the whole Middle East. Its leaders, some of whom have become well known at international labor and trade union conferences, represent industrial and agricultural workers. Many of them are drawn from collective settlements.

The settlers of Bet Ha'aravah are mostly native Palestinians, born and bred in the country, and devoting their lives to the ideal of bringing new life to a country which for centuries has been half derelict. But in many other settlements throughout Palestine we find young men and women who have escaped from a life of frustration in Europe and have quickly adapted themselves to a new and more productive existence as agricultural workers inspired by the socialist ideal.

It would be an exaggeration to call Palestine a socialist country; its economic framework is capitalist, as it is bound to be in a capitalist world. But in the Jewish agricultural settlements socialism is practiced as nowhere else in the world. Its principles are put to a practical test — and they have not been found wanting. No wonder that these collectives exercise an influence on the community out of all proportion to the numbers of their members. And no wonder that they are the first thing which any visitor to Palestine wants to see. Forty years ago these settlements started as an experiment based on sheer economic necessity. In the course of these years they have proved their worth, and they are here to stay as a permanent feature of the economic organization of Palestine.

Bet Ha-aravah was not even a dream ten years ago. Today it has a population of two hundred adults and fifty children. In less than a decade it established a sound pioneering enterprise, which has displaced no one (because there was never anyone here before), and which has cultivated hundreds of acres of land previously scheduled by the Palestine Government as "uncultivable." It has been a triumph of sheer hard work — and of socialist faith and organization.

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Youth Settlements In Palestine

(Concluded From Page 52)

reached Palestine from Nazi Europe after years of ordeal and misery have found a new home. Returning to a normal life, they have gradually become restored to health — physically and mentally —and received education and training for a pioneering life. This settlement was one of the first in the country to undertake artificial fish breeding. The fish raised in the settlement's 100 acres of artifical ponds is marketed in all the towns of Palestine and forms an important item of income.

Another youth settlement of rather unique character is *Sdot Yam* (Caesaria) on the coast south of Haifa. This settlement, established in 1940, is based mainly on deepsea fishing. These young settlers set themselves the task of "conquering the sea." It was by no means an easy task which those pioneers undertook. Without prior experience to be guided by, they have already scored important achievements and have made plans for further expansion and development.

Hanita, in the hills of Galilee near the Syrian border, was established at the height of the disturbances in 1938. Here again, the obstacles of man and nature have been overcome in order to build a flourishing settlement in what was formerly a desolate spot. The encampment, set among bare hillsides, was a regular target for the attacks of the Arab bands, but the young settlement withstood all these attacks of the Arabs courageously and steadfastly. And, similarly, it also succeeded in conquering the barrenness of the rocks, painstakingly clearing the ground of stones and preparing for cultivation, bit by bit, the settlement's 1,500 acres of mountainous land. The settlement has opened a rest home for which its cool climate makes it eminently suitable.

Bet Ha-aravah is a story by itself. This settlement, established in 1940 by a group of Palestinian youth, is located at the Dead Sea, within the concession area of the Palestine Potash Company. Situated at the lowest spot on the globe, 373 meters below sea level, with an oppressively hot climate, there was no sign of vegetation on its saline soil. In these conditions the settlers began their work. No one believed that they could succeed. It was only their persistence, their firm belief that every inch of Palestine's soil must be utilized to settle Jewish workers, their attachment to the land, that gave them the strength to literally wash the salt out, to cleanse the soil of the highly injurious minerals and to transform tens of acres of useless land into fertile fields which today produce vegetables, fodder and other crops.

Thus, from a modest beginning by a mere handful of boys and girls, the colonization enterprise of the youth of Palestine has become firmly rooted. Today it embraces thousands of young people who by establishing settlements and devoting all their energies towards their success have paved the way for the founding of many more settlements by the young people of Palestine and by those who will yet come from the countries of dispersion.

Dr. William A. Perlzweig, Professor of Biochemistry at the Duke University School of Medicine, has been named special adviser in the organization of the Hebrew University-Hadassah Medical School in Jerusalem for which $4,000,000 is being raised in the United States.

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Young Overseas Survivor Enjoys Taste of SOS Food

A pleasant mouthful. Three and a half year-old survivor of Nazi terror is shown above getting a taste of American generosity in the Vienna office of the Joint Distribution Committee. Not only does she eat her fill, but she also gets an armful of food to take home to her family. SOS shipments include canned meats and fish, juices, fruits, milk, beans, cereals and other nutritional items. SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee supplements JDC purchases with millions of pounds of food, clothing, medical supplies and other relief-in-kind each year. SOS is a continuing project of the JDC in cooperation with 16 national Jewish women's organizations and other groups. The JDC receives its funds for overseas relief and reconstruction activities through contributions to the $170,000,000 campaign of the United Jewish Appeal.

Selling Iba Saud To The U. S.

(Concluded From Page 50)

Mr. Twitchell adds "that if the Wahabi King and leader had preached a Holy War, or had been actively pro-Axis, the Moslems of the northern part of India might thereby have been encouraged to welcome the Japanese."

Because Ibn Saud represents the Wahabites, his influence outside his own domain is negligible. Moslems have frequently threatened Holy Wars, and yet not on a single occasion in modern times has any Arab Moslem leader succeeded in igniting such war. During World War One, the Turks called on the Moslems to war for them, and the Sheriff of Mecca called on the Moslems to war for the Allies. Neither succeeded. In World War II, the Mufti called on them to war against the Allies and fared no better than his predecessors. Mr. Twitchell's knowledge of history is so negligible that one should not expect him to know these facts.

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HIGH POINT, NORTH CAROLINA

At The Edge of The Diaspora

(Concluded From Page 51)

under, "extra-territorial" tutelage, there were no restrictions on immigration. There, they rubbed shoulders with the blood-brothers of the same Herrenvolk they had fled. Most of them hoped to live in Shanghai only temporarily. Most of the Poles fled their homes several years later, before the fury of the German war machine. They came to the Far East via the tedious trans-Siberian railroad, ended up in Tokyo, Japan, where they tried to get visas for America. But the outbreak of the war in the Pacific doomed both communities to the hardships they had sought to escape. The frightened cluster of fugitives in Japan was transported to Shanghai, and dumped, like so much cargo. With successive victories many an arrogant Nipponese soldier learned anti-Semitism from willing Nazi teachers.

The Jews in many cases were hounded and restricted more than enemy-alien Americans or English. The refugees were finally thrust into miserable concentration camps in the industrial slum of Hongkew, which bore the brunt of later Allied air attack. Most members of the permanent Jewish community escaped the concentration camps only because they were citizens of Iraq, Portugal and other neutral nations. But the small permanent community trembled from day to day lest the worst befall them.

Liberation meant freedom to the foreign residents, as well as the Chinese. Many prospered in the inflated post war market. But the Jewish DP's were still without work and without money, without hope.

For some Jews there was a brief flush of business that netted them temporary wealth. A former merchant from Poland travelled about from one military billet to another, selling silk robes and Chinese art goods. A former technician in the German Lietz company set up a little stand in a luggage shop, and sold cameras to the camera-hungry American army personnel. For a while many of the young Jewish men and girls found jobs with the American armed forces and UNRRA as clerks and assistants. But as the inflationary spiral continued to push prices up, their valuable American dollars dwindled in buying power, even while the number of jobs available was slashed as America began to withdraw the bulk of its armed forces.

With the Chinese restored to full sovereignty in Shanghai after many decades, the golden age of the foreigner, except for the top-flight industrialist, began to end.

Occupied with its own mammoth rehabilitation problem, the Chinese Government wanted no part of the foregn problems of Jews and proposed sending the DP's back to Germany. In the face of the critical housing shortage, the local government, confronted with the problem of housing Chinese refugees returning from the interior, expropriated some of the miserable bombed-out husks of buildings occupied by Jewish DP's.

The misery of these people, aggravated from day to day as prices spn madly upward, increased as the small businesses of the luckier, the tea-shops, the tailor shops, wandering picture post-card vendors, felt the increasing pinch of the dwindling American army market.

Recently, a group of some 600 refugees succeeded in obtaining the long-hoped for permission to sail to new homes. They were granted entry into Australia, only to find an inhospitable reception there. A few succeeded in obtaining permission to travel to America. But despite these migrations, the bulk of them are left in Shanghai, waiting in bedraggled queues with the same feeble hope that lingers in the hearts of the DP's in Europe.

FAYETTEVILLE, N. C.

Religious services and a reception honoring Chaplain Milton Rosen, were sponsored by the Fayetteville Army and Navy Committee of the J.W.B. at Fort Bragg on Friday evening, August 1st. Many members of the Fayetteville Jewish community cooperated with Mr. eLon Goldberg, USO-JWB director at Ft. Bragg to make this special affair a success for those men still stationed at the post.

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MEN OF THE TIMES

(Concluded From Page 49)

revived Jewish Homeland, including Shertok, David Ben Gurion and Isaac Ben Zvi, decided to work for the realization of their dream within the Ottoman Empire. Thus Shertok journeyed to Constantinople to resume his studies, he became an instructor in the Turkish language in Herzaliah. At this time he met his wife, Zipporah, then his pupil.

At 21 he was called up to serve with the Turkish army and when Britain occupied Palestine and Syria, he was stationed at Allepo. When the Turks were ordered to retreat, Shertok deserted and went over to the British.

Upon his return to Palestine Shertok was given the post of secretary of the Arab department of the Zionist Commission, the Jewish Agency's predecessor. But in 1920 he left this job and went to London, which because of the Balfour Declaration had become most important to the dream of a Jewish Homeland. Here he resumed his studies and continued his work for the Zionist cause with but one interruption (he returned to Palestine to aid in combatting the Arab riots of 1921) until 1924, when he graduated from the London School of Economics with a degree in political economy.

Returning again to Palestine, Shertok became an editor of "Davar," the Histadrut's Hebrew daily. During the next six years he wrote, lectured and worked with all the energy at his command to help in the building of Jewish Palestine.

Becomes a Zionist Leader

In 1931, when Labor Zionism won the election to the World Zionist Congress, Shertok emerged as one of the national leaders of the Palestine Yishuv, as political secretary to Dr. Chaim Arlosoroff, then elected head of the political department of the Jewish agency. When the latter was assassinated two years later, Moshe Shertok was elected to succeed him at the 18th Congress and became one of the world leaders of the Zionist movement.

As "foreign secretary" for Jewish Palestine, Shertok has worked for closer collaboration between the Mandatory and the Yishuv. From the outbreak of World War II, he labored for a Jewish Military unit and finally did win the establishment of the first Jewish battalions, and later a Jewish brigade.

Shertok has been attacked most often by his opponents for his efforts to win British support for a Jewish state in Palestine by telling Britain that the Jews would guarantee the strategic interests of the Empire in Palestine and the Middle-East. Even imprisonment in Latrum, by the very people he wanted most to serve, did not seem to change his basic attitude on this point. If his presence in Washington is any indication of such a change it would appear to be only because the USA is beginning to replace Britain as the dominant power in Middle-East Politics.

GREENSBORO, N. C.

Birth:

Mr. and Mrs. Al Rose announce the birth of a son on July 29th. Mr. and Mrs. Rose are former residents of Durham.

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Beyond The Last Path

*A Review By CHESTER A. BROWN

It is unfortunate that Beyond The Last Path cannot be made compulsory reading by those here and abroad who seem intent on precipitating World War III. It needs a book of this kind to refresh their memory of what war means.

Eugene Weinstock, the author, was born in Hungary. A cabinet-maker by trade, he went to Belgium and in 1942 joined the Belgian Partisans, and in the winter of the following year, he was arrested and sent to Buchenwald. Liberated in 1945, he came to this country and is now employed at his old trade in New York.

The book is simply, but effectively written, and while the author has clearly attempted to stay away from melodramatic and macabre, one cannot read his description of Buchenwald without shuddering.

Although the writer on several occasions points out that some of the Nazi command who were responsible for the Buchenwald outrages are still unpunished, it would be unfair to classify the work as propaganda, in the generally accepted interpretation of that term. But indirectly it is one of the most powerful stories to come out of the last war, and it should make war-mongers think twice before bringing back the possibilities of more and even worse Buchenwalds.

*Beyond the Last Path — By Eugene Weinstock: Boni & Gaer, New York, 281 pp. $2.75.

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WE WON, REMEMBER?

(Concluded From Page 47)

ged. Tell me and I will go. Who will have me? This is my home. This is my father's home and his father's home. Out there in the fields where the Star of David stands over the gate you will find my people sleeping.

How about Palestine? It sounded good. It isn't the best of land and many of the Jews were too weak or too old to pick up their feet and travel thousands of miles to sunshine and sand. And then others found that the British didn't want him, even in his own Promised Land. The Jews of Palestine had recruited an entire division of 20,000 sturdy men and fought under the British flag in the war. But the British said no. It would offend the Arabs, who had not conscripted anyone and who had refused to alienate Hitler because — well, because he might win, that's why.

America? Not a chance. A few can come in under the quota. Just a few. But there is no loosening of the barriers because the word has got around that, if you let 250,000 Jews in, why hell, the first thing you know they'll be running the country. You know how successful Jews are. Their kind study harder and their men and women think nothing of hard work to achieve success. The buzz ran across the United States: We have enough Jews. No one bothered to point out that four per cent of our population is Jewish and they own two per cent of our business.

To achieve success in public life here —ask Bernard Baruch and Herbert H. Lehman — all a Jew has to do is to be twice as honorable and twice as intelligent as his rivals. Also, the successful Jew soon learns not to think solely of his own people. While the Methodist are helping the Methodists only and the Baptists are assisting Baptists only, the Jew soon finds that he had better contribute to Catholic Charities and other sectarian charities unless he wants to start everybody talking about what a cheap Jew he is. No matter which way the Jew moves, he is wrong. If he is ambitious, he is grasping. If he is stupid, he's a burden on our society. If he gives generously, he must be rich. If he pleads poverty, he's a miser.

You Christians — and this vial of vitriol is directed at you — don't know what it is to have a child come home from school and say: "Daddy, what is a dopey Jew? A kid said that to me today. What does it mean, Daddy?" No. No one ever called your youngster a dopey Presbyterian or a clumsy third generation Irishman or a thick-headed stubborn Theosophist. When it happens it comes as a clean, stuning icy shock that makes your head swim.

And if it did happen, what would you do, Daddy? Would you ask who said it and would you run down the street and grab the offending kid by his shoulders and shake him until his teeth rattled? You wouldn't if you were a Jew. That, you see, would only make matters worse.

So the United States is definitely out as a place of refuge. So is France and Britain and Poland and Rumania and Russia and Czecho-Slovakia and Italy and Yugoslavio and Denmark and Norway and Sweden and Finland. Well? Where now, little Jew?

There is only one place left; Palestine. But there, you see, the tenants want you and the landlord doesn't .The landlord has promised you that little room for a long time, hasn't he? Remember Chaim Weitzman and his formula for high explosive? When Britain promised him millions of pounds and a baronetcy for it, he said no. His little pointed beard wiggled from side to side. No, he said. If it pleased Lord Balfour, all he wanted was a homeland for his people and maybe a six-pointed star on a blue field. He got that promise, remember? And he got many since. But the Jew never seems to learn that no one wants to keep a promise.

And now the Jew in Palestine is at exactly the same stage of despair that the Irish reached on Easter Sunday morning of 1916. Now he knows his brethren are going to die and now he will fight with his homemade time bombs and his antiqnated rifles against tanks and long-range guns and fighter planes and the voice of authority.

Now that he is ready to fight, I'm ready to fight for him. My people were Irish and my religion is Catholic, but the struggle of the Jew for his homeland is as much my fight as though the enemy were outside my door right now. I've got to live with my conscience and I can't stand by and read about it in the papers any longer without doing something about it.

And so, beginning today, I am forming a Christian Committee for Palestine. No Jews are eligible for this group. It is intended for people, who, until now, did not think that they had a stake in this fight. Its purpose is to take 250,000 helpless friendless persons out from behind barbed wire and help them to get to the eastern shore of the Mediterranean without being shot at, badgered, beaten, spat upon and mocked. In sum, it's to show those who have fought the longest that there are others beside their own people who still care, and who plan to do something about it.

If you have any mony to spare, and you want to bet it on a guy who is tired of losing, send it to the United Jewish Appeal. They will make your dollars stretch further toward feeding and helping European Jews than I could.

It is only by God's grace and an accident of birth that you and I are not among the 250,000.

New York Women Assemble 500 Layettes for SOS Drive

Bundles for European babies are being assembled here by members of the New York Section of the National Council of Jewish Women. Here Mrs. Benjamin Werne, Mrs. Paul J. Buechler, Mrs. Leo Schwartz and Mrs. Leonard J. Marx (l. to r.) are packing these large-size layettes, which contain 33 articles, including rubber sheeting, for the SOS (Supplies for Overseas Survivors) Collection. The NCJW has collected material for 500 layettes for Jewish infants in Europe. Organized by the J.D.C. to supplement its relief and reconstruction program, the SOS Collection sends contributed food, clothing, medical supplies and other relief items overseas. The J.D.C. receives its funds from the United Jewish Appeal.

JEWS IN AMERICAN WARS

(Concluded From Page 46)

ing thirty-two in what was practically a one man war.

There are also stories of the roles played in the higher echelons by Jewish Generals and Admirals. There is, of course, the story of how Major General Maurice Rose, Commander of the Third Armored Division, was killed in action in the last days of the war, as he was racing through Germany in a brilliant final drive to victory. Other high ranking Jewish officers mentioned include: Brig. Gen. Julius Ochs Adler, general manager of the New York "Times," who saw service in both World Wars; Admiral Ben Moreel, highest ranking Jewish officer in Navy history, who as chief of the Bureau of Yards and Docks, organized and commanded the famous Sea-Bees, which acieved such engineering wonders for the Navy; Brig. Gen. Edward S. Greenbaum, who also served in World War I, and won the Distinguished Service Medal in World War II, as executive assistant to the then Under-Secretary of War, Robert P. Patterson; Rear Admiral Lewis L. Strauss, who served as special assistant to the Secretary of the Navy and who is now a member of the U. S. Atomic Commission; Rear Admiral Joseph Greenspan, a career man in the Coast Guard; Brig. Gen. David Sarnoff, the chief executive of the Radio Corporation of America.

Special sections are devoted to the 311 Jewish Chaplains who volunteered and served on all fronts, and the amazing record achieved by Jewish doctors who served in the armed forces.

The authors have included statistical tables on Jewish participation in World Wars I and II. For World War II, they show that more than 550,000 Jews served in all branches of service, that 11,000 were killed in action while 40,000 were wounded. Of those in service, 80 per cent served in the Army, 17 per cent in the Navy, 2 per cent in the Marine Corps and 1 per cent in the Coast Guard. The Air Corps had the largest percentage of those in the Army with 33½ per cent; the Infantry was next with 16¾ per cent. About 60 per cent of all Jewish physicians in the United States under 45 years of age were in service.

The book also reveals that American Jews received a total of 50,000 decorations, citations and awards. The Silver Star was awarded to 1,600 Jews, the Distinguished Service Medal and Cross and Navy Cross was awarded to 157 and Lt. Zussman received the Congressional Medal of Honor.

Also included are messages from Presidents Harry S. Truman and Franklin D. Roosevelt and many high-ranking military and civilian leaders.

Explaining their purpose in writing the book, the authors say: "The military contribution of Jews to the up-building of our nation is too little known and we believe it important at this time to retell the story of the patriotism of the Jew, not to impress our fellow Americans with the virtues of Jews, but because the facts of American history are the best answer to the libels which endanger the unity of our country."

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THE LOST JEWS OF INDIA

(Concluded From Page 45)

B'nai Israel Jews," he declared with some pride. "But," he added, "we don't intermarry."

"Why?"

"Because we are white and they are black."

He led me to the back of the school where native women, with rings in their noses and wearing battered sandals, were on their knees kneading matzos for next month's matzos. "Are these women Jewish?" I asked in amazement, as I looked at the women, who seemed to be completely like the native Indians I saw in the bazaars and crooked streets of Bombay.

"Most of them are," he claimed.

"But they dress like Indian women," I said.

He smiled gently, "Don't the Jewish women in America dress like Americans?"

Nevertheless, his glib answers could not cushion the shock which made me realize that these Jews and Americans Jews were completely alien to each other.

But when I heard these women speak to each other in soft, beautiful Hebrew, I realized that there was a common chain, tying all Jews together.

In Karachi, dry, hot and surrounded by the Sind desert, there were about 8,000 Jews, many of whom were interested in the American Jewish soldiers. These Jews were insecure, unhappy people. They lived among a heavy Moslem majority (Karachi will be the capital of Pakistan) and lived very poorly indeed. When an American visited them, there was a feeling of misery all around. The Jewish poverty, the feeling of inferiority, was overwhelming. Few GI's returned to the Indian Jews they visited. There was enough unhappiness in the soldier's heart — he did not want a continuing reminder by seeing the tattered, swarthy Jews, who seemed members of another world.

The rest of India's Jews lived around Calcutta, India's largest city. The Kadoories and the Sassoons, who made fortunes in Singapore and in India, have left their mark on this city. Lady Ezra is a legnedary figure and each Wednesday she had open house for the Jewish soldiers. But even in Calcutta the Jews were as pebbles tossed into a swirling ocean. The millions of people in Calcutta fought for life. Tens of thousands of natives died in the streets as Americans marched up and down the city, looking for a way to spend idle hours. The hunger was so great that when a soldier walked into a restaurant, after facing lines of begging, starving Indians, the impassive-faced waiters drew the curtains in the eateries, so that the Indians could not see the food — and the lucky restaurant-eating people could not see the pleading eyes of the beggers. In such a city lived the rest of India's Jews. And if they did not die on the streets, together with their Moslem and Hindu neighbors, neither did they live well.

The Jewish area of Calcutta was an Oriental slum, with huge flies buzzing about in the tremendous humidity. Jews — indistinguishable from any other Indians — lolled in their flimsy houses, weary, beaten and thin. Husky American Jewish soldiers, looking for compatriots, found little solace in the Jews of Calcutta. The Jews in India were like all the people of India; poor, victims of the poverty-stricken land. They practiced their religion, the Jewish religion, just as a million Parsis, ninety million Moslems, 360 million Hindus and countless other religionists practiced their own diverse faiths.

And so when one reads of Indias partition, one does not think of how the Jews will live in Moslem Pakistan or in Hindu Hindustan. One thinks of the tattered, lost Jews of India, who remind the American Jew of one of the Ten Tribes of Israel, who vanished in history, but whose image crops up every now and again. Perhaps India's Jews are members of the lost Tribes. Certainly they are lost enough.

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Dr. Abraham A. Neuman, president of Dropsie College, Philadelphia; Dr. Nelson A. Glueck, newly-named head of Hebrew Union College, Cincinnati, and Dr. Israel S. Wechsler, associate professor of neurology, at Columbia University, were honored at 1947 graduation exercises of the Jewish Thelogical Seminary of America. Dr. Neuman and Dr. Glueck received honorary degrees and Dr. Wechsler received the Maimmonides citation for "the combination of science and faith which was so important an aspect of Maimonides' own work."

Little New Angel

(Concluded From Page 44)

playing ball with an old *ethrog,* he show them how to make more respectful use of objects which have helped perform the *mitzvah.* One of the highlights of the book is the chapter about the *Sefer Torah,* that Mr. Cohen presents to the synagogue. The story of how a *Sefer Torah* is made - - the care and love and devotion that go into its fashioning - - will prove exciting and instructive reading to adults and children. When the *Sefer Torah,* in all its tender and painstaking perfection, finally reaches the synagogue in an American city, it is a climax worth celebrating. When Ruth and Debby join in the celebration they find that they, too, have a role to play in the making of the *Sefer Torah.* Thus the story of the *Sefer Torah,* which begins in the United States, goes to Jerusalem, and returns to America, completes a cycle. This element, incidentally, of keeping the foreign and distant within the framework of the story (even Michael in heaven keeps an eye on his sisters-to-be) is one of the features which gives the book its feeling of down-to-earth reality.

The tradition Mrs. Weilerstein has created for her own books, religious-custom content clothed in sparkling story form, has reached a new high in *Little New Angel.* The illustrations by Mathilda Keller are as charming and lively in their medium as the stories are in their verbal form.

Sadie Rose Weilerstein, the author of *Little New Angel,* lives in Atlantic City, New Jersey, where her husband, Rabbi B. Reuben Weilerstein, has been the spiritual leader of the Community Synagogue for many years. She was born in Rochester, New York, and graduated from the University of Rochester in 1917. She taught English for three years in the Rochester School for the Deaf. She has three daughters and one son.

Her books are the best selling Jewish juveniles. They are: *What the Moon Brought,* published by the Jewish Publication Society in 1942 and now in its fourth edition, *What Danny Did, The Adventures of K'Ton,* and *The Singing Way.*

Mrs. Weilerstein is very active in the work of Hadassah and is a member of the National Board of the Women's League of the United Synagogue.

Miss Mathilda Keller, the artist who illustrated *Little New Angel,* also illustrated *What the Moon Brought.* She is a young Philadelphian, whose work has been widely acclaimed. *What the Moon Brought,* her first full book contract, has brought her an endless number of contracts from publishers.

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B'nai B'rith Aid to Texas City Blast Victims

Immediately after the recent Texas City Blast, B'nai B'rith Lodges and Women's Chapters swung into action mobilizing food, clothing, medicine and financial aid to the explosion victims. Shown above are members of the San Fernando, Calif., Lodge and Women's Chapter loading one of the trucks of a motorcade dispatched to Texas to aid in relief activities. Left to right on the truck are Theda Pearlman and Joe Stearn. Handing them a carton of supplies is M. J. Bristol.

How Canada Solved Her Palestine Problem

(Concluded From Page 43)

so for their own. There was a period when to talk of a Canadian national home was treason, or near treason.

Nor did we escape some highly undesirable incidents of violence. The abuses of irresponsible power so rankled in the minds of those who felt themselves oppressed that some hot-heads resorted to the doubtful medicine of gun powder. There was firing and rioting, followed by hangings, just as there is in Palestine today, and great bitterness.

What a contrast with the conditions in the years that have followed. In spite of the hates and prejudices of those days, in spite even of the acts of violence which made reproachment so difficult, the warring factions have laid down together and have arisen in cooperation to construct the most powerful nation of its size in the world today.

We found the solution for two nations warring within the bosom of a single state by dividing the country between them. We could not find a dividing line such that there were no French on one side and no English on the other, any more than you can today find such a dividing line in Palestine so that Jews will live only with Jews and Arabs only with Arabs. That is not expected. We draw a rough boundry along the Ottawa River, the best possible under the circumstances (and reasonably fair), giving Lower Canada to the French, with their own language, their own church, the civil law as they found it in the Code Napoleon, and giving Upper Canada to the English, with their own language, the Protestant religion predominating, the common law and the Union Jack.

And, it has worked for a hundred years. No longer did the warring antagonists need to suppress one another to themselves continue to exist. It made possible our Act of Confederation of 1867, and it opened the way for the development of the sovereign nation within the British Commonwealth which is today America's happy northern neighbor.

The same principles will work in Palestine. The diverse elements of Mohammedan Arab and Hebrew Jew are no more irreconcilable than were our Catholic French and Protestant English.

The problem has been passed to the United Nations which still includes the British with the help of America and now with many other countries of experience, wisdom and good will. It is within the UN's power to disregard bad blood between factions and to grant to each its fundamental aspirations — to the Jew, his national home which you may designate the Province of Zion and to the Arab his right to his language, his religion and his way of life in territory which you may designate the Province of Transjordan.

In their respective territories each may live their own lives, in time vying with one another in tolerance towards the oposite minority.

This is the sovereign remedy which will rebuild the civilization of King Solomon in modern form on the east shore of the Mediterranean, will afford an asylum for the sorely oppressed Jew of Europe, and will plant in the Middle East an outpost of western democracy.

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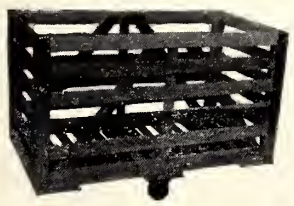

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The Principals of Public Relation Work In Canada

By JOSEPH H. FINE, *Co-Chairman of the National Joint Public Relations Committee Canadian Jewish Congress and B'nai B'rith*

When we last met in Plenary Session in January, 1945, the clouds of war which had darkened an embattled world were slowly dissipating. Harassed humanity, tortured by unspeakable horrors, at long last could see the light of victory on the horizon. Out of the ashes and ruins of the holocaust, that hope and faith, which spring eternal in the heart of mankind visualized a new, a better and a happier world to be built by the free peoples of the earth.

Unfortunately, the weaknesses of Man, his avarice, his lust for power, his prejudices and even his hatreds are still keeping the world in a turmoil two long years after the celebration of Victory. The physical horrors of the Concentration Camps have been replaced with the slow mental and moral degradation of the uncertainties of the Displaced Persons camps. The sins and crimes of the aggressors are rapidly being forgotten. In fact, by some evil, satanic alchemy, blame seems in the process of being shifted, perhaps unconsciously from the torturers to the victims. The exhaltation experienced in the crusade against the ruthless enemy has been replaced by bitter disillusionment. It is as though every hand seems to repress instead of succour.

Even on this comparatively blessed hemisphere, the difficult period of readjustment is laden with doubts and difficulties. There is an atmosphere of such confusion that evil men desirous of power, are again sowing dissension and stress, welded and fused together in the crucible of battle, seem attenuated. Wartime legislation forbidding the dessemination of subversive, anti-democratic, anti-Canadian propaganda, has lapsed. Under cover and guise of liberty of speech, hate-mongering against minorities and particularly against our people, is beginning to rear its ugly head.

In Montreal, Adrien Arcand, who was released from internment, where he was confined as a danger to the State was back in the news, unrepentent, as viciously anti-Jewish, as blindly anti-Canadian and subversive as ever.

On the national political scene, the organ of a party well represented in Parliament and in control of a vast Province, had the temerity to publish the Protocols of the Elders of Zion, long discredited as a flagrant, baseless forgery. This baseless lie is callously utilized by this Party as an instrument to promote its ends at the expense of a downtrodden, tortured people. These are but two manifestations of the scourge of anti-Semitism which is still rampant and threatening the very foundations of our civilization. Perhaps a definition and brief explanation would help to give us a proper perspective in our planning and thinking on the subject. Anti-Semitism is the diversion into racial channels of the hatred of the unpleasant things in the social and economic system. It is a symptom of psychological sickness, a kind of reversion to the savage and subhuman. It is group thinking dominated by mob psychology when there is a change from the dislike of individuals to a hatred of great collectivities of innocent human beings.

There are three dimensions of anti-Semitism. In the first place, there is a social anti-Semitism, arising from a belief that Jews, because of differences in religion, manners, and customs, must be looked upon with suspicion. This is an ancient prejudice existing for approximately 2000 years and more, and is linked with all sorts of religious, historical, psychological, cultural, and social factors. It is the genesis of anti-Jewishness.

Secondly, anti-Semitism has the economic dimension, which always becomes extremely manifest and violent in periods of widespread economic distress and transitions. Thus, for example, Jews suffered persecution in Europe during the Black Death in the 14th Century, in Spain during the Inquisition, and in Russia, during the nineteenth and twentieth centuries. Witch burning, anti-Catholic, anti-alien movements and the forged Protocols of the Elders of Zion, are all manifestation of the desire to seek scapegoats, non-Jews as well as Jews in cycles of economic pressure. These two dimensions are, of course, interrelated, since it is the misconceptions of the first social dimension, which the suffering and poverty of economic depression raise to fever heat. Naturally, only the solution of the world's basic economic problems, the elimination of unemployment with its concomitant hardships can prevent the upsurging of anti-Semitism of this second dimension. In the treatment of this world problem, all men of good will must support each and every movement aiming for social and economic progress.

The third dimension is political and its strategy is the use of anti-Semitism as an instrument of a

(Please Turn to Page 83)

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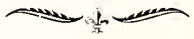

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THE JEW IN TENNIS

(Concluded From Page 39)

Probably the finest Jewish tennis player in history has been Daniel Prenn of Czechoslovakia, who later moved to Germany and was the German champion in 1930, 1931 and 1932. He also played in the Davis Cup matches, the equivalent of the baseball World Series. But when the Nazis emerged victorious Prenn's name disappeared from the sports pages. Stanley Frank, in "The Jew In Sports," the only volume on the subject, claims that the great Franch tennis player Rene Lacoste was a Jew. But no one has ever repeated this tale, and so far it seems unsubstantiated. Stories of this kind crop up in all fields. For many years it was believed that Helen Jacobs, the fine woman player, was Jewish. But she isn't. Just as Max Baer, the ex-heavyweight champ of the world wasn't Jewish, even though he fought with a Mogen David sewn on his trunks.

In America the only good tennis players emerged from college ranks. A wealthy Jewish boy, who could afford to attend a swanky university, learn to play tennis and continue to play after his college career ended, might become a "first-ten" player. In the 'twenties, Julie Seligson was probably the best Jewish player. He was intercollegiate champ in 1928 and ranked 9th that year. Eddie Jacobs of Baltimore was a national junior champ, as Seligson was before him. And Izzy Bellis of Philadelphia won the same crown. Joie Fishbach, who went to St. John's, created a splurge for a while but never hit the top ranks. The same can be said of a number of Jewish players, including Leonard Hartman and Henry Prusoff.

But in Prusoff's case, at least, there was some color. Hank was a tall man with a tremendous service. He was bespectacled and erratic. Just when it seemed that he would become a champion, he would lose to an unknown. Soon he faded from the picture.

Currently, Seymour Greenberg is the best of the Jewish players. During the war years he did very well and ranked about 6th one season. But he hadn't the stamina to be a really good player. When the war ended and new players came to the fore, Greenberg became just another tenniser. At the present time, there isn't a really top notch Jewish courtman.

Even among the women there have been few Jewish stars. As previously stated, Helen Jacobs was not Jewish, although many readers may still be shocked to hear it. Millicent Hirsch, therefore, was one of the best of the Jewish women. Twice she was runner-up in the national indoor singles. And the colorful Baroness Maud Levi, who later played under the name of Mrs. H. W. Blumenthal, was a star for a short while. Nevertheless, the combination was too great to overcome. The social exclusiveness of the game and the wealth needed to play it was too much for most Jews to overcome.

Here is a case in point. A professional tennis player, and a good one, happens to be Jewish. But he has begged reporters not to mention it for fear that he would lose his post as coach to a very wealthy and influential American family. His name does not "give him away," and so far, his secret seems to be safe because no sports reporter wants to deprive him of a livelihood. With conditions like these, how can a Jew star at the game? The question takes a hopeful turn with the news that the Jews of Palestine will enter a team at Wimbledon, the Yankee Stadium of international tennis. With Palestine leading the way, perhaps the Jews will produce a tennis star equal to Hank Greenberg in baseball, Benny Leonard in boxing or Sid Luckman in football.

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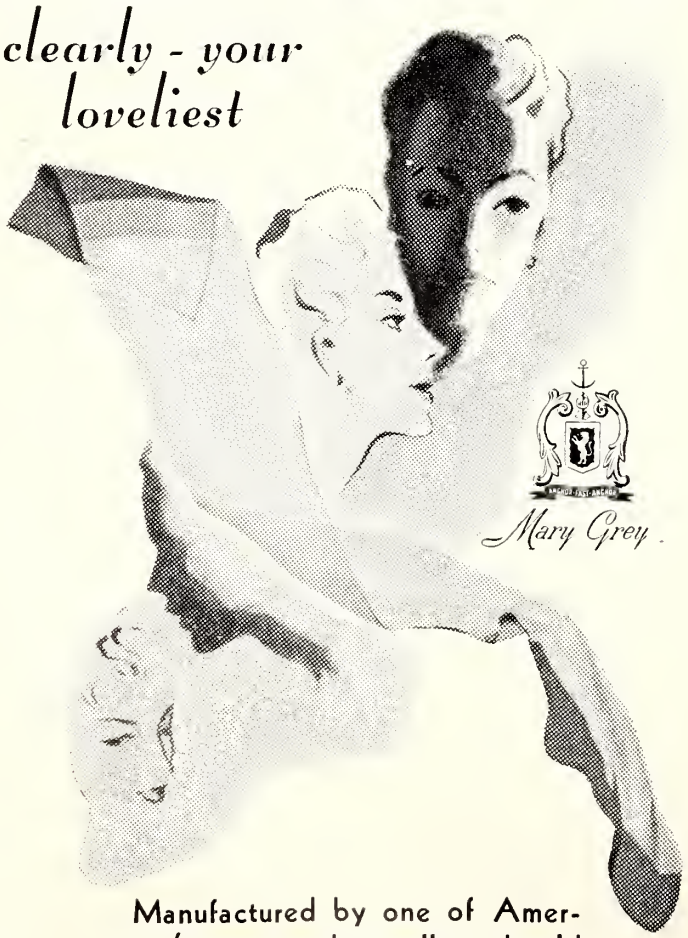

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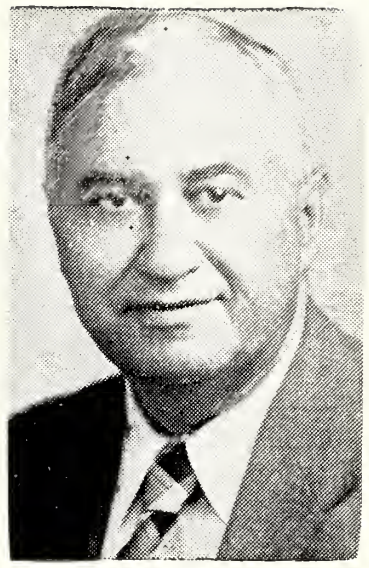

E. J. LONDOW

By E. J. LONDOW, *Regional Representative, National Jewish Welfare Board*

FREE-WILL offering is of the very essence of volunteer service. Based on the Latin "volo," "I wish," the term "volunteer" connotes spontaneity and unenforced motivation. The volunteer answers the call for aid by reason of his own sense of responsibility, his own concept of the importance of the cause. He gives himself because he is needed, because he can be helpful. Such benefits as may be derived from this self-assumed role are not calculated in material terms. They do contribute to the enrichment of the volunteer spirit, his feeling of worth-whileness, sometimes to his standing in the community. But the considerations moving human beings to social activity not infrequently are mixed and definitely related to "self." The common practice of passing judgment on the motives of our neighbors results in easy differentiations between those who labor unselfishly and those exhibiting less idealistic gains.

War evokes many and varied emotions. When citizens believe in the righteousness of the conflict, they commit all that they are and possess to its triumphant end. The principal wars of the Republic have demonstrated the capacity of the American people to spend in behalf of their country life, resources and energy without stint. On the battlefield, in camps and on ship — in shop, in the office and on the farm, the whole nation was involved in World War II as soldiers and workers. Many of their activities doubtless resulted from the draft and the policy of work or fight. But such a colossal enterprise could not have been accomplished on the sole basis of force. Had public opinion not been solidly behind the war, no degree of compulsion would have mustered the gigantic forces which America willingly hurled into the struggle for national existence and international decency.

Among the elements contributing to the social solidarity essential to the conduct of the war are to be rated high those attitudes and activities which were related to the morale of the fighting forces and the morale on the home front. The future may produce the studies and artistry of historians, scientists, novelists, poets and musicians who will be able to describe, evaluate and interpret the history and saga of the war effort. Countless were the numbers of men and women who in individual ways or as workers in groups and agencies kept the spirit high.

Among those whose services in the interest of morale are beyond calculation are the volunteers in the millions who gave U. S. O. its character and value, and clothed its aims and purposes in the lovely garb of spiritual reality. It was they who held up the hands of the relatively small number of professional workers with whom they joined in keeping fresh the faith of fighters and toilers in their fellow humans; who provided a touch of home for those absent from their loved ones; who substituted a smile for a worry, a hope for a fear, comfort for pain.

The great body of these workers in USO Councils, Operating Committees, hosts and hostesses were volunteers in the highest and purest meaning of the word. It was compassion, friendliness, sympathy and love that drove them to service in and through the U. S. O. It was their genuineness that won for U.S.O. the love of those who came within its influence and their families and those who could objectively determine the need and value of this morale-making enterprise.

Not because they sought recognition but because the quality and scope of their services merited some tangible evidence of appreciation, U. S. O. and its constitutent agencies devised several forms of awards. Since U. S. O. does not officially end its career until December 31, 1947, many have not yet received such recognition. There are many instances where on consultation with the volunteers, they have voted against any honors either because they questioned their right to pins or certificates or because they questioned any method of determining a satisfactory basis for awards.

In addition to such recognition as they may be entitled to by virtue of service to the U. S. O., the National Jewish Welfare Board has sought to take note of those whose helpfulness through this agency deserved an expression of thanks from the American Jewish community which the J. W. B. has the privilege of representing in the spiritual program of the War and Navy Departments and Veterans Administration and as a member of the United Service Organizations, Incorporated. The process

(Please Turn to Page 73)

FAMILY LIFE—In crowded DP camps, nearly 250,000 homeless Jews eat, work and sleep under conditions that make normal family living impossible. Privacy is unknown. But through their own central organization, assisted by United Jewish Appeal funds that enable the Joint Distribution Committee and the Jewish Agency to maintain rehabilitative services, the displaced Jews have built up a community life.

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Christian Farmer Gives Life-Savings to U.J.A.

Moved by the desperate position Europe's Jewish survivor find themselves in two years after the end of the war, Homer L. Berninger, 48-year-old farmer from Bloomsburg, Pa., this week contributed his life-savings—$500—to the $170,000,000 campaign of the United Jewish Appeal. Mr. Berniger, who served in the Pacific with the Sea-Bees, had been saving since 1939 to buy a used car but he was "too bothered" by daily press and radio reports of conditions still facing the first victims of war and oppression in Europe to be able to enjoy the automobile he had been wanting for so many years. Mr. Berninger, who is not Jewish, (standing) presents his check.

The D. D. T. Season In Palestine

(Concluded From Page 41)

en benches where she does odd jobs like preserving her olives. That isn't far either— "Just back there, after you climb over the barbed wire fence and crawl through the broken gate. But be careful not to spray that little nursery of artichokes."

Having taken a Boswellian attitude to the affair, we'd forgotten to include our house in the list. By the time they reached us, the spraying material gave out (what with those dear little out-of-bound favourite darning trees). Now the question was — would the spraying eleswhere make us flyproof? Or would the flies, having no place else to gather in safety, convene all General Assemblies and Steering Committees here? The answer was technical and reassuring. In fact, last year some farmers economized and didn't join in the D.D.T-ing. Their wrathful neighbors carried flies (so the story goes) to the premises of the offenders. The flies died off. Whether we shall enjoy D.D.T. by proxy can only be revealed as summer wears on. In any case, the D.D.T. Brigade doesn't knock twice in the village.

Worth The Pound

D.D.T. Day ended with the following bit of homely-thrift philosophy which would do credit to a New England farmer. "A pound is a lot of money for spraying," mused a neighbor. "But it cost me a pound and a half every time they stick a needle into one of my cows against foot-and-mouth disease. It's worth the pound to keep the flies off me." We heartily agreed with this Mrs. Farmer who has been waging war with flies here some 30 years, and deserves the best that D.D.T. can give.

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MRS. S. E. WARSHAUER, *Reporter*

Summer Visitors:

Mr. and Mrs. Sidney Greenberg of Philadelphia are spending the month of August with members of their family.

Mr. Joseph Siegel was here for a week in August visiting her family, Mrs. A. Kosch and Mrs. B. Kingoff at Wrightsville Beach.

Mr. and Mrs. William Borowsky and family of Manila, Ark., spent several days visiting with the I. Levines.

Recuperating:

Mr. Joe Abel is at home recuperating from an appendectomy.

Vacationing:

Mrs. George Kaplain is in Hamilton, Ontario, visiting her family for a month.

Rabbi and Mrs. P. Jacobs spent the summer at Blowing Rock, N. C.

Miss Joan Warshauer visited Miss Sheralyn Krawcheck in Charleston, S. C. for several weeks.

Mrs. Charles Finkelstein and daughter, Shirley are in New York on an extended trip.

Mrs. Max Warshauer and Mrs. L. Goldstein were in New York two weeks this month.

Mrs. Sol Checkner spent two weeks in New York.

Mrs. I. Lieberman recently returned from an extended trip to Canada and New York.

Mr. and Mrs. B. D. Schwartz and children, Melvin and Maxine motored to the western part of the state for a week.

Other Visitors:

Mr. and Mrs. Herbert Bluethenthal, Jr., and daughter Janet spent a week at Wrightsville Beach with Mr. Bluthenthal's parents.

Mrs. Ernest Hoffbauer and children were at the beach for a few weeks visiting Mrs. Hoffbauer's mother, Mrs. Lena Bear.

Mrs. Arthur Beane of Charleston, S. C. spent several days with Dr. and Mrs. S. E. Warshauer.

Mrs. Sam Elfmon and daughter and Mrs. Harry Stein and daughters of Fayetteville, N. C. vacationed at the Ocean Terrace Hotel, Wrightsville Beach.

Bernard and Harold Abrams, outboard motor-boat racers, have been winning prizes from Carolina to Maryland.

WALLACE, N. C.

ACKERMAN-BROWN

Mr. and Mrs. Emil R. Ackerman announce the engagement of their daughter, Pam, to Seymour Brown, of Goldsboro, N. C. The wedding will take place on October 12th at Temple Oheb Sholom in Goldsboro.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, *Reporter*

Engagement:

Announcement is made of the engagement of Miss Lilla Dale Rosenbloom, daughter of Mr. and Mrs. Jacob A. Rosenbloom, to Dr. Herbert Fuerst, son of Mr. and Mrs. Alex Fuerst of Brooklyn, N. Y. The wedding is planned for the fall.

Miss Shirley Coplon, daughter of Mr. and Mrs. Aaron Coplon, following her graduation from the Pan American College, will become associated with the Miller & Rhodes store in Richmond, Va.

Mrs. Arthur Klein, the former Beatrice Temko, participated in a recent showing of pictures of Virginia artsists at the Virginia Academy of Arts. Two of her entries were selected by the judges for possible sale by the Academy.

Mrs. Sigmund Cohen and son Alan, have returned from a three weeks sojurn at Point Comfort, Va.

Mr. and Mrs. Erle Kellert and children, Sherry and Jerry, recently returned from a motor trip to Coral Gables, Fla.

Mrs. Count Gold recently spent three weeks with relatives in Birmingham, Ala.

Dave Lester of Wilson is receiving condolences on the death of his mother in London, England.

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THEY WRITE GREAT MUSIC

(Continued From Page 37)

which can only be described as drab," according to Aaron. His father emigrated to the United States under his real name, Harris Morris Kaplan, but an ignorant immigration official changed it to Copeland. Young Aaron studied the piano when he was 13, but began to take music seriously two years later. He tried to learn harmony by correspondence course, but it didn't work out. After studying with a few teachers, all of whom were conservative and frowned at his modernistic leanings, he went to France and studied with Nadia Boulanger, the noted French woman pianist and, later a fine conductor. He went to France in 1921, and came home three years later, with all sorts of music under his arm. He had written a Rondino for string quartet, a one-act ballet and other promising music, but didn't know how to make his way in the musical world. Boulanger helped him by asking him to write a symphony for her. Then he won Guggenheim Fellowships in 1925 and 1926. This, with the encouragement of Koussevitsky, helped him establish himself. At the age of 26, he was an important composer. Now, at 47, he is one of America's finest contributors to music.

Ernest Bloch is a different from Copeland as an artist can be. Considered by many as the greatest Jewish composer who ever lived, Bloch is a classicist, a man whose works have been recognized as the creations of a musical genius. But Bloch is a completely Hebraic composer. His Quartet, which obtained for him his latest honor, is a personalized, introspective document, only his second quartet in more than 30 years. Downes says "no other new quartet heard here during the season, by a composer of America or any other nation, appears as important as this one or so provocative of further inquiry."

Nevetheless, Bloch was a classic composer, recognized the world over long before this honor was given him. In 1942 he received the gold medal of the American Academy of Arts and Letters, the first composer to win this honor.

But Bloch is as interested in his heritage as in his art. He has said: "I am a Jew. I aspire to write Jewish music not for the sake of self-advertisement, but because it is the only way in which I can produce music of vitality — if I can do such a thing at all."

That he could, is easily attested to. He wrote his First Symphony in 1901 and 1902, after having studied music in Europe with Rey and Dalcroze, two exceptionally fine teachers. He also studied the violin under Ysaye, one of the best violin teachers in the world. But after writing his symphony, he failed to win a musical hearing and turned to the task of earning a living in other ways. He taught metaphysics at the University of Geneva and in 1909 he conducted orchestra concerts in some Swiss cities. At night Bloch wrote his music. The same year — 1909 — he composed his opera "Macbeth" and sent it to the Paris Opera Comique. It was accepted — and Bloch nearly swooned. When the music was heard, Bloch was acclaimed a genius. When Romain Rolland, author of "Jean Christophe" (a great novel concerning a musical genius) heard Bloch's "First Symphony," he proclaimed the bearded Jew a wondr. "Your symphony," he said, "is one of the most important works of the modern school."

Bloch's modernism, however, is vastly different from Copeland's. For after ten years of such writing, Bloch turned to his Hebraic period. He wrote "Two Pslams," "Trois Poems Juifs," "Psalm 22," "Schlomo" and the "Israel Symphony." During the five-year period in which he was director of the Cleveland Institute of Music he wrote the "Baal-Shem Suite." In 1925 he moved to San Francisco, where he wrote "America," which won a $3,000 prize as the outstanding American symphonic work in the contest sponsored by Musical

(Please Turn to Page 105)

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Youth and Age Team Up In SOS Food Campaign

Age count for little when the heart works for Europe's needy Jews. "Golden Agers" Adolph Schwartz, 77, and Mrs. Annie Greenberg, 60, are shown above with four-year-old Sylvia Ettinghoff, sorting early returns of a recent Chicago campaign for the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee. "Golden Agers" were part of a group of 50 SOS volunteers in Chicago who, though unable to perform strenous tasks connected with canvassing, stood guard over canned goods deposited by younger canvasers at street corners while awaiting arrival of pickup trucks. A project of the JDC, the SOS Collection is the central overseas relief-in-kind agency for 16 national Jewish women's organizations and other groups. SOS supplies of food, clothing, and other necessities supplement the regular purchases of the JDC for Europe's surviving Jews. The JDC receives its funds from the United Jewish Appeal.

HONOR TO HONOR DUE

(Continued From Page 69)

of determining those who merit some type of appreciation is a difficult one. Every effort has been made to take into account the actual record and local judgment. The certificates read: "This certificate is awared to ..... in recognition of distinguished service to the men and women in the Armed Forces of the United States of America through the Army and Navy Activities of the National Jewish Welfare Board — World War II." They are signed by Frank L. Weil, New York, President and Louis Kraft, Executive Director, National Jewish Welfare Board; Walter Rothschild, New York, who served until recently as chairman of the National Army and Navy Committe, and in the territory of the Third Service Command, which included Pennsylvania, Deleware, Virginia, West Virginia, North Carolina, Maryland and the District of Columbia, by Moritz M. Gottlieb, Allentown, Pa., who served as chairman of the Area Committee.

In the re-organization, Mr. Rothschild has been succeeded by Milton L. Weill, New York, and

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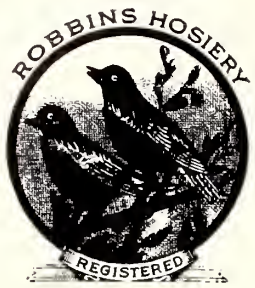

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A letter addressed by the reginal supervisor has been sent to all those receiving certificates.

The following communities in North Carolina are thus far represented in the national awards: This article will not list the individuals who were recommended for certificates.

Asheville, principal service to the Army Ground Forces, Camp Croft, the Moore General Hospital, Oteen Naval Hospital, Kenilworth Veteran's Facility and Lake Lure. The organizations honored are Brotherhood and Sisterhood of Temple Beth Tfiloh, Auxiliary Congregation Bikur Cholim, Hadassah, Council of Jewish Women and Tau Gamma Sorority.

Charlotte and Gastonia, principal service to the men on maneuvers, Camp Sutton and the Charlotte Air Base. The organizations honored are Junior Hadassah, Temple Israel and Temple Beth-El, Charlotte.

Greensboro, Bowman Grey Medical College and the Greensboro Army Air Base. Organizations: Sidney J. Stern Lodge, B'nai B'rith, Council-Sisterhood, Temple Emanuel, Hadassah, Hebrew Conservative Congregation, Temple Emanuel and United Hebrew Charities.

High Point, men on maneuvers and the Greensboro Army Air Base. Organizations: Council of Jewish Women and Ladies' Aid Society, and B'nai Israel Synagogue.

Durham, Camp Burtner and Fort Bragg. Organizations: Hadassah, Beth-El Synagogue, and the B'nai B'rith Lodge.

Raleigh, Fort Bragg and Camp Butner. Certificates were awarded to a number of individuals. Cooperating organizations were the B'nai B'rith, Temple Beth-Or, the Orthodox and Reform Synagogues, Hadassah and the Council of Jewish Women.

Individuals were recognized also in Monroe, Statesville and Salisbury. Among other communities furnishing assistance were Rocky Mount, Wilson, Tarboro, Greenville and Elizabeth City.

Goldsboro, Seymour Johnson Field, Camp Lejeune and Cherry Point. Organizations: Leopold Zunz Lodge, B'nai B'rith, Council of Jewish Women and the Temple.

Fayetteville, Fort Bragg, Camp Mackall and the Maxton-Laurinburg Air Base. Organizations: Hadassah and Ladies' Auxiliary and Beth Israel Congregation.

Jacksonville, Camp Lejeune. Organizations: Jacksonville Chapter, Hadassah.

New Bern, Cherry Point. Organizations: Chester B'nai Sholem Temple Sisterhood and Joseph Orringer Lodge, B'nai B'rith.

Wilmington, Camp Davis, Bluethenthal Air Base, Camp Lejeune and Mobile Service. Organizations: B'nai Israel Congregation, Temple of Israel, Concordia Society, Jewish Women's Benevolent Society and Wilmington Chapter, Hadassah.

Lumberton, Maxton-Laurinburg Air Base. Organizations: Lumberton Hebrew Women's Auxiliary and Lumberton Hebrew Congregation.

Special mention should be made of the Jewish youth groups in the state without whose cooperation the social programs at the clubs, the Oneg Shabbats in the camps and the many entertainments in the communities would not have had their quality and appeal to the military.

This reporter takes delight in singling out Mr. Lionel Weil who deserves signal honor as state chairman for the USO-JWB in the great program in which the Jewry of the Old North State can well be proud.

The USO-JWB continues to function in the state with the area programs centered at Fayetteville, directed by Leon Goldberg and at New Bern, directed by Fred Ruslander.

Another story needs to be told about the professional men and women who enjoyed the invaluable support and cooperation of Carolina Jewry.

Less than 5,000 World War II veterans have exhausted their period of entitlement to education or job-training under the G. I. Bill, Veterans Administration said.

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From The Hospital Verandah

By DR. JUDAH L. MAGNES, *President of The Hebrew University*

Dr. Magnes, former rabbi of Temple Emanu-El in New York, went to Palestine nearly twenty-five years ago to found the Hebrew University. Today the Hebrew University, in association with Hadassah, is conducting a $4,000,000 campaign in the United States to build an undergraduate Medical School adjacent to the University and the Rothschild-Hadassah-University Hospital. Dr. Magnes, recently seriously ill in the Hospital, wrote this article while convalescing. —THE EDITOR.

If the day be fair and, as a convalescent, you are permitted to sit out on the veranda of the hospital, you will see crossing and recrossing the spacious, beautiful gardens hospital workers on their way across to the laboratories in Ratnoff Building and laboratory workers on their way towards the hospital in connection with some clinical problem.

I have myself often crossed those gardens, but it is only now that I realize fully how fortunate we are in having University and Hospital within a few minutes' walk of one another. We do not want merely to be a hospital, but a teaching hospital. We do not merely wish to have only good laboratories, but laboratories that are in intimate contact with life, with the human beings whose ills we want to cure.

Even before the Medical School is opened, you are struck by the lively interchange of problems, ideas, methods between the Hebrew University laboratory workers and the Hadassah Hospital clinician. There is hardly a clinician but has already found his own corner in some laboratory, however overcrowded. And there is hardly a reasearcher whose interests have not been deepened by contact with the hospital.

We cannot afford the luxury of a hospital, however fine, that omits the duty of teaching a new generation of physicians, nor can we afford isolated reasearch laboratories, however sumptuous, without day by day intercourse with the hospital. It is this organic whole we are aiming to build up, a true Medical Center, however modest; and we think that through this interrelated organism we shall be making a more genuine contribution to medical science and to the art of healing and to service to the people at large.

I shall always regard it as one of my greatest merits for having been so largely responsible for the decision to place the hospital on Mount Scopus next to the University, instead of in town. And when next I am privileged to walk from the University to the hospital, and then across those shaded, flowering gardens, I shall look up with gratitude towards that veranda from which I envied those who were able to walk at all and where the full realization of the organic connection between University and Hospital became so clear and convincing.

Creates New Holiday Booklet For Shovuos

Jane Bearman is artist-author of the series of five holiday booklets for children, the latest of which, "Shovnos Time," has just been published by the Union of American Hebrew Congregations. The booklets, says Miss Bearman, are designed to introduce pre-school children to the joys of the Jewish holidays.

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FAYETTEVILLE, N. C.

The Jews In Biography and Autobiography

(Continued From Page 31)

a candid and complete biography of the eminent conductor. Another equally internationally famous conductor is Bruno Walter, who is now living in the United States. In his *Theme and Variations* (New York, Knopf, 1946) he looks back on half a century of his activity as an orchestral conductor, recording its meaning and weighing its revelations. Vivid and accomplished, the pages of his book are strewn with memorable portraits of distinguished people all over Europe and America, with anecdotes, epigrams and arresting reflections. *With Strings Attached* by Joseph Szigeti (New York, Knopf, -947) is the informal biography of one of the great concert violinists of our time, containing personal reminiscenses of an eventful life, reflection on his art and sketches of the famous and colorful personalities he has known. *From The Top of the Stairs* by Gretchen Damrosch Finletter (Boston, Little, Brown, 1946). It represents a buoyant and amusing chronicle of the busy years in the home of Walter Damrosch. It was an open home where musicians and music lovers were always welcome and hospitably received. For over twenty years Miss Berta Geissmar was secretary to Wilhelm Furtwangler, eminent conductor of the Berlin Philharmonic and opera. She left Germany to escape the Nazis and become Sir Thomas Beecham's secretary. In her *Two Worlds of Music* (New York, Creative Age, 1946) she pictures two contrasting worlds of music — the losing struggle of Furtwangler and the old cultured Germany against the Hitler machine and the inspiring part played by free and unregimented English music through the worst days of blitz and robot bombs.

Jews In Letters

The artist in music quite often follows the artist trends in the literature of his day. Among the men of letters of recent years whose ideas and mode of literary expression are gradually beginning to exert a significant, though yet vague, influence is Franz Kafka. A German Jewish writer in a Slavic country, an uprooted artist among entrenched burghers, Kafka was well qualified to represent the displaced person, to present the central European nightmare. Only a few of his fragmentary writings were published during his brief career; most of them, dating from the First World War and its aftermath, prophetically fore-shadows the causes and effects of the Second. Homeless, his characters wander through abandoned streets; helpless, they are shunted into prison camp. No wonder there is now a revived interest in his life and work. *Franz Kafka,* a biography by Max Brod (translated from the German by G. Humphreys Roberts), (New York, Schocken, 1947) is a revealing work. The author of the biography, a distinguished novelist, is Kafka's literary executor. An interesting work dealing with a distinguished contemporary of Kafka is *Stefan Zweig* by Frederike Zweig (translated Erna MacArthur), (New York, Crowell, 1946), an intimate biography of the late author by his widow. Although written with a deep feeling of love and devotion, it is more of a personal record of Zweig's life than a true analytical portrait of him. It tells, among other things, that Zweig's grandfather, a prominent Jewish businessman in Ancona, when it was part Austria, was a banker to the Pope. It also reveals the interesting fact that Zweig owed his literary career to Dr. Theodor Herzl, who, as literary editor of the *Neue Freie Presse,* the leading newspaper in Vienna, accepted his first articles and encouraged him to write. It also records many details of his life which explain his attitude to his people and their neighbors and throw light on his sensitive Jewish feelings.

The lives of men who in all ages have contributed to the spiritual uplift of Israel should be and are properly of considerable interest to those who are concerned with the teachings and achievements of Jewish spiritual figures. The *Master of*

(Please Turn to Page 78)

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Social and Personal

CHARLESTON, S. C.

HARRIETTE A. KRAFT, *Reporter*

WERTHAMER-ROSENBERG

Miss Barbara B. Werthamer, of New York, became the bride of Mr. Jack Rosenberg, of Charleston, in the Jewish Community Center, with Rabbi Samuel Rubenstein, of Beth Israel synagogue, officiating.

Miss Miriam Rosenberg, of New York, cousin of the bridegroom, was the bride's maid of honor. Mr. Seymour Rosenberg, brother of the bridegroom, was his best man.

The bride was given in marriage by her cousin, Dr. Bernard Block, of Brooklyn, N. Y., and by her sister, Mrs. Heinz M. Newbeck.

Mrs. Rosenberg came to the United States six years ago, from Hamburg, Germany.

Mr. Rosenberg, son of Mr. and Mrs. Morris Rosenberg, of 615 King street, served more than four four years in the United States army, including 22 months in the Pacific area.

KIRSHTEIN-SNEG

Mr. and Mrs. Moses Sneg, of Georgetown, have announced the engagement of their daughter, Miss Sara Sneg, and Mr. Louis Kirshtein, of this city. The wedding plans will be announced later.

Miss Sneg, a graduate of Winyah high school, Georgetown, and Stokes Business college, here, is now employed as stenographer by the Charleston County Tuberculosis association. She resides at 159 Alexander street.

Mr. Kirshtein is a graduate of the High School of Charleston and served with the armed forces for 18 months. He is now associated with his father in business at the Dixie Furniture company.

B. KRAWCHECK

Benjamin Krawcheck, of 66 Sans Souci street, former president of the Magnolia Bottling company, died here at a local infirmary.

Surviving are three sons, Jack, Abe and Max Krawcheck, all of Charleston, and two daughters, Mrs. I. M. Cohen, of Charleston, and Mrs. A. I. Gold, of Hendersonville, N. C.

Welcome Stranger!

Mr. and Mrs. Benny Berendt announce the arrival of a son. Mrs. Berendt was the former Anna Gelsen.

Father and Son

A touching meeting of father and son took place recently between 20-year-old Siegbert Freiberg and his father Max during a coast-to-coast broadcast, "Reunion," over the Mutual network. Siegbert, who arrived here a year ago with the aid of United Service for New Americans, saw his father last in 1939 when he escaped to Shanghai. The boy and his mother were taken to Auschwitz, but he escaped and came to the U. S.A. a few months ago with the aid of United Service and the Joint Distribution Committee, both of which are supported by the $170,000,000 campaign of the United Jewish Appeal for 1947. United Service and JDC then teamed up to help Siegbert's father reach this country.

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Jews In Biography and Autobiography

(Concluded From Page 76)

Troyas, a study of Rashi the educat of Dr. Samuel M. Blumenfield (New York, Behrman, 1946) offers an exposition of Rashi's views of education, his educational ideas and experience. Dr. Blumenfeld collected from the writings of the greatest of Jewish expounders of spiriutal and talmudic texts enough material bearing directly or indirectly upon educational theories and practices as to enable him to describe education in France in Rashi's day showing Jewish educational teachings and practices to be superior to those of the contemporary Christians. The book also sheds considerable light on educational problems of today.

Great Rabbis

Vigorous opposition to the teachings and practices of the Jewish sect which Baal Shem founded was carried on by Rabbi Elijah of Vilna and his followers. *The Story of the Vilna Gaon* by Rabbi Leonard Oschry (New York, Torah Umesorah, 1946) though written for children is not without a measure of interest even to adults. So is *The Story of the Chasam Sofer* by Shubert Spero (New York, Torah Umesorah, 1946). It is a modest biography of Rabbi Moses Sofer whose scholarship, piety and achievements are attractively described for young readers; a story from which grown-ups may also learn much about a pious Jewish scholar whose rabbinic influence is far reaching. In *Banner of Jarusalem;* the life, times and thought of Abraham Isaac Kuk, the late rabbi of Palestine by Jacob Bernard Agus (New York, Bloch, 1946), a well - told story of the life and a penetrating analysis of the philosophy of Judaism as expounded by Rabbi Kuk, is offered as "a sequel" to the author's *Modern Philosophies in Judaism* (New York, 1941).

Without doubt the greatest of leaders in modern Jewry was Theodore Herzl, the founder of the political movement of Zionism. The more the movement grows, the greater the interest in his life. *Star Over Jordan;* the life of Theodor Herzl by Joseph Patai; translated from the Hungarian by Francis Magyar (New York, Philosophical Library, 1946) is a warm contribution by an Hungarian Jewish poet, essayist, who as a student saw Herzl and has now lovingly sketched some of the more salient incidents in the experience of the master builder of the Zionist organization.

Some of the very problems which Herzl had hoped to solve are involved in tragedy which led to the suicide of Otto Weinger. *The Mind and Death of a Genius* by Dr. David Abrahamsen (New York, Columbia University Press, 1946) presents a story of Weininger in which a competent psychiatrist probes the mind of a Jew, who at the age of 23 was driven to suicide by his self-hatred. It is a psychological appraisal of the character and work of the author of *Sex and Character* which appeared at the time of the First World War.

Autobiography

In *Fabric of My Life,* the auto biography of a social pioneer by Hannah G. Solomon (New York, Bloch, 1946), the late founder of the National Council of Jewish Women offers reminiscences of the early struggle for reform in American Judaism. The life story of another American Jewess whose fame is far and wide and who is revered in every Jewish home is told in *Fighting Angel,* the story of Henrietta Szold by Elma Ehtlich Levinger, with drawings by Jean Rosenbaum (New York, Behrmann, 1946). A very distinguished role in literature was played by still an-

(Please Turn To Page 87)

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Social and Personal

DURHAM, N. C.

MRS. LEON MOEL, *Reporter*

ORNOFF-BLOOM

Mr. and Mrs. William Bloom of Suffern, N. Y. announce the marriage of their daughter Marilyn to Harold Ornoff, son of Mr. and Mrs. I. Ornoff of this city.

Birth:

Mr. and Mrs. Sam Fink announce the arrival of a daughter, July 28 at Duke Hospital.

Mr. and Mrs. Nathan Lieberman, Miss Annette Lieberman, and Mr. and Mrs. Joe Rose have returned from a month's tour of Canada and the New England states.

Mr. and Mrs. Leon Moel have returned from a trip to Richmond, Washington, Pittsburgh, Scranton, Atlantic City and New York City.

Mr. and Mrs. Fred Bloomfield and daughter, after spending the month of July at Carolina Beach, were in Atlantic City during August.

Mr. and Mrs. Nathan Wolfe have returned from a month at Carolina Beach.

Mr. and Mrs. Melvin Gladstein and family vacationed at Sharon, Pa., and Akron, Ohio.

Mr. and Mrs. Leon Moel, accompanied by Natalie and Morton, and Mrs. Lena Lieberstein, were at Miami Beach two weeks.

Mr. and Mrs. George Lewin and daughter, Myrna, have arrived home from a week spent at Fontana Dam, N. C.

On Sunday, August 3, the wedding of Miss Bluma May Kafka, daughter of Mr. and Mrs. Benjamin Kafka of Richmond, Va., to Abe Greenberg, son of Mr. and Mrs. Philip Greenberg of this city, was solemnized at the John Marshall Hotel in Richmond, with Rabbi Nathan Kollin officiating.

Among those in attendance were: Mr. and Mrs. Leon Moel, Mrs. Edith Abelkoph, Mr. and Mrs. Sidney Rancer, Mr. and Mrs. I. Ornoff, Mr. and Mrs. Joe Rose, Mr. and Mrs. N. Lieberman, Mr. Murray Fink, Mr. Sam Daniels, Mr. and Mrs. Phil Greene, Mrs. Rosa Silver, Louise Silver, Mrs. Lena Katz, Mr. and Mrs. Joe Hockfield, and Mr. and Mrs. Jack Lipman of Chapel Hill. Mr. and Mrs. M. Moss, Mr. and Mrs. M. Fogel, Mr. and Mrs. I. Zelon, Mr. and Mrs. N. Wolfe, Mrs. M. Bergman, Mr. and Mrs. J. Zuckerman, also Milton Abelkoph, and Ezra Eisenberg who were in the wedding party.

CHAPEL HILL, N. C.

Dr. Theodore Jackman, director of the Palestine Research Institute, spoke before a large audience of students and faculty members at Hill Hall, at the University of North Carolina. Dr. Jackman, who is a member of the speakers' bureau of the American Christian Palestine Committee, denounced what he called "the British reign of terror in Palestine" and declared that "there are no illegal Jewish immigrants in Palestine today." He spoke on the Arab-Jewish cooperation in many forms, and showed films taken by him during a six-year study of Palestine, as a Fellow of the Royal Geographical Society of London.

Dr. Jackman was introduced by Dr. Frank Graham, President of the University. Paul Furgatch, president of the U.N.C. Hillel chapter, was in charge of the meeting. Dr. Jackman's appearance in Chapel Hill was sponsored by the B'nai B'rith Hillel and other cooperating organizations.

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JDA Committee of Six Named

Newly named to serve on the Joint Defense Appeal's Committee of Six, central governing body of the JDA are: (top row, left to right) Gustave M. Berne, Arnold S. Askin, Albert H. Lieberman, for the AJC; (bottom row, left to right) Jacob Alson, Edmund Waterman, Max J. Schneider, for the ADL. The announcement was made by Joseph M. Proskauer, president of the American Jewish Committee, and New York State Supreme Court Justice Meier Steinbrink, National Chairman of the Anti-Defamation League of B'nai B'rith.

Justice Views The Hate-Manger

(Continued From Page 21)

speech, of the press, of worship and of assembly. It places adequate safeguards around their persons, property and homes.

Attracted by these basic principles, men, and women from every land have come to our shores, and have here planted their roots with permanence. Throughout the generations they have faithfully toiled with its native sons and daughters, to make America what it is today, —the world's finest example of repsentative democracy,—the land of equal rights and opportunity, — the country where the human personality may attain its loftiest dignity.

When America was challenged in the late world war by democracy's foes, her defenders rallied from every city and hamlet, black and white, Jew and Gentile, Catholic and Protestant, rich and poor, native-born and foreign-born,—but Americans all,—they worked and fought and died shoulder to shoulder to preserve our country and its ideals.

Their unity of spirit and sacrifice won for us the vital victories of war. That same unity will win for us the not less important victories of peace. He who would disrupt the unity would destroy the free institutions of America.

That unity is imperiled by those who, like the plaintiff, array class against class, creed against creed, and race against race. It is jeopordized by those who, like the plaintiff, would deprive the humblest citizen, because of his race, color or creed, of any of the constitutional rights guaranteed to all in equal measure.

Those who participate in such movements are traducers of America, for they ruthlessly trample upon its constitution. They are false to their professed Christianity when, in their hooded and blind bigotry, they foment racial or religious hatreds; for it was the Founder of Christianity who taught that love of God and love of neighbor are the two great Divine commandments.

(Please Turn To Page 84)

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

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MOVIE SCORE

By TYLER BROOKE

Dore Schary, RKO production head and campaign chairman for the Motion Picture Division of the United Jewish Appeal, announced that the division already has raised more than half of its $2,000,000 qouta for thi syear. The drive, it seems, is doing very well compared to last year's which had a $1,000,000 quota. Apparently, people have not forgotten the suffering of Europe's Jewish survivors and are digging deep into fast-emptying pockets to prove it. In connection with the drive, Barney Balaban, UJA's national chairman, just appointed Spyros P. Skouras, president of 20th Century-Fox and a Greek Catholic layman, as non-sectarian chairman for the industry. On accepting the post, Skouras said: "I read the opportunity of serving the United Jewish Appeal as a sacred privilege, and to be associated with Barney Balaban and my friends in the industry in this most vital humanitarian endeavor is a great pleasure. No cause in the history of mankind has ever been more deserving of every American's interest and support and I beseech all in the industry to do everything in their power to help it by contributing beyond ordinary measure. There is no more vital call upon humanity than the voice of these stricken peoples in Europe who are now facing starvation and death."

* * * *

A few days earlier, after policy discussions with 20th Fox production chief Daryll Zanuck, Skouras released this statement: "This is the time for our industry to exert a greater degree of showmanship than ever before. The public is looking for genuine entertainment and only by providing the attractions which have the entertainment values it demands can our industry hope to succeed." The first statement must be accepted at face value, for Mr. Skouras' sincerity in the matter is unquestioned. As for the second, it remains to be seen what he means by "genuine entertainment" even as we continue to hope for the best.

* * * *

Milton Sperling's United States Pictures has just dispatched a camera crew to Germany to film background shots of the infamous Nazi detention camps at Dachau, Buchenwald, etc. They will be used in the film version of Peter Viertel's terrific yarn about the displaced persons of Europe, called "The Children." Don't confuse this story with the novel of the same name written by Howard Fast, with a New York locale . . . These title changes get worse all the time. Now we have a hairbrained lesson in geography from Columbus Pictures with "Martinique" being changed to "The Woman from Tangiers." Why doesn't some one over there buy a map?

* * * *

Personal plug department: Your columnist's story on the anti-discrimination work of Hollywood disc-jockey Al Jarvis is now on the newsstands in the current (July) issue of Pageant Magazine . . . Jay Gorney, who wrote that favorite depression-year tune, "Brother, Can You Spare a Dime?" has written another which might well become a Jewish anthem. It's called "O, Israel! Do Not Despair!" . . . Sam Wanamaker, who starred with Ingrid Bergman in Broadway's "Joan of Lorraine," makes his film debut in the U. S. Pictures production "Ever the Beginning." They say his first line of dialogue was, "Well here I am!" . . . Stella Adler, of the famed acting Adlers, will be seen in the same film as a boarding-house proprietress on New York's East Side.

* * * *

The Thomas Committee hearings on Reds in Hollywood have been postponed until September, and it is rumored tha the recent appointment of ex-secretary of State James Byrnes, as advisor to Eric Johnston's Motion Picture Producer's Association, may have had something to do with it. Be that as it may, one wonders if the hearings will include an investigation of the following films now in production: "Ride the Pink Horse" (U-I), "The Red Pony" (Repub-

(Please Turn To Page 85)

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★ CAPITOL CURRENTS ★

By WILL SHERMAN

WASHINGTON: If there is any one thing in recent months which has touched the conscience of Washington on the Palestine question it is probably the publication of Bartley Crum's book "Behind the Silken Curtain." This correspondent has heard it discussed at a dozen congressional luncheons tables — and a half dozen of the most reactionary congressmen have voluntarily recommended to us that we ought to read it.

Just what effect Crum's fascinating story of the Anglo-American mission will have upon American policy in Palestine is hard to tell, Coming at the same time as the debate on the Grcek-Turkish loan, it is possible that it will result in some highly desirable pressures upon the State Department and the administration.

It appears that a bipartisan group with a congressional nucleus will demand that the State Department publicly proclaim its position on the whole Palestine problem prior to the UN sessions on the problem. As this is being written, the group is debating also whether to call upon the administration to win from Britain an assurance that the decisions reached by UN will be observed.

(One difficulty is that some members of the group, at least, are committed to support the Greek-Turkish loan regardless of whether it is amended or not. They are therefore reluctant to agree to anything which would condition the loan upon British withdrawal of troops from Palestine).

What further action will be taken here is not now certain, but indignation is boiling up in Washington. The execution of Dov Gruner was a shocking thing to Washington.

Senator Owen Brewster of Maine, a Republican long active in the Zionist cause, sounded another note which many Republican members of Congress find particularly persuasive when he spoke of the idle land in Palestine and the accomplishment of Jewish settlers in "making the desert bloom." Meanwhile, America goes on spending millions of dollars to support thousands of refugees in the detention camps of Germany.

"How long this must continue, as a result of the denial of immigration by the mandatory power, is still of course in doubt, Senator Brewster pointed out.

Other Republican voices will be heard on immigration within the next few weeks, and the opponents of a sane Palestine policy are today worried sick. Washington is always the scene of operations for many oil men — but in recent weeks the most important oil operators, who, like to remain anonymous, have been coming to the capital more frequently. This is an obvious link to the Palestine problem because much of the oil coming from the Middle-East is pumped through the Holy Land.

Another thing that has them worried today is the emergence in the public mind of the connection between the Greek-Turkish loan and the American oil holdings in Arab land. Revelation that the Standard Oil Company of New Jersey and Standard Oil of New York bought heavily into the Arabian-American Oil Company just a week prior to President's Truman's proposal of the loans was something they had hoped to avert.

(The fact is, of course, that the Arabaian-American oil is valuable only if it can be piped out to the Mediterranean. It is worth billions —if it can be removed. It is hoped by the Truman administration and the merchants in oil that preservation of the present Greek and Turkish regimes will mean this oil can be removed for many years to come.)

To use an old cliche — the situation is pregnant with possibilities. But the only prediction that can be made now is that something is bound to happen, and soon.

* * * *

Ford Local Endorses Buckley Bill

DETROIT — The executive board of Ford Local 600, biggest local union in the world, has endorsed the Buckley Bill (H. R. 2848) to outlaw anti-Semitism.

Best Wishes for a Happy New Year

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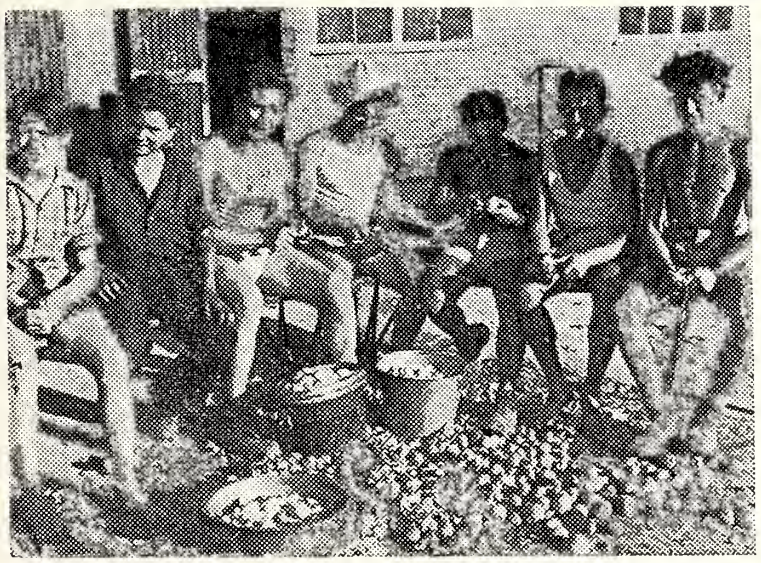
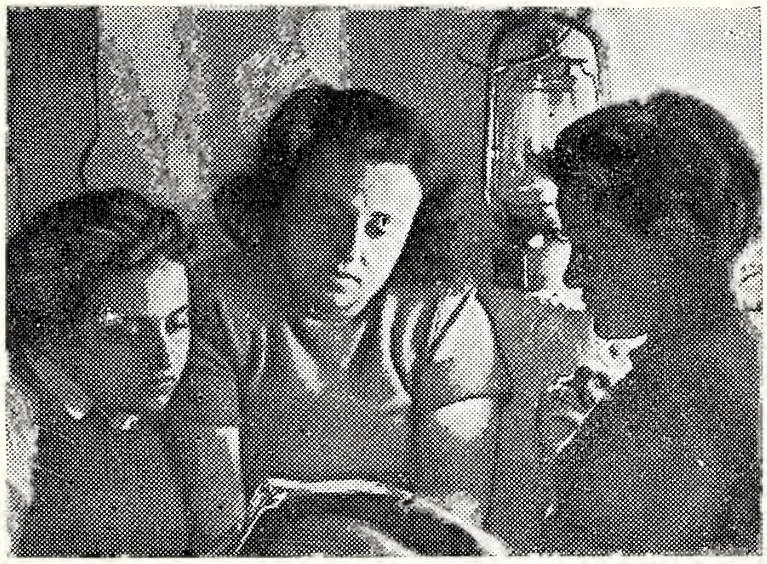
LIFE IN CYPRUS: J.D.C. AID PROGRAMS HELP JEWS PREPARE FOR NEW LIFE IN PALESTINE

In tents, barracks and Nissen Huts on the Mediterranean island of Cyprus, 14,500 Jewish men, women and children are detained by British Army forces. While they await entry into Palestine, they are working and preparing for a new life in the Holy Land under the extensive assistance programs of the Joint Distribution Committee, major American agency aiding Jewish survivors overseas. A J.D.C. staff of 52, recruited in Palestine, carries out programs which include the provision of supplementary food and clothing, medical and dental care, welfare aid, vocational and educational training and recreational facilities. These are among the first pictures of Jewish youth on Cyprus. Top left, three orphan lads now living in the special "children's village" set up by the J.D.C. on Cyprus. Top center, a J.D.C. nurse holds an infant born at the maternity center established by the J.D.C. Top Lower left, members of a kibbutz peel potatoes, among the extensive supplementary food supplies provided by the J.D.C. Lower right, Jewish girls studying Hebrew by lantern light under the J.D.C. educational program. J.D.C. funds are provided through the $170,000,000 campaign of the United Jewish Appeal.

Public Relations Work In Canada

(Continued From Page 67)

worldwide revolutionary program to destroy Democracy and attain power. The tragic results of this strategy are still all too evident.

The Canadian Jewish Congress has no magic formula to uproot anti-Semitism, but through its Joint Public Relations Committee, it is giving close attention to every manifestation that endangers the well being and rights of our people.

If eternal vigilance is the price of Liberty, Congress will continue to be on the alert so that no anti-Canadian, anti-democratic deed or word shall be committed or expressed with impunity. They shall be exposed as danger symptoms of the terrible menace they constitute, not only to Jews, but to all Canadians, since they undermine the foundations of our Democracy and expose it to danger and destruction.

Yet, while we have set this task before us to be ever on guard against the attacks of bigots, we must never lose sight of positive values, namely, the fact that the democratic laws of our country supported by the enlightened opinion of a free people through a Free Press and enforced by Courts of Justice above reproach, enable us to protect our basic rights. We must always bear in mind, that, as never before, all Canadian citizens, fully aware of the unique values of our way of life, are our allies in the battle. They know, as a result of bitter experiences, that deprivation of freedom for one leads to the enslavement of all. They know that when a person discriminates against others, he makes possible for discrimination to be practiced in turn against him. Only when liberty and equality are vouchsafed for all Canadians, can any one Canadian feel free and equal.

There is an increasingly powerful current of opinion throughout the Dominion that, to ensure the survival of our Democracy, the rights of minority groups as well as of individuals, must be safeguarded. It gives us reason to hope that, in spite of political and economic uncertainty in these troublous times of reconstruction and readjustment, notwithstanding the mongers of suspicion, distrust and fear, the vast majority of our fellow-citizens of all creeds are vigilantly and alertly standing by, ready to come to the defense of our traditions of fair-play and justice to all.

1. Bills of Rights are the subject of debates in our Dominion and Provincial Parliaments.
2. Fair Employment Practices and other Progressive Labour and Social legislation are being studied and acted upon by legislators and sociologists to effectuate a truly united nation.
3. Courts of Law have supported the pleas of the Canadian Jewish Congress and have outlawed anti-Jewish discriminatory clauses in property deeds.
4. Courts of Law have many times upheld the right of a religious minority to build a House of Worship to God and though the Quebec Synagogue case has not yet been definitely decided, we have complete and unswerving confidence in the justice and impartiality of our tribunals. We know, as well, that the vast mapority of out French-Canadian fellow citizens in Quebec City wholeheartedly support their Jewish fellow citizens.
5. In Toronto, the civic authorities have made it illegal to bar any person from admission to public places on grounds of race or religion.
6. In the Province of Quebec, in spite of basic constitutional complications, the government has acted promptly to insure the continuity of education for Jewish children in the Protes-

(Please Turn To Page 86)

Best wishes for a

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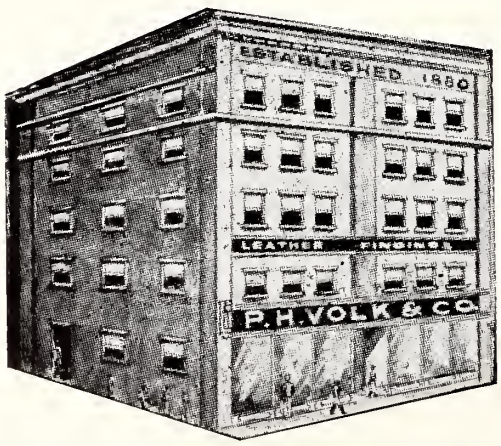

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The Arab Workers' Organization

(Concluded From Page 41)

the Iraqian law conferring upon the daily paid laborer the right of a day of rest with pay after 6 continuous days of work), there seems to be a tacit agreement between the governments and the employers, that such provisions need not be observed. Thus, for instance, the Iraq newspaper, "Elwatan," reports in its issue of November 26, 1946, that the Municipality of Bagdad, a semi-government institution, employs workers six days a week but pays them their wages in two separate envelopes, one of them containing wages for five days and the other for one day. The Ministry of Defense, adds "Elwatan," does not even resort to a device of this sort, and the thousands of workers which it employs are not paid for the weekly day of rest despite the fact that they receive their wages once a month.

In Syria, legislation was recently promulgated providing for an 8-hour working day. Those of the employers, however, who have complied with the law and reduced the working-day in their establishments from 10 to 8 hours, have at the same time also cut wages by 20 per cent, so that now the workers are compelled to fight for higher wage rates. Provisions regarding annual leave, dismissal compensation and even the employment of children under a certain age are likewise generally disregarded. Nevertheless, the passing of such laws does mark a step forward, even though many years may go by before they are actually brought into practice.

As already stated, one of the main factors, directly contributing to the development of workers' organizations in the Middle East during the last few years was the execution of large military works which employed hundreds of thousands of hired workers. Now, with the liquidation of these works, the process is being reversed and many thousands of workers are being thrown into unemployment, with its accompaniment of poverty, hunger, and disease. This process is underway in all the countries of the Middle East except for Palestine and it is being followed by an appreciable decline in trade union organization, since as the worker becomes more and more dependent on the "good will" of the employer he becomes increasingly apprehensive lest the "sin" of belonging to a trade union may lead to dismissal. This situation endangers whatever achievements have been attained by the Arab worker in recent years. With local industry affected by the curtailment of military orders and the import of competitive produces, the employers — unmindful of the fact that the cost of living is continuing to mount — are using all sorts of maneuvers to force down wages. The fate of the Arab working class in the Middle East is largely dependent on the attitude of the governments and on the economic and political fluctuations in the Middle East.

Hate-Manger

(Concluded From Page 80)

Our constitution cannot enforce itself. Hence eternal vigilance is still the price of our liberties. To enlighten and arouse the people to the dangers which threaten those liberties, both from within and without our gates, is the constant duty of an alert and courageous press. It is equally the solemn obligation of every citizen who values the priceless heritage of our constitutional rights.

This court is satisfied, by overwhelming evidence, that in publishing the matter complained of in this case the defendants discharged that high duty.

Statement By Secretary Of The Interior

It is my sincere wish, and I am sure the wish of all men of good will, that the year 5708 will bring to Americans of the Jewish faith and to their co-religionists abroad, the peace and prosperity they so fully deserve and which they have truly earned.

Since last Rosh Hashanah, some progress has been made toward solution of many of the problems which have harassed the world. In the final adjudication of the many remaining difficulties, we must strive for a permanent world peace which will protect all races, all creeds and all men.

Signed, J. A. KRUG

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BALTIMORE, MARYLAND
Extends Season's Greetings to Their Friends and Patrons

MOVIE SCORE

(Concluded From Page 81)

lic), and "The Strawberry Roan" (Columbia).

* * * *

I don't want to say anything this month. I want you to hear from one of the finest artists — Al Jolson. What he has to say not only comes from the heart, it goes to the heart as well. This is what he said in an advertisement which appeared in two Hollywood trade journals under the simple heading: RESTRICTED.

"My name is Jolson and for once I haven't a song to sing. I've got the words — they're tumbling all over my mind — waiting to spill out — but they don't rhyme with love and above, with moon and June. I've got words — and they're like pieces of barbed wire — sharp, angry words. My words now are without the benefit of a diploma or a finishing school. They're strictly from the heart — and what's left of that poor heart of mine is full of pain. Not just sentimental pain that we all feel once in a while. It's pain for an old man — a million years old — for a woman who forgot how to smile years ago. You know these people. You saw their picture in the newspapers and in the newsreels. Remember the caption under the picture? — Jew! The Jew of Europe — number one on the Hitler murder parade. The Jew of Europe — or what's left of them after the master race got through waving their swastika around.

(Please Turn To Page 88)

Harry Snyderman

Our Baltimore Representative — wishes to express his appreciation for the valued advertising, placed by his friends, who have made it possible to develop this Special Rosh-Hashonah Edition. And he also extends sincere wishes for a Peaceful, Healthful, and Prosperous, Lashono-Takusovo — Happy New Year.

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"The House of Good Values"

Sport Trousers
Sport Coats
Novelty Suits

BALTIMORE 1, MARYLAND

Public Relations Work In Canada

(Continued From Page 83)

tant schools of Outremont. We have reason to believe that all the rights which are traditional will be maintained in the new agreement now being negotiated.

There may be difference of opinion on the best formulation of these basic rights and legislation to enforce them. There may be doubts on the question of the expediency and the effect of such a formulation, that is, whether the basic rights are thereby strengthened or are weakened by the limitation of fixed definition. There is, however, complete unanimity that these rights must be re-emphasized and revitalized despite the fact that they already form an intregal though unwritten part of our Canadian constitution and traditions, and flow naturally therefrom.

This purposeful evolution toward a broader democracy in our national concept and living has far-reaching implications for all Canadians. Because, by a divine Providence, this evolutionary development has received great impetus at the very time when Canada's stature is growing by leaps and bounds not only in the British Commonwealth but in the councils of the United Nations, it will not fail to have its beneficial effect on a global scale. These laws, this enlightened opinion, this instinct for justice and liberty, are our real security without which no defensive action by any group could be of any avail.

Under the circumstances, it is the considered opinion of the Public Relations Committee of the Canadian Jewish Congress that our efforts as a community in resolving our problems must not be expended in the multiplicity of our statements and protests, vigorous and justified as they may be in the circumstances not even must they be concentrated on the isolated or continuous exposure of our detractors, or even of plotters, conspirators and traitors, who seek to subvert our way of life. The Committee believes, moreover, that we cannot gain anything constructive by aligning ourselves indiscriminately with extremists and malcontents, who, though perhaps sometimes sincere in their sympathy, are as a general rule motivated by a desire to use the current difficulties of the Jewish community to foster their own political ends.
of the Jewish community to foster their own political ends.

On the other hand, we do firmly believe that the permanent solution of our difficulties can be effected only by integrating our policy with the evolutionary, progressive trends indigenous in Canadian life. We must so conduct the various facets of our work as to make it clear to all that they are a part of the whole of Canada's political, economic, social and religious life. I refer to our religious and educational institutions, our hospitals, our Home for the Aged and incurable sick, our youth activities, our Young Men's and Young Women's Hebrew Associations, our sponsorship of the arts and sciences and other endeavours far too numerous to mention. This close identification with the aspirations of our fellow citizens will strengthen within us the feeling of oneness with all Canadians.

I believe that at this juncture, it is in order to advert, for a few moments to the very important aspect of our relationship with our Roman Catholic fellow citizens. We all know that in this Province of Quebec, French Canadian Catholics constitute approximtaely ninety per cent of the population and that, in the Dominion as a whole, they with their coreligionists of other national origins comprise approximately fifty per cent of the total number of Canadian citizens. The question of Jewish Catholic relations is one that is so complex and involved with historical, philosophical and sociological implications that, with the limited time at our disposal, we must necessarily deal with it briefly. In the past many harsh and oversim-

(Please Turn To Page 92)

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SONS OF ILLUSTRIOUS FATHERS—Milton L. Anfenger, son of the first Treasurer of the National Jewish Hospital at Denver, and Morton J. May, scion of one of the Hospital's first Vice-Presidents, chat at a recent occasion honoring Mr. May. Mr. Anfenger is now President of the Hospital, and Mr. May is President of the May Department Stores and Vice-President of the free interfaith tuberculosis institution.

Jews In Biography and Autobiography

(Concluded From Page 78)

other American Jewess, Gertrude Stein who, like Miss Szold, was a native of Baltimore, Md. Her *Brewsie and Willie* (New York, Random, 1946) is like her earlier book, *Wars I Have Seen*, a personal narrative, in her characteristic style, of her personal experiences during the days of war. It is thus, in no small degree, autobiographical.

It is said that *The Case of Mr. Crump* by Ludwig Lewishon (New York, Farrar, Straus, 1947), dealt with aspects of the hero's (i. e. the author's) early life. The cumulative horrors of his marriage to a vicious, possessive and revengeful wife finally drive Mr. Crump to commit murder.

In *They Builded Better Than They Knew* by Julius Henry Cohen (New York, Messner, 1946) contains such memoirs, the author, a leading New York lawyer tells, with considerable detail, much about old New York, its politics, villians and civic reformers, many of whom were German Jews. He offers interesting reminiscences of Felix Adler, Louis D. Brandeis, Kaufmann Kohler and many other famous men and women of the last fifty years. He does not neglect the Jewish labor movement. An Ethical Culturist, Mr. Cohen does not regard himself a Jew by religion, dislikes Jewish nationalism and Zionism, and yet ventures to speak as a Jew. *Manhattan Kaleidoscope* by Frank Weitenkampf (New York, Scribner, 1947) is the chronicle by a sensitive observer of the shifting kaleidoscope of New York throughout the past seventy-five years. It is not without a measure of Jewish interest, for in its pages stalk the names of many a Jewish figure who was more or less familiar in the community. Fifteen charming stories centered in Boston twenty-five to thirty years ago comprise *When I Was A Boy In Boston* by Charles Angoff; illustrated by Samuel Gilbert (New York, Beechhurst, 1947). Together, they recreate the dreams and regrets, hopes and aches of a boy in the early formative years.

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MOVIE SCORE

(Concluded From Page 85)

"That little kid I spoke about, he was born in a concentration camp. He doesn't even know that you're really allowed to live outside of barbed wire. That woman, she watched her child eliminated, by way of the furnace. The old man, he spent the last years in Maideneck. His memories are like a movie of horror. Those three are part of the Jews left in Europe — one million and one-half left of seven million human beings.

"Frankly, I can't imagine six million people dead. It's too much for my mind to grasp — too big. And even if I could, I wouldn't know the right words, the words that have already been put into a thousand speeches. But there is something I wanted to say — when you saw the pictures of those displaced persons in Europe, did you notice a sign that seemed to hang right over their hearts? I noticed it— it's a very familiar sign to me — maybe to you. It said: Restricted! Restricted! The vilest word in the human language. You've seen it with me. Keep out of this place — not for the Jew. Keep out of here — not for the Jew. You've seen that sign with me — shared, first my anger and then by bitterness — and now my fight. I want to tear that sign down — I want to take that word and remove it from the vocabulary of all people. Those refugees — those people in Europe — they wear that word over their heart. Restricted — from living!

"And there — but for the grace of God — are we! An accident in geography saved us. We can sit at home, comfortable and secure — maybe a little angry and upset now and then by that word. But over there — six million people lie in graves and there is only one word on their tombstones — restricted. Do you see what I'm driving at? It's a simple point. No big talk about philosophy and ethics. Just a simple point. We, as Jews, have got to tear that sign down from them if we are going to remove it from our own lives. And there is only one way to do it. One way, You've got to prove to them that they are allowed to live—in a world that does not compromise with freedom and security. You've got to prove to them that being a Jew is a proud thing — not a sin, to be punished by discomfort here — and death over there. And you can prove it. There's a way open. The United Jewish Appeal must raise $170,000,000 this year. That's not just money — that's your conscience. That's just charity — that's the very belief you have in yourself — You and I and the Jewish people of our country — and the Christian people who recognize the need as a problem not of just the Jew but of the whole world.

"I wish I could say this stronger — sharper. I wish words were made so that they could take the pictures right out of the heart and mind and be transferred to another person.

"We have got to raise that $170,000,000. We have got to give these people a life worth living — if we are to find our own lives worth living. Most things can be forgotten very easily. Even serious and emotional things. But you can't forget your Jewish brothers and sisters who wear that sign over their hearts. You can't forget them standing on the ground — on ground soaked with the blood of their loved ones — holding their hand out — not for a handout, but for a chance to live. I know how they haunt me when I sit down to a good dinner — there's somebody standing behind me watching me eat that good food. When I dress there's somebody with me watching me put on that new suit. When I'm with my family — there's somebody standing behind me whispering that their family died in a furnace. You can't forget that. You can only try to make it up for those who came through that hell. You've got to make up for it now by giving them a life — a simple, decent, human self-sustaining life."

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New Year Greetings from GOVERNMENT OFFICIALS

Statement By Attorney General of The United States

Thank you for the opportunity to bring to American Jewry by this message my warm and sympathetic greetings on the dawn of the year 5708.

I feel confident that I share with the great bulk of the American people the hope that the New Year may bring a realization of the prayers of your great race. May the New Year look on a world free of strife and tyranny.

May it bring to a people who have contributed so much and taken so little some enjoyment of the blessings of that civilization which it helped to create and develop.

May 5708 witness the triumph of justice over man's inhumanity to man and find in the United States a haven for many wearied displaced persons.

I wish you all a most happy New Year.

Siged, TOM C. CLARK.

* * * *

Statement By Secretary of Labor

On September 15, Jews throughout the World will observe Rosh Hashanah, the First Day of the New Year 5708.

Jews everywhere will on this day sum up the lessons of the past year, dedicate themselves to tasks still unsolved and renew their faith in the principles of living that have guided and strengthened them throughout the ages.

In these principles and ideals, for which Jews have often been persecuted in the long centuries of their history, there is the promise of a better world. For these are the aspirations of all thinking people of good will — lasting peace, freedom, and a concept of human rights based on economic, social and educational opportunities for all.

If we profess faith in these ideals it must be our immediate concern to alleviate the consequences of persecution upon the Jews and other displaced peoples of Europe. America must demonstrate its moral leadership by assuming at least a part of the task of harboring the victims of persecution abroad.

It is with these thoughts in mind that I send you my greetings and good wishes for the New Year.

Signed, L. B. SCHWELLENBACH

THE INTERNATIONAL GIRL SCOUT ENCAMPMENT

MIMI TEMKO

"Friendship builds a better world" — that was the theme of the International Girl Scout Encampment held at Barree, Pa., from June 24th through July 16th.

Twenty six nations were represented at the encampment, girls from European countries having been selected on the same basis as the girls from each of the 48 states in the Union. Built on a foundation of Friendship and Understanding, we at Camp Barree felt that through our common interests and fundamental similarities we could show the world that peoples of different nationalities could live together peacefully and respect each other's differences. We lived for those three weeks in a cross section of the world, represented not only by girls from different nations, but those of different religious groups, economic standing and even physically handicapped girls — all having the one common love — Girl Scouting. True to the tradition of this international organization, the girls present at the Encampment represented the best in Girl Scouting, regardless of her color, race or creed. In the cabin with me were girls from the Dutch West Indies, Guatemala, New York and Indiana. Among the languages were heard French, Spanish, Swedish, Norwegian, Dutch and Papiamento (a jargon spoken by inhabitants of Curacao, which includes a mixture of Spanish, Portugese, Dutch, English, Carib and native African.) Of the 100 or more Girl Scouts at Barree, four of us were Jewish. One of the most outstanding girls at the camp was one of these — Roberta Silver — better known as Bobbie — who represented the entire state of New York. Two of the others, Janet Rabinau of Albany and Thea Spyer of Manhattan, were delegates at large from New York State. Thea is a Dutch Refugee, not too long in the States. She delighted us with her enchanting Dutch conversations, although her English is quite fluent, also.

The most popular counselor, a professional Girl Scout worker from New York, was Mrs. Hubbard, whose father was the second president of Tuskegee Institute, outstanding Negro College in Aalama. Brilliant, talented and eager to see world unity, Mrs. Hubbard represents the highest type of Negro, and has her own convictions on how to achieve peace and understanding among peoples. "Let us learn to work together, and think together," she says, "and we will understand and respect each other." It was Mrs. Hubbard who arranged and directed the July 14th pageant, written by her and based on the poem by Langston Hughes.

Connie Washington was a charming Negro Girl Scout who represented the State of Michigan. Connie was one of the Michigan Girl Scouts who was intrumental in helping to form a joint white and Negro Scout camp near Detroit, thereby proving that this huge industrial city of the U.S. can practice Brotherhood as well as witness race riots. Connie was the one who entertained us with her modern dancing, at which she is an artist.

There were many opportunities for us to learn something of the nations represented. A Norwegian family, living near Barree, prepared a "Smorgesbord" for us on one occasion. Various camp fire meetings, conducted by the girls of the foregin nations, helped us to try to understand their customs, their problems and their interests, which, by the way, are similar to ours and to those of any other girls of the same age group. Mr. Louis Fisher came once to speak to use on the activities of the U.N.O. All that could possibly be done in the way of enlightening us on the needs of solving of world problems, was done for us. It was up to us who represented our native states, to go back home and tell our fellow Scouts that we really found what wonderful things Girl Scouting and Girl Guiding — the English version — could accomplish, if we just learned to understand, to respect each other. The subjects presented in discussion groups were "Prejudices," "How to Strengthen the Girl Scout Movement" and "Scouting in Other Countries." Folk festivals, songs of various countries, and pageants depicting Scouting all over the world, were included in the activities. Social life had its opportunity, too, but most of all we were interested in accomplishing something toward world unity and understanding. We, the Youth of the world, firmly believe in peace, and those of us who were gathered at Camp Barree resolved to do our share, right now, in achieving that goal.

CAMP BARREE, PA. — Sabbath eve services at the 35th Anniversary International Girl Scout Encampment, where 100 girls of all races, color and creeds from every state in the union and 22 foreign countries are gathered for a three week conclave designed to further world friendship and peace and to combat race and religious prejudice. Left to right are Janet Robinean, Albany, N. Y.; Roberta Silver, New York; Thea Spyer, White Plains, N. Y., and Mimi Timko, of Greensboro, N. C. The encampment opened June 29 and closed 16, and was followed by a sight-seeing tour to Washington.

* * * *

ED NOTE: *Mimi Temko, daughter of Mr. and Mrs. Norman Temko, of Greensboro, N. C., was selected delegate from the state to attend the encampment.*

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Dr. Walter C. Laudermilk, originator of the Jordan Valley Authority designed to bring water to the dry sections of Palestine, explaines the project to Yona Ettinger at the Palestine Exhibit in Radio City's Museum of Science and Industry. Yona Ettinger collected the arts and crafts which are now on view at the Exhibition which is being presented by the Economics Bureau of the Palestine Foundation Fund.

How Good Are The Good Will Movements

(Concluded From Page 15)

other, throwing the "defense" picture into a general turmoil. He further scored what he termed "excessive claims" by certain agencies and the "scare techniques" used by others to raise funds. The hope of Jews in America, he declared, depends on the success of democracy. He expressed horror at the thought of the Jews' fate resting on "good will" organizations, Jews and non-sectarian alike.

Rabbi Feinberg was equally critical of the movement, but did credit it with several major accomplishments, the most important of which was placing some of America's most prominent and respected citizens in the fore-front of the brotherhood movement, thereby keeping anti-Semitism and intolerance in the "disreputable" class and forcing their spokesmen into oblivion.

Both Rabbis Glazer and Feinberg agreed that action rather than words was essential. As Rabbi Feinberg expressed it, good will must not be allowed to deteriorate into "a gentlemen's agreement not to make a fuss about a living issue."

The platform from which these addresses were delivered is the distinguished and neutral. We hope therefore that the problems raised will be candidly and frankly discussed thru out the country and inspire a sincere review of goodwillism to date. As a matter of fact, the studies undertaken by the various defense agencies themselves indicate that such reassessment of past standards is already under way.

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With Pen and Periscope

By ABRAHAM J. ARNOLD

TWO-WORLD DANGER—During his recent goodwill trip to Canada, President Truman made a speech in Ottawa before the assembled Senate and House of Commons of the Dominion parliment into which many observers read the concept of two conflicting worlds. The Toronto Star, (outstanding liberal paper and very favorable to Mr. Truman), for example, said editorially: "The tone of the President's remarks suggested that he was almost reconciled to the possibility of two clashing worlds . . ." This impression seems to have been gathered from the manner in which Mr. Truman discussed foreign relations. He said in part: "We intend to cooperate actively and loyally with all who honestly seek, as we do, to build a better world . . ." The implication here is that only those who seek the same road as the United States are deserving of help.

If this attitude contributes the creating of two conflicting worlds then it is certainly one to be condemned. The two-world interpretation of the President's speech remind us of the warning sounded recently by Dr. Nahum Goldmann, of the particular danger of two conflicting world orbits to world Jewry.

DOUBLE-TALK—Max Seligman, Palestine lawyer and defender of Dov Gruner, who claims no official relations with the Irgun or the Revisionists, has been lecturing in the United States and Canada for the Irgunist cause. He has exposed very clearly that the terrorists are not fighting for full freedom and independence for Palestine, but merely to "come to terms with the British high command."

"Despite all the bitterness incurred with Britain," Seligman has stated, "the Jews still have a soft spot in their hearts for the British . . . (who) will find no greater ally than the Jewish people in Palestine."

What Seligman implies is that he believes the Jews of Palestine are ready to protect British interests in the Middle-East even if war with Russia develops in that part of the world. How else can one interpret his statement that the British are opposed to Jewish immigration into Palestine because the Jews are pro-Russian, which he described as a "senseless belief?"

Obviously there are both pro- and anti-Russian Jews, but this isn't the point. No Jew can afford to become a party to a situation that will lead to a third world war. Max Seligman is not appalled by the prospect of a war with the Soviet Union, which he says the British Government expects.

Perhaps Mr. Seligman believes that he is contributing to the Jewish cause, but in our opinion, he contributes only to the cause of splitting the world into two camps, in which the Jews will again be the main scapegoats.

* * * *

WHO IS REP. HARTLEY?—Dr. Stephen S. Wise made a strong call to President Truman to veto the anti-labor Taft-Hartley bill because he recognized that anti-trade unionism is the other side of the coin of anti-Semitism. In calling for the presidential veto, Rabbi Wise said, among other things, "When Hitler began his struggle not in 1933 when he first prevailed but in 1922, the fewest of Amer icans and almost as few German citizens were disturbed as he levelled his assault first against the Jews. In swift succession the Nazi attack upon the labor movement followed. But the nazi Hartleys remained undisturbed. These said: 'The labor unions are becoming too powerful and they must be repressed'."

This is the same attitude taken by Rep. Hartley in spearheading the move against American labor. It is therefore most timely to expose a few facts about Hartley's past record.

Before the war, Hartley was often a guest speaker at picnics sponsored

(Please Turn To Page 94)

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Public Relations Work In Canada

(Continued From Page 86)

plified statements have been made on this delicate subject, but in recent years, by reason of patient and unremitting efforts on both sides to achieve mutual understanding, the situation has improved to a considerable extent. In my humble opinion, it is important for us Jews to take cognizance of this as carefully as we are accustomed to note injustices and wrongs. There are within the Catholic Church in the Province of Quebec as well as in other Provinces, a considerable number of communicants and leaders both ecclesiastic and lay, who keenly feel the sin and condemn the wrong of anti-Semitism. Their attitude is not prompted by sentimentality alone, but appears to be a direct outgrowth of their creed and sense of responsibility. In reality, there is no innovation in the active friendship which many Catholics in Canada are showing to the Jewish people, for to them its seeds lie deep in the teaching of the Church. They are now finding the means and opportunity of putting into effect their enlightened and humanitarian, views. As an instance of this tendency, let me cite the Canadian Register, the recognized organ in the English language of the Catholic Church in Canada. This periodical which is constantly combatting racism and particularly anti-Semitism recently commented editorially on the "Protocols of the Elders of Zion" in its Quebec Edition.

"Six million Jews lie dead in Europe, having perished because of racial hatred. Of all the orgiastic debauches of history, this was perhaps the most evil and the most cruel. It has cost the world oceans of blood, bottomless suffering and countless treasure to stem the forces of hatred aggravated and let loose by the Nazis. One would have thought that—victory having been won at such a price—the world would recoil in horror at the sin that had provoked the convulsion; one would have thought that the world would be chastened and would repent of the evils that had brought it to such a pass. Above all, one would have thought that the world would turn in shame from that peculiarly anti-Christian evil which is known as anti-Semitism.

"It is, therefore, with feelings of shame and horror that we have noted the publication in 'Vers Demain,' organ of the Social Credit Party in this Province, of that spurious calumny of the Jews known as the 'Proctocols of Zion.' This fantastic forgery, long known to all serious students as false, contains all sorts of nonsensical 'revelations of non-existent plots.' It is a vulgar and crude libel of our Jewish brethren which is capable of causing great harm among prejudiced uncritical readers.

"Those who continue to propagate the Protocols of Zion are, therefore, committing a double sin; for they offend against both truth and charity."

Perhaps the disappearance of the Goglu, a virulently anti-Semitic sheet of vile, disgusting language, which had been banned during the war by the Defense of Canada regulations, is a direct result of this attitude. In spite of the fact that the Goglu pretended to champion the cause of Roman Catholicism, the editor himself revealed that Church authorities, on their own initiative took a stand similar to our own, that this periodical was a scandal to the Province and its people. I am certain that the Jewish Community will never be ungrateful to its friends nor ignore a friendly hand stretched out to it.

It is clear then that public relations work goes beyond the issuing of statements and protests or dealing with specific case work. It is, in fact, much deeper, more positive and more continuous. As Canadian citizens, we must realize that the Jewish Community is not the only group which must deal with its neighbors in terms of group relations. Since people of Canada are not homogeneous in origin, in language or in traditions, each sector of the population has its public relations problems. They must work together to create that great nation which the Fathers of Confederation envisaged 80 years ago, a nation in which the federating peoples, while retaining their cultural heritage, could strive for the achievement of a common goal. The happiness which we all enjoy here, our freedom, the opportunity of each succeeding generation of Canadians to strive for progressively greater achievements in nationhood with extension of rights, privileges and liberty of all citizens, the deep and growing regard which the world holds for our Country, all these are the proof positive of the success of Canadian Confederation, the compact of equal partners, a bulwark against totalitarianism.

As a group proud of its stake in this country, and confident that its stand against injustice and discrimination, is in consonance with the very principles of Confederation, the Jewish Community will continue to act vigorously and courageously in promoting its ideals and will contribute its energy, its resources and its unswerving loyalty to the common beloved Motherland.

As Co-chairman of your National Public Relations Committee and as head of the Eastern Regional Committee charged, in particular, with the peculiarly complicated problems of Eastern Canada, I have been privileged to sit with the lead-

(Please Turn To Page 98)

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News Summary of The Month

BING CROSBY ADOPTS DAUGHTER

At long last Bing Crosby has become the "father" of a girl. Parent of five sons, Bing succeeded in changing the sex pattern of his offsprings by the commonsense method of adopting 11 year old Zulma Scheinowitz, a half-orphan under the care of RESCUE CHILDREN, INC.

Zulma was born in Liege, Belgium of orthodox Jewish parents, on January 1, 1936. At the outbreak of the war her parents fled with her and her sister, Miriam, to France. When she was six years old, her father was arrested by the Nazis and has not been heard from since. The mother and her two daughters fled to the woods where they lived under the protection of the Maquis for the duration of the war.

After V-E Day, the family returned to Belgium. When the mother and Zulma's sister were stricken with tuberculosis and sent to a sanatorium, Zulma was given into the care of a RESCUE CHILDREN, INC., hospital in Antwerp.

WORLD-WIDE CAMPAIGN FOR RACIAL TOLERANCE ANNOUNCED BY HUGHES

NEW YORK — A world-wide campaign to promote religious tolerance and fight bigotry everywhere, was announced here last week by retired Chief Justice of the U. S. Supreme Court Charles Evans Hughes, who revealed that World Council of Christians and Jews, founded in London last year, had the qualified backing of the United States Government. One of the first activities of the new organization will be an "emergency workshop" on the causes and cure of anti-Semitism to be held in an as yet undesignated European city from July 27th through August 1st.

The new organization is sponsored by the National Conference of Christians and Jews, founded by Mr. Hughes in 1928. In an application endorsed by the State Department it has requested affiliation with UNESCO, the United Nations Educational, Scientific and Cultural Organization. The new organization will function in Czechoslovakia, the Netherlands, Argentina and the former Axis states, including Germany, Italy and Hungary, in addition to various parts of the British Empire. Offices have already been opened in London and Geneva and a third European office, in Paris, will be established this summer. Councils of Christians and Jews in the United States, England, Scotland, Wales, Canada, South Africa, Australia and Switzerland have joined the world organization.

The purpose of the World Council, Mr. Hughes explained, will be to "advance by educational means justice, amity, understanding and civic cooperation among the religious cultures of the earth. This organization will encourage research in the social sciences, in the field of human relations and to that end will seek cooperation with the universities of every nation."

DISCRIMINATION DECLINES IN STATES OUTLAWING BIAS

NEW YORK — A definite decline in discrimination against Jews in the three states which have anti-bias laws was reported by Marvin M. Jager, Chairman of the New York Metropolitan Council of Fair Employment Practice, who summed up reports of anti-discrimination commissioners from New York, New Jersey and Massachusetts describing the effects of the laws. Compliance was greatest in 1946 from large employ and from publications which had previously used anti-Semitic resort and employment advertising matter, Mr. Jager said. In the three states, Negroes were discriminated against most, with Jews and Catholics the other chief sufferers. In New Jersey, Italians and some Protestants also suffered in some sections.

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BASIC JUDAISM

(Concluded From Page 11)

where the other more modestly asserts that in the world to come there will be room for the righteous of all faiths. Or that Christianity stresses the primacy of creed where Judaism proclaims the far greater importance of deed. Rabbi Steinberg epitomizes this last important difference by allowing each faith to speak for itself. Says the Christian, in the words of the New Testament: "Believe and ye shall be saved." Says the Jew, through the mouth of an ancient rabbi who presumes to speak for God: "Would that men forsook Me, if only they kept My law!"

Nowhere does Rabbi Steinberg present the fundamental differences between Christianity and Judaism more clearly than in his superb paragraphs on Jesus. Skillfully he avoids both extremes: that of the Jew to whom, understandable enough in the light of history, the very name of Jesus is anathema; that of the Jew so pitifully in need of acceptance that he cravenly makes Jesus out to be the greatest of the Hebrew prophets. To Rabbi Steinberg, as to Rabbi Nathan Krass some years ago, Jesus was neither a demon nor a prophet, but rather an extraordinarily attractive and skillful teacher who was at his strongest best when he remained closest to Jewish tradition and who was weakest precisely when he departed from that tradition. Basic Judaism has always accepted Jesus as, "despite his defects, a great man, a gifted and exhalted teacher." Nothing less; nothing more.

Over, above and beyond these direct differences and distinctions there are other matters too developed with equal excellence. The role of creed in Judaism as a not-too-rigid "climate of convictions" is described as a skillful compromise between contending camps of Jewish theologians. The place of prayer in Judaism as realistic self-appraisal is portrayed accurately. The social, political and economic directions of Judaism are pointed challengingly. And finally, the role of Israel as a Chosen People is interpreted convincingly, far more so, incidentially, than its recent erasure by the Reconstructionist movement, for which our author has been such an eloquent mouthpiece.

The defects of BASIC JUDAISM are relatively minor. One could wish for a more extensive exposition of Rabbi Steinberg's (which is to say, Mordecai Kaplan's) personal interpretation of the God idea for this day. Though to be sure, that might open him to the charge of renewed partisanship in a volume which he was patently determined to keep objective. To the present reviewer at least, the expressed preference in this volume for the word Father as applied to God is most objectionable. The author's subsequent admission that the word "suffers the disability of being heavily anthropomorphic" should have deterred him from favoring it in the first place. Along somewhat different lines, it would have been wise to describe specifically the passages contained in the mezuzah, a point on which alarmingly large number of Jews are unbelievably ignorant. And in the otherwise excellent exposition of the Messiah idea in Judaism some mention should have been made of the Chassidic doctrine that each human being bears within him a tiny spark of Messiah and that only when all such sparks have been united will the Messiah truly be able to appear. But these defects are largely a matter of emphasis and preference. They detract little, if at all, from a volume which is always explicit and clear, and which on occasion rises to the level of sheer poetry.

Rabbi Steinberg commences by asserting that he has no desire to make a secret of his enthusiasm for Judaism. He succeeds so admirably that his enthusiasm, far from being secret, becomes contagious to the reader.

With Pen and Periscope

(Concluded From Page 91)

by the German-American Bund and at other pro-Hitler meetings. He also maintained particularly friendly relations with the Federation of German-American Societies, in Essex County (Newark) New Jersey, which was affiliated to the Nazi Bund. This organization carried on pro-Hitler propaganda in New Jersey before Pearl Harbor.

As late as July, 1940, Rep. Hartley spoke at the annual "German Day" picnic of the aforementioned Federation and said: "I have been coming here for 12 years and I can see no reason why I should stop coming." This was reported in the Newark Evening News. We have only room to mention here one or two incidents of Hartley's long un-American record. Ten days before Pearl Harbor Hartely spoke at a meeting of the discredited America First Committee at Patterson, N. J., according to an AP report, where he defended Japan. 'Nuff said!

Social and Personal

STATESVILLE, N. C.

HENRIETTA WALLACE, *Reporter*

Dr. and Mrs. Wallace Hoffman attended the National Osteopathic Convention in Chicago, July 17-25.

Miss Carrie Hoffman of Danville, Va., recently visited her brother Dr. Hoffman and Mrs. Hoffman.

Mr. and Mrs. Julius Aronson spent the week of August 9th in New York City.

Saul and Melvin Gordon are vacationing in New York City and vicinity.

Mrs. Irving Lefferman and son, Norman of Stanford, Conn., spent the Summer vacation with her parents, Mr. and Mrs. Henry Weil.

Mr. and Mrs. Milton Steinberger and sons returned to Statesville after a most pleasant sojourn in Miami Beach.

Miss Rose Stephany and Miss Carrie Hoffman made a Western North Carolina trip to Asheville and Blowing Rock.

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

Miss Zalda Lefkowitz of Miami, Fla., is spending the summer with relatives, Mr. and Mrs. Moses Samet.

High Point regrets the loss to the community of Dr. and Mrs. Seymour Morse and daughter Cheryn. Dr. Morse plans to continue schooling in Iowa City.

Estelle and Ruth Cohen of Arlington, Va., were recent house guests of Betzi Morris.

Mr. and Mrs. George Gallen and daughters of Brooklyn, N. Y., were guests of Mr. and Mrs. Harry Ershler.

Rabbi and Mrs. Aaron Mauskopf are making their new home in Englewood, N. J.

Miss Bernice Wechsler of New City, N. J., recently spent a few weeks with Mr. and Mrs. Philip Silver, to whose son Norman she is engaged. Mr. and Mrs. Harold Wagger entertained Miss Wechsler at a bridge luncheon at her home. Places were laid for eight.

Dick Harris is recuperating from injuries received in an automobile accident, as are his brother Donnie and Morton Ershler, who were injured but slightly.

WINSTON-SALEM, N. C.

MRS. HOWARD BODNER, *Reporter*

Hadassah elected the following officers at its last meeting: Mrs. Ira Julian, president; Mrs. Milton Goldberg, 1st vice-president; Mrs. Morris Brenner, 2nd vice-president; Mrs. Sam Katzen, 3rd vice-president; Mrs. Fred Burk, 4th vice-president; Mrs. J. C. Kalet, recording secretary; Mrs. M. Schwartz, corresponding secretary; Mrs. Al Schwartz, treasurer.

The name of Kalet was covered with glory in the recent archives of the local Demolay. Robert H. Kallet received the honor of the Chevalier Award, the first time in the nineteen years of the organization's existence in Winston-Salem that this honor has been given to a Jew. Then, Bertram M. Kalet became the first Jewish boy to hold the head office of State Master Counsellor for the State of North Carolina. The community is justly proud.

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He Gives The Veterans A Lift

By JACK MATCHA

There's a sterling silver medal waiting for Fred Levinthal when he finds time to accept it. Since April, when the Catholic War Veterans informed the New York Jewish businessman they had voted him their highest award for distinguished service to humanity, he hasn't been able to allot a day to the ceremony. And the CWV refuse to give it to him privately. They want to send up every rocket in their publicity arsenal when they make their award.

"The reason is that the CWV wants the world to know what a wonderful thing Mr. Levinthal has done in entertaining more than 10,000 disabled war veterans of all faiths at dinners, theater parties and sports events," Frank J. Manley, past commander of the organization said.

The medal was scheduled to be presented on Monday, May 19. On that day Mr. Levinthal was honored at luncheon of the Commerce and Industry Association of New York at which he received the War Department's Certificate of Appreciation from General Courtney H. Hodges, Commanding General of the First Army.

Since 1945, Mr. Levinthal and a group of friends in the textile and ready to wear industries personally have entertained 10,584 hospitalized veterans in the metropolitan area at basketball games at Madison Square Garden, at top hit shows, dinners and summer

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Greeting Their Former "Guardian Angel"

A unique reunion took place at the reception shelter of United Service for New Americans, when Miss Flora Levine (center) met with 200 former DP's whom she had aided as director in the Stuttgart, Germany, area for the Joint Distribution. JDC and United Service had assisted these new Americans to come to U.S.A. through their programs, financed by the $170,000,000 campaign of the United Jewish Appeal. Miss Levine, just back from Europe, brought the news of their relatives and friends still in DP camps, surviving with JDC aid, and waiting for a chance to emigrate. She advised newcomers to resettle throughout the country with assistance of United Service. "The way to keep the gates open," she said, "is for you to set an example."

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VISITING Around Greensboro

By MIN KLEIN

and we're settling down to whatever the Fall will bring. Vacationers are returning and are busy shaking the sand out of beach clothes and getting Junior's clothes ready for school . . . FAN AND MELVIN LITCH report a magnificent three weeks trip with daughter CAROL and son MELVIN, which took them to New York, Boston, and on up into Canada . . . There's a lot to tell after a trip of that proportion . . . Most interesting report comes from MIMI TEMKO, who has been Girl Scouting most of the summer — "I've had the most wonderful experiences of my life," she exclaims when asked about the International Girl Scout Encampment at which she represented the state of N. C. . . And looking at her GORGEOUS tan, we long to be Girl Scouts and have such opportunties . . . Touring the mountains of western Carolina, the general Greensboro favorite "MISS HATTIE," as everyone calls Mrs. Weinberg, looked in tip-top shape, after a three weeks interest-filled, sightseeing and relaxing period. She simply RAVED over Fontana Dam . . . And it was New York and other points north for Al and Min Klein with JOAN and SHERRY for about ten days . . . Back from Wrightsville Beach is ADELE ROSENBERG with CARL and MIRIAM, brown and happy after a summer at the sea . . . ADELE and LEWIS will be busy moving into their newly acquired, charming Starmount home, vacated by MAC and SALLY SANDS, who, much to our regret, are leaving for New York, together with others of the CAR-CAL group . . . Hate to see you go — but luck to you! . . . RABBI RYPINS reports from the Rabbinical Conference, from which he returned just before going to Wildacres, at Little Switzerland, N. C., to participate in the program of the National Conference of Christians and Jews . . . A grand opportunity for our members to do some inter-Faith work, that Wildacres Conference . . . the Chet Browns had as ten-day guests son ALAN and his wife SHEILA from New York City . . . FRAN and LEE KAY had a big time jumping the waves at Virginia Beach for a couple of weeks and were lucky enough to be there when the unexpected heat wave hit our town . . . LEAH and JACK KRAWITZ raved about their vacation at Miami Beach and decided that everyone should try it during the summer . . . The MEYER STERNBERGERS were off to Phila. for the lovely afternoon formal wedding of Toby and Bernie — Toby was daughter Mildred's roommate here at WC . . . From Phila. they drove on to New York for a while . . . More WC brides this year! Now it's PAM ACKERMAN, 1945 graduate who has LOTS of friends in Greensboro . . . SALLY ISACCSON has decided to exchange GC for the Richmond Professional Institute to finish her course in radio and dramatics, at which she has been doing so well . . . And so it's back to college for our girls and boys, and at the same time our WC and GC campus will soon be full again and the holidays will once more find our homes welcoming them and getting acquainted with daughters from other towns while ours are away . . . Which is a timely reminder to say that we wish you ALL a very happy and satisfying New Year! . . .

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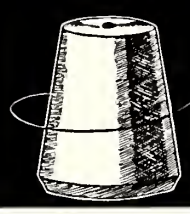

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Public Relations Work In Canada

(Concluded From Page 92)

ers of the Jewish Community and to participate in their deliberations. They are men and women of deep and abiding devotion who give their time, wisdom and experience in the unselfish service of their fellow Jews. Although, as I have already pointed out, all the various national, social and economic components of the Canadian people have their group problems, these men and women of our active committees must make issues which are more complicated and involved by far. Through their counsel and as a result of their deliberations, the Jewish community of Canada has developed techniques, instruments and precedents which constitute a most effective method of dealing with community interrelations. By developing national unity within its ranks, by coordinating the religious and secular organizations of the community without destroying their autonomy, in its fund raising, in its dispensing of relief, in supporting Jewish education, in its approach to government as the recognized representative of Canadian Jewry, in its relationships with lay and clerical leaders of the Catholic and Protestant faiths, in coordinating patriotic endeavors and in promoting democratic principles — in all these fields Canadian Jewry has set a standard and a pattern which are emulated by other Jewish communities the world over and respected by our fellow Canadians.

This positive program integrates the Jewish community into the normal life of the nation and gives every Jew a sense of belonging, an understanding of his real status as a Canadian citizen. We Jews, in Canada are indeed fortunate that in our unity, we have avoided a multiplicity of competing defense agencies. We in the Canadian Jewish Congress do not solicit funds by appealing to fear or by exaggerating every unfriendly manifestation into a portent of doom. We believe rather in stability by emphasizing that the basic democratic institutions of our country and the fundamental concepts of justice which underlie them, are sound foundations of security. We can preserve and even strengthen this security in the measure that, as Canadian citizens of the Jewish faith, vigilant of our rights, we exercise fear and continue to contribute to these fundamentals.

Let us, therefore, in a dignified and modest manner, with the approval of the great and enlightened public opinion of our country, continue in our endeavors in charitable works, in education, and in other fields of human activity.

Let us continue to participate in all activities for the general welfare of the communities we live in, of our Provinces, and of our common country.

Let us glory with our fellow Canadians in the status of Canadian citizen, with all its privileges and obligations.

By so doing, we shall have valiant allies in the battle against totalitarianism, bogotry, discrimination, and hatred, co-fighters who will rally about us voluntarily to defend what they, themselves, hold precious. The great free press of our country will continue to do justice to us and will present our story to our fellow citizens. Yes, regardless of economic status, national origin or religious persuasion, whether they be French-Canadians or English - Canadians, Catholic or Protestant, men and women of goodwill will join with us, to eradicate the virus of racism which threatens to destroy Judaism and Christianity and our Democratic way of life itself.

Together we shall go forward towards a new and better world based upon the inviolability of each individual human being, and of his sacred right, both as a separate entity and as part of a group, to live and to develop in the worship of God in whose image he was created.

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RUNNING THE BRITISH BLOCKADE

By The Late WILLIAM BERNSTEIN

This article, describing in his own words the late William Bernstein's trip aboard the Exodus 1947, has been compiled from letters which the martyred youth had written to his brother, Morris Bernstein, and which Haganah made public recently. Bernstein was killed by a British naval boarding party aboard the Exodus, July 18th.
—The Editor.

THREE days ago the Jews here Marseille and aboard my ship celebrated the 4th anniversary of the resistance of the Warsaw Ghetto. Everyone of 60,000 Jews were massacred there defending a street with small arms against the German army. We held it for five days — only five days of resistence in four thousand years of persecution. Something we should be ashamed of. However, the time isn't far off when we will redeem our honor. Perhaps you and I won't be around when it happens, but I can see it upbuilding all around me.

This is IT! After working, hiding and chasing all over Europe, for months, we are finally on our way for a seven day voyage. I am not sure but by the time you receive this letter, our ship will be in. The chances are slim as far as getting through. We will do our best, but the important thing is that these people are out of Europe and will end up with their own people sooner or later. This is the biggest ship to do this kind of work and, consequently, we are carrying the greatest number of people ever transported in one ship.

But the crew — Everyone aboard is a Jew with the exception of the captain, chief engineer and steward. We will drop the captain, chief engineer and steward in Europe. The only non-Jew who is sailing with us as a common seaman is a priest . . . he will make the run with us.

I've eaten in the crew's mess hall on many a ship but in all the time I've spent at sea I have never heard the kind of talk I've heard here. The ordinary run of conversation on the average ship stems from the subject of women and the various means of enjoying them . . . not here. If you don't know integral calculus at least one-third of the conversation at the dinner table is lost to you. If you don't know what Aristotle told his mother on his sixth birthday, another slice of the conversation is lost , , , and if, God forbid, you shouldn't know what opera played in Pittsburgh two years ago, you are completely ignored. One must have a good working knowledge of Yiddish, plus a smattering of Hebrew! The chief mate's name is Yitzhuk, he's a Palestinian. I still jump when I hear someone shout his name. To hear the bosun give an order in Yiddish and have everyone comply as tho there's nothing strange or funny about it! . . . I just can't describe what it feels like!

AUTHOR APPOINTED

Leo W. Schwarz, who recently returned from Europe, was appointed Director of the American Friends of the Hebrew University.

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U. S. ORTHODOX WOMEN

(Continued From Page 27)

work, including psychology, the standard courses in education, practice teaching and advanced studies in Jewish lore. Needless to say that both the vocational high schools and the teachers seminaries are staffed with the best teachers available.

In order to reach out and be of service to as many girls as possible, the Mizrachi Women's Organization of America has established centers for teaching sewing and allied arts to the girls of the upper grades of public schools, not only in Tel Aviv and Jerusalem, but also in Haifa, Safed, Petach Tikvah and Raanana.

With the outbreak of the war, a new series of problems faced the Mizrachi Women's Organization of America—the refugee children, for whom homes—children's homes had to be established. It was not only the problem of housing and feeding these children, but also the problem of readjusting them to normal living, educating them, developing them mentally, fostering in them the religious faith of their fathers.

These children, beginning with the first group of Teheran children—undernourished, distrustful, afflicted with bad habits, not children but cynical "grown-ups," for the joys and experiences of childhood were unknown to them. They spoke the proverbial seventy languages, for they came from Europe, Africa, and Asia. They cried constantly, had nightmares, and viewed everyone with suspicion.

It was a stupendous task that faced Mrs. Bessie Gotesfeld, Palestinian representative of the Mizrachi Women's Organization of America. Suitable buildings had to be found to house these children, a trained sympathetic, understanding, patient but also religious, educational staff had to be organized; schools had to be established, training in agriculture and trades had to be provided.

Today 600 children in eight mosadoth (children's homes) of the Mizrachi Women's Organization of America are leading normal, healthy, happy children's lives in Eretz Yisroel, as do all Youth Aliyah children of the Jewish Agency. But these 600 children are being given religious upbringing.

All this is to be found especially in the Children's Village at Raanana, which three weeks ago accommodated 130 refugee children, among them 70 from Cyprus. The first group of seven buildings is already completed, and the plans call for the erection of additional buildings to house the large number of new children expected with the influx of DPs. Agricultural training will be part of the advantages the children will have on the 250 dunams of land of the village. Trades will be taught to both boys and girls in the workshops. Education will be supplied in its own school system under the supervision of Dr. Enoch, one of Eretz Yisroel's leading educators.

Children are not the only ones to arrive in Eretz Yisroel. There arive also Orthodox young women who find themselves stranded. To provide for them during their period of adjustment, is as important as other activities. So a new project was added, a *Beth Chalutzoth* in Tel Aviv and Haifa (maintained by the Canadian Mizrachi Women): another will be established shortly in Jerusalem. After years of suffering in concentration camps, hiding under assumed Aryan names its a comfort to be received into a friendly home, where one can be a "baal-boste."

But here, too, we do not lose sight of other projects. Together with the "Omen" women (Mizrachi Women of Palestine), and the *Moazot Hapoalot* of the Hapoel Hamizrachi of Palestine, we maintain a chain of kindergartens, of day nurseries and also of clubs, in which mothers and children are helped. The day nurseries are especially important, for in Palestine women must work, and it's essential for the religious mother to have a safe place to leave her child or children under the expert guidance of a religious staff. This project is of immeasurable value in the slum district of Tel Aviv, among

(Please Turn To Page 105)

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THE TEN COMMANDMENTS

(Concluded From Page 22)

explore the paths that lie ahead, and that is the function of philosophers and scientists.

Third, education tries to preserve and pass along the fruits of knowledge from one generation to another. That, I suppose, is the function of curators, librarians, teachers and parents.

Fourth, education should inspire an active desire for learning and understanding, as a life-long process. And that, traditionally, is the function of consecrated leadership, among the best of the teachers and the ministry.

Finally, as John Dewey, and Booker T. Washington both preached so long and so eloquently, education must provide opportunities for learning by doing. That, I take it, is the function of laboratories, museums, forums, churches, and all other places where men and women can enrich their knowledge and understanding by the sure and long-proven process of personal participation.

My purpose in asking you to share with me such an elementary review of educational tasks is to relate them, if I can, to this museum, and to the high and broad purpose to which it has been dedicated.

Because its role is educational, because it seeks to help show men their relationship to one another, this is an American museum, serving a cause for which every thoughtful American should feel a genuine concern.

This museum and its parent Seminary are working for the supremacy of moral law, of the spirtual values of true religion, with an aim to perform all five of the basic tasks of education. For here there are scholars and philosophers to construe the past and explore the future; teachers to train more teachers; leaders to train more leaders; facilities for reaching those who are now beyond the limits of the institution's more immediate scope. Here, too, all may learn by doing — just as all of us, by the very act of coming together at this meeting, are enriching our own spiritual experience, and adding more strength to the bonds of brotherhood.

Freedom, security and happiness for all men are obviously high goals, and worthy of our highest effort. Their pursuit is in effect the pursuit of peace and happiness, and the key to that pursuit, as our own history shows us, is the practice of the unselfish principles of brotherhood.

Thomas Mann has said that there is an element in American civilization which if universalized would bring about world peace. That element must now be strengthened, both to check the forces that are tending to weaken it here at home, and to make it the mighty factor it must be if America is to lead toward enduring peace instead of following toward repeated conflict.

That element points our only sure road to peace and brotherhood. That road must climb many a hill, but it is the only way.

Veterans Administration maintains a staff of social workers as part of its medical program. One important phase of their work is to help veteran-patients with personal problems that might retard the veterans' recovery.

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—5708—

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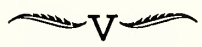

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COMBED YARNS

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CHERRYVILLE, N. C.

GOOD WILL IN ACTION

(Concluded From Page 9)

campaign evoked a record-breaking response among non-Jews throughout the country. Paced by the newly-created National Christion Committee for the UJA, Christions such as the Rockefellers, Gardner Cowles of the Des Moines Register and Tribune, Cardinal Spellman, J. P. Stevens, Doris Duke Cromwell, and Jesse Jones made substantial gifts to the UJA.

While not comparing in size with many non-Jewish gifts, the $500 from farmer Homer L. Berninger, 48-year old war veteran from Bloomsburg, Pa., was perhaps the most self-sacrificial. After saving for eight years to buy a used car, Berninger, who served with the Seabees in the Pacific, voluntarily turned over his life savings to the UJA. In the closing days of the 1946 UJA quota the Christian community of Kinston, N. C., accepted half of that town's UJA quota of $20,000. In Richmond, Va., all of the Protestant churches gave their Sunday collections one week in May to the UJA and the children in the Sunday schools did the same.

The campaign to erect a synagogue in New York's Garment Center is being headed by an Irishman, Chick Meehan, while his co-chairman is a Presbyterian, George Spargo. The Men's Bible Class of the First Baptist Church made the first contribution to the drive for the new building of Congregation Sons of Abraham in Beverly, Mass. A Christmas gift of $10,000 was made by the Congregational Churches of America through Children to Palestine, a Christian agency cooperating with Hadassah.

Meanwhile, Barney Ross, former world light weight champion, redeemed a promise he made on Guadalcanal to a Catholic chaplain by making personal appearances to raise funds for a mission in China. Rabbi Judah Cahn of Lawrence, L. I., accepted the chairmanship of a $50,000 building fund campaign for the Bethel African Methodist Episcopal Church. In Miami Beach, Jewish leaders orgainzed a Jewish committee to aid the building drive of the Miami Beach Methodist Church.

But good will in action meant more than just fund-raising. In the Prospect Park, Brooklyn, branch of the YMCA, a unique interfaith meditation chapel, containing both the cross and the Star of David, has been created where Jews and non-Jews come not for services but for meditation. The Torah Scroll of Temple Israel, Nantasket, Ma.., was rescued during a fire that virtually wrecked the synagogue, only because Father Daniel Sullivan of a nearby Catholic church rushed into the blazing building. In Fremont, Neb., the Rev. R. V. Gilbert, a Presbyterian minister, went to the annual Joint Defense Appeal conference as the ofifcial representative of Fremont's 25 Jewish families.

The USO program for Negro servicemen in the Philadelphia area is being carried on by the National Jewish Welfare Board since the closing of the USO Negro Service Club. A Newark Catholic war veteran is in Paris studying painting because the Jewish War Veterans underwrote his passage. The Rev. J. Earle Edwards of the Queens Baptist Church, L. I., announced that he was submitting the word "people" for the word "Jews" wherever the latter is used in the New Testament in a disparaging way.

In conjunction with a Christmas display on the theme "Peace On Earth to Men of Good Will," the public library in Oshkosh, Wis., put on a display of both Christian and Jewish objects. Christians of Somers, N. Y., replaced a sign on gogue which had been torn down gogue which had been tron down by vandals. In N.Y.C., the Roman Catholic Archdiocese turned over rent free to the Federation of Protestant Welfare Agencies badly needed facilities for dependent Protestant children. Louis Cohen, chairman of the Ft. Smith, Ark., JWB Army and Navy Committee, bought and presented to the Salvation Army land to be used as a children's playground.

These examples of good will in action for the year now ending are only the more dramatic of those that have come to public notice. They could be multiplied by the hundreds to give proof in a practical way that the American people not only preach brotherhood but continue to practice it through good will in action.

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CHARLOTTE, N. C.

Women's Walk .... by GLORIA B. ROMAN

A TINY woman with a gigantic personality, a selfless woman with a magnetic voice, Ernestine Louise Rose has gone down in the annals of American history as a great fighter for liberty, for woman's rights, for an end to slavery, and for religious freedom. Born in 1810, in Poland, the daughter of a Rabbi, she became an internationally prominent figure at an early age.

At the age of 16, Ernestine (whose full name was Ernestine Louise Sismondi Potwoski Rose) left her home, leaving her property with her father and instructing him to us it for the benefit of the poor. She travelled through Europe, showing great interest in the cause of the oppressed. She was so highly regarded by social reformers throughout Europe that in 1834 they accorded her honor of presiding at the formation of an organization which united all progressives who sought an improved society.

Only 24 at the time, she was already an outstanding champion of the natural rights of all human beings, regardless of their religion, nationality, political views, color or sex.

For 33 years, from 1836 to 1869, she championed the same principles in the United States. No sooner had she arrived, than she flung herself wholeheartedly into the campaigns for the abolition of slavery, the rights of labor, and the rights of women. She was in great demand as a lecturer. Each year she would travel through the North and West, lecturing in halls and barns, shocking conservatives who shrieked that a woman's place was in the home and it was blasphemous for a woman to speak in public on "men's matters."

Ernestine was undaunted. Speaking at a women's rights convention in Syracuse, New York, in 1852, she pointed out that their struggle was worldwide in scope. "I am an example of the universality of our claims," she declared, "for not American women only, but a daughter of poor, crushed Poland and the downtrodden and persecuted people called the Jews, 'a child of Israel,' pleads for the equal rights of her sex."

For her activities, Ernestine was rewarded by her enemies with volleys of slander and misrepresenta-

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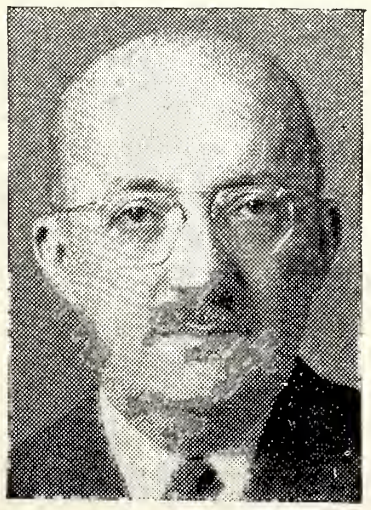

Dr. Abraham J. Feldman, rabbi of Congregation Beth Israel, Hartford, Conn., was elected president of the Central Conference of American Rabbis to succeed Dr. Abba Hillel Silver at the 58th annual convention held in Montreal. Dr. Feldman, president of the Hebrew Union College Alumni Association, from which he was ordained in 1918 and received an honorary doctorate in 1944, is well known as a rabbinical leader, author and lecturer.

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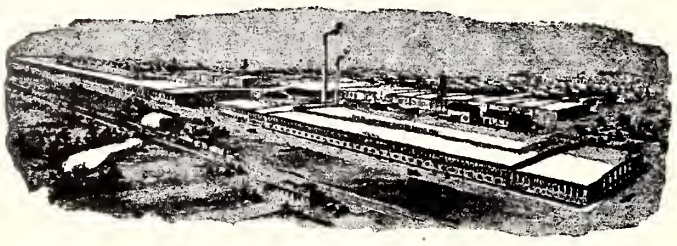

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He Gave The Veterans A Lift

(Concluded From Page 96)

outings at a total cost of more than $75,000.

Levinthal takes three days a week off from his job as vice-president of Allure Fabrics, Inc., one of New York's leading textile firms, to arrange the elaborate parties which cost $1,000 a piece or more. Either he or one of his friends pick up the check. In cases where the volunteered funds do not meet the steep bill, Levinthal makes up the difference. Nearly all the parties are financed by Jews, although most of the veterans selected are gentile.

Levinthal, who headed the Joint Defense Appeal's 1946 drive in New York's textile industry, is helped by many associates in the textile field in his project. The sky is the limit in entertainment. Many dinners are held at the Waldorf Astoria and other leading hotels, for example. No reduction is sought in buying tickets to shows or games.

Levinthal takes his boys, convalescents from a number of hospitals in New York, only to Broadway shows and sports events that are usually sellouts. For instance, he treats them to smash hits such as "Annie Get Your Gun," "Brigadoon," and "Finian's Rainbow" and to popular college basketball games. As many as 120 vets are entertained in one evening.

The hospitals select the men who need a night-out most. Levinthal then brings them to a swank hotel in service buses and vehicles that hold wheel-chair patients. After an excellent dinner, Levinthal than squires them to a game. When they go to the theater, they sit in the best seats in the house at $6.60 a throw and afterwards are lifted to the stage where they enjoy a buffet supper served by members of the cast.

The Police Department secures ample parking space for Levinthal's cars and the Fire Department supplies a special crew to assist the boys at the hotels and theaters.

"The thing that pleases me most after seeing how happy the boys are," says Levinthal, "is the response from their homefolks. I get letters from Christian families throughout the United States who confess they are ashamed that they used to regard New Yorkers and Jews as rather cold people.

"There's no doubt that this work is a great help to interfaith understanding and goodwill. I'd like to see businessmen in other large cities undertake similar projects.

It is something that we owe to these boys who have given so much for us, and at the same time, it promotes better relations between Jews and Christians."

Levinthal, who urges golf clubs and other associations of sportsmen to consider such projects, organized a mass party for a sports club in Philadelphia last year. Most of his efforts are concentrated in New York, however.

Levinthal, who was a Marine in World War I, began his parties after seeing how hospital tours by theatrical folk cheered his nephew, a Marine captain who was wounded on Guadalcanal. Levinthal decided to give other hospitalized veterans a lift by taking them out for a good time.

The New York businessman is a member of the board of the Temple Emanu-El Men's Club, the New York Philanthropic League and the 52 Association.

REIDSVILLE, N. C.

Sam L. Eisenberg, prominent merchant of Reidsville, has been named chairman of the Reidsville Community Chest Campaign for 1948.

A native of Durham, Mr. Eisenberg has become prominent in civic and community affairs in the seven years he has been living in Reidsville. He is a member and past president of the Reidsville Kiwanis, a past president of the Reidsville Merchants Association, and a former member of the executive board of the N. C. Retail Merchants' Association. He is also a member of the Junior Chamber of Commerce, a Mason and a leader in Boy Scout work.

It affords us a very great pleasure on this occasion to extend to our Jawish friends the wish for a most Happy and Prosperous New Year

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They Write Great Music

(Concluded From Page 72)

America. In 1931 a patron in Frisco made it posible for Bloch to devote all his time to writing music. In this period his finest work is "Sacred Service," about which he said: "Though intensely Jewish in root, the message seems to me above all a gift of Israel to the whole of mankind. It symbolizes for me more than a Jewish Service — but, in its great simplicity and variety, it embodied a philosophy acceptable to all men."

Thus Bloch's modernism incorporates the ancient chant and music of Israel, "Sacred Service" is built on a Hebrew text for Sabbath services. It includes countless characteristic Hebrew melodies and in it Bloch has given his own melodies as well as the Jewish chant which have stirred generations of Jews. "Schelomo" is a passionate, wonderful piece of music, volcanic and gorgeous.

Both Copeland and Bloch have contributed to American music and both richly deserve the accolades of America. But Bloch, born in Geneva, the son of a clock merchant, has combined his Jewish heritage with his musicianship to create a combination of American and Jewish music.

Here is part of Bloch's credo. Listen closely, for the words are as acute as a Bloch melody:

"It is the Jewish soul that interests me, the complex, glowing agitated soul that I feel vibrating through the Bible . . . the freshness and naivete of the Patriarchs, the violence of the prophetic books, the Jew's savage love of justice, the despair of Ecclesiastes, the sorrow and immensity of the Book of Job, the sensuality of the Song of Songs. All this is in me, and it is the better part of me. It is all this that I endeavor to hear in myself, and to translate in my music; the sacred emotion of the race that slumbers far down in our soul."

Orthodox Women

(Concluded From Page 100)

the Yemenite Jews.

There is another group of children whose mothers work — those in the *kibbutzin*. In every kibutz Hadati (religious collective of the Hapoel Hamizrachi), the Junior Mizrachi Women of America have built one or more children's houses. In these houses the children live, eat and sleep, play and learn, thus making it possible for their mothers to contribute their share in the rebuilding of the Land.

Thus our work encompasses infants in the *kibbutzim* and cities, refugee children, young immigrant women, adolescent girls in the vocational high schools, and young women in teachers seminaries.

But since it is a new country, and the needs are many and great, there are many social service projects carried on in the course of the year; these are supplementary to the primary work of vocational training for girls and the care of refugee children.

NEW BB PRESS AND RADIO DIRECTOR — Irving M. Lichtenstein, Cleveland, (above) was today named Director, National B'nai B'rith Press and Radio Bureau.

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tion. She was denounced as a "foreign propagandist." She was accused of being subsidized by "British gold" to foment a revolution. Before these attacks she did not flinch. In a letter to the newspapers she made it clear that she could not be intimidated nor cowed. She would, she said, "use my humble abilities to the uttermost in my power and to aid in the great moral struggle for human rights and freedom . . . Everyone who ever advanced a new idea, no matter how great and noble, has been subjected to criticism and therefore we too must expect it . . . but it is quite certain that no true soul will ever be deterred from the performance of a duty by any criticism."

Ernestine L. Rose died on August 4, 1892. She wrote her own Epitaph several years before, when she summarized her life's work in one sentence in a letter to her friend, Susan B. Anthony.

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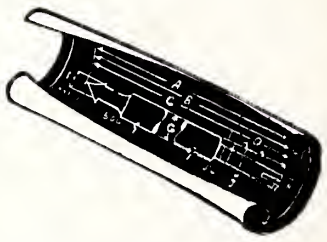

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The AMERICAN JEWISH TIMES

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THE AMERICAN JEWISH TIMES

VOLUME XIII | OCTOBER, 1947 | NUMBER 2

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Economics and Religion

The economic spiral, which has resulted in increased costs for food, clothing and the multiple services that go to make up our every-day living, is presenting an increasingly difficult problem for those who have the responsibility for providing the personnel for the religious, cultural and social programs of Jewish communities throughout the nation.

Such personnel for the most part, comes from the so-called "white-collar" group, which as a whole, has benefitted less from wage increases than have those classes of employees which have labor organizations to fight their battles for them. The problem is akin to that which has been such a poser in the field of general education, where a genuine dearth of qualified teachers threatens because of the inability of individuals to exist on the salary levels that have prevailed.

The rabbinate is one of the fields of religious endeavor, that has felt the effects of increased living costs. There is always a certain amount of turn-over in the rabbinate, for various reasons. But the comings and goings of the past few years have exceeded the usual. After all, the rabbinate is a business as much as are merchandising, distribution or banking. The rabbi, usually a family man, must maintain a standard of living required by his position. If his congregation cannot provide the salary that will enable him to do this, he cannot be criticized for accepting a pulpit where he does not have to struggle with the problem of an adequtae livelihood.

In one of our foremost Jewish communities of the State of North Carolina a group representing a congregation recently met to discuss plans for the hiring of a man who could supervise Sunday School, social and cultural activities, and act as a general assistant to the rabbi. Several profiles of candidates were reviewed, and the only two that seemed to qualify, both specified salaries that were not only high in comparison with former standards, but were about as much as the rabbi himself was receiving. After much discussion a decision was reached that is probably the only answer to the general problem. The group decided that inasmuch as it deemed the employment of the assistant as vitally necessary, it would have to meet the terms of the qualified candidate, and in order to do so, increase the membership dues of the congregation. This is not a happy solution, but quite in line with the practice in general business where increased costs have been passed on to the consumer in the form of higher prices. To do otherwise would be to weaken the community's religious structure by making necessary the employing of inferior personnel, or denying the improvement in service to which the members of the community are justly entitled.

Just Suggesting

Of course, the people involved in our suggestions do not celebrate the New Year on the same date that we as Jews do. However, with the more generally accepted New Year not so far away, we have a couple of suggestions for appropriate resolutions.

For Messrs. Atlee and Bevin: That they forget that they are power-politicians, but are really human beings, expected to act as such to their fellow humans.

To Mr. Truman: That he forget 1948 as a year of possible nomination, but dedicate it to seeing that the recommendations he makes as head of a world power, are carried out, and that other nations be made to live up to their accepted obligations.

The Responsibility Is Ours—The Parents

The South Carolina Association of Jewish Youth, an affiliate of the North Carolina Association of Jewish Women, recently had a successful meeting in Greensboro, in which some seventy-five boys and girls, mostly of high school age, gathered for social and cultural contacts. The group was truly representative, including delegates from some twenty cities and towns throughout the State, and a guest — a young man from far-off Iraq.

At its principal session following a luncheon — an open forum was held, the subject being, "Do You Believe That The Jewish Youth of Today Is Fully Aware of the Significance of His Faith?" The writer had the privilege of participating in the discussion as one of three adults who presented views from the standpoint of the home, the house of worship, and the community.

From the opinions expressed, help has for the most part not been properly forth-coming from the source that should most provide it — the home. It is the home that has the first opportunity, for it has the child even before the synagogue or temple can exercise its influence. It is in the formative period of childhood that seeds can best be sown, and the responsibility is squarely up to the parents, for as they sow, so shall they reap.

If this opinion needs any substantiation, one has only to observe the struggle for existence that is going on within one of our own communities in the ranks of a youth organization that is presumably a combination of social and Jewish cultural activities. Their social and sports activities have been moderately successful, but on the cultural side there has been an almost complete failure to function, due entirely to that fact that most of the boys have had no home stimulus to an appetite for that sort of thing.

There will undoubtedly be a lot of indignant denials of this on the part of many parents. "Why, we light candles on Friday night, and we insist on Morton and Beverley going to Sunday School," they will say. But is that in itself enough? Is there any worthwhile example being set for the youth in the home, by the adults, in matters Jewish- Is there any pattern laid, the following of which would help the youngster in his contacts with his friends at school or on the street? Are there sufficient occasions when the child has been told about the glorious heritage of his religion — of the men and women of their faith, who through the centuries, have made such important contributions to our way of living?

There are many temptations for our youth to forget, or at least minimize their Jewishness. It certainly is the path of least resistance to do so. We firmly believe however, that there is no such desire on the part of the great majority. But it is unreasonable to expect them to fight the battle alone. They must have cooperation — and the responsibility for the stiffening and strengthening of their back-bone of morale is entirely ours — the parents.

The problems that our youth of today — our adults of tomorrow — face as Jews in our current world, are not getting appreciably easy to shoulder. Shall they run away from them merely because in the transition period of their youth, they are not being properly prepared to meet these problems? We should be happy that they are receptive — that the willingness to accept their obligations — is there.

Let us, as parents, include in our New Years Resolutions, the determination better to fulfill our responsibilities in girding our youth for the job that lies ahead of them.

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DR. SAMUEL C. KOHS

AMERICAN JEWS *in* WORLD WAR II

By DR. SAMUEL C. KOHS

The epochoal story of American Jewry's participation in World War II is told in full in the two volume set of books — "The American Jews In World War II" — just published by Dial Press. This chapter on the record and how it was compiled is taken from the preface to Volume II of this historic work, which is based on the material compiled over a period of more than five years by the National Jewish Welfare Board's Bureau of War Records, whose director was Dr. Kohs . . . —THE EDITOR.

In the summer of 1941 half the world was at war, and war clouds were already gathering over the U. S. A. It seemed probable that soon we, too, would be drawn into the conflict. The Selective Service Law was in operation, and American Jews, like other Americans, were being drafted into the United States armed forces or were volunteering for military service.

Among American Jewish leaders it was readily recognized that one important project that must be carried out if war came would be that of compiling a record, as complete as possible, of the Jewish contribution to the war effort.

The National Jewish Welfare Board had officially represented the coordinated interests of American Jews in World War I and in the years of peace, and it was therefore the logical body to which this job in the approaching second world war might be entrusted. It was the JWB that by common consent undertook to set up an organization which would gather, assemble, classify and interpret the facts of Jewish participation in World War II.

That organization, when established, was named the Bureau of War Records of the National Jewish Walfare Board. It was launched on October 9, 1941, barely two months before Pearl Harbor. It was sponsored at the outset by 21 national Jewish organizations and ultimately by 38.

Representatives of the sponsoring organizations made up an Advisory Committee of the Bureau. Then a Technical Committee of eminent statisticians was named, to guide the Bureau in its processes and to review its findings. Chairman of both Committees was Dr. Louis I. Dublin, second vice president of the Metropolitant Life Insurance Company and its chief statistician. A better choice to assure a sound and scientifically correct result could hardly have been made.

The Bureau needed, first of all, to analyze the job that lay ahead of it, to assess the problems it would face.

The Technical Committee immediately entered on a preliminary inquiry into the nature and scope of the program before it. A conference with War and Navy Department officials soon disclosed that Jewish servicemen could not be identified as such by an examination of the official records. This outlined the first major problem. The Bureau would have to work directly through the communities themselves, and would have to develop with them the ways of measuring the extent of Jewish participation.

It would have to start almost from scratch. There were, for one thing, no reliable figures as to the number of Jews in the United States, or even in the larger cities in which the greater part of American Jews live. All that made it clear that the Bureau would have to operate on a decentralized plan, relying on the local communities, with their own leaders and local devices, to gather the much-needed basic information they formed of the local Jewish population. Local communities meant the Jewish groups, in the several states, in hundreds of counties and in over a thousand cities and towns.

The national office, located in New York, became the planning, promotional and supervisory organization. It set itself the tasks of:

1. Formulating procedures for organizing local war record committees.
2. Outlining techniques for gathering local information.
3. Establishing standard clerical forms — record cards, reports, letters of inquiry and the like.
4. Instructing local communities in setting up and operating local war records files.
5. Obtaining the authentications of all casualties (killed, wounded, missing, prisoners) and awards.
6. Obtaining regularly from local committees the statistics on the number in service and the local count of casualties and awards.

Though it soon became evident that the JWB Bureau of War Records could not hope to have a complete name-by-name record of Jews in the armed services, it urged every local community to keep a complete record of all such local servicemen — a task which was practicable except in New York and a few other large cities.

It was, all in all, a tremendous effort. More than 1200 separate communities in the United States were involved. Each had its own war records committee or, in the case of the smallest communities, its JWB correspondent, working to gather the vital facts. They made up perhaps the greatest voluntary Jewish record gathering organization ever assembled.

The Bureau began at once establishing rosters, as complete as possible, of the following: Jews who died in the service, the wounded, those captured by the enemy and those reported missing in action. These were the four official categories of casualties of the armed forces. As the war continued, the figures in each changed — and they were still changing, with new information continually coming in, up to the day this volume went to press.

The Bureau worked primarily from published government lists of casualties and of awards, but these carried no indication of religion. Names of servicemen and of their nearest kin gave the first indication of possible Jewishness, but these had to be sent to the local communities for authentication of religious background. Often the family of the serviceman could not be found at the listed address, delaying the process of authentication. In this difficult job of authenticating cases, the Bureau received much help from the local committee which also furnished much information independently.

To fill in the picture of total Jewish participation in the armed services, the Bureau embarked on a series of special studies, of two types; 1— Population studies in Jewish communities, to obtain analysis of sizable Jewish populations together with the numbers in the armed forces; 2— Studies of the contributions of special Jewish groups; namely, physicians, dentists, recent immigrants, farm families. It was also necessary to make an analysis of the distribution of Jews in uniform among the several branches of service.

The first of the population studies was made as early as August, 1942; most of them, however, were actually made in 1944 and 1945, when the greater part of the nation's armed forces were already mobilized; in all, twenty-six community studies were made. In most of the communities, these studies were inclusive of all Jews. In New York, Chicago and Los Angeles, which have a very large proportion of the country's Jewish population, the Bureau used scientific sampling procedures to arrive at its results. In all cases, what was sought was: The percentage of the community's Jewish population in the service, compared with the percentage of the total local population in the service; and the percentage of the Jewish draft-eligible men in service, men between the ages of 18 and 44, compared with the percentage of all draft eligibles in service. The results of these population studies are summerized in Table I. It should be emphasized that intercity comparisons cannot be made on the basis of this table because the studies were made at different times and local conditions also affect the situation for particular cities.

Table I shows that in 25 of the 26 cities, the percentage of Jews in the service was higher than in the general population. In most of these cases, as well as in the single case where the Jewish proportion was lower, the margin of differences was too small to be of any significance but in a few cases, the difference was too large to be simply a matter of chance. What stands out as important is the general tendency shown by these figures.

In like manner when the proportion in service of the total draft reservoir is considered, the studies

show the the percentage for the Jewish population was higher than for the general population in 23 of the 26 cities. Again, most of the differences are too small to warrant much emphasis, but the general tendency is again unmistakable that the Jewish participation in the armed forces was fully up to all expectations.

TABLE I
JEWS IN THE ARMED FORCES
Statistical Summary of 26 Jewish Community Population Studies made by JWB Bureau of War Records

City	Year of Survey	Percent of Population in Service Total	Percent of Population in Service Jewish	Percent of Draft Reservoir in Service Total	Percent of Draft Reservoir in Service Jewish
Trenton, N. J.	1942	4.2	5.2	20.5	22.7
Lynn, Mass.	1943	8.4	9.3	37.9	38.5
Portland, Maine	1943	8.9	12.0	45.2	48.1
Stamford, Conn.	1943	9.4	10.3	42.6	44.3
Toledo, Ohio	1943	10.0	11.3	42.2	48.1
Allentown, Pa.	1944	8.4	10.5	33.6	42.0
Denver, Colo.	1944	8.5	11.8	40.4	50.7
Fort Wayne, Ind.	1944	8.2	13.1	38.3	54.1
Hammond, Ind.	1944	6.5	11.9	32.3	46.6
Los Angeles, Cal.*	1944	11.6	14.6	50.4	55.0
Madison, Wisc.	1944	9.7	13.3	40.7	51.6
New York, N. Y. I*	1944	11.0	11.4	46.6	46.3
Oakland, Cal.	1944	7.9	10.1	35.7	41.5
Seattle, Wash.	1944	10.1	11.7	45.2	51.9
Spokane, Wash.	1944	10.0	12.2	49.5	53.5
Wilmington, Del.	1944	8.6	11.7	47.8	45.3
Youngstown, Ohio	1944	12.7	15.7	47.1	59.3
Beacon, N. Y.	1945	8.0	10.4	34.7	41.3
Boston, N. Y.	1945	9.3	12.1	45.4	47.1
Chicago, Ill.*	1945	10.6	11.1	46.6	47.7
Dallas, Texas	1945	9.3	11.2	39.6	48.0
El Paso, Texas	1945	7.4	13.9	38.0	59.0
Galveston, Texas	1945	11.6	10.6	46.7	46.6
Little Rock, Ark.	1945	8.5	12.4	39.1	55.6
New York, N. Y. LL*	1945	12.0	12.8	47.2	52.0
Oklahoma City, Okla.	1945	9.0	12.5	39.3	51.4
Shreveport, La.	1945	13.0	13.8	54.6	59.3

* Sampling Surveys

On the basis of these population studies and other pertinent data, some of the statistical experts affiliated with the Bureau's Technical Committee made estimates from time to time as to the number of Jews who were in the armed forces during World War II. Their final estimate, as of Jaunary 1, 1946, placed the probable minimum number who had answered the call to service in the armed forces at 550,000. In the absence of any reliable and definite figure as to the total number of Jews in the country and the age and sex characteristics of the Jewish population, several types of estimates were used which all yielded a figure of this order and which, therefore, the experts judged to be the most reasonable and valid figure.

TABLE II
DISTRIBUTION OF JEWISH SERVICEMEN BY BRANCHES AND ACTIVITIES AS COMPILED BY JWB BUREAU OF WAR RECORDS

	Percent of Jewish Servicemen in Armed Forces
ARMED FORCES	100.00
Army	80.59
Navy	16.46
Coast Guard	1.14
Marine Corps	1.81
ARMY—	
Army Rir Force	23.11
Army Ground Force	21.09
Army Service Force	36.39
ARMY ACTIVITIES—	
Army Air Force—Flying Personnel	4.67
Army Ground Force—	
Armored Force	2.28
Artillery	5.16
Cavalry	0.40
Infantry	12.83
Paratroops	0.42
Army Service Force—	
Adjutant General	0.55
Chemical Warfare	0.68
Engineers	3.81
Finance	1.18
Medical, Dental	10.92
Military Police	1.51
Ordnance	2.60
Quartermaster	3.44
Signal Corps	4.52
Transportation	1.15
NAVY ACTIVITIES—	
Officers—	
Line Officers	9.38
Staff Officers—	
Medical, etc.	3.92
Supply	1.20
Engineers	0.28
Other Officers	2.67
Enlisted Men—	
Aviation	1.45
Artificer, etc.	3.64
Seamen	5.19
Specialist	5.20
Seabees	0.76

At the time of writing, the JWB Bureau of War Records had a roster of more than 25,000 Jewish casualties of World War II. Included were: 10,500 Jewish war dead, 8,000 of whom were killed in action; 18,000 wounded; 3,000 missing in action; 3,600 taken prisoners by the enemy.

TABLE III
NUMBER OF JEWISH CASUALTIES AND AWARDS AUTHENTICATED BY JWB BUREAU OF WAR RECORDS
(Reflecting the status of the Bureau's files up to July 1, 1946, except for deaths, which have been processed up to January, 1947.)

Number of Casualties	
Deaths in Service—Total	10,426
Combat	8,006
Non-Combat	1,753
Unspecified	667
Wounded in Action	18,003
Missing in Action	3,041
Captured by the Eenemy	3,687
Total Casualties	35,157

Number of Awards	
Medal of Honor	1
Distinguished Service Cross	
Distinguished Service Cross	74
Navy Cross	37
Distinguished Service Medal	47
Legion of Merit	344
Silver Star	1,627
Distinguished Flying Cross	2,391
Soldier's Medal	222
Navy and Marine Corps Medal	30
Bronze Star	6,090
Air Medal	16,068
TOTAL, without Purple Hearts	26,931
Estimated Purple Hearts (Deaths in Action and Wounded in Action)	26,009
SUB-TOTAL	52,940
Miscellaneous Awards*	8,508
TOTAL	61,448

NOTE:—These statistics represent the number of casualties and awards, *not* the number of men involved. Awards of oak leaf clusters (Army) and gold stars (Navy) are included as additional awards of the same medal. Number of Jewisr men receiving awards: 36,352.

* Principally, Presidential Unit Citations, Letters of Commendation and awards by foreign governments.

The Bureau's files, also, contain records of just under 27,000 awards — exclusive of the Purple Heart, foreign awards and commendations and unit citations. All men killed in action or wounded in action were automatically granted the Purple Heart, but the Bureau specifically

(Please Turn To Page 76)

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American Jewish Youth Faces The New Year

By MANHEIM SHAPIRO, *Director of Program and Publications, B'nai B'rith Youth Organization*

THE most solemn observances in the Jewish calendar resound to the clarion call of the *shofar*. It is significant that these occasions and particularly the arrival of a new year should be signalized by such a call. The *shofar* is an imperious summons to judgment, to review of the past and even more to facing the future. The Jewish New Year is the moment for self-examination and for analysis of what lies ahead.

The Jewish youth of America, as we enter the year 5708 is also considering its past and future. The adult leaders of the American Jewish community cannot make an inventory without reckoning the balance sheet of its youth. Where is American-Jewish youth going? The answer to that question is also the answer to the question: Where is the American-Jewish community going?

Let us first examine the past. The greatest mass influx of Jewry to the United States came at the end of the 19th and beginning of the 20th centuries. Fleeing from pogroms and from stifling economic and political restrictions, hundreds of thousands of courageous Eastern European Jews, bred in the cities and villages of feudal nations, poured into this country "where the streets are paved with gold." Their language was Yiddish. Their school had been the *Cheder*. And their homes had been islands of traditional learning and custom.

Harassed by the need to earn a living, intoxicated by the political freedom of their new land, overwhelmed by the delights of widespread modern technology, these immigrants devoted themselves to an eager seeking of "Americanization." The old world, more than an ocean's breadth behind them, was dead. They sent their children to American public schools and they learned the stories of Washington and Lincoln and Teddy Roosevelt. Henry Ford replaced Rothschild as their symbol of success. They reveled in agnosticism, in labor organization and in an American future.

But as they achieved security and integration into the American community, they stopped to take stock. They were proud of their sons who had become doctors and lawyers and dentists, and they were proud of their daughters who had become school teachers and social workers. But sometimes there was a twinge of the soul when the son played golf on the Sabbath or the daughter and her husband and children laughed at their elders' broken English or at the "foolishness" of a *sedar*. Some far-sighted leaders among them pleaded for a Jewish education for the children, for the preservation of Jewish traditions and learning and values. They pointed out that the Jew had a contribution to make to the vast complex which was "American culture." For the most part these prophets were crying in the wilderness.

A generation grew with no knowledge of the beauties of the Bible, the Talmud, or the accumulation of centuries of poetry. They knew nothing of their parents' background. Their history

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FRANK GOLDMAN
NEW PRESIDENT OF B'NAI B'RITH

By MURRAY FRANK

MURRAY FRANK

"I never pushed myself and I never looked for personal honor in B'nai B'rith," Mr. Frank Goldman said to me when I congratulated him upon his election to the presidency of B'nai B'rith at the organization's triennial convention last May in Washington.

The B'nai B'rith, with its 1,300 men's lodges and women's chapters throughout the country and a membership of over three hundred thousand, is today the largest Jewish service organization in the United States and in the world. The growth of this organization during the last decade, and its great influence in American Jewish life, is to a very large extent due to the efforts of the late and unforgetable Henry Monsky, whose name will be inscribed in American Jewish history as one of the greatest Jewish personalities of the present generation.

Frank Goldman understands well Monsky's role and significance in Jewish life, and he idolizes Monsky for his accomplishments as "a truly great man who possessed some of the attributes of Abraham Lincoln." Goldman will attempt to continue in the footsteps of Monsky, and he hopes to be as successful in leading such a large Jewish organization.

Although Goldman's name is not as widely known in Jewish circles, he is no newcomer to Jewish organizational life in the United States. He is, of course, too new in his present office for comparison with his predecessor Monsky. It is expected, however, that comparisons will be made during Goldman's first years in office, and these comparisons will no doubt continue until Goldman will have formulated his own pattern of leadership, his own approach to Jewish problems and his own specific role in American Jewish life.

Who is Frank Goldman? How did he attain the position of leadership of the largest Jewish organization in the world? What are his special qualifications? What are his views on Jewish problems?

It is interesting to note that both Goldman and Monsky were born in the same year, 1890; Monsky in the month of February, Goldman in the month of December. He was born in Lowell, Mass., where he was raised and where he resides to this day. After his graduation from high school, young Frank Goldman entered Boston University Law School, and in 1910 received his LL.B. degree, summa cum laude. According to the statutes of Massachusetts, he was unable to take up the practice of law immediately since he was only 19 1-2 years old and had to wait until he reached his 21st birthday. During the next two years he served as a fellow and later assistant instructor at Boston University.

At 21 he passed the Massachusetts bar, and shortly thereafter opened a law office in his native city of Lowell, where he is a practicing attorney to this day. His wife, a former Boston Jewish girl named Rose Sydeman, was a student at Boston University at the time they decided to get married in 1915. Her specialty was literature and she devoted much of her time to writing poetry. Many of her poems were published in various magazines.

Goldman began to take an active interest in Jewish life and Jewish activities in the early years after his marriage. He participated actively in Jewish organizations in Lowell, and in 1921 he helped organize the first B'nai B'rith lodge of that city. That was the beginning of an uninterrupted relationship with B'nai B'rith which eventually led him to the highest office in the Order. Goldman served for three terms as president of the B'nai B'rith lodge in Lowell. In 1933 he was elected president of B'nai B'rith District Grand Lodge No. 1, one of the largest B'nai B'rith districts in the country which includes all lodges throughout the New England states, New York and the eastern part of Canada.

Goldman also participated actively in other Jewish and general civic activities of his city. He was the founder and first president of the Lowell Jewish Community Center, and still re-

B'NAI B'RITH PRESIDENT SUPPORTS ANTI-DISCRIMINATION LEGISLATION — B'nai B'rith President Frank Goldman, Lowell, Mass., (Inset) is shown testifying before a Senate Labor Sub-Committee in support of the Ives-Chavez bill to bar discrimination in employment practices.
Above (l. to r.) are Senators Forrest C. Donnell (R., Mo.), Allen P. Ellender (D., La), Richard B. Russell (D., Ga.), and James E. Murray (D., Mont.) who heard the testimony of the B'nai B'rith leader. In supporting the measure to create a permanent FEPC, Goldman said "enactment of the measure would make effective in every-day life the principles of democracy which we preach abroad." He added that discrimination in employment "deprives our national economy of the productive value of the work of individuals who are denied an opportunity to make full use of their education, training and talents."

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tains the office of honorary president of the institution. He also served as the first president of Temple Beth El. For several years he held the office of assistant district attorney of Middlesex County and for three years he was president of the Lowell Bar Association.

During the past twelve years, Goldman concentrated his activities mainly in B'nai B'rith, where he attained a leading position in the organization. Since 1935 he has been a delegate to all national B'nai B'rith conventions. At the 1941 convention, he was chosen as a member of the national executive committee of the Order and as one of its three vice-presidents.

Three years later, in 1944, Goldman was elected as vice-president. Since B'nai B'rith President Monsky lived in Omaha, Nebraska, approximately 2,500 miles from Washington, D. C., where the national office of B'nai B'rith is located, and it was often difficult for Monsky to come to Washington or New York to participate in important Jewish conferences, he would delegate Goldman as the official representative of B'nai B'rith. Goldman often participated in Jewish affairs and came in direct contact with American Jewish leaders.

Goldman was one of the four representatives of B'nai B'rith, who, in 1943, sent out the call and later took part in the Pittsburgh Conference which resulted later in the establishment of the American Jewish Conference. Together with Monsky, he worked with the American Jewish Conference as a member of its Interim Committee.

Like Monsky, so Goldman too is a Zionist and a supporter of a Jewish Palestine. In this respect, he will unquestionably continue Monsky's policies of cooperation in the rehabilitation of Palestine.

At the time of Monsky's untimely death, Goldman took over as acting president of B'nai B'rith. On the 14th of May, the last day of the B'nai B'rith convention, he was unanimously elected as Monsky's successor for a term of three years until the next convention in 1950.

Goldman is a tall, husky man. He weighs about 200 pounds and is over six feet tall. He is very fond of reading, particularly biographies of great personalities, but most of all he loves to take a deep interest in his children. The Goldmans have three sons. The oldest, Robert, 28 years old, is an attorney in New York; the second, Frederic, 25 years old, is a student at Tufts College; the youngest, Edward, 22 years old, was a student at Harvard when the United States entered World War II. He enlisted in the Navy, and after his demobilization settled in Denver, Colorado, where he now resides.

Goldman has a positive approach to Jewish life everywhere. In the brief conversation I had with him shortly after his election to the presidency of B'nai B'rith, he told me as follows:

"The problem of the displaced persons in Europe, the fight for removal of the British White Paper which is hindering the settlement and development of Jewish life in Palestine, and the struggle for the admission of 100,000 Jewish survivors into Palestine, are very close to my heart. I intend to do everything I can toward the solution of these problems. I shall also continue to emphasize the principles of democracy and the democratic way of life, to work for the elimination of group tensions and to further the development of the interfaith movement."

That Goldman is in earnest about his words is attested by the fact that in the very first weeks after his election he came to Washington to testify before a Senate committee which was considering a bill to establish a permanent Fair Employment Practice Committee to abolish discrimination in the employment of minority groups, such as Jews, Negroes, etc. Goldman related to the Senatorial committee the views of B'nai B'rith on discrimination against Jewish young men and young women who cannot obtain employment with certain firms merely because they are Jews. He labeled this practice with its proper designation, namely, that it is a continuation in America of the discredited Nazi theories of race superiority, and called on Congress to take the necessary steps to do away with this evil through enactment of a permanent Fair Employment Practice Act.

"The need for Congress to enact such legislation," said Goldman, "is two-fold, economic and moral. The practices complained of deprive our national economy of the productive value of the work of individuals who are denied an opportunity to make full use of their education, training and talents. . . . We must make effective in everyday life at home the principles of democracy which we preach abroad."

Goldman also stated that prejudice and bigotry are not confined to the boundaries of certain states or regions, but that is a national problem which must be dealt with on a national scale. One of the committee members, Senator Allen J. Ellender, Louisiana Democrat, known as a reactionary, a friend of Bilbo, sought to inject anti-

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THE JEWS IN ...RECENT NOVELS

By DR. JOSHUA BLOCH

DR. JOSHUA BLOCH

SOME of the Jewish experiences in the armed forces have found their way into literature and lore inspired by the recent war. *Act of Faith and other stories* by Irwin Shaw (New York, Random, 1946), offers a collection of twelve masterful war stories. Three of the stories have Jews as their heroes and one deals with American anti-Semitism. Shaw shows that although the military war was won by the Allies, the war of propaganda against the Jew was won by the fascists. Moreover, he also shows that the surviving Jews of Europe have nowhere to go but to Palestine — "the lamb does not go back to the slaughter house."

A first novel which may be the first step in a notable literary career is *The Dim View,* by Basil Heatter (New York, Farrar, Straus, 1946), the hero of which in the first person is Jim Masters, naval lieutenant in command of a PT boat, who would not or could not surrender his personality. Mr. Heatter extricates his hero from this delimma by introducing Nora Young, a generous, attractive Australian barmaid, and Dr. Milton Schwartz, refugee Jewish psychiatrist, who endeavor to restore the wounded man to mental health. The author of the novel is the son of the well-known radio commentator, Gabriel Heatter and the grandson of David Moses Hermalin, a distinguished Yiddish journalist. The subject of his novel is one that he can treat with experience, as he is himelf a veteran of the war in the Pacific, a former officer on a PT boat, wounded in action.

Hangman's Hill by Franklin Pell (New York, Dodd, Mead, 1946) is a mystery story (winner of the semi-annual Red Badge $1,000 Prize Contest) involving personnel of an army press camp in ETO, presumably in Alsace, during the Allied invasion. Among the correspondents are two photographers, Tubby Cohen, who is Jewish and Walter Levine. Because of Levine's name and his passionate avowal of hatred for the Nazis and their persecution of the Jews, he is taken for a Jew, until Cohen becomes suspicious of his ignorance of Jewish life and tradition. His apparent pretense of being Jewish causes him to be suspected of several crimes, among them the murder of a colleague. Accused, he explains that, as an orphan he had been unofficially adopted and brought up by a middle-aged Jewish couple; and although they did not raise him as a Jew or as their son, he has taken their name and feels emotional identity with their people. He is later proven innocent.

Refugees From Fascism

There have been quite a number of novels on the theme of the experiences of refugees from fascism and especially their problems of adjustment to new environments. *Children of Vienna,* a novel by Robert Neumann (New York, Dutton, 1947), presents the story of a Negro chaplain in the American army who was helpful to a group of Viennese ragged, starved children, orphaned by war and persecution who have taken shelter in the cellar of what had once been a fine home. Their leader is a thirteen year-old Jewish boy. *The Long Dusk,* by Victor Serge; translated by Ralph Manheim (New York, Dial, 1946) is the story of a small group of refugees from fascism who find the strength and courage to begin an underground resistence to the German occupation in France. In *Love From London,* Gilbert Wolf Gabriel (New York, Macmillan, 1946) tells the story of three American soldiers (including a Back Bay anti-Semite), billeted in London who fell in love with a young refugee of partly Jewish ancestry. *On Some Fair Morning,* by Catherine Hutter (New York, Dodd, Mead, 1946) is a novel of Germany between the two world wars when the Nazis come to power. It tells of the tragedy which comes to the family of an American wife married to a half-Jewish German aristocrat.

The Sudden Guest, by Christopher La Farge (New York, Coward-McCann, 1946) is a novel in which the advent of the approach of the 1944 hurricane to the New England coast awakens memories of the 1938 storm in the mind of the central character. One of these recollections concerns a niece, herself half-Jewish, who has been driven from her because of her refusal to allow the girl to marry a Jew.

Tara's Family by Boris Gorbatov, translated by Elizabeth Donnelly (New York, Cattell, 1946) is a

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Soviet prize novel in which anti-Semitism is not the main point, yet is dealt with in relation to the larger problems of resistence to Nazi oppression during the German occupation of Ukraine.

East River by Sholem Asch, translated (from the Yiddish) by A. H. Gross, (New York, Putnam, 1946) is fairly representative of what seems to be a trend in current fiction, that is the use of Jewish material, phases of Jewish life, ways of Jewish thought, handled in a fashion that amounts to misrepresentation, far though this may have been from the author's intention. East River is incontestably a novel, and its author is a great novelist, but its theme seemed taken down from the shelf and fitted to the plot; certainly it was not deeply felt. The rare narrative skill of Asch is employed in a panoramic amplification of the *Abie's Irish Rose* story.

The Miracle of the Bells by Russel Janney (New York, Prentice-Hall, 1946) is a novel written in a naive style designed to hold the reader's attention by sentimental elements. It includes all the elements of popularity — a Catholic priest, a Jewish movie producer, a capitalist society woman, a young girl movie star, etc. The claims made that it is a "novel which contributes to interreligious understanding" is not borne out by the story it unfolds. A competent reviewer (in Commonweal, Oct. 18, 1946) says "No one will come down with sin after reading this book, but quite a few people will come down with nausea and spasms of derisive laughter."

What Asch and other novelists before him have tried to do with inter-marriage as a weapon in the struggle against anti-Semitism has thus far proven as ineffective in literature as it has in life. It just does not work. This was fully realized by Mrs. Laura Zametkin Hobson when she undertook to cope with the problem in her best-seller novel *Gentleman's Agreement*, (New York, Simon and Schuster, 1947). Good expositions of anti-Semitism are not lacking but through the medium of a novel the theme is illuminated and carries its message to people who can not be reached by volumes offering many-sided diagnosis of the manace. Mrs. Hobson's approach is extraordinary. She writes with a background and experience as direct as that of Arthur Miller in his *Focus* and with equal zest. By using the device of having a little man of a Christian Front mentality who is mistaken for a Jew learn at first hand what it feels like to be treated as a Jew by his Christian neighbors Miller succeeded in stimulating in non-Jewish readers a measure of awareness of the experience of a Jew in a hostile community. Her protagonist is a non-Jewish magazine writer who pretends to be Jewish in order to get at the real facts required for an expose of anti-Semitism. Thus he finds out for himself what a Jew suffers in snubs, insults and other dynamite-laden forms of discrimination in polite business and social circles, where there is a "gentlemen's agreement" about Jews. It is a compelling story about — and for — the kind of Americans who would never dream of joining the Christian Front or desecrating a Jewish cemetery or a synagogue but who unwittingly support and encourage those who do, and who have heretofore been left virtually untouched in novels.

Anti-Semitism plays its role in *Shadow Over The Land*, by Charles Dwoskin (New York, Beechhurst, 1946), the story of which centers about a small segment of the population in Connecticut, where the virus of anti-Semitism has been injected by Patriots United, a bunch

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GIRDING FOR THE *New Battle*

By DR. SOLOMON GRAYZEL, *Editor, Jewish Publication Society*

DR. SOLOMON GRAYZEL

INTERNAL conflict has been an out standing characteristic of Jewish life in America during the past one hundred and fifty years. We have had our private racial conflicts: First between the Sephardi Jews and the Germans, later between the Greman Jews and those of East European Origin, and finally among the various East European groups. We have had our religious conflicts — among the Orthodox, the Conservatives and the Reform. We have had our political (inter-organizational) conflicts — among Boards, Congresses, Committees and Conferences. And, of course, we still have our Zionist conflicts. The internal history of American Jewry has been a stormy one.

Objectionable as the acrimony which has often accompanied these differences of attitude may have been, it would nevertheless be a mistake to regret the conflicts themselves. Broadly considered, there have on the contrary frequently been indications of a throbbing Jewish life, of deep-seated consciousness of a problem, sometimes also of strong leadership. They represented, on the whole a refusal on the part of the Jewish group to let the forces around them have the exclusive power to shape their life or to smother it.

At the bottom of every one of the problems mentioned above lay the most fundamental problem of all, namely, what was the meaning of Jewishness in the American environment. But this problem rarely rose to the surface, although, if there were sufficient time and space, one could prove that every succeeding conflict brought it more prominently to the fore. By now, however, there is a growing realization that all previous conflicts were on subjects of comparatively slight consequence and that we are destined to enter upon a strggle for the very soul of American Israel and for the foundations upon which our community is to rest. The efforts of Reconstructionism to redefine Jewish life, the new policy adopted recently by the National Jewish Welfare Board for an emphasis of the "Jewish" over the "Welfare" part of its name, the rising concern with problems of education so long neglected by our communal leadership, the establishment of a number of all-day schools, and a variety of articles which have appeared of the signature of Jewish intellectuals — all of these are evidences of the rising tide. We must welcome them as evidence of a growing

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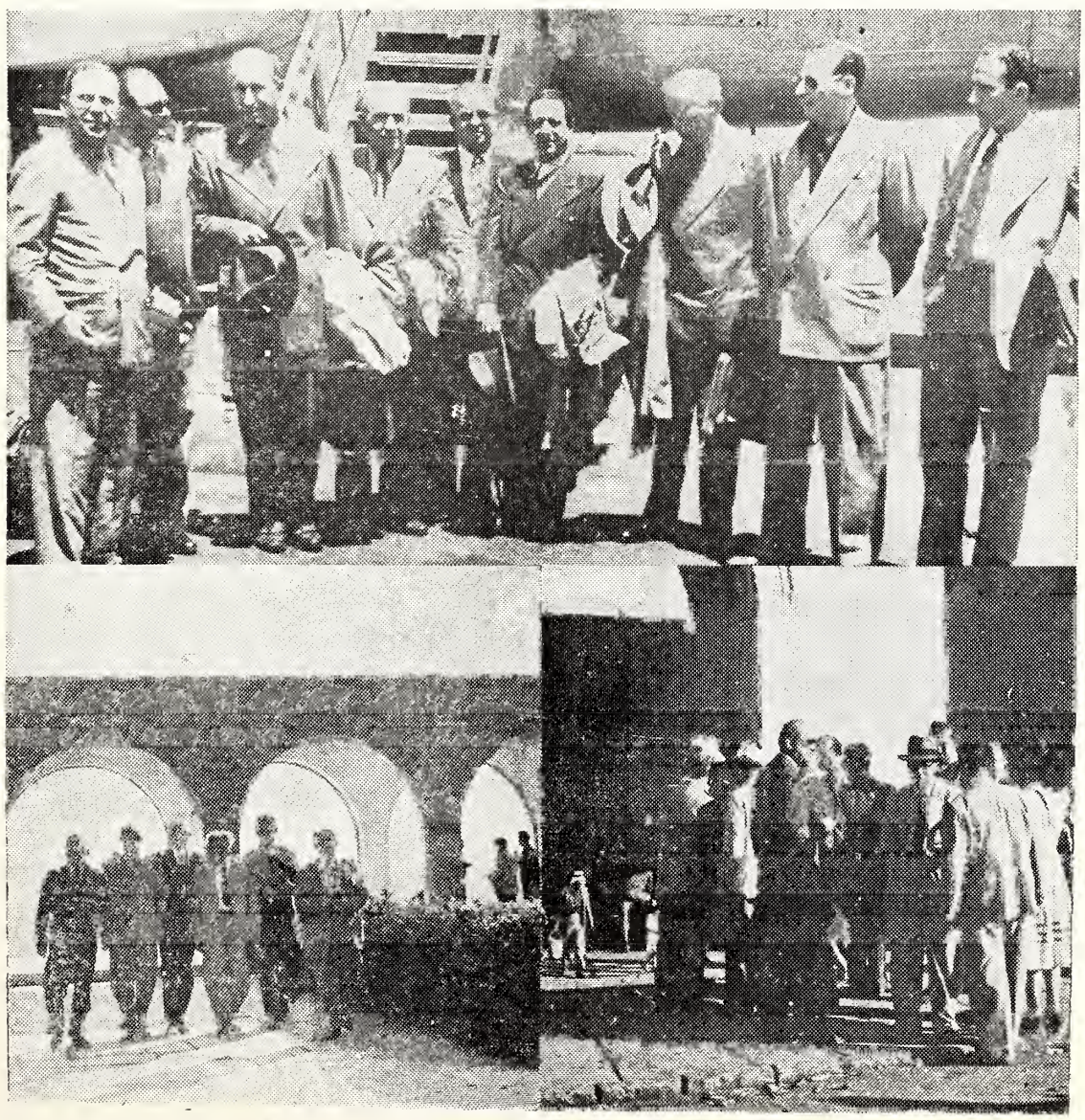
CHICAGO CAMPAIGN LEADERS VISIT PALESTINE



Chicago business leaders headed by John Balaban, Chairman of the forthcoming Chicago Jewish Welfare Fund campaign on behalf of the $170,000,000 United Jewish Appeal, are shown as they visited the Jewish homeland recently to see for themselves how American Jewry's support of the 1947 UJA is speeding the settlement and upbuilding of Palestine. Picture at top shows the Chicago business and campaign leaders as they arrived at the Lydda Airport; bottom left, the group strolling through the grounds of the Hebrew University; bottom right, the group in front of the Damascus Gate in Jerusalem. Members of the group as seen in top photo included William K. Hollander, John Balaban, Leon J. Caine, Harry I. Hoffman, Abram Priztker, Nathan Cummings, Irving Kupcinet and Eli Rock. Mr. Balaban and the other members of the delegation visited the Negev and other parts of Jewish Palestine and witnessed how U.P.A. agencies with funds raised by U.J.A. are furthering the development of Palestine. The $170,000,000 United Jewish Appeal campaign supports the relief, rehabilitation and resettlement programs of the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans.

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Abraham Lincoln and B'nai B'rith

By EDWARD GRUSD, *Editor, National Jewish Monthly*

THE opening of the Abraham Lincoln papers to the public last month brought to light some interesting documents which reveal B'nai B'rith participation in one of the issues of the Civil War period. These papers demonstrate that B'nai B'rith was fighting against anti-Semitism in America exactly a half century before its Anti - Defamation League was founded in 1913.

The material refers to Gen. Grant's infamous Order No. 11, which was issued on December 17, 1862. At that time the federal Navy was blockading the South to prevent cotton exports from bolstering the rebel economy. A number of cotton traders managed to evade this blockade, and among them were several Jews. Exploding with anger upon receiving this news, Gen. Grant allowed anti-Semitic emotion to overcome his better judgment, and instead of taking action against all the guilty, as such, he singled out the Jews for special punishment.

His Order No. 11 stated that "the Jews, as a class, violating every regultion of trade established by the Treasury Department and also department orders, are hereby expelled from the department within 24 hours from receipt of this order."

This note referred to Gen. Grant's Department of the Missouri, which included military and civilian personnel in several midwest and southern states, Ohio, Kentucky, Missouri, etc. It seems that in addition to violating the southern blockade, certain traders were also engaging in "black market" dealings with the Union troops themselves, many of whom were almost starving and dressed in threadbare uniforms. The injustice of Gen. Grant's order is sharpened by the fact that some 10,000 Jews were themselves in the Northern armies, plus the fact that most of

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JIMMY STEWART

Jimmy Stewart, flying hero and movie star, has come back from the war with a sober slant on world affairs: "The United Nations is here now to do a job on peace. People of all religions, colors and nationalities worked together to win a war. They've got to pull together now. The United Nations needs your support. Pull along wtih them — you are a part of the United Nations."

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20 Questions For The High Holy Days

Testing Your Jewish Knowledge

As part of its program of service to Jewish Community Centers and YM-YWHAs, as well as other Jewish community agencies, the National Jewish Welfare Board has published a 102-page book entitled "The Jewish Holidays — A Guide to Their Origin, Significance and Observance" by Dr. Mordecai Soltes. From this book we have extracted this Rosh Hashanah-Yom Kippur quiz. . . —THE EDITOR.

QUESTIONS

1. What do the words "Rosh Hashanah" mean?
2. When is Rosh Hashanah observed?
3. What does "Yom Kippur" mean?
4. On what day in the Jewish calendar does Yom Kippur fall?
5. By what special Hebrew name are the High Holy Days called?
6. By what three names is Rosh Hashanah known?
7. What is a Shofar?
8. When is the Shofar blown?
9. By what Hebrew name is the person who blows the Shofar known?
10. Name three occasions in the life of the Jewish people on which the Shofar was sounded in ancient times.
11. What special greetings do worshippers extend to each other at the end of the Service, on the eve of Rosh Hashanah?
12. What are the Aseret Y'me T'shubah?
13. Describe the ceremony known as "tashlikh."
14. What is the origin of the custom of "tashlikh?"
15. What is the "Kol Nidre"?
16. What kind of oaths are annulled by the recital of Kol Nidre?
17. How is the Biblical admonition "Ye shall afflict yourselves" on Yom Kippur, interpreted traditionally in practice?
18. For what kind of transgression does Yom Kippur atone?
19. What two great Jewish personalities of ancient times are said to have been born on Rosh Hashanah?
20. When is the section of the Yom Kippur Service known as "Neilah" recited?

ANSWERS

1. Beginning of the year (literally. "head of the year").
2. On the first day of Tishuri, the seventh month in the Hebrew calendar.
3. Day of Atonement.
4. On the tenth day of Tishri.
5. Lomin Noraim (Solemn Days or Days of Awe.)
6. Day of Judgment (Yom Hadin), Day of Remembering (Yom Hazikaron), and Day of Blowing the Shofar (Yom T'ruah).
7. An old surviving wind instrument, usually made of the horn of a ram, which is blown in the synagogue on the High Holy Days.
8. During the morning Service on Rosh Hashanah and at the concluding Service on Yom Kippur.
9. A "Baal Tokeah."
10. To announce the new moon and festivals; to proclaim the jubiliee or year of release: to issue a call to battle; to communicate tidings of victory. (Any three).
11. L'Shanah Tobah Tikateb V'tehatem (May you be inscribed and sealed for a happy year).
12. The ten days of penitence which are devoted to earnest self-examination. They begin with the New Year (Rosh Hashanah), and end with the Day of Atonement (Yom Kippur).
13. In the afternoon of the first day of Rosh Hashanah, if it does not fall on a Sabbath, many Jews assemble along the banks of a stream or river and recite verses from the prophets and appropriate penitential prayers.
14. It is based on the sentiment expressed in the following passage from the prophetic book Micah: "He will again have compassion upon us; He will subdue our iniquities. And Thou wilt cast (Hebrew V'tashlikh) all their sins into the depths of the sea."
15. A special prayer which begins the Synagogue Service on the eve of the Day of Atonement.
16. Vows made in the heat of passion which an individual assumed for himself alone, and which concern his relations to his conscience or Heavenly Judge.
17. By total abstinence from all kinds of food and gratification of other material desires.
18. For sins involving the individual's relation to God, but not for wrongs committed against another person, unless they are rectified.
19. Isaac and Samuel.
20. At the conclusion of the Day of Atonement.

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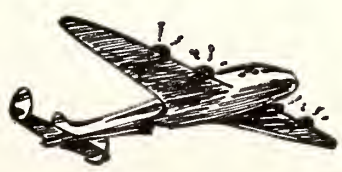
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AMERICAN JEWISH YOUTH

(Please Turn To Page 8)

had begun with their birth. And they were Jews only because they had been born to Jewish parents. Jewishness meant to them such delicacies as "gefilte fish, such epithets as "shlemiel", three or four holidays a year, and the problem of anti-Semitism.

Here and there we found exceptions. There were Jewish fraternal organizations and religious groupings and political adherents. But by and large, the tendency was away from adherence or loyalty to Judaism. The proudest boast was to have been mistaken for a Gentile.

Then came a great economic depression and Hilter. Being a Jew became a thornier problem. The butchered, assimilated Jewry of Germany became an example. The very indignation at mass destruction of fellow Jews for no reason other than their Jewishness became an incentive to loyalty and adherence.

In the last two decades, a new self-conscious Jewishness has grown. The children of the immigrants of the turn of the century, parents now themselves, began to seek the knowledge that their parents had possessed but had not transmitted. Not only were they curious about their Jewish background for themselves, they wanted it also for their children. Young couples began to light candles on Friday evenings, often without knowing the appropriate blessings, because "I want my children to have what I didn't have."

Present day American Jewish youth is alive to its situation. It is eager to learn the meaning of being a Jew. It feels the strongest bonds of sympathy and kinship for the millions of Jews who were murdered in Europe; for the remaining million and half confined to misery by an indifferent world; for the desperate thousands braving unseaworthy hulks and British brutality in the battle for life with a future; and for the courageous and determined hundreds of thousands in the *yishuv* of Palestine. And it sees also that being an American is not incompatible with being a Jew.

The thirty thousand young American Jews who constitute the B'nai B'rith Youth Organization —the symbol of the recognition by B'nai B'rith, America's oldest and largest Jewish service organization, of youth as tomorrow's adult, — are a living illustration of what has been said above. Groups of these youngsters in all parts of the United States and Canada have in the last year sent 15,000 items of school supplies to 2,500 Jewish students in Hungary.They have sent tons of food and clothing to their unhappy co-religionists abroad. They have collected thousands of books and religious articles so that the Jews of Roumania could reconstruct a Jewish way of living. They have conducted their own services in synagogues and temples. They have listened to speakers, participated in discussions, and argued in debates on topics of vital Jewish interest. They have sung Jewish songs, danced Palestinian dances, read Jewish stories, celebrated Jewish holidays, and absorbed Jewish ideals.

This is an omen of the future. This eagerness of Jewish youth to identify itself with the Jewish as well as the American body politic augurs well for the survival of Judaism. The American - Jewish community in the year 5708 will face an array of alert Jewish youngsters eager to learn, to know, and to assume responsibility. The leaders and the members of our adult community must accept the challenge.

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What Does It Mean To Be Militant?

By BENJAMIN R. EPSTEIN, *Acting National Director Anti-Defamation League of B'nai B'rith*

We call it "human dignity." It is more powerful than the longing for peace because men will fight for it; more compelling than the desire for life because men will die for it.

It is the reason why heroic Jews fought hopelessly in the Warsaw ghetto; why the free men of Europe opposed Hitler though he offered peace of a kind. It is the reason why we in this country sent millions of our young men to foreign shores to fight the most horrible war the world has ever seen.

Yet — though it is man's most precious desire — the "dignity in life" of Jews and of other minorities is forever being chipped away by those who are inimical to the democratic ideal. Our American Creed is founded on life with dignity; every effort to circumscribe the practical expression of our "unalienable rights" or to place one or another group in a status of second class citizenship is an attack upon the American Creed.

Democratic life in America has its hills and valleys. The high plateau where all will share equally in the benefits of democracy is yet to be reached. But at least we as a nation — try. That is why we are hopeful of reaching the ultimate goal. That is why we must remain eternally vigilant; and, more so, *consistently militant.*

What does it mean to be militant? The Anti-Defamation League of B'nai B'rith has its own interpretation. Perhaps I should use the plural "interpretations" since ADL expresses its militancy in many ways.

For example, militancy, as it fits into the operational structure of the League, means to meet the opposition — the bigots, the anti-Semites — and to argue vehemently the case for democracy before the bar of public opinion. Militancy, to the League, does not mean to stoop to blatancy, to raucous innuendo or to other forms of demagoguery.

Consider the celebrated Hunt Diederich case. Diederich is the internationally known sculptor ousted from membership in the National Institute of Arts and Letters when it was revealed that, despite his purported culture and his high standing in the community, he is a vicious anti-Semite who spends much of his time spreading scurril-

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ous propaganda. As with many "stout-hearted" domestic fascists, he does his dirty work anonymously.

Diederich's underhanded activities were documented by the League quietly, step by step, over a period of many months. It was the League which furnished the National Institute of Arts and Letters the dossier of facts that culminated in the sculptor's expulsion. Shortly afterwards Diederich was hailed into federal court on a charge of having disseminated defamatory material through the mail. The Post Office Department suggested that the League join it as a complainant. The League decided not to. It refused because, despite an abhorance of Diederich and all he stood for, it knew that he had acted within the framework of the law. If not morally, he was legally entitled to the right of free speech. ADL did not want to abridge that right, guilty though Diederich was of the most vicious group libel.

ADL has a two-fold purpose: on the one hand to oppose the defamation of Jews and other minority groups, and on the other, to uphold with all its strength the principles of democracy. To fight for the first at the price of negating the second — specifically, to have denied this anti-Semite his right of free speech — would ultimately mean not victory for the principles of the League, but shattering defeat. Perhaps our law makers will eventually conceive legislation that will bottle up effectively group slanders and group libels and, at the same time, not abrogate the constitutional right of free speech. The President's Civil Rights Committee is now studying such a proposition. Whether it can be resolved is another matter.

Meanwhile, the League offers two expedients for serious thought:

First, that the disseminator of hate material be denied second class mailing privileges so that the U. S. government need not, in effect, subsidize such activity.

Second, that the publishers of such material be required to announce themselves; that their names and designations appear on the printed matter to prevent their hiding behind a cloak of anonymity.

In the final analysis Diederich did not go free. His release by a federal judge did not vindicate him one whit. The public, now aware of his true stature, scorns him. He has been tried and convicted in the court of public opinion. Vigilance and militancy were his prosecutors.

The case history of Jesse Ben Stoner, Jr., of Chattanooga, Tenn., noisiest and most outspoken anti-Semite in the South, is another manifestation of militancy. Stoner is young, 23, and regarded as unstable. His viciousness and complete lack of subtlety have proved embarrassing even to the Ku Klux Klan — it repudiated him as one of its organizers.

ADL has been checking on Stoner's activities over a long period. He is organizer of a pseudo-political group called "The Stoner Anti-Jewish Party." Because he is a crackpot and without stature among the shrewder and better known operators in the organized hate movement, the League was hesitant to denounce Stoner publicly for fear that premature publicity might react in his favor and strengthen his very meagre following.

Instead, the League kept a watchful eye on him. His sort ultimately overstep their bounds — as, sure enough, Stoner did. Pamphlets and handbills which he published and mailed to all parts of the country were packed with paragraph upon paragraph of vicious lies and half-truths. With each mailing his texts became bolder

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The Last To Be Remembered

By SPYROS P. SKOURAS, *President 20th Century-Fox*

The author of this article is not only one of the foremost executives in the motion picture industry, but a distinguished American whose living creed of humanitarianism and democracy has won for him a high place in public life.—THE EDITOR.

I WONDER whether we have a deep enough sense of gratitude to Almighty God for the blessings of bountiful, free America that

SPYROS P. SKOURAS

enable us to engage in the noblest of all human endeavors — that of helping others. There is no greater gift nor higher duty than to be the good and kindly neighbor. To be our brother's keeper is the very essence of all religion.

When my own forefathers were striving toward the ideal of democracy, they could hardly have envisioned so wonderful a country as America. We have a glorious heritage and a glorious outlook because we based our society upon the brotherhood and equality of man, borrowing from the highest in religion. To me personally, I consider it a great honor to have a part in dealing with a matter of the utmost urgency to all of us — as individuals and members of our community. I refer to the plight of the 1,500,000 surviving Jews of Europe, and I know it is close to all of our hearts.

No one who reads the newspapers, listens to the radio or shows any concern in what is going on in the world can be blind or deaf to the tragic facts of their situation. Nor can anyone be unmindful of the awful significance of the word "surviving", as applied to them.

A little while ago these Jews of Europe numbered 7,500,000. They were peaceful, useful citizens of Germany, Czecho-Slovakia, Rumania, Hungary, Poland, and other countries, honored by the world for their great contributions to the spiritual life, the culture and the well-being of mankind. Then came the black doctrine of hate and intolerance, the lust for power, that singled out this religious minority for extermination, and in doing so shadowed in grief every fireside in the world. Six millions were eliminated by the most savage deeds in the history of civilization.

By their very plight, by their sorrow and suffering, the 1,500,000 surviving Jews symbolize the whole fight for freedom all of us profess to feel with such intensity and determination. They represent us all. Indeed, in one way or another, all of us belong to minorities in the last analysis, and every drop of blood shed in behalf of one minority is in the name of freedom for all.

As tragic as any part of the tragic story is the fact that two years ago the day of liberation dawned for those unfortunate people abroad.

When the black evil of Hitlerism was at last struck down, these survivors — representing only one fifth of the pro-war Jewish population — saw the beginning of their salvation. They had a right to hail that day as meaning the end of hunger, hopelessness and despair—the end of torture and persecution.

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Men of ever creed, nationality, and color, cherishing liberty, had rallied to the cause of preserving the dignity of man, the sovereignty of the individual human being. Millions had died in this cause, always the greatest in the upward struggle of mankind.

But we know now that these oppressed people in Europe were cherishing an empty dream. For most of them, starvation, homelessness and persecution continued. They were driven from country to country. Their morale was worn down by more tragic wandering, by hopes lifted and then dashed down, by unbelievable bungling and unkept promises.

Today, hundreds of thousands are in many respects in a plight as bad as that at the time of surrender. Instead of 85,000 there are now 250,000 Jews in camps for displaced persons in Germany and Austria — driven there by fear, famine and homelessness, and by the hope that some day, somehow, they might be able to reach the United States, Palestine or some other haven.

But, whereas a year ago there was hope for effective official solution to this problem, the situation now is a black one. UNRRA has been terminated and its successor, the International Refugee Organization, is obliviously inadequate. On both the international and national levels the story is the same. At home, we have failed to follow through with legislation that might have helped. The world at large has turned from its triumphs over evil to quarrel over new issues.

And these surviving victims, to say nothing of their dead and the dead of all other creeds, are all but forgotten — but not entirely forgotten because we in free America will not have it so.

I wish it could be possible never to refer to any minority by name. But as long as we must talk of the plight of the Jews why should we not speak of the great contributions they have made to the progress of man from the beginning of time? All of us Christians owe them a great debt.

Perhaps their greatest gift has been made to the philosophy and depth and sincerity of religion in general. Our spiritual life most certainly has been enriched by them. They also have played a great part in developing the kindred ideal of democracy and our own American history is filled with their fighting deeds and wise counsels. In the annals of the arts, science and industries, philanthropy and statesmanship, their work has made an eternal mark. In every experience of our daily lives, we find some boon that grows out of their genius. Names like Disraeli, Einstein, Haym Solomon, Brandeis, are immortal. In our land many illustrious family names symbolize public service and humanitarian endeavor. As far back as the revolution, men of the Jewish faith, like Solomon, were helping to fashion the great system of freedom for the individual which is now the one hope of the world and which lies behind the Marshall plan as our retort to totalitarianism.

As much as any other group, the Jewish people help to shape our thoughts, make our laws and, above all, sing our songs. Through the entertainment world, the inspired creativeness so necessary to lift up our visions comes to us from a galaxy of great Jewish names.

It is only right to mention the entertainment industry at this point. We appreciate the privilege of belonging to an industry that provides relaxation and information, but never for a moment forgets that in ministering to the masses it bears a great humanitarian responsibility as well.

I do not believe that our motion picture people have ever or ever will fail to respond to a worthy call from those in distress — always with never the slightest question as to race, creed or color. And I believe as firmly that the motion picture itself is the greatest single medium for showing all men how free men can live.

Now we of our industry turn to the plight of the Jews. In my own travels, I saw for myself the stark ironic tragedy of the people who were the first to suffer, the first to die and the last to be remembered.

And, particularly, in my native Greece and in Palestine, I fully

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Once Upon A Time

By IRVING M. LICHTENSTEIN, *National Director, B'nai B'rith Press and Radio Bureau*

NOT too long ago, when I was a little boy, a neighbor's child threw a rock at me.

I'm grateful that he missed. It was a big rock, and the consequences might have been undesirable as far as I and my family were concerned. I was then an only child. My parents had high visions for me, and a well-aimed rock would have dashed their hope as well as my head.

Nevertheless, this rock-throwing incident had a profound effect on my childhood. It was then that I realized what fear was. This being afraid was a terrible thing. First, I had the physical fear that the next rock wouldn't miss. Second, I had the mental anguish that I was alone — that everybody, except myself, of course, had an inborn desire to throw rocks.

It was a miserable situation — inconvenient, too. I remember that I had a difficult time arriving home from school. The boy who threw the rock lived next door to our house, and I had to pass his yard. I always managed to get home, but it was like traveling to Chicago from Washington via Brooklyn. I walked around the block.

This fear complex of mine continued for about six months until, one day, a great event happened. My father took me downtown and bought me a new suit. The suit wouldn't be considered "sharp" under present-day standards, but, at that time, I considered it "out of this world."

My first reaction was to put the suit on as fast as possible and parade down Kinsman Road. My father was well aware of my extrovert tendencies and frustrated my plans. He immediately hung up the suit and locked the closet.

"You will wear it for the first time on Rosh Hashanah," he said.

I protested with the usual shouts and wails. I couldn't understand this business about waiting for the New Year. All that Rosh Hashanah meant to me was a two-day holiday from school. My father, a very patient individual, waited until I was through crying and said:

"Sit down, I want to talk to you.'

I sat. He unfolded a long story—a personal story. He didn't quote the Old Testament or relate the Biblical heritage of Rosh Hash-

IRVING M. LICHTENSTEIN

anah. You see, my father was primarily a merchant, and his thoughts were usually expressed in mercantile terms. He was convinced that the rabbinate, not he, should interpret the Bible. But what he said (I found this to be true later) must have been incorporated in the voluminous libraries of Jewish learning.

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(Concluded From Page 10)

Semitic implications by stating that the Jews of New York are trying to dictate to the South how to treat the Negroes and that the adoption of such legislation would break down segregation of Negroes from white persons and would produce a mongrel race.

"You cannot weed out prejudice by law or by force," Senator Ellender shouted at Goldman.

Goldman was undaunted by Ellender and stated in his remarks as follows:

"I do not for a moment contend that this bill is a cure-all, or that discrimination will cease upon its enactment or prejudice be eradicated. But if the Federal Government writes into the body of its statutes its own expression of abhorrence of these evil practices, it will also encourage and hasten State action."

In the few short weeks since he took over the highest office in B'nai B'rith, Goldman has also taken a keen interest in Jewish affairs. At the convention of B'nai B'rith District Grand Lodge No. 1, in Toronto, Canada, Goldman described the plight of the tens of thousands of displaced Jews in the camps in Germany and Austria as "a blot upon our civilization." He urged the United States and Canada to open their gates for the homeless and to give them the opportunity to rehabilitate their lives in a peaceful and human way. He deplored the repetitive and numerous investigations by pointing out that in the meantime we have overlooked and forgotten those who have suffered indescribable pain during the Hitler era and still continue to suffer, notwithstanding the fact they have been officially "liberated" from Hitlerism for the past two years.

Similar to the late Henry Monsky, the new B'nai B'rith president is leading B'nai B'rith in cooperating with a number of the most prominent public spirited organizations here at home and abroad.

He has recently accepted appointments to the Board of Directors or Advisory Councils of the Hospitalized Veterans Foundation, an organization formed to take over the greatest and most complete welfare service ever offered in the United States for the reception, care and rapid adjustment of the handicapped; and the **Red Mogen David of Palestine**, the counterpart of the American Red Cross in the Holy Land.

Goldman also participated in a White House Conference, called by Attorney General Tom C. Clark, to organize the American Heritage Foundation and launch the "Freedom Train" on a nationwide tour. He pledged B'nai B'rith support to this educational project "intended to rally the American people in an inspirational and educational program of unprecedented scope, to dramatize the American way of life and the American heritage of freedom, and most importantly to help raise the level of active citizenship."

This, then, is the first approach of the new president of B'nai B'rith, the successor to the unforgettable Henry Monsky, and the leader of the oldest and largest Jewish organization in the world — Frank Goldman. He brings new ideas and a fresh view which are so urgently needed at this moment in American Jewish life. Goldman has a background and training for the leadership of America's largest Jewish organization so that it may continue to grow and to play a dominant role in American Jewish life in the years to come, as in the years when Monsky stood at the helm of the organization.

Throughout the world, wherever Jews live, people are anxious to know who Monsky's successor is. Goldman's every deed and every word will be carefully weighed everywhere. Our co-religionists hope that all his efforts on behalf of the Jewish people will bring the desired results for the general welfare.

HIGH POINT, N. C.

Miss Ethel Levine of Winston-Salem was a guest of her aunt, Mrs. M. P. Ostrow, this past month.

Mr. and Mrs. R. D. Smith announce the birth of a daughter, Patricia Ann, born September 2. Mrs. Smith is the former Eleanor Friedlander.

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Four "MUST" Books

By BERNARD LERNER

HERE is a list of four "must" books, including poetry and fiction, but in a sense they are all documentaries.

Meyer Levin's "My Father's House" (2.50, Viking), is a novel, the story of David, a refugee youngster, whose parents perished in death camps, and whom the Haganah Vessel Hanah Szenesh, brings to Palestine. It is the story of his tortuous search for his parents whom he refuses to believe dead, and the search of his adult shipmates for new roots in Palestine. It may or may not be a truly significant novel. I shall not undertake to pass judgment, but I know that it is a stirring, throbbing story, one that brings a lump to your throat and tears to your eyes. This reader is sufficiently sophisticated not to cry over books or movies, but this is one book that disarms you of all sophistication. Mr. Levin, a profoundly Jew-conscious writer, one of the first novelists to treat of life in a kibbutz and an artist who always has demonstrated a deep sympathy for the downtrodden and persecuted, drew the material for his novel from his reportorial assignments in Europe and Palestine. He has lived with these people, observed them through their first dazed joy on liberation day, through latter day disappointment, followed them on their voyages to Palestine and witnessed their painful process of readjustment. In this novel he has risen to great moral stature. If you truly wish to understand the human story, the fathomless tragedy behind the Exodus headlines, read Levin's book. With all, it is not a sad book. It has a natural "happy ending." It ends on the triumph of man over the conspiracy of circumstances, callous civil servants and debased "expediency" statesmen.

Roman Vishniac's Polish Jews, a pictorial record (80 pages, 31 plates, Schoken, Inc., $3.75) is a volume of eloquent photographs, without texts. This is a book of faces that are no more. The faces recorded here — the high forehead of the Talmudic scholar, the ascetic face of the Rabbi, the humble furrowed face of peddlers and small shop-keepers of Poland, harrassed and persecuted people, men and women with faith in God and the indestructibility of their people —the face of Jewry for many centu-

(Please Turn To Page 66)

Oded Bourla, 31 year old Palestinian born painter, composer, sculptor and writer, whose works were on exhibit at the Jewish Museum, 92nd Street and Fifth Avenue, New York City. The Museum is conducted under the auspices of the Jewish Theological Seminary of America.

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Mrs. Henry Cohen of Brooklyn, N. Y. has announced the engagement of her daughter, Mary Livingstein, to Maurice Steinberg, son of Mrs. Solomon Steinberg of Augusta, Ga. The wedding will take place in October.

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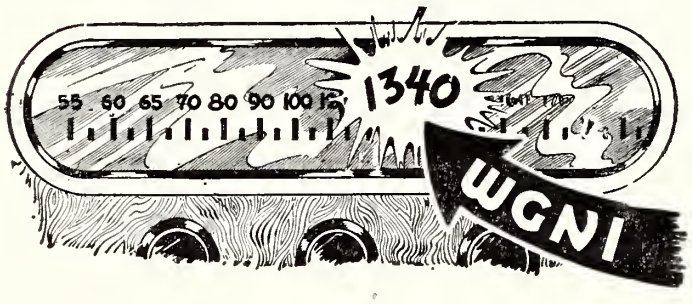

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With Pen and Periscope

By ABRAHAM J. ARNOLD

LETTER-BOMBS BOOMERANG — If those letter bombs that so many British officials, from the King down, have allegedly received from members of the Jewish underground in Italy, were really sent by the Stern Gang, as announced then the whole thing has merely boomeranged into a propaganda weapon for the British. In any case, the people who will undoubtedly suffer most as a result are the Jewish people of Britain.

Fascist activity in Britain has been on the upswing for some time particularly in London, and only last week new fascist riots were reported from the British capital.

The British home office has again announced that it refuses to let Sir Oswald Mosley, British fascist leader leave the country but in the meantime that's as far as it goes. Mosely is quite obviously the inspiration behind the increasing disturbances. His "Moseley Newsletter" is being sold openly on street corners. A membership leaflet of one of Britain's pro-fascist organizations states: "We will operate against the forces of Jewry in the life of Britain and oppose the participation of any Jew in British public life."

OTHER PALESTINE FACTORS —High Commissioner Cunningham says he's not statisfied with the powers already granted the army in Palestine. If the army had its way, he says, Jewish terrorism could be stopped in a matter of hours, by taking certain measures against the entire Jewish community. What are these measures — Ten Jewish hostages for every British soldier killed? They've already tried about everything else. . . . A new factor in the immigration situation was the recent arrival in Palestine of a shipload of Jews from North African territory. They were promptly deported . . . The only ones to praise Foreign Secretary Bevin's declaration on Palestine at the recent British Labor Party conference were the Arab leaders—the one who stand most to gain from Anglo-American-Arab oil deals . . . a split among Jewish Agency leaders seems to be coming into the open with David Ben Gurion showing more favor towards partition and Rabbi Silver still against it. The point is made however that Ben Gurion's views are strictly his own and do not represent Agency policy even though he is the chairman of the Agency executive.

IMMIGRATION—TWO KINDS —A throwback to the immigration policies of the last century occurred in Canada recently when a liberal member of the federal house of commons, Ludger Dionne, hired 200 Polish girls to work in his Quebec textile mill under contract for two years, at the starting rate of 25 cents an hour. They were also supposed to repay their air transportation fare by weekly deductions from their paychecks. But after Mr. Dionne discovered that the public was up in arms against him he announced that he would not insist on the repayment of the girls' fares.

The Canadian Government at Ottawa has been under considerable fire for permitting "indentured labor" to come into the coun-

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5707 In Jewish History

A Review of the Years Events by SHLOMO KATZ
First of Two Articles, the Second of Which Will Appear In Our November Issue.

THE Jewish calendar year 5707, almost exactly coinciding with the second year of world peace, was not marked by any degree of that stabilization which had been hoped for. The problems and tensions arising out of the ravages of World War II gained in intensity and in several parts of the world rapidly approached the breaking point in the course of this year.

With the exception of the U. S., the situation of the Jews and their prospects for the future failed to improve and in many areas definitely deterioriated and cast omnious shadows in the future.

The situation at the beginning of the year 5707 can be briefly summarized as follows:

Europe

Nearly 200,000 were to be found in displaced persons' camps in the U. S. zones in Germany and Austria alone. Additional tens of

(Please Turn To Page 27)

Youthful Campers Rush Food In SOS Overseas Relief Campaign

FOOD FOR EUROPE—These youngsters at the Felix Fuld Camps, Milford, Pa., are shown packing and loading 4,800 pounds of canned food they donated, with the help of their parents, to the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee. More than 600 camps in many sections of the country have scheduled similar SOS food and clothing drives this summer for Europe's needy Jews. SOS supplies supplement regular shipments of the JDC for its overseas relief, resettlement and reconstruction programs. The SOS Collection is a project of the JDC in cooperation with 16 national Jewish women's organizations and other groups. The JDC receives its funds from the United Jewish Appeal.

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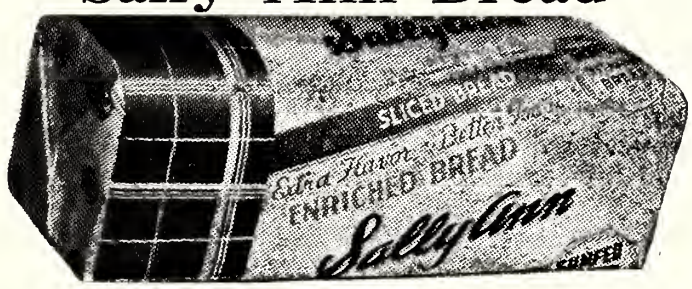

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ONCE UPON A TIME

(Concluded From Page 21)

My father said that Rosh Hashanah, to him, was the day when he took personal "inventory" of himself. He said that he recapitulated the events of the previous year in his mind and itemized everything he could remember on a three-column ledger.

First he listed the people he knew. Then he asked himself an intimate question.

"Are these people worth knowing?"

Then he began crossing out names, Those whose names remained in the ledger were his friends — people he could trust, confide in and work with.

The second column in my father's ledger was entitled "Problems —Business and Otherwise." He listed his unfinished business of the year and again asked himself a personal question:

"Are all these problems important?"

He drew lines through numerous items. What remained was the sum total of the most pressing issues which he had to face — not fear — during the forthcoming year.

The third column was more complex. It had no heading. My father would attempt to reconcile his friends — people he could call upon — with his problems. When this was completed, my father said that he was prepared to face the New Year.

My first reaction to the story— my father's "design for living"— was not very brilliant.

"What's all this got to do with me wearing my new suit?" I asked.

"The new suit is a symbol," he said. "It portrays a break with what was bad or befuddled in the past and makes one feel cleansed before facing the future."

My father took me by the hand and led me outside. He picked up a stone and bobbled it around in his hand.

I then realized that my father knew what was troubling me. My father knew about the boy next door and the rock.

His story about Rosh Hashanah and the ledger did have a moral.

The days leading up to Rosh Hashanah were very trying until I borrowed my father's technique. Then everything worked itself out.

After listing and re-listing names I wound up with two friends, whom I knew would help me and one problem — the boy who threw the rock.

I dressed myself in the new suit that Rosh Hashanah morning, walked three blocks to meet my two friends and returned with them to the yard next door.

My nemisis was there to greet me. He stuck his tongue out at me and began searching for an appropriate missile.

I walked up to him and said:

"I'm not scared of you. You'd better not throw rocks at me."

"Who'll stop me?" he asked.

"I'm not alone anymore. I have friends. We'll stop you," I answered.

The boy paused for a moment and asked:

"Do you want to play?"

My two buddies and I walked away. We didn't feel like playing with him — yet. Maybe at some future date when he could be trusted — but not yet.

That's what happened to me one Rosh Hashanah when I was a child.

I'm a little older now. I have experienced a number of events and have kicked around quite a few thoughts in my mind. I find myself wishing that one day in history would repeat itself.

The day in question was a rainy morning in March of 1933. A great American spoke directly to the people that day. "We have nothing to fear but fear itself."

I also wish that some great man (he would be great if he did it) would cut through all the diplomatic double-talk, the so-called "world crises," atomic scares and "muddling through" and perform an inventory similar to my father's.

Rosh Hashanah 5708 would be an appropriate time, and I would be more than willing to lend him my father's ledger.

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A Blessing At Sea

After 11 years of marriage, Rabbi and Mrs. David Rozen became parents of a baby girl Brucha ("Blessed") aboard the S. S. "Sobieski" two days before their arrival in U. S. A. The couple fled Nazi-occupied Poland to Russia and later wandered across Europe until they found haven here with the aid of United Service for New Americans and the Joint Distribution Committee. United Service and JDC, both of which are supported by $170,00,000 campaign of United Jewish Appeal for 1947, aided group of 70 rabbis and their families arriving aboard the Polish liner.

5707 IN JEWISH HISTORY

(Continued From Page 25)

thousands shared a similar, and even less favorable, fate in DP camps in the British occupied zones. Several thousands were in virtual concentration camps in Cyprus after their unsuccessful attempt to reach Palestine. The duration of their stay there was no more certain than that of their fellow-Jews in the DP camps in Europe, since British immigration policies for Palestine remained unchanged. The monthly immigration quota of 1,500 Jews to Palestine remained in force and even this insignificant number of immigration permits were only partly allocated to the camps in Cyprus. There appeared to be no prospect of an early improvement of this condition. Furthermore, the number of those in Cyprus was certain to increase as impatience and unrest in the DP camps mounted. Testifying to this mood was the statement of Rabbi Phillip Bernstein on September 26, 1946, released by the War Department, to the effect that the morale of the displaced Jews rested on their chances of resettlement in Palestine.

The situation of the Jews in the liberated countries as well as in the former Axis satellites such as Rumania and Hungary remained poor. The wave of anti-Semitism which had swept Poland did subside at the beginning of this year but fear and insecurity were still the lot of the Jews in Poland. The same was true of Rumania and Hungary even though the government of the former adopted a friendly policy. The famine which struck Rumania, partly as a result of an unprecedented drought, was utilized by anti-Semitic elements in the country to fan anti-Jewish feeling. The process of restitution of Jewish property which had been seized during the Nazi domination made scarcely any progress despite frequent friendly statements by government authorities. The same held true for Austria and Germany where anti-Semitism remained strongly en-

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What Does It Mean To Be Militant

(Please Turn To Page 18)

and more venemous until there finally reached a climax to his arrogance. He urged that Jews be eliminated from America by whatever means were available. In other words, he was inciting to murder. Here, then, is a case, though similar to Diederich's, does not completely parallel it. Stoner, ADL believes, is legally guilty of a criminal act. The League has presented the facts to the U. S. Federal Attorney at Chattanooga, who, in turn, has submitted them to the Department of Justice. Stoner, it is expected, will shortly be required to answer for his fanaticism in a federal court.

Militancy in ADL means to post a lookout for foreign hate-breeders as they affect us. Recently, the League filed a complaint with the State Department protesting the visit of Norman Jacques, member of the Canadian House of Commons, to New York where he met with the notorious Jew-baiter, Gerald L. K. Smith.

The story broke in New York newspapers, was picked up by wire services and within a few days Jacques became a *cause celebre* in the Canadian press. Commenting on his kinship with Smith, the Montreal Star suggested that Jacques would do well to "follow a less bespattered Messiah." This newspaper also revealed that "The Social Creditors in Canada — Jacques' political party — have become professional anti-Semites. They have published the fake Protocols of the Elders of Zion and, under cover of an attack on communism, preach racial hatred."

Insofar as the decent democratic citizens of Canada are concerned, Jacques now is in hot water. I am happy to say ADL put him there. We sincerely hope he is scalded.

The preceding paragraphs tell of ADL militancy in combating the planned and coordinated campaigns of professional bigots who utilize anti-Semitism as a calculated and profitable business. There remains the other side of the picture — the positive approach — for spreading the tenets of a democratic philosophy to all strata of the national life. This often requires a militancy that is far-sighted and courageous.

St. Petersburg, Fla., is a story in point.

From a physical standpoint St. Petersburg is a fine little town — clean, quiet and enjoying the geographical benefits of a prosperous resort city. It attracts a heavy influx of elderly persons many of whom go there to enjoy their declining years. But beneath a thin veneer of vacation frivolity the incidence of anti-Semitism has been, for many years, severe. It reached a point where it was practically "institutionalized;" it did not consist merely of latent prejudices or anti-Jewish mental attitudes, but it had become deeply rooted in the organizational make-up of the community. It revealed itself in many overt manifestations: the usual restrictive and discriminatory policy against Jews by resort hotels, the absolute bar against admission of Jews to civic groups such as Rotary, Kiwanis and Chamber of Commerce; and the many incidents of vandalism — hate signs posted on Jewish-owned stores and threatening letters sent to Jewish individuals.

The social climate in St. Petersburg became particularly appealing to many individuals identified with the subversive movement in the United States. Gerald Winrod, Smith and the cowboy evangelist, Harvey Springer, came to visit with the Rev. W. T. Waton, "pastor" of the Gospel Tabernacle.

Coupled with the solidification of anti-Semitism in the town there was, sad to relate, a lethargic attitude on the part of many Jews

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The Jewish Center Faces To-morrow

By LOUIS KRAFT

The Executive Director of the National Jewish Welfare Board, leading expert on the Jewish center movement in America, discusses the future of the Jewish center in the light of the survey recently made for JWB by a group of scholars and leaders in center work.—THE EDITOR.

A SURVEY of thirty years of work of the National Jewish Welfare Board and of the Jewish Center movement has just been completed by a Survey Commission. An evaluation has been made by a most competent group of objectives Jewish scholars and leaders in Jewish Center work. It is a compliment to JWB that the members of the Survey Commission were willing to give their time and serious attention to the analysis of our organization. It is a reflection also of their public spirit in thus contributing of their wisdom, wide experience and devotion to the welfare of the Jewish community. For to them, I am sure, the JWB survey was both an opportunity and an instrument for clarification of basic Jewish problems in which they were deeply concerned as students of Jewish life.

It is no mere accident that the Survey Commission is headed by an historian, Dr. Salo W. Baron, and that Dr. Oscar I. Janowsky, the director of the survey, is likewise a historian. The historic sense is strong in the Jewish people, for they are a people conscious of an historic mission. JWB felt the survey, in addition to serving the purpose of JWB, would have great significance as a chapter in American Jewish history, that it would be a reflection of an era — the first generation after the cessation of large scale immigration, involved in the process of developing homogeneity as the Jewish community of America. For if our basic assumption in fostering the Jewish Center movement years ago was correct — namely, that we were fashioning a movement that would respond to the deep inner desires of Jews to work out their future on the free soil of America, as Jews and as equals with other American citizens — then a critical analysis of the JWB experience over this period would throw light on the broad problem of Jewish adjustment to American life.

Throughout all of this period, beset with much tragedy and many tribulations for our people, the Jewish Center movement remained unshaken, one of the few bulwarks that supported our morale in the face of disturbances and uncertainty. Every Jewish Center that remained in operation — and none was compelled to close its doors — every new venture that was undertaken to bolster the spirit and to meet a new need, was a visible and vital affirmation of faith in the future of the Jewish community of America. With earnestness and conviction, we pointed to our rich Jewish tradition, to our spiritual heritage, as the sources from which we could renew our strength as a people and maintain our personal integrity as individuals. It was especially during the years preceding the war, when the whole country was in the throes of an economic crisis and widespread unemployment, when Jews were under attack by world wide anti-Semitism, when Nazi armies swept over Europe and Africa and threatened to

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destroy civilization — it was during these years that the Jewish Centers in every community where they functioned were as beacons that radiated vitality and optimism, particularly for the youth.

During the war years they served with energy, resourcefulness and enthusiasm to support the war effort and to maintain activities that exerted a normalizing and stabilizing influence on individuals.

The present period finds the Jewish Center movement facing a new era. We hope it will be a period of social growth, of enrichment of life for all mankind, of an expansion of the benefits of civilization and of an enduring peace among nations. The Jewish Center movement can make its contributions to the attainment of these deeply desired objectives. Our role, measured in terms of the magnitude of the problems, may appear to be small. But our movement does constitute a link in the long chain of organized human endeavors that must be forged to unify the effort of mankind in the attainment of full life. And so, we do have a part to play and in important part. The study just completed by Dr. Janowsky indicates the area of our function and the methods whereby Jewish Centers may serve the common good and the welfare of our country.

The Center's Jewish Purposes

The study points up our specific responsibility as a Jewish movement, dedicated to Jewish purposes. It emphasizes the urgency of the problem of Jewish group survival, intensification of group loyalties and the enrichment of Jewish cultural life, employing the term in its fullest sense. It has attempted to give concrete definition to a trend and tendency that has been developing naturally as the Jewish Center evolved from a limited special-purpose institution into a community wide organization. Slowly but surely, the Jewish Center has become identified and integrated with the stream of Jewish community living, broadening its program, reaching out to larger numbers of individuals and cutting across the differences that so often fragmentize and separate one Jewish group from another. We have in this study a frame of reference, a goal and a direction. It is the heart of the large program of recommended activities, changes in policy and structure.

The survey dealt primarily with the questions of basic purpose and program of the Jewish Center. It pointed out that the Jewish Center had no reason for existence in the community unless its purpose was to serve a specialized need of the Jewish people. Owing to the way in which the Jewish Center movement has developed in this country for the past century, without any national guidance, except in the past generation, the survey points out that there is no full understanding today of the basic Jewish purpose among all of the Centers. Hence if there is to be an integrated and positive Jewish Center movement, the primary task at this time is to arrive at agreement on a statement of principles which will set forth clearly the Jewish purposes of the Jewish Center.

The report then points out that it follows logically that if the primary purpose of the Jewish Center is to serve Jewish needs of Jewish children, youth and adults, the program of the Center must have Jewish content. To quote the specific recommendation: "Even activities connected with informal education, recreation, health education, so essential to a well rounded program of the Jewish Center, should be permeated by the spiritual-cultural factors which constitute the Jewish way of life."

This recommendation places on Jewish Centers the responsibility for strengthening their policies and practices in several ways, as the report indicates. For example, it means that Jewish Centers need to work for cooperative relationships

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The Kosher Route To Europe

By WILLIAM B. SAPHIRE

The Kosher dining room of the pre-war luxury liner was an international club where "big" men and "little" men of world Jewry got together over their favorite dishes. Mr. Saphire tells of conditions that prevail today.—THE EDITOR.

THE sea-going kosher dining room, a casualty of the war, is returning to the North Atlantic, but, like so many other amenities of peace-time travel, its return is very slow.

Nearly two years have passed since the mass production galleys, which fed as many as ten thousand troops a day, were reconverted to cater to the more discriminating tastes of paying passengers. But today, only one steamship line, Britain's tradition-conscious Cunard White Star, offers a full scale kosher cuisine comparable to those which were offered by most major lines before the war.

Spokesmen along New York's steamship row admit quite frankly that with waiting lists of tens of thousands of would-be voyagers clamoring for passage at any price, there is no necessity, for a business point of view, to provide extra sets of pots and dishes.

United States Lines, whose prewar Washington and Manhattan provided an elaborate kosher menu for the thousands of Jewish passengers they carried, explains that

WILLIAM B. SAPHIRE

today it operates only one ship in the "liner" class, the America, in which kosher facilities were never installed. The French Line, which once carried special kosher staffs aboard the Normandie and Ile De France, points out that she is "in the same boat" as the U. S. Lines, operating only cargo vessels with limited passenger facilities. They promise however, the "finest kosher

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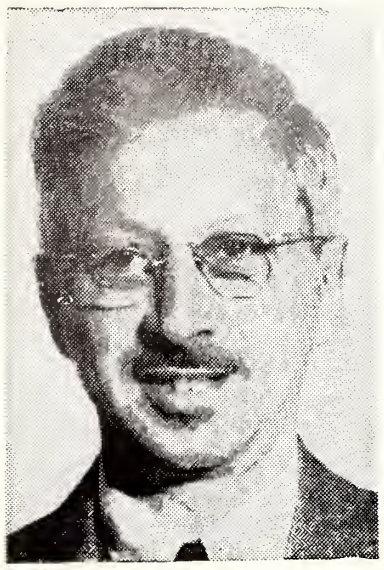

EDWIN ROSENBERG

HAVEN IN AMERICA —A DREAM COME TRUE

By EDWIN ROSENBERG, *President, United Service For New Americans*

Mr. Rosenberg is one of the foremost leaders in the program for adjustment of survivors of Nazi persecution finding haven in America. United Service for New Americans, of which he is President, is carrying on the greatest welfare program for the foreign born over offered in this country. Mr. Rosenberg is also a member of the National Campaign Executive Committee of the United Jewish Appeal, and is active in other civic and philanthropic undertakings. —THE EDITOR.

DURING the year 5707 the shining promise of haven in America became a happy reality for 20,000 Jewish refugees who had suffered the terrors of Hitlerism and the bitter waiting in DP camps and other way-stations to freedom since the end of the war.

The newcomers came past the Statue of Liberty in New York harbor on converted army transports from Bremerhaven, thru the Golden Gate to San Francisco on liners from Shanghai, to Boston and Baltimore, to Miami and Mobile, to Norfolk and New Orleans, on victory ships and tramp freighters from Sweden and Spain, from England and Italy, from North Africa and the Islands of the Carribbean.

As the New Year begins, Jewish survivors of Nazi concentration camps, forced labor, the "underground", flight, and other hardships are continuing to arrive on our shores at the rate of 2,000 each month.

Those who came during the past year have made long strides toward winning their way back to normal living and toward becoming a part of their new communities. They have spread out to hundreds of cities, towns, and farms in every part of the land. They have found jobs, have begun to learn the language, and have made themselves useful and productive members of American society. They are completely unrecognizable today as the emaciated, dazed, and beaten human skeletons who were liberated from concentration camps barely two years ago, or even as the bewildered, ragged immigrants who came down the gangplank just a short time ago. For them, and for thousands of earlier refugee newcomers, haven in America is now a dream come true, thanks to American Jewry's generous support of the $170,000,000 United Jewish Appeal.

The tasks of welcoming pitiable victims of persecution and helping them to transform themselves into self-reliant, potential citizens are largely the responsibility of United Service for New Americans. With funds provided by the United Jewish Appeal, United Service is today carrying on the greatest welfare program ever provided for the foreign born in this country. Its operation lies at the heart of the entire program for the admission of displaced persons to the United States.

The United Service program plays a key role in Jewish survival and reconstruction. The United States, even under the present limitations of immigration laws and regulations, is together with Palestine, one of the two principal havens for victims of oppression in the world today. Moreover, the example which our country can set to the rest of the world will exercise a profound influence for opening wider the door of other lands, including Palestine. By providing for speedy adjustment of newcomers here, by prompting the movement of immigrants away from seaports where they arrive and thus keeping the channels clear, the United Service enables the American government to maintain this country's great tradition of asylum, and thus to strengthen our humanitarian example to all nations.

The accelerated immigration of Jewish refugees from Shanghai was one of the most heartening developments of the year 5707. These new arrivals were a part of a group of some 14,000 Jewish refugees who fled Central and Eastern European countries before the war, to escape Nazi terror, and were later stranded in Japan and China. After Pearl Harbor Day they were interned by the Japanese in Shanghai, where they were aided during and after the war by the Joint Distribution Committee, which also receives its funds through the United Jewish Appeal. As the newcomers reach San Francisco, they are provided with a complete program of reception, shelter, maintenance, and resettlement services by United Service staff members working in cooperation with the San Francisco Committee for Emigres and the local section of the National Council of Jewish Women.

During the closing weeks of the year 5707, there arrived in San Francisco the first groups of Jewish refugees to come from Shanghai with visas based on the corporate affidavit of United Service. They will be followed in the New Year by thousands of other men, women, and children immigrating under the agency's sponsorship who would otherwise remain stranded in the Chinese seaport. United Service will thus aid them in the same way that it has served thousands of displaced persons immigrating from Europe under the Truman directive.

It is now becoming clear that through the emergency program of aid to refugees and displaced persons, there has been developed a pattern of welfare service to immigrants that promises to be of lasting value to America.

In the year 5708 United Service for New Americans faces the biggest job in its history. The agency can and will do as much to aid the newcomers as it is empowered to do by the American Jewish community, through the United Jewish Appeal.

Apart from the individual good that is so clearly evident, the program of United Service is helping our country to keep open the gates and may yet be instrumental in opening them even wider. Although Congress has postponed until January, 1948, action on the Stratton Bill, which would admit 100,000 displaced persons of various faiths and nationalities each year for the next four years, on the credit side of the ledger is the fact that the Government decided recently to continue its policy of admitting displaced persons and refugees up to quota limits. Possibly the greatest single factor in bringing about this decision was the assurance given by the Government by United Service that it will extend to all Jews who may come here the same program and services that have already aided thousands of newcomers in this country.

The "Ten Days of Remembrance," from Rosh Hashanah to Yom Kippur, have always been a time for the Jew to ponder deeply on his highest responsibilities, and on the measure of his fulfilment of them. During the "Ten Days of Remembrance" this year we have a living reminder of our responsibilities in the persons of thousands of new Americans, survivors from overseas who have found haven among us. They bring with them the remembrance of things which we must never forget.

After helplessly watching the persecution and suffering of their fellow Jews for years from afar, the Jews of America, through supporting and cooperating in the program of United Service, can now play a direct personal role in rescuing and rehabilitating their surviving brethren. The opportunity to do so, and the results of this program, should inspire us all as we stand on the threshold of the New Year.

B'NAI B'RITH LOOKS . . . *TO THE FUTURE*

By MAURICE BISGYER, *National Secretary B'nai B'rith*

On an October day in 1843, a handful of men — comparative newcomers to these shores — were inspired by the vision of American Democracy to make a covenant with the heritage of the land in which they found sanctuary from the tyrannies of the Old World.

Those newly-adopted sons of America were the founding fathers of B'nai B'rith (Sons of the Covenant), now the oldest and largest Jewish service organization in the United States.

MAURICE BISGYER

With B'nai B'rith now in its second century, it becomes increasingly apparent how wisely and how well its founders built. They designed a program encompassing the purest principles of a progressive democracy and furthering the highest interests of humanity, which successive generations of B'nai B'rith leadership have followed with immeasurable benefit to the people of Israel.

Consider in its broadest sense, that October day in 1843 was a vertible Rosh Hashanah for American Jewry. Free from doctrinal differences, B'nai B'rith then and now affords a common platform for service on the part of all elements in the Jewish community because it is universal, its objectives are of interest to all Jews, and its emphasis is upon the positive values in Jewish life.

Because of this well-controlled, though non-dogmatic approach, B'nai B'rith over the years has kept pace with the problems of the nation and the Jewish people. Though guided by tradition, tradition has been no restraint in discarding activities that have outlived their usefulness. B'nai B'rith has remained dynamic by meeting the vital, day to day, needs of the Jewish people.

Representing a cross-section of the American Jewish community, B'nai B'rith contributes to the national health of American democracy through an intensive year-round integrated program of service on both national and community levels. It is a program executed by more than 300,000 members in men's lodges, women's chapters and youth groups throughout the United States and Canada. Above all, it is a program making a distinct and valuable contribution to the welfare of the nation.

When others bemoan the lack of moral fibre and responsibility in youth and attribute all our

(Please Turn To Page 53)

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News Summary of The Month

MIAMI BEACH BANS DISCRIMINATORY SIGNS

MIAMI BEACH — The Miami Beach City Council last week unanimously adopted a City Ordinance prohibiting the display of discriminatory signs by hotels, apartments and other public places. Submitted to the City Council by the Anti-Defamation League of B'nai B'rith, it is believed the first ordinance of its kind to be passed by any city in the country.

* * * *

CRITICS PRAISE JEW'S NOVEL OF PEASANT LIFE IN ITALY

NEW YORK—"Christ Stopped At Eboli," (Farrar & Straus—$3) a novel about life among the peasants of southern Italy, by Carlo Levi, prominent Jewish physician, journalist and an anti-Fascist political leader, was highly praised by critics in long reviews on the first pages of the New York Times and New York Herald Tribune Sunday book review sections.

* * * *

REFORM JEWS DISCUSS LABOR RELATIONS

CHICAGO—Several hundred Jewish industrialists, rabbis and labor leaders, ranging in views from extreme conservatism to liberalism met at the College of Jewish Studies here under the auspices of the Central Conference of American Rabbis to draw up a formal statment on the relations of the Jewish Faith to the economic problems.

* * * *

NEW ADL FELLOWSHIPS

NEW YORK—The Anti-Defamation League of B'nai B'rith last week announced establishment of fellowships at the University of Chicago, Harvard and New York University for the purpose of advanced training research in racial and cultural relations. The awards will be known as the Sigmund Livingston Memorial Fellowships.

* * * *

SIX RED MOGEN DAVID AMBULANCES GO TO PALESTINE

NEW YORK—Six American ambulances, gifts of the American Red Mogen David to the Red Mogen David of Palestine, were dedicated by Mayor O'Dwyer in front of the City Hall last week on the eve of their shipment to Palestine.

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Are We Winning The Battle Against Bigotry?

By ARNOLD FORSTER,
Director, Fact-Finding Division, A. D. L.

(LAST OF A SERIES)

ANTI-SEMITISM below the Mason Dixon line runs only "show" money in the national hate race.

In the Solid South, Jim Crow has been a far-and-away front runner since Reconstruction Days. Next comes intolerance toward Catholics.

Yet — according to the comprehensive nationwide survey recently completed by the Anti-Defamation League of B'nai B'rith — organized anti-Semitism, as a by-product of existing tensions, continues unabated in the South, a contradistinction to the improved temperature of the social climate prevailing throughout the rest of the U.S.A.

Thus, to Jews, the problem of race prejudice in the South is a very real one. Even where it is directed with exclusive intensity against Negroes, the fact that it remains an unprincipled attack upon a single minority group makes it a point of concern to all minorities.

And when viewed against the background of our democratic heritage, such bigotry, of course, ultimately resolves into an attack on all Americans.

Individual liberalisms is not foreign to the South. Fact is, Dixie liberals are the more courageous in that they live and work there and they campaign for human rights in the fact of majority opposition within their own communities. It is a heartening fact that Southern liberals can now stand and speak their piece without risking their well-being . . . but it is still a decidedly more difficult task than to itemize the ills of the South from the ivory towers of the North or West.

The South is no sociological enigma. One does not have to probe deeply to discover that the *economic* factor is the key piece of the jigsaw puzzle. The South is poor, hence it is littered with the back-

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Says UN Is Like Swing

BENNY GOODMAN

Benny Goodman, clarinetist and orchestra leader, recently made this radio statement: "I like to think of swing music as free speech in music. Sure — freedom gets around in this country, and it had better. It has to start on our own street — in our willingness to give the right guy a job — or let him into our free schools— no matter what his race, creed or nationality. It's either freedom for all of us or freedom for none of us —anywhere in the world. Support the UN!"

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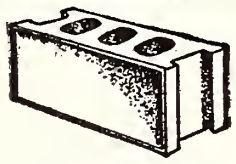

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wash of community poverty; illiteracy, slum housing, poor health, high crime rate. So long as it remains the same Old South economically, it will remain the same Old South politically and sociologically.

* * * *

Greatest stimulant to organized bigotry in the South is the Ku Klux Klan. The postwar resurgence of this gang reached its peak last year when the Georgia KKK conducted a public cross-burning atop historic Stone Mountain in Atlanta. A number of factors operated to enhance the influence and growth of the Klan: fear on the part of certain white elements that the poll tax might be abolished, increased national pressure for enactment of an FEPC law, unionization drives by the CIO and AFL —and, significantly, its weaponlike use to stir up hatred and fear of the Negro so that these emotions could be used by politicians and social and economic reactionaries. Supporting the Klan were such groups as the Commoner Party in Georgia and the Sons of Dixie in Tennessee.

Public reappearance of the Klan was opposed in the South and throughout the nation by a spontaneous and vigorous campaign of counter-action by the press, radio commentators, church and civic groups, and law - enforcement agencies. This violent reaction had an immediate effect. In mid-summer, Dr. Samuel Green, Grand Dragon of Georgia's KKK, suddenly ordered his Klansmen to restrain their activities. A Klan order followed to discontinue general public activities. Georgia is the index to the Klan's strength throughout the nation.

Public opinion in the South likewise unanimously condemned the Columbians and their policy of reforming the United States into a "one-race nation." Decisive action by Georgia law - enforcement authorities led to prison terms for Emory Burke and Homer Loomis, Jr., its leaders.

A strange contradiction to the repudiation of both the Klan and the Columbians is the fact that the late Eugene Talmadge, political advocate of "white supremacy" and reaction, successfully campaigned for the Georgia gubernatorial nomination. This was one of the most serious setbacks to progress and liberalism in the South in over a decade coming as it did in succession to the inspiring term of Gov. Ellis G. Arnall. Talmadge's support came primarily from a well-oiled political machine that maintains a stranglehold on the state legislature, and from the illiterate "Tobacco Road" peasantry whose violent prejudices blind them to the fact that they are being exploited themselves.

When Talmadge died and his son Herman seized control, public indignation flared openly. The action of Georgia's Supreme Court in ousting Herman Talmadge and formally declaring M. E. Thompson the legal governor was hailed by many as a victory over determined reaction.

But the political cancer in this region — the one-party system — is ubiquitous, a constant threat to the civil liberties of the people.

* * * *

Dissident Protestant Fundamentalist ministers are using their clerical status to promote "nationalism" and hate mongering. Such men as the Revs. T. Wesley Hill and A. A. Haggard align themselves with the Klan. The Rev. E. G. (Parson Jack) Johnston carries on a side line of anti-Semitic propaganda through his weekly news-

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Quarantine Treatment

By S. ANDHIL FINEBERG

As one who was instrumental in naming the "silent treatment" and in developing the technique represented by that term, I want to urge that the name be changed. I suggest that the strategy for deproving rabble-rousers of public attention on which they capitalize, be called the *"Quarantine Treatment."* This technique has has been necessary because eloquent rabble-rousers have the ability to enthrall many of those who come within the sound of their voices, using emotional appeals which becloud reasoning. The more prominent they become, the more hearers they obtain.

I made it abundantly clear in an article *Checkmate For Rabble-Rousers* which appeared in *Commentary* of September 1945, in a letter to the Editor, which appeared in the November issue, in articles in the Jewish Veterans' Magazine, in letters to the Jewish press, and in numerous discussions and public speeches that this technique does not, cannot and should not be applied to "men of wealth or political power," nor to "those whose meetings are sponsored by respectable organizations," nor to "anyone who employs a radio network." It applies only to those "who are altogether dependent upon hate-mongering for public attention and support." I named specifically Upton Close and the late Senator Bilbo as examples of persons for whom *exposure* is the necessary counter measure.

The silent treatment has proved effective. It has resulted in the elimination of Terminello as a rabble-rouser and has kept many others innocuous. It has been easily applied with success to a number of small fry, who have not been built up by the opposition. Even Gerald L. K. Smith has found himself unable to get the ear of more than a twentieth of one per cent of the residents of the cities where he has spoken during the past eight months. The one-twentieth of a per cent were of the lunatic fringe, people who read and hear the same drivel whether they come to hear Smith or don't.

The elimination of free publicity, and especially of the avoidance of that publicity which comes from clamorous opposition in or at the doors of a rabble-rouser's meetings, has resulted in restricting the rabble-rouser's appeal to a tiny frenetic element of the population that is bitterly anti-Semitic anyhow. The masses of susceptible people who admire anyone who appears as a *tremendous* figure — whether he be hated or loved — and who are fascinated by dramatic clash, have gone about their normal rounds of life without be-

(Please Turn To Page 48)

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MOVIE SCORE

by TYLER BROOKE

HOLLYWOOD — The question of discovering new talent in acting, writing, directing, and so on, is a constant worry to Hollywood which spends many thousands yearly in talent hunts . . . George Sidney, MGM director, has come forth with a possible solution which not only has merit but also deserves closer scrutiny if Hollywood is really concerned about giving the public new faces and ideas . . . Sidney pointed out that an almost virgin field of raw material exists in the various groups throughout the country engaged in turning out amateur films . . . To date, little or nothing has been done to bring either the films or their makers to the attention of studio executives, which means that Hollywood is missing a good bet . . . Sidney contends that should Hollywood set up an organizational means of viewing the amateur output for potential screen personalities and for what they have to offer in other talent fields, they might be agreeably surprised at the results.

Moreover, he could see no reason why the motion picture industry should not avail itself of the same opportunities as the magazine, screen-writing and novel fields, which are constantly being enriched by new talent from the nation's colleges . . . Simultaneously, Robert Gessner, head of New York University's motion picture school, added fuel to Sidney's statement when he predicted that at least a dozen colleges would include courses on film-making in their regular curricula within a year . . . NYU, USC and UCLA already have such courses in operation . . . Certainly, Sidney's point is well taken . . . There's little doubt that the public is eager to accept new faces. Mark Hellinger proved that at least one Hollywood producer understands this by casting 'unknowns' in important roles in both "The Killers" and "Brute Force." As for the possibility of new ideas being culled from the college and amateur crop, it goes without saying that the public would welcome them with no complaints . . . Nor would Hollywood regret the 'hypo.'

MGM is preparing to film the life of Fiodor Dostoievski, one of the greatest Russian writers . . . Production reins will be handled by Gottfried Reinhardt, on a screenplay by Rene Fueloop-Miller, reputed authority on Dostoievski. . . . Charles Chaplain has signed Russel Birdwell, the ace publicity man, to handle the pre-release publicity chore on "Monsieur Verdoux," which hits the general theater circuits in October . . . Plan is to plug an entirely "new" Chaplin personality, sans baggy trousers and cane. If you miss "M. Verdoux," it'll be your loss . . .

(Please Turn To Page 47)

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The Use of SOS Supplies

By MOSES A. LEAVITT, *Executive Vice-Chairman, American Jewish Joint Distribution Committee*

In the overseas relief program of the Joint Distribution Committee, SOS supplies are of key importance. The ten per cent which SOS adds to JDC purchases provides that additional margin which spells the difference between doing an adequate relief job and an inadequate one . . . .

"The shortage of textiles overseas was and still is a very serious one. If we hadn't sent in millions of pounds of contributed clothing, we wouldn't have met the need. In Hungary alone, JDC clothes about 100,000 people. Half the Jewish population in Europe returned to their homes from their hideouts and camps with only the clothes on their backs. They had no underwear, no shoes—no clothes but the rags on their backs.

"Of all the supplies collected by SOS, clothing is the most important. A person must keep the cold from his body. In addition to keeping warm, people must be dressed to look for work and even when a man does work, he cannot possibly earn enough to provide his family with adequate clothing. A pair of shoes costs more than a month's wages. If the entire family needs shoes, this need will eat up all his earnings for a third of the year. This is how scarce shoes are in Europe.

"The clothing that we send overseas must be in good repair — it should be clothing we would choose to wear ourselves — the kind that will uplift their spirits, in addition to keeping their bodies warm. We must continue to improve the quality of clothes that we send to the national SOS warehouse.

"It is difficult to visualize just how important layettes are until one sees newborn babies in Europe dressed either in rags or wrapped in newspapers. The recent successful campaign by SOS for 30,000 layettes was indeed a welcome one. It should be continued.

"Another vital need is food, especially milk, because that is one

MOSES A. LEAVITT

thing you don't get in Europe. A person cannot buy milk unless he has a ration card and even with a ration card, milk is allowed only for children.

"This year, JDC is going to spend more than $30,000,000 for relief supplies alone. That is the largest program that any private agency ever engaged in. But the needs overseas are so overwhelming, that this is insufficient. We

(Please Turn To Page 46)

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They Delivered The Atom

By I. KAUFMAN, *Author Volume I, American Jews In World War II*

It was two years ago on August 6th that the 20th Air Force dropped the atomic bomb on Hiroshima. In the 20th Air Force, as in every large and small outfit of the U. S. armed forces, Jews were to be found up and down the ranks and through all the commands. In this passage from Volume I of "American Jews In World War II," I. Kaufman, author of the volume, points up the extent of Jewish participation in the epochal atomic assault which delivered the coup de grace to the Japanese.—THE EDITOR.

When the time came to try for the knockout blow of Japan with the new and terrifying and even to its makers unknown atomic bomb, that duty was given as a matter of course to the 20th Air Force. It was given to the specially-selected personnel of the 509th Composite Group, each man picked for reliability and skill in the particular job assigned to him. Ground crew men as well as those who went on the two historic flights of August 6th and August 9th, 1945, were on the atom bomb mission. And among both, a due proportion of officers and enlisted men were Jews.

There was Captain Joseph Slusky of Hartford, Conn., engineering officer of the Group, technical inspector and flight test engineer. Major Guy Geller of Lebanon, Penn., was Squadron Adjutant, First Lieutenant William Schiller of Brookline, Mass., had the post of armament officer. Captain Bernard H. Budmen of Philadelphia, ammunition and delivery officer, personally supervised delivery of the two atom bombs and their loading on the planes. First Lieutenant Meyer Rothenberg of Denver, Col., was adjutant of the squadron which maintained the atom-bomb planes. And First Lieutenant Richard J. Podolsky of Amelia, Ohio, was the group's electrical officer.

Said First Lieutenant Jacob Beser of Baltimore, the only Jewish officer who flew in both the Hiroshima and Nagasaki bombing planes, in a letter to Chaplain Cedarbaum.

"There were numerous Jewish GIs in the outfit. They contributed their utmost wherever they were, as did every man in the 509th."

Lieutenant Beser had been in charge of the radar maintenance

I. KAUFMAN

section of the 393d Bomb Squadron during its training period. On the August 6th strike he was the radar counter-measure observer in the plane that carried the atom bomb to Hiroshima. As it worked out, this was a mission that ran into just about no trouble. Accompanied only by two observation

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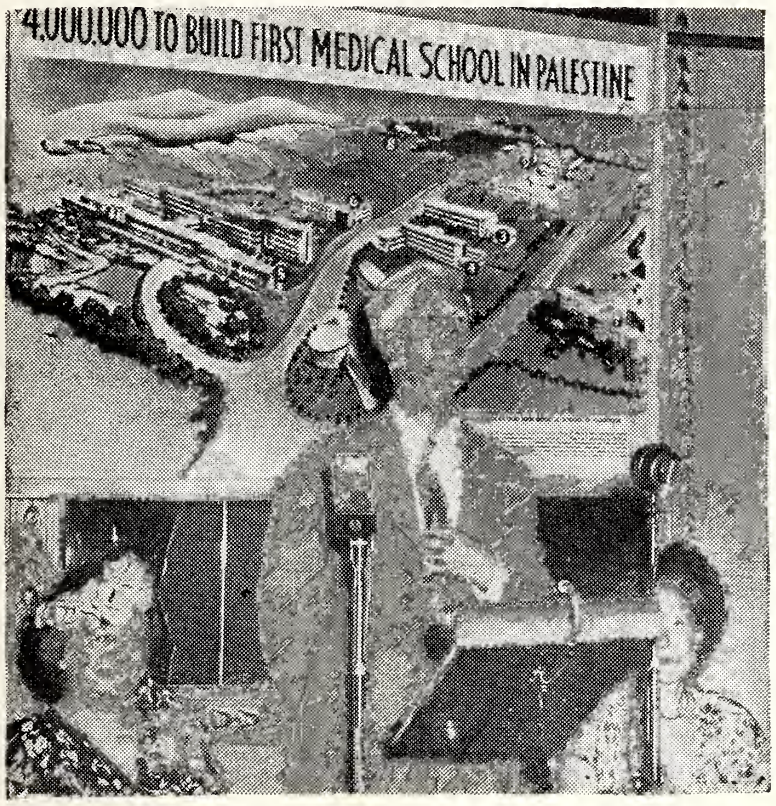

At dinner in honor of Mrs. Samuel J. Rosensohn (left), retiring co-chairman of the Hebrew University-Hadassah $4,000,000 Medical School Campaign, Dr. James G. McDonald (standing), first member of the Anglo-American Committee of Inquiry on Palestine to return there since the committee hearings, called the projected Medical School a "bridge of understanding between the Jews and the Arabs." Mrs. David B. Greenberg (right), campaign regional chairman, presided.

planes, the atom-bomb plane was ignored by Japanese fighter planes, as it drew near its target city, and left alone by the anti-aircraft gunners.

After the huge formations of B-29s to which the Japanese had been subjected, up to 800 in a single day's raiding, two or three lone planes in the sky were, no doubt, dismissed, if they were sighted at all, as carriers of nothing more lethal than a camera for taking pictures of a previous day's destruction.

The atom plane moved in over Hiroshima shortly after 9 a. m., as scheduled, and exactly at 9:15 a. m., Japan time, as scheduled, the bomb release was pressed and "the bomb cleared and fell toward the planned objective." Then the plane "headed from the area." On the return trip, too, there was no interference from the enemy, and no interference at all except for a few moments of wild rocking in the turbulent air, moments of man-made storm set off when an atom split 1500 feet above Hiroshima.

But throughout that history-making flight from the takeoff in the Marianas until "bomb away", a weird, mysterious and terrifying danger flew with the men in the atom-bomb plane. Never before had an aircraft cleared the ground, prepared to attack with this newest of man's scientific super-weapons, and no one knew—the men in the plane didn't know—what might happen if, somewhere along the line, something went wrong.

In every man's mind hovered the troubled thought of a premature explosion. Every take-off is an adventure which carries with it a percentage, though small, of possible misadventure. If in this most perilous of takeoffs an accident should intervene—if any one of a hundred possible accidents should cause a crack-up at the start—would this newest little gadget thought up by the scientific mind of man go off, and instantly disintegrate plane and crew into atomic dust?

(Please Turn To Page 44)

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Men of The Times

By DAVID D. SPIGLER

If Wendell Willkie were alive today he would probably be hauled up by the congressional Un-American Activities Committee for writing his "One World" concept into the banner of all liberal Americans. Since Mr. Willkie has unfortunately passed to his reward, the committee has subpoenaed instead Norman Corwin, first winner of the Wendell Willkie One World Award, or more specifically the scripts written by Mr. Corwin as part of his One World Flight radio series, after he returned from his round-the-world trip by air last year.

If the Un-American Activities Committee can subpoena so many Americans whose ideas are purely home-grown, it is not surprising to find them suspicious of the work of an American who travelled abroad to establish what they seem to consider a preposterous thesis: that the majority of people throughout the world have similar ideas of the kind of world they want to live in. To them the idea that everybody from a prime minister to a washerwoman can make a contribution to a one world concept is thoroughly un-American.

The one thing the Un-American Committee has overlooked is that the man who tried to prove this thesis in his radio scripts is one of the finest products of Democratic Americanism that the United States has ever produced.

Ever since his school days Norman Corwin has been a man of vision, initiative, and ambition who displayed tremendous energy in finding an outlet for his outstanding talents. Born in Boston in 1910, he had decided to be a newspaperman by the time he left school at 17. By writing 60 identical application letters and stretching his age, he landed a job with the Greenfield Daily Recorder. For ten years he worked as a newspaperman, doing everything from court reporting to feature writing. The honest and fearless side of his makeup appeared early when he started writing about movies and he was almost run out of town by infuriated theatre owners when he started writing harsh reviews about films he didn't like.

Norman Corwin's first contact with radio came when he started reading late news bulletins on the air after moving to the Springfield Republican. It was here that he acquired his interest in radio medium.

He first started his own radio program on station WQXR, after convincing the station's program chief that poetry could attract a radio audience if he could read and dramatize it over the air his own way, and without organ music. It was on this program that Corwin was discovered by CBS in 1938. They recognized his originality, hired him as writer, performer, director and producer and before long the national radio public was listening to "Columbia Presents Corwin" on the coast-to-coast network.

At the very outset of World War II Norman Corwin said that he would do no work that did not help in the fight against fascism and ever since then every script he has written at the direct request of the American government. All of them helped to define values, in presenting the enemy as it really was. Corwin is one of the few radio writers who has found his way

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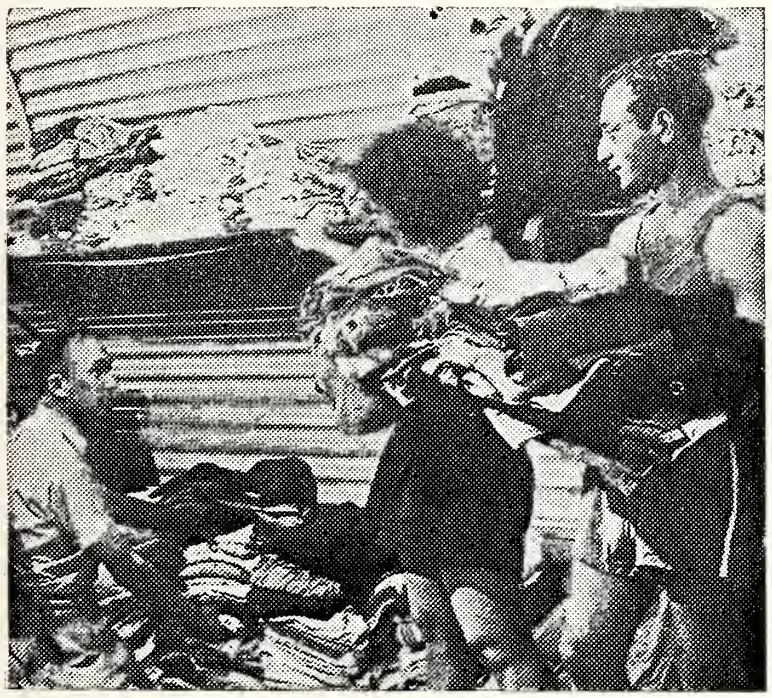
Jewish Prisoners In Cypress Camp Receive Clothing Sent By SOS



Xylotymbou, Cyprus — Jewish refugees detained by the British are shown here receiving an allotment of used clothing sent from the United States by the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee. Morris Laub, director of J.D.C. relief operations on Cyprus, highly praised the quality of the used clothing which arrived during the Passover season. He said that the garments were all in practically new condition, of good quality, and had been carefully cleaned. In addition to clothing, the SOS Collection sends contributed supplies of canned food, layettes, medical items, household and comfort necessities, books and toys to the Jewish survivors in Europe. SOS supplies supplement the relief and reconstruction program of the J.D.C., which receives its funds from the $170,000,000 campaign of the United Jewish Appeal.

into durable print, probably the only one who has ever had a radio-script, "On a Note of Triumph," reach the bestseller list. During the war the American army used Corwin's books and records to help broaden the soldiers' understanding of democracy.

Considering all this why should the Un-American Activities Committee persecute this man who is so widely held to be one of the outstanding interpreters of true Americanism? Perhaps it is because Norman Corwin's election program during the last presidential election is said to have won from one to three million votes for the late President Roosevelt. And it is undoubtedly also connected with the fact that Corwin is now chairman of the radio division of Progressive Citizens of America, and another election is rolling around.

It would certainly be a feather in the hats of Messers Thomas, Rankin and company if they could put the skids on Corwin. But the Un-American Activities Committee has bitten off more than it could chew many times before, and this time probably won't be the last.

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THEY DELIVERED THE ATOM

(Continued From Page 40)

All precautions had been taken against a mis-step, either at the takeoff or later. But the possibility of sudden atomic death for the crew remained even after the plane had safely taken to the air, and struck out toward Japan. It became an acute danger as the doomed target city drew near.

It was a clear summer morning, that morning of August 6th, in Japan. The jagged coastline of Kyushu Island lay clearly outlined far below. The green isle was criss-crossed by a pattern of rivers, dotted with brownish-gray spots that were cities. Any moment, out of the slightly hazy sky, the enemy's fighter planes might appear and come roaring in with guns wide open, and any moment the ground guns might open up. And if from fighter plane or ackack gun one direct hit landed——

What Lieutenant Beser and the rest of the crew did not know was that the Japanese down below were not bothering about the three B-29s which seemed to be bound on a reconnaissance mission, nothing worse. Actually the air raid alarm was sounded in Hiroshima that morning, as it was sounded almost every morning, when the B-29s in heavy formation flew by, bound for targets elsewhere. Hiroshima itself, with its quarter of a million population, had been let alone by the big bombers and though the quarter million worried about that, and rumors spread that the Americans were preserving the city for some extra-special punishment, this day in Hiroshima started like many other days for months past. The alarm sounded and then as the B-29 formations disappeared came the all-clear. When the bearer of the atom bomb and her two escort planes appeared overhead they aroused no new alarm.

"Throughout the mission," said Lieutenant Beser's citation with his Silver Star award, "the element of hazard from the unknown prevailed, for this was the first time this bomb, much more destructive than any other in existence, had been dropped from an airplane . . "

Homeward bound from the Hiroshima mission, certain now of its terrific success, the atom bomb men thought and wondered about this thing they had let loose upon the earth; about the dead and wounded, to be counted by the tens of thousands, their single bomb had left in a fleeting instant, there in Hiroshima; and about the future of war. Like men and women now all over the world, they were oppressed by the thought that this must mean the end of war—or the end of the human race.

Also on the Hirosmima mission, flying as radio operator in one of the two observation planes, was Sergeant Abe H. Spitzer of the Bronx, New York. He and Lieutenant Beser were together on the plane which dropped the second atom bomb, on the Japanese industrial city of Nagasaki. Both were awarded the D.F.C. for their share in that "extraordinary achievment."

The Nagasaki strike proved to be more hazardous to the fliers than its predecessor, just as the bomb they delivered carried greater destructive power.

The B-29 which set out on the August 9th mission was not at its start headed for Nagasaki at all. Its mission was the industrial city of Kokura. For 1500 miles the superfort with its atomic burden flew, from its base on Tinian Island, to the Japanese target city and while the observation planes hovered close by, it struck out along the bomb run—hopefully but without assurance. For above the target city hung a heavy layer of

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cloud and smoke, blotting it completely from sight.

Once and then again and again the superfort made the bomb run, but never a hole opened in the blanket of mixed smoke and fog, that might give the bombardier a chance to sight on an aiming point. When the third try failed, and when at about that time the barking of anti-aircraft guns came up from below, any further attempts were abandoned as not only hopeless but suicidal. The atom-bearing plane and its observation escorts headed away from there fast and sought out a secondary or alternative objective. That was Nagasaki.

Thus it happened that the last—atomic — blow of the war fell on Nagasaki and that Kokura was spared.

The citation with the D.F.C. award which went to both Lieutenant Beser and Sergeant Spitzer noted:

"Finding their primary objective obscured by smoke, they (the crew) made three bomb runs in an effort to fulfill the original plans but were then forced to turn to the secondary target.

"Despite a rapidly dwindling gasoline reserve, they reached the target and released the bomb on the important industrial city of Nagasaki with devastating effect. The power of this missile was so great as to threaten disintegration of the aircraft if it had been detonated while still in the bomb bay by a burst of flak or hit by enemy fighters, or if it was dropped while the B-29 was close to the ground, as might have occurred during engine trouble."

Flying as bombardier-navigator of one instrument (observation) ship was Captain Charles Levy of Philadelphia. And four hours after the bomb's explosion, a photo reconnaissance plane moved in over the devastated city, brought back photographic evidence of the havoc wrought. Said the D. F. C. citation to First Lieutenant Frederick Charnes of Los Angeles, who was the navigator:

"Due to the daring of this crew, information of the greatest military, scientific and historical value was secured. Photographs, the first depicting the destruction of Nagasaki, were speedily returned to Guam." In addition to the usual dangers there were "the unknown perils connected with flying over this city so recently subjected to atomic bombing."

The shooting war came to an end, with the help of the 20th Air Force, in mid-August 1945. In September, the High Holy Days

(Please Turn To Page 52)

Elgart New Finance Director of U.A.H.C.

Saul S. Elgart of Boston has been named Finance Director of the Combined Campaign of the Union of American Hebrew Congregations and the Hebraw Union College. Mr. Elgart who comes to the Union from the National U.J.A., will seek to raise $1,000,000 for the institutions of Reform Judaism. He was formerly a JWB-USO Field Supervisor and a member of the overseas staff of the JDC.

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Reports to American Jewish Committee on 7-Months Mission to Jews of Europe

David Bernstein, former adviser to Presidents Manuel Quezon and Sergio Osmena of the Philippines and former director of Special Assignments Division of U. S. Office of War Information recently returned to this country on completion of a 7-months mission in Europe for the American Jewish Committee. On this mission he visited England, France, Belgium, Czechoslovakia, Italy, Holland, Germany and Sweden, conferring with Jewish leaders on plans to normalize Jewish life in Europe and to combat anti-Semitism.

THE USE OF SOS SUPPLIES

(Concluded From Page 39)

must have from SOS this year, 10,000,000 pounds of supplies, clothing, food, medical items and other necessities. An additional $5,000,000 worth of supplies can mean the difference between our doing an adequate job or falling short of meeting the needs. I know it is difficult, but I am confident that if we can get the message over to the Jews of America of the need among Europe's survivors, will do it.

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MOVIE SCORE

(Continued From Page 38)

Here we go again! Title change department; The new Harold Lloyd starrer, "The Sin of Harold Diddlebock," has been switched to "Mad Wednesday." . . . Well, anything is better than Black Friday or Blue Monday, I suppose . . . Milton Berle, who needs no introduction, has his writers working on a yarn to be based on his life and titled "The Berle Story!" . . . Dore Shary, RKO production chief, recently established the Herman H. Schary Memorial Scholarships at Immaulate Heart College . . . The incomparable Blanche Yurka presented a compressed version of the history of the drama at Hollywood's Coronet Theater a couple of Sundays back . . . In one afternoon, she went through a repertoire of exceprts from Aeschylus, Shakespeare, Congreve, Moliere, Ibsen and Maxwell Anderson . . . Gene Kelly will be seen as D'Artagnan in MGM's remake of the Dumas classic, "The Three Musketeers" . . . George Hamilton, famed Negro actor of the New York stage and radio, was signed by Walter Wanger for an important role in "Tap Roots" at U-I. . . .

Robinson Cruso, the first full-length three-dimensional feature film ever made, is now showing in specially equipped theaters in — believe it or not — Moscow! . . . Reports claim that, although there are some defects in the process, the illusion of depth is remarkably realistic . . . Three-dimensional films have long been studied by Hollywood researchers, but the Soviet Institute of Cinematography, composed of thousands of wires arranged vertically in depth within a framework . . . Pictures taken on special film and projected on the screen result in near-perfect stereoscopic images clearly visible from practically every viewpoint. . . . Moscow, by the way, has a completely equipped Stereocinema Studio devoted solely to research and the production of films in the new medium. What! No atom-bomb yet? . . .

The Soviet Union has produced two films, recently released here, which to my mind are among the most impressive ever made. "The Nuremberg Trials," the Soviet documentary version of the ten-month trial of Nazi war criminals, is particularly significant as a grim reminder of the monstrous crimes perpetrated upon humanity by the creators of the "master race." In it you see the prisoners, Goering, Hess, Streicher, Schacht and the rest, seated in the dock during the proceedings. They are nervous, wan, their faces twitch. By flashback, you are shown their alter-egos, the pompous, strutting arrogant world conquerers, and you witness the methods by which they hoped to achieve their so-called "New Order."

There are concentration camps, the horrible furnaces of Maidaneck, the lamp-shades and book-bindings fashioned from human skin, the mass graves, and all the other hideous attributes of fascism. It is not, in some respects, a pleasant film, but neither was fascism — rule by terror and brute force — intended as a pleasantry. And herein lies the importance of The Nuremberg Trials. Memories are short, and a film of this nature serves as a refresher. It takes on even greater significance in light of the recent decision of American military authorities who have released Hjalmar Schacht, the Nazi financial wizard, from prison for the purpose of presenting his "plan"

(Please Turn To Page 68)

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QUARANTINE TREATMENT

(Concluded From Page 37)

ing deflected into the circle of the rabble-rouser. Meanwhile desirable information, education and social action reach the entire public.

The "Silent Treatment" was an excellent name in that it indicates its nature very well. It implies a blanket of silence, relegating the rabble-rouser to relative obscurity. Of a certainty, the use of this technique in any community has involved tremendous amounts of work, far more than any clamorous group has undertaken in similar situations. Whenever one is dealing with reasonable people who can control their emotions in order to get desired results, the silent treatment is a very good name.

But recently, there has been deliberate attempts on the part of hotheads who, for whatever their motives may be, have desired to sabotage this technique. They have taken advantage in a few communities of the negative, passive implications of the word "silent". They have made it synonymous with "ignoring" and have wrongfully but nonetheless effectively made it appear that persons practicing the silent treatment are in favor of inaction. I, therefore, urge that we abandon the use of the term "silent treatment" and that hereafter we speak of the technique as "quarantine treatment". What we have been trying to do is to confine and quarantine the rabble-rouser's influence to as small a segment of the population as we possibly can. To deny him freedom of speech would negate a fundamental democratic principle. Such violation would soon be turned against liberals who would meet with a similar fate from those who despise and fear liberals as much as a rabble-rouser is feared and hated by some of his opponents.

Quarantining is not an easy job, but it is a necessary one. The fictitious, spurious issues which the rabble-rouser raises are not such that can be debated logically with success. German Jewry tried that on a tremendous scale and failed, despite the rightness and truth of their arguments. There are many vicious lies of all kinds circulating at all times within tiny lunatic fringe sections of the population. They are sensational and insidious ideas. Bringing them to the fore and glamorizing their exponents is not a sensible way to deal with them. There is a natural quarantine that takes care of many vicious rumors and limits the range of contemptible scurrilities against individuals and groups. On any number of subjects, publicizing crack-pot ideas gives them Seven League Boots, providing a spotlight for their expounders and only amplifies the area of infection. The media of tremendous circulation spurn these ideas and gives them no coverage. We should not open these media to the rabble-rousers and their vituperations. Quarantining is the soundest procedure for the defense of a people against defamation originating in subversive circles.

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WILLIS-ITKIN

Miss Goldine Willis' engagement to Mr. Wallace Itkin, son of Mr. and Mrs. Felix Itkin, of Yonkers, N. Y., has been announced by her brother-in-law and sister, Mr. and Mrs. Jack Gillman, of 16 Dunnemann avenue. She is a daughter of the late Mr. and Mrs. Harry Willis, of Charleston. She was employed here at the naval hospital for more than two years before going to Yonkers seven months ago. Mr. Itkin is in business with his father. He served two years with the navy during the war.

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Harold Russell Helps Set Pace For UJA Gifts

To eleven-year-old Jackie Strick of Philadelphia, armless World War II veteran Harold Russell is a very great man. When Jackie Saw Harold in the movie, "The Best Years of Our Lives," the little boy made up his mind that some day soon he would meet this courageous man who has done so much despite his great handicap. Jackie's opportunity came recently when Academy Award winner Harold Russell went down to Philadelphia's Bellevue Strafford Hotel to address a meeting of the Allied Jewish Appeal. Jackie, who had made up his mind to contribute a month's allowance to the Philadelphia campaign on behalf of the $170,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine, listened intently to Russell's description of the Jewish crisis overseas. When Russell described the unfortunate Jewish children in Europe, a tear rolled down the little boy's cheek. A month's allowance seemed a small sum, indeed. When Russell had finished, Jackie jumped up and made a simple announcement. He would increase his contribution four-fold. Jackie Strick thereby became the youngest pace-setter in Philadelphia. Others at the meeting followed Jackie's example. The 1947 United Jewish Appeal, recipient of Jackie's gift, supports the relief, rehabilitation and resettlement programs of the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans.

The Battle Against Bigotry

(Continued From Page 36)

paper, *The Columbus Tribune.*

Strangely enough, hostility toward Jews is tempered in the pages of hate publications in the South. The heavy concentration of fire is on the unions, the Negro and communism.

Some publications, like *Southern Outlook* and *Militant Truth,* give an initial impression of being only ultra-conservative or reactionary in their social and economic views. However, besides their blatant anti-Negro editorializing, other anti-minority implications are easily detected in the persistent tirades against organized labor, against proposals for relaxing immigration restrictions and in attacks on religious groups engaged in combatting intolerance.

Most popular target is communism. But what constitutes "communism" to Southern demagogues? Labor's organizational drives are met with the counter-attack that "Operation Dixie" is being engineered by Reds and fellow-travelers. Almost invariably, Jewish names among union leaders are highlighted.

St. Petersburg, Fla., has become a fertile area for hate-mongers. It houses the Gospel Tabernacle, operated by the Rev. W. T. Watson, and attracts — particularly during the winter tourist season — a clique of professional bigots in-

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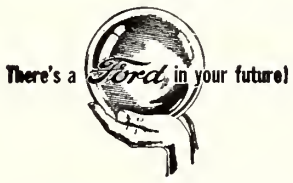

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cluding Harvey Springer, Gerald B. Winrod and Larry Asman. Asman, president of the Christian Veterans Intelligence Bureau, last year moved his organization's headquarters there.

Most vociferous among southern anti-Semites is 23-year old Jesse B. Stoner, Jr., of Chatanooga, Tenn., founder of the Stoner Anti-Jewish Party. He has been outspoken to the point where he has embarrassed the Klan, which discredited him as one of its organizers. Recently the Anti-Defamation League filed a complaint with the Department of Justice requesting prosecution of Stoner for circulating literature through the mails which calls for the wholesale murder of Jews.

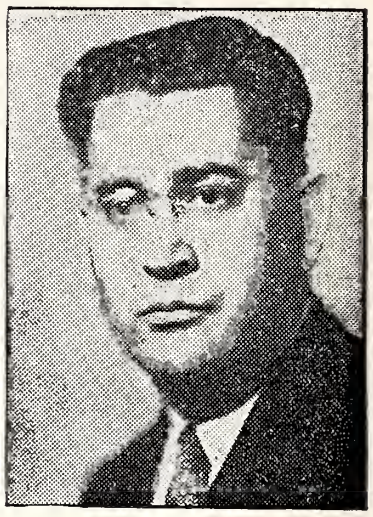
In analyzing the major findings of the Anti-Defamation League's survey, two contrasting conclusions emerge to point up the present nature of the problem of anti-Semitism in the United States:

1. Organized — or stimulated — anti-Semitism is on the wane. Professional bigots are stumbling on the roadblocks of public derision. (Whether this favorable condition will persist may depend on whether an economic recession, with its accompanying social ills, is allowed to set in.)

2. On the other hand, unorganized anti-Semitism is coming more to the surface. Unconsciously or otherwise, a large segment of the American public permits religious bias to permeate its individual thoughts and actions. Its ultimate manifestations are painfuly obvious: discriminiation in housing, in employment, in education and in social intercourse.

Organized Jewry must boldly meet this new aspect of the problem. It must meet it with a dynamic and positive program of communal education designed to teach the American community that its best bet for progress and prosperity lies in the very ideals of democracy to which it historically clings.

Rabbi Davis to Direct N. Y. Reform Federation



Rabbi Daniel L. Davis, for the past twenty years rabbi of the Reform congregation in Lancaster, Pa., has been appointed director of the New York Federation of Reform Synagogues, it was announced by Col. Frederick F. Greenman, president of the New York affiliate of the Union of American Hebrew Congregations. Rabbi Davis, a graduate of the Hebrew Union College, will head a federation comprising thirty-six Reform congregations in the New York metropolitan area.

ROCKY MOUNT, N. C.

The first meeting of the Sisterhood was held at the home of Mrs. Oscar Brill in Tarboro, on September 3.

Classes were organized for the Sunday School at Masonic Temple on September 6, for the children of Rocky Mount and nearby communities.

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NEWS SUMMARY OF THE MONTH

(Concluded From Page 34)

ZOA ESSAY CONTEST

NEW YORK—A prize essay contest on "The Rise of Modern Zionism and Its Influence on Jewish Life" has been announced by the Education Department of the Zionist Organization of America. It is open to men and women under 23. Six prizes will be awarded, including a first prize of $100, a second prize of $50, and four prizes of $25 each.

NEW STATUS FOR DR. WISE

NEW YORK — Dr. Stephen S. Wise, founder, and for forty years rabbi of the Free Synagogue here, will assume the status of Senior Rabbi, following the celebration of the Synagogue's fortieth anniversary next April. The Rev. Edward E. Klein, for four years the acting rabbi of the synagogue, will become rabbi. Dr. Wise will continue his activities in the synagogue.

NEW WEIZMANN DISCOVERY SEEN REVOLUTIONIZING WORLD PLASTIC INDUSTRY, PALESTINE ECONOMY

TEL AVIV — A new discovery, by Dr. Chain Weizmann, which members of the Weizmann Scientific Institute and economists predict will revolutionize the world plastic industry and open limitless prospects for industry in Palestine, was reported here by Davar.

The new discovery, a substance similar to nylon but far stronger, elastic and practically untearable, is derived from a bush which thrives in Palestine's climate and is found in inexhaustable quantities on soil heretofore considered uncultivatable. Dr. Weizmann discovered the new plastic after prolonged experimentation and evolved the method by which it is produced from the native Palestine bush, Davar says. Development of the process requires an investment of 100,000£ ($400,000) and Dr. Weizmann is understood to have contacted other leading scientists and industrialists to consult on ways to carry out the project.

Production of the new plastic alone, economists say, will open wide new fields of Palestine's industry. In addition, the existence of such a key industry in Palestine will make it possible to establish and maintain a series of other industries such as textiles, woolens, instruments and utensils. The various chemicals necessasry to produce the new material can be produced in Palestine thereby spurring the country's chemical industry. Local agriculture, which provides the raw material will benefit, since it will be able to develop and exploit a tremendous area of land formerly regarded as waste.. The bush itself offers many by-products which will make possible the manufacture of articles needed in Palestine and in markets abroad.

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THEY DELIVERED THE ATOM

(Concluded From Page 45)

were celebrated by the Jewish men of the 20th, in solemn yet joyous services of a sort that that part of the world, or any part of the world, had never witnessed before.

The synagogue for this first after-the-war Holy Day services was a great B-29 hangar on Guam. There, for Rosh-Hashanah services beginning on the night of Friday, September 7th, and again for Yom Kippur ten days later, 1500 Jewish men in uniform assembled to worship, to give fervent thanks to God for victory and returning peace.

On a military cemetery not far away, a visitor or a passer-by could see—then or now—mute testimony of another sort to the part played by the Jewish soldiers of the 20th Air Force to get the war job done. For on the palm-fringed cemetery, alongside white wooden crosses are three white wooden Stars of David, side by side. They mark the graves of three Jewish men of the 20th Air Force who flew together, died together and were buried next to each other. One was a navigator, one a radio man, one a bombardier. They were trapped in their plane when it cracked up on a takeoff and couldn't escape. Their names: First Lieutenant Irving M. Stein, of Cleveland; First Lieutenant Bernard M. Miller of Cleveland; Technical Sergeant Arthur J. Dobrow of New York.

After the war was over, also, there was this 20th Air Force reunion in the Sellz home in Omaha, Nebraska.

It was the reunion of the twin Sellz brothers, Norman and Edward, after the only important separation of their lives.

These two had always done things together. They enlisted in the army together. Together they attended radio and radar school and then gunnery school. They won their sergeant's stripes at the same time. They trained at the Kearney Air Base together and they were sent to Saipan at the same time and with the same B-29 unit.

Both were B-29 radar men and, of course, they did not go into action on the same plane. But a good many times they found themselves on the same mission, though on different planes. And more often, one twin remained behind while the other flew.

On April 7, 1945, Norman Sellz flew on a Tokyo-bound mission and Edward remained behind, sweating it out. Norman's plane never came back. Ack-ack fire broke it in half and when somehow, Norman Sellz came to earth alive he was in a Tokyo back yard. Japanese civilians gathered him up, beat him unconscious, rushed him off to a Jap dungeon. There followed more beatings, tortures, semi-starvation. Until August 15th. Then, the invincible emperor having meanwhile surrendered, the beating of Norman Sellz and the other American prisoners stopped, the food became better. On August 29th he was liberated. But until that happened, to his brother Edward and to the family back in Omaha, Norman was among those "missing in action."

When he was finally liberated and flown back to the U. S., his brother Edward had proceeded him there. And the twins were reunited. . . . One of those who understood perhaps more keenly than the others what Norman Sellz had gone through was his father, Emanuel. He had been a Russian soldier in World War I, spent four years as a German prisoner of war.

Some Veterans Administration hospitals are training handicapped veterans to fill technical and skilled jobs within the hospitals after their release.

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Jewish War Veterans Honor Bernard Baruch

Bernard M. Baruch, America's elder statesman and former U. S. Representative on the United Nations Atomic Energy Commission, was honored by the Jewish War Veterans of the United States as "an outstanding citizen, public servant and the world's foremost humanitarian." Mr. Baruch was presented with the JWV's Order of Merit and Bronze Medallion of Honorary Membership by National Commander Milton H. Richman. The presentation took place in Mr. Baruch's home in New York City.

B'nai B'rith Looks To The Future

(Concluded From Page 33)

ailments — political, economic and social — to a misguided younger generation, B'nai B'rith devotes itself to training and molding of thousands of young people for healthy and useful lives through youth agencies emphasizing character building.

Recognizing that youth is the repository of positive influences and Jewish values, B'nai B'rith has organized Hillel Foundation, the B'nai B'rith Youth Organization and the Vocational Service Bureau to mold the character of tomorrow's citizens and to turn their interests into constructive channels.

On the international scene, B'nai B'rith is helping to arouse the conscience of the world to recognize the plight of hundreds of thousands of Displaced Persons of every faith, lodged in the camps of Europe.

These are but a few examples of the B'nai B'rith program in action. Its scope lays down a challenge to the future.

The acceptance of this challenge by its membership points toward a more unified American Jewish community, even more essential service and, as President Roosevelt once said, "its (the B'nai B'rith) program of good will strives toward harmony among the component elements comprising our American society."

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THE KOSHER ROUTE TO EUROPE

(Concluded From Page 31)

kitchen afloat" as soon as they get some large liners. The situation is practically the same with the Holland America Line, while Swedish American, whose Gripsholm carried thousands of Jewish refugees before and during the war, tries to arrange "impromptu" Jewish dishes when an important Jewish holiday happens to fall during a voyage.

Footnote To History

A tragic reminder of the massacre of Jews in eastern Europe is the explanation given by the Polish Gydnia America Line for its failure to restore kosher facilities aboard its ships which, before the war carried proportionately more Jewish passengers than the ships of any other country. "Many Jews used to go to Poland to see their relatives," a G.A.L. representative told me. "Now they have no more relatives. Believe me, we wish we had a reason for putting in kosher kitchens again, and I don't mean just to attract business."

On the busy New York-Palestine run, a kosher dining room would seem de rigueur, but there is little chance of any for several years. American Export Lines, which now operate a fleet of Government owned C-4 emergency type vessels in the only direct service between New York and Palestine says the Maritime Commission won't appropriate the "extra expense" of a kosher kitchen and besides the ships' facilities are unsuitable. Export, which recently ordered one of its inbound ships to put on a burst of speed so Jewish passengers could disembark before the Sabbath, promises kosher facilities when its new passenger liners are built.

Germans Launched Kosher Kitchens

The sea-going kosher dining room had its origin in the last two deceads of the 19th century when immigration to America was at its peak. Ironically, it was the innovation of the German Hamburg American Line which built itself into the world's largest shipping company, before World War I, chiefly by capturing the flood of Jewish and other immigration out of eastern Europe which funneled through Hamburg and Bremen. The famous Inman Line, and the Allan Line, the North German Lloyd, Cunard and White Star Lines all installed kosher kitchens to attract the immigrants. Only after the first war however, did the kosher dining room graduate into the luxury class. For the benefit of the historian. the first kosher kitchen ever "lost" at sea, was the one which went down with the ill-fated Titanic, in 1912. The first floating kosher kitchen under the American flag was aboard the old U. S. Liner Leviathan, in 1929, when a spurious wit dubbed her the "Levi-Nathan."

International Kosher Club

Before World War II the kosher dining room provided more than just a means of complying with dietry laws or satisfying a yen for "mama's cooking." It was an international "club" to which Jewish travelers, including some of the most outstanding men and women in the world, naturally gravitated, whether or not they ate by kosher rules in their homes. Assimilationist Jews took particular pains to avoid being identified with it and the presence of one aboard seemed to ruin their trip.

The famous kosher "second sittings" in the Batory, the Queen Mary, the Champoloin and the Rex provided a unique opportunity for the every-day Jew, on his first trip aboard, to exchange notes with the Jewish politico, bound to a Zionist Congress, the Jewish journalist, novelist and artist en-route to Palestine or to re-visit the old country to replenish his memories of past days. At the kosher tables the Bronx Cohens and the Brooklyn Rappaports might have mingled with the Einsteins, Weizmanns, Sholom Aschs and Untermeyers crossing the Atlantic or the Mediterranean, in that pleasant comraderie which seems to thrive best aboard ship. The official languages at the kosher tables were all languages, and the conversation according to one traveler, was "even richer than the food."

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Orphan Makes Hit With "Mom" and "Pop"

Aljoscia Lowenstein, a four-year-old war orphan, made a hit with his new "mom" and "pop", Mr. and Mrs. Max Barack of South Bend, Indiana, the moment they met for the first time on a New York City pier last week. The Baracks, who lost their own three children, arranged for the immigration of Aljoscia 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. Aljoscia was cared for by Catholic sisters in an infant's home in Trieste where he was found by Mr. Barack's brother, serving as a chaplain with the American troops in Italy. United Service and the Joint Distribution Committee brought the youngster to the United States.

The Jewish Center Faces To-morrow

(Continued From Page 30)

with synagogues; carrying activities on the Sabbath, Jewish festivals and holy days that are in consonance with the dignity and tradition of these days; observe the dietary laws in the serving of food. While in actual practice most Centers now follow these policies, the report provides the basis or principles underlying the practices and reaffirms their importance.

A Center For All Jews

Several recommendations are made to further implement the basic purposes of the Jewish Center. For example, the policy that the Center should be open to all Jews in the community, regardless of particular religious affiliations, economic status or other factors, is strongly emphasized. This recommendation, again reaffirming a policy already very widely observed, is related to two other major purposes of the Jewish Center, namely to promote unity among the various elements in the Jewish community and to strengthen democracy in Jewish life. In aiming to promote unity, the report points out that the Center, by welcoming all Jews, provides a common meeting ground in the community. By functioning democratically through a Board of Directors elected by the

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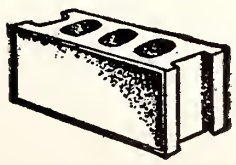

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membership, through democratic processes, the Center aids in strengthening the methods of democracy in the Jewish community. The report indicates other steps that can be taken in this direction — ful opportunity for members to participate in planning of activities, greater representation of young adult groups in the community, closer working relationships with local units of national Jewish youth organizations and between JWB and the parent bodies of these youth groups.

Special commendation is given in the report to the efforts already made to enrich the Jewish program of the Center, in all phases of Jewish cultural expression. The report recommends progressive expansion, through the national body, of the cultural councils now operating under JWB — the Jewish Music Council, the Jewish Book Council and the Lecture and Concert Bureau. It points to similar needs in other fields of Jewish culture — in the fine arts, in drama, the applied arts. The work of these Councils, in which many national Jewish organizations participate actively, is geared to the local community and to the local Center, so that the various activities sponsored by the councils become a part of the local program, particularly of the Center, but involving also many other local organizations.

While emphasizing the specific Jewish role of the Jewish Center, the report affirms the importance of the contribution which the Center makes in many local activities that promote inter-cultural cooperation and understanding. The Jewish Center does not operate in isolation from the civic life of the community. It seeks opportunities for sharing with other civic groups in the carrying out of many activities in which the welfare of the community is the concern of all citizens.

Local Issues

In line with this function, the Survey recommends that the Center and the groups conducted by the Center should concern themselves with social issues that are vital in American life and that deal with the common good. The report points out that such a program is consistent with the educational function of the Center; that while the primary concern of the Center is with Jewish questions and issues, "nothing of human concern should be alien to the Center. It points out the limitations set upon taking official action, by the Center itself, but recommends full opportunity for study, discussion and suggests that individual groups of the Center may take appropriate action, if they so desire, in their own name. The recommendation therefore opens up and broadens the field of education for citizenship as an important phase of the program of the Center.

There are collateral recommendations which grow out of the basic considerations highlighted in the survey. It is recommended that a more intensive effort be made to determine the real needs of the membership of the Center; to enlist the wider assistance of the Regional Sections of JWB in strengthening the programs of local Centers by additional staff service of people with special skills in arts, crafts, dramatics, music, etc.; to devote attention to better preparation of Jewish Center professional workers, particularly in the field of Jewish knowledge; to undertake research activities which will lead to improvement of standards of quality in Jewish Center work.

This is not the time to attempt to outline in detail the program of

(Please Turn To Page 69)

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NAMED NATIONAL HILLEL DIRECTOR — Rabbi Arthur J. Lelyveld (above), New York, was named National Director of the Bnai B'rith Hillel Foundations by the B'nai B'rith Hillel Commission at its annual meeting in Washington, D. C., on August 28th. His appointment will take effect December 31, 1947. Rabbi Lelyveld succeeds Dr. Abram L. Sachar, Washington, D. C., who resigned to devote himself to lectnring and writing.

WHAT ARE THESE JEWISH VALUES?

—*By* RABBI ARTHUR LELYVELD, *National Director, B'nai B'rith Hillel Foundations*

THEY have created a machine at Harvard University which so closely resembles what is commonly labelled "human" that its builders have personalized it by giving it a name. It is called "Mark II" and it has been dubbed "the human brain." Both its sobriquet and the esteem in which it is held have been earned by the fact that it is able to calculate unerringly into the billions in a fraction of a second.

Mark II aptly symbolizes the tragic drift of our value-less times. That a calculating machine, however technically miraculous, should be associated with "humanity" is in itself significant. What Mark II lacks is exactly what our civilization lacks — that is, the capacity to make choices of judgment, to decide between better and worse, right and wrong, good and evil. It lacks the capacity to set goals and purposes for its calculating and to determine what it can best accomplish with its technical efficiency. Its "humanity" lies in its ability to provide us with facts — it has no concern with attitudes. In fine, although it may determine sums with perfect accuracy it is unable to determine "values."

The value-shunning efficiency dramatized by Mark II is, however, accepted as adequate by the prevailing mood of our era. Not only the technicians in his shop and the scientist in his laboratory, but even the philosopher and so-called social scientist have encouraged in the last half-century the growth of a "philosophic nihilism" which has swept away moral absolutes and scoffs at imperatives.

Sober scrutiny of the world's trouble areas today supports the conviction that a concern about this lack of interest in values is not merely a concern about an abstraction, of interest only to "philosophers and divines." The growing public acceptance as an "inevitability" of the triumph of expediency over justice in Greece, in Palestine and even in the councils of the United Nations, suggests that what we are dealing with is *chay v' moves* — a literally life-and-death question.

In this frame of reference, it is not very important to decide whether values are wholly subjective in nature or whether they have an objective onto-logical status. We are concerned about values as furnishing the norms whcih guide our reasoning and thus ultimately control our behavior.

No one can now successfully affirm that the Nietzchean "transvaluation of values" did not have a devastatingly real effect on the course of world history. And, antithetically, it is still proper in the public consciousness to verbalize our attachment to those very values which Nietzche deprecated when he characterized them as the components of a "slave morality"; the rights of the individual, including, and indeed especially, the weak individual; compassion for suffering; and those attitudes of mind which he scorned as "Judaeo-Christion."

. Even those who have abandoned traditional religious patterns still affirm a loyalty to the values which Nietzche sought to overturn. It is not convincing to say that they have erected a rationale for their choices without reference to the past. Their "feeling-judgments," or their "super-ego's," or whatever we choose to call the monitorial system that governs choices, are constructed out of the ideas that come down from the past. Those

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who support the values that we associate with the possibilities of world survival, are on our side because they are living on what Mumford called the "unearned increment of religion." We may well ponder how long these dividends will continue to accrue if the principal is dissipated.

All this has a direct relationship to the campus-situation. It supplies the background for the warnings that have been coming to us from leading educators, typified by recent statements of Dr. Frank Aydelette and Dr. John H. Randall, Jr. Declaring that the next generation will determine whether or not Western civilization will continue, Dr. Aydelette said that "at no time in the history of American education has the spiritual influence of what we teach been as important as it is today." And Dr. Randall called on the universities to seek an "overarching sythesis," for, he maintained, "A new renaissance or a trip to the graveyard lies ahead as we grope for a new set of values to direct us."

Educators of good will are coming to recognize the importance of the insight that it is dangerous to fill the minds of young people with facts and to equip their hands with skills and techniques, without at the same time giving adequate attention to their value-equipment, to the directions and purposes for which they will use their facts, techniques and skills.

The past teaches us that there is no more likely point of origin for a renaissance of the human spirit than the schools, the institutions of higher learning. It should therefore enhearten us to find that there is testimony to an acceleration on our university campuses of a common quest for values.

In this quest, the Jewish student community cannot afford to be non-creative and nonproductive. Out of the distinctive potentialities of our Jewish faith and experience, the Jewish student community must bring to the larger campus community a positive contribution. Only as self-affirming Jews can our students be truly good Americans or useful citizens of the world. Culturally, they must be more than a vacuum and something better than parasites. A familiarity with Jewish life, a knowledge of the rich treasures of the Jewish past, and the fruitful possibilities of the Jewish present will not only bring them a sense of the worthwhileness and dignity of Jewish life, but it will also provide the raw material out of which they will be able to contribute to the enrichment and the social betterment of the total society in which we live.

Can we successfully maintain the position that Jewish traditions and the Jewish culture-pattern constitute a source from which conscious and informed Jews will draw distinctive values of importance to a democratic world? And if so, what are those Jewish values?

An attempt at an answer to that question in this compass must of necessity be merely illustrative and suggestive. It must be begun with the contention that Jewish values should not be regarded as Platonic ideas existing in a noumenal world or as abstractions which exist apart from Jewish life. Jewish values flow from the crucible of Jewish experience or, changing the metaphor, they are an overtone

(Please Turn To Page 60)

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Abraham Lincoln and B'nai B'rith

(Continued From Page 14)

the guilty traders were not Jews at all!

Great hardship to many innocent people was the immediate result of Gen. Grant's order, for hundreds were actually sent into exile from their homes and businesses, on a days notice. Many prominent Jews like Rabbis Isaac M. Wise and Max Lilienthal, as well as other outstanding Jewish personalities, protested vigorously, and some of them even came to Washington to see President Lincoln personally about the issue.

The Jewish community of Paducah, Ky., sent Cesar Kaskel, who had an interview with Lincoln on Jan. 3, 1863. Lincoln was immediately sympathetic, and in his jocular way remarked to Kaskel: "And so the children of Israel were driven from the happy land of Canaan?" Quick as a flash, Kaskel answered in the same vein: "Yes, and that is why they have come unto Father Abraham's bosom, seeking protection." Lincoln said, more seriously: "And this protection they shall have," and immediately seated himself at his desk and wrote to Gen. Halleck, general-in-chief of the Northern armies, revoking Order No. 11.

This was on Jan. 3, but for some reason the order itself was not revoked until four days later. In the meantime, B'nai B'rith's Missouri Lodge, in St. Louis, had taken action on the matter. It drew up a letter to President Lincoln signed by Henry Kuttner, president, and Morris Hoffman, secretary. The letter follows:

"An Order, Expelling and ostracizing all Jews as a class has been issued by Maj. Gen. U. S. Grant and has been enforced at Holly Springs, Trenton, Corinth, Paducah, Jackson and other places.

"In the name of that class of *loyal* citizens of these U. S. which we in part represent.

"In the name of hundreds, who have been driven from their homes, deprived of their liberty, and injured in their property *without* having violated any law or regulation.

"In the name of the thousands of our Brethren and our children who have died and are now willingly sacrificing their lives and fortunes for the Union and the suppression of this rebellion.

"In the name of religious liberty, of justice and humanity — we enter our Solemn Protest against this Order, and ask you — the Defender and Protector of the Constitution —to annul that Order and to protect the liberties even of your humblest constituents."

This letter was dated at St. Louis, January 5, 1863. Apparently the news of Lincoln's revocation of the order reached St. Louis immediately thereafter, because the letter was sent to Edward Bates, the Attorney General, with the following covering letter dated January 6, by Isidor Bush, of St. Louis, whose name is almost legendary as one of the giants in B'nai B'rith of those days:

"I beg leave to hand you the enclosed letter unanimously adopted in open Lodge of the 'Sons of the Covenant' an ancient and respectable Order for benevolent purposes, with the request to submit it to our President.

"In his kindness he has granted our prayer before our voice could reach him. But I have no right to withhold the document; may He accept it as a proof that all Jews felt deeply concerned and will feel the more thankful and attached to His administration.

"Permit me to add, that unless the perpetrators are punished — a similar outrage may be committed again — at the risk of having it soon revoked — as a few days operation will pay very well to officers interested in cotton speculation."

Mr. Bates, the Attorney General, complied with Isidor Bush's request, and brought both the letters to the attention of President Lincoln. But in doing so, he revealed a not very admirable stripe within himself. He sent the letters to Lincoln with the following notation: "The writer of the within letter, tho' a Jew, is a man of personal respectability in St. Louis, and a member of the State Convention. I do but comply with his expressed wish, in handing you the papers, myself feeling no particular interest in the subject."

On the envelope in which the Missouri Lodge letter was found there was written, in Lincoln's hand, the following notation: "Major Rollins, these cases of exile, I have, today, Jan. 5, 1863, written Gen. Curtis about this.—A. L."

Gen. Grant later had the grace

(Please Turn To Page 82)

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What Does It Mean To Be Militant?

(Concluded From Page 28)

who took the path of least resistance. They tacitly accepted the segregation imposed upon them. They lived in an "escapist" world amidst a welter of anti-Semitism; they shrugged their shoulders and were reluctant to face squarely the reality of the situation.

Finally, an effective younger leadership, anxious to do something about the prevalant anti-Semitism, developed with the Jewish community. That "do something" resolved itself in a constructive community project. Opening gun in the campaign was a mass rally featuring a nationally prominent speaker.

The rally was no easy proposition. Internal oppostion developed among the "escapists." A whispering campaign, intensified with anonymous letters, circulated to blacken the speaker as a "notorious communist." Two weeks before the rally date — only 12 tickets had been sold.

ADL stepped in to mobilize and coordinate local forces. First off, the identity of individuals responsible for the smear campaign was exposed. Next, representatives of veterans organizations, ministerial groups and city officials were invited to appear on stage and participate in the affair. The city manager of St. Petersburg accepted an invitation to introduce the featured speaker.

And then — Walter Winchell in his Sunday evening broadcast of March 2 challenged St. Petersburg to clean house.

That did it. Winchell's statement appeared on the front page of the St. Petersburg Times, liberal-minded newspaper which editorially urged support of the rally. Others chipped in — the veterans, the clergymen, the business and civic leaders.

This intensive campaign turned the tide of public opinion. The dissident segment of the Jewish community made a right about face and the prestige of all Jews in town shot up. The evening of the rally, the auditorium seating 900 was sold out and more than 100 persons were turned away for lack of space.

Most significant result of this affair — this exhibition of militancy — was the fact than many respected, influential citizens were snapped out of the doldrums. A militant approach had punched home with impact for democracy.

Naturally, there remains a tremendous task ahead for St. Petersburg. Anti-Semitism so deeply intrenched cannot be uprooted in one swoop. But the ice has been cracked. Or better still — broken.

World War II veterans now have borrowed more than $4.5 billion under the G. I. Bill, Veterans Administration said.

What Are These Jewish Values?

(Continued From Page 58)

sounded out of the melody of Jewish literature, Jewish art, Jewish music and Jewish lives.

Those who have a deeper-than-ordinary acquaintance with the complex which we call Jewish life will, more or less unanimously, testify that these overtones have qualities of distinctiveness. But like musical overtones they are not easily put into words.

Thus, Albert Einstein in a student discussion on the Princeton University campus a few weeks ago, answered a question which called for an elucidation of Jewish values, with a story. He told of a conversation with Walter Rathenau in which the gifted statesman of the Weimar Republic had said to him, "Einstein, if any Jews tells you he goes hunting with pleasure, he lies." Einstein would not have cited Genesis ix:4f — instead, he directed our attention to Jewish folk experience — to a "feeling-judgment" which is surely at the same time a "value-judgment." But it would be empty behavioristic dogmatism to say that there is no connection between the Biblical taboo, its intricate development in almost three millenia of Jewish life and thought, and finally the Jewish abhorrence of the shedding of blood illustrated in the Rathenau story.

We need not, as the rabbis did, fix a ladder of values and determine on those which are supreme. Other peoples have also exalted beneficence (g'milus chasdim), learning (torah), justice (tsedek) and peace. The individual words have no uniqueness—but the qual-

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ities which have been invested in the Jew's approach to those words through the ages provide the non-transferable atmosphere which makes creative Jewish survival important for the world. Those qualities, if we may venture an inconclusive summary, are realism, tenderness and the gift for paradox.

It was Jewish realism that made skepticism almost a part of our faith. It generated a healthy-minded de-emphasis of other-wordly religion and a never-silenced warning against fruitless mystical speculation. Those who calculated "the end" or entered into the dangerous "Garden" of fanciful theorizing were cautioned that they would as soon see grass grow from their chins as see the fulfillment of their baseless dreams.

But it was Jewish tenderness that held within the Jewish fold the kabbalist at one extreme and the epikouros at the other, that dictated the profound recognition of the fact that the righteous of all peoples have a "share in the world to come."

Jewish realism gave rise to Jewish *achshanus* and our pride in it — we are "a stiff-necked people." Jewish tenderness make possible Jewish flexibility and our pride in that — only the three most heinous sins justified voluntary martyrdom.

Here is an unwillingness to forego either extreme which made assential the Jewish gift for paradox. Aristotle chose the means as invariably the measure of the proper. The Jew often solved his problems of choice by grasping both horns of the dilemma and demonstrating that each was as valid as the other.

Hillel himself was the master of this art. Recognizing that everything was foreseen, he affirmed that there was room for freedom of choice. Exalting the importance of the individual and the need for proper self-love (im eyn ani li, mi li), he yet maintained the equal importance of society and the need for love of neighbor (uch'she ani l'atsmi, mah ani). The paradox was not a "technique" for Hillel — it was the form of expression for a value-relativism which detracted not one whit from the importance of the values affirmed but recognized the significant fact that ideas like things change their forms according to the perspective from which they are viewed.

This above all is an insight which society needs in its present-day life-and-death quest. It is an insight that betokens the possibility of a loyalty to the value of one's own group which in no way diminishes appreciation of the values evoked by others. It makes possible a value-pluralism (itself, the reflection of a value-judgment) which is the essence of democracy and the only possible basis for peace. It leads directly to what Alain Locke calls "value-sharing.'

CARLA POLAK
Escapee from a Nazi detention camp, she will study at Washington University, St. Louis, under a scholarship granted by the Council of Jewish Women.

"Social reciprocity for value loyalties is but a new name for the old virtue of tolerance," Locke says, "yet it does bring the question of tolerance down from the lofty thin air of idealism and chivalry to the plane of enlightened self-interest and the practical possibilities of effective valuesharing. As a working principle, it divorces proper value loyalty from unjustifiable value bigotry, releases a cult from blind identification with creed and dogma, and invests no value interest with monopoly or permanent priority."

Hillel should make it possible for Jewish students to find their way to this kind of "proper value loyalty," leading them to the exciting possibilities of "value-sharing." Hillel can do more than give the Jewish campus community a voice. It can give it a voice which will speak in terms of those distinctive values which enhance our Jewish traditions.

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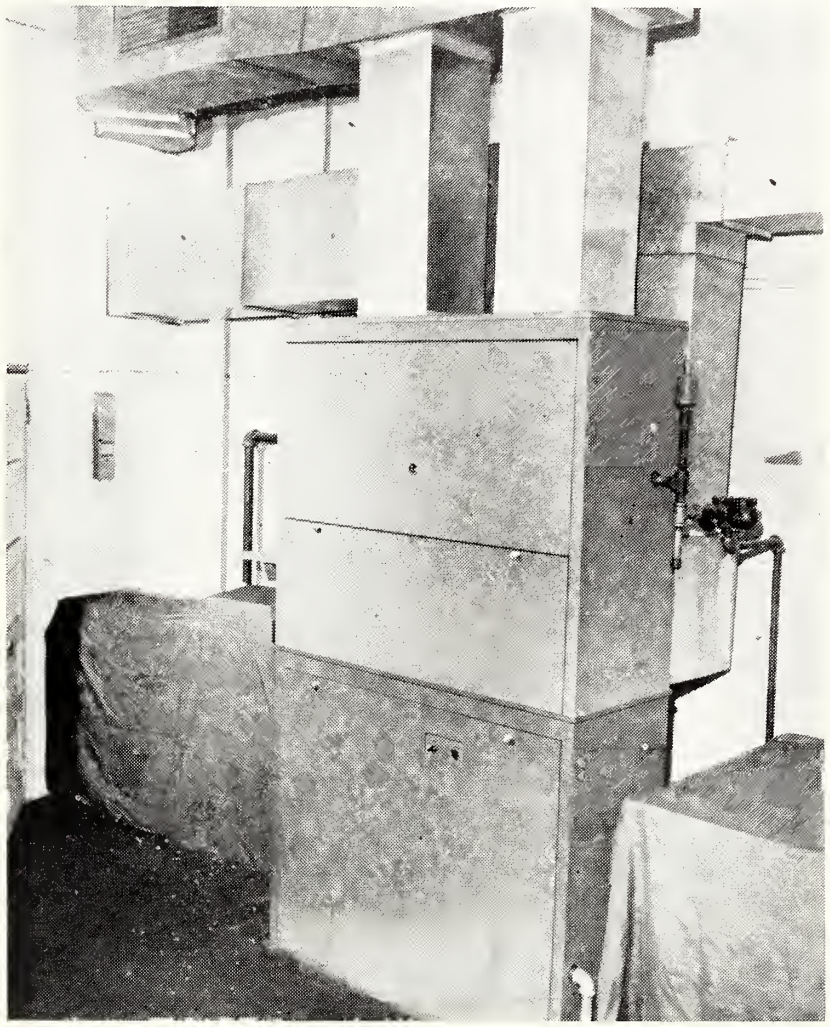

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The Jew In Recent Novels

(Concluded From Page 12)

of racketeers with headquarters in Detroit. They operate all over the land to fish in troubled waters of their own troublings, and too often on the dollars of the gullible and the fools brought up on cops and robbers stuff, soap operas, Superman, the daily intellectual farce of the funnies and the blood and thunder movies.

In his novel *Island In The Atlantic* (New York, Duell, Sloan and Pearce, 1946) Waldo David Frank presents a variegated story of the friendship between the son of an old Christian New York City family and a Jewish boy who became a lawyer in New York in the turbulent period between the Civil War and the First World War. It is assumed that the Jewish hero's social interests and his struggle for civic reform derive from his Judaism. While frequently recalling his father's deep faith and simplicity, he himself never turns to Judaism. One of his nieces in search for something significant in life adopts Zionism as her hobby. Such has been the experience of several Jewish families whose ties with the Ehtical Culture movement have been stronger than those to their people. The novel is written with sensitivity, skill and charm. That Jews in America are not satisfied merely with success in business is shown in *The Magnate* by John Harriman (New York, Random, 1946), a story about the accumulation, during the flush years of the twenties before November 1929, of a public utilities fortune by a Boston financier in whose career a Jewish banker plays a role. This Jewish banker, who introduces a humanistic and cultural note into the picture, is suggestive of the Kahns, the Lehmans, the Warburgs, etc. *The Golden Egg* by James S. Pollak (New York, Holt, 1946), is a story of the spectacular rise and fall of a Hollywood dynasty established by two brothers-in-law from New York's lower East Side. The splendor and delusion of tough Moe Korn and not quite so tough Louis Levinson and his son Willie are rather hackneyed by this time, as are the stock figures of wives and mothers, sweethearts and paramours, some of them lush and some of them loyal, some of them tough and some of them true, but all of them trite. Closely akin to this story is *That Man Is Here Again;* the adventures of a Hollywood agent by Arthur Kober (New York, Random, 1946) a collection of humorous stories told in dialect, all but one of which originally appeared in *The New Yorker.*

After a converted National Service Life Insurance policy has been in effect for one year, the insured veteran may apply for a loan or for the cash surrender, V. A. said.

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The JEWISH JESTER
by ALYEH NATHANS

THE hottest personality in the entertainment world today is the son of a cantor who wiseacres had said was all "washed up." Proving just how wrong the experts can be, "The Jolson Story" is cracking every box-office record in the country. Al Jolson's comeback is the biggest thing that has happened since Variety announced the 1929 crash with the headline "Wall Street Lays an Egg."

Jolson first became famous as a minstrel man where, in addition to singing such famous epics as "Dinah" and "Mammy," not to mention "California, Here I Come", he also served as sideman for the interlocutor. As sideman he participated in such gems as this:

Interlocutor: "What did you see at the cemetery?"

Jolson: "A tombstone with the inscription, 'Not Dead But Sleeping.' Boy, was that fellow fooling himself."

After graduating to better things, Jolson became known for his refreshing talent for story-telling. He developed this ability to an art. One of his best anecdotes concerns the time the "mammy singer" played the part of a weary invalid who simply refused to call a doctor. At last, his stage wife summoned a doctor. After a series of sides-splitting exchanges with the doctor, the wife returns and asks Jolson if he took the medico's prescription. "If I did" snorted Jolson, "they'd probably be treating me for a broken neck. I just threw it out a window."

At one of Jolson's stage premieres the late Florenz Zigfield bumped into Al's father. "Think it's going well?" he asked.

"My boy," Al's father assured him, "don't worry. It's a smack!"

After it became obvious that the "Jolson Story" was a success, a prominent producer who had given Jolson the brushoff some months before came up and started to engage him in conversation. Jolson was aloof.

"But last year you raved about him," a companion reminded Al subsequently.

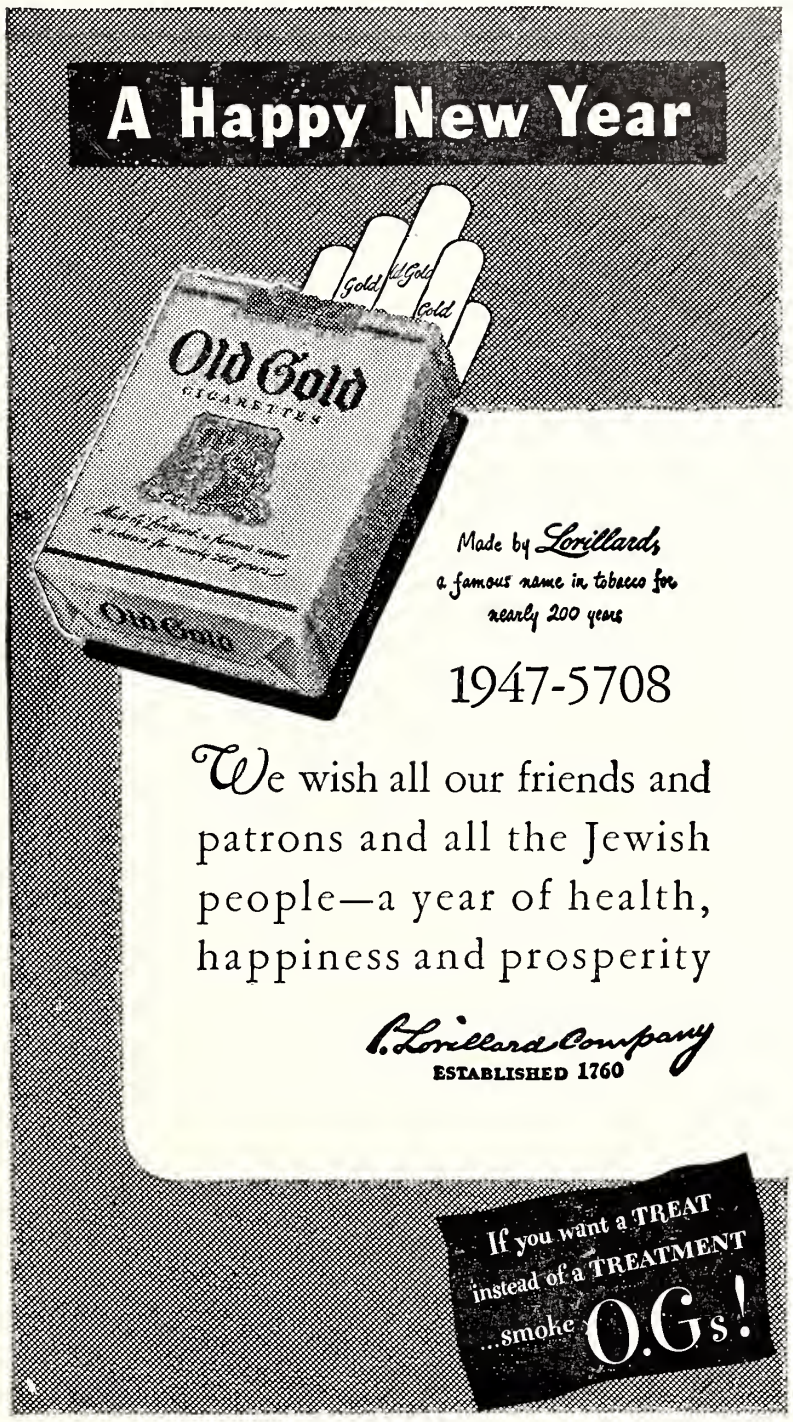
"You know how it is," Jolson replied genially. "After the fever comes the rash."

Jolson's favorite story concerns the time he was appearing in a nightclub and decided to talk over the microphone to some of the men and women at the ringside tables. One evening he select- a dapper little fellow and said, "I will bet you're a jeweller."

"Wrong," he told him. "I'm a retired boxer.'

Jolson, a boxing fan himself, was amazed. "How could you hit anyone with those little hands?"

"I never did," grinned the other. "That's why I'm retired."



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This year's conference was ushered in on Monday, August 25th, when our hosts appeared at the first sound of a stopping automobile, to say "hello" and extend their welcome. The sumptuous dinner gave the right beginning to a gathering which must have pleased Mr. Blumenthal mightily, because not once did he stop smiling and graciously seeing that everything was just as it should be. Even his word of greeting to the group, on that first evening, seemed to be a personal message to each of us, and to reassure us, over and over, that we were not only welcome to this place of peace and comfort, but that our host would not be happy unless we were satisfied in every possible manner.

The old fashioned school bell, mounted about 10 feet high on the terrace, summoned us to meals and announced the beginning of meetings. Breakfast over, the business of the days began, and we were immersed in lectures and discussions on such subjects as: "The Needs and Opportunities for Inter-Religious Cooperation," "Observing Brotherhood Week," "Our Work with Schools and Colleges," "Our National Program and Our Working Committees," "Ways and Means of Conference Support," and, of course, the report to the assembly by Allyn Robinson, State Director. Perhaps one of the most comprehensive and soul-searching hours we spent, was when we listened to Dr. Douglas M. Kelley, amazing young Psychiatrist of Bowman-Gray Medical College, who spoke of his experiences as Psychiatrist to the Nurenberg Prisoners, and of the effect of this experience upon his own thinking. His serious warning to us as Americans, made us aware of what can happen in a world where such characters take hold of the political reins.

Our Jewish communities were well represented. Rabbi Rypins, of Greensboro, Rabbi Frankel of Charlotte and Rabbi Gelfman of Raleigh had places on the programs and led some of the discussion groups. Rabbi Unger of Asheville, Rabbi Sajowitz of Gastonia and Rabbi Einhorn of Durham, were interested spectators and contributed amply to the discussions. The lay citizenery was represented by a group from Charlotte, which included the ever-alert Arthur and Mrs. Goodman, Mr. and Mrs. Harry Golden, and Mrs. E. F. Morgan. From Greensboro, there was Mrs. Al Klein, while Norman Block was elected to the National Board. Clarence Ross from Gastonia, also made the National Board, and Herbert Bluementhal, of Wilmington completed the list of newly elected members to that body.

Rabbi Frank Rosenthal of Winston-Salem, who could not attend in person, presented his paper through Rabbi Rypins. There was George Harrison, of Atlanta, Ga., from the B'nai B'rith Anti-Defamation League, who explained the workings of that body and enlightened many members who are not familiar with the job of anti-defamation, both of Jew and non-Jew.

We were proud of Dr. W. C. Jackson, Chancellor of Woman's College, Greensboro, and Dr.

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Franklin McNutt, head of the School of Education of the same institution, both of whom played important parts on the program, and who were recognized by all present, as authorities in their field of education. Dr. Edward Heffron came from the National office in New York to this mountain gathering to enlighten us on the National program of NCCJ.

There were others — all of whom came to learn and to help—to see what can be done when a group of this kind meets. Everyone was interested — everyone contributed as much as they could, in the hope that, perhaps if the seed of Brotherhood and Inter-Faith Cooperation were planted in this lovely, God-given spot, that the world would reap the harvest of Peace and Unity.

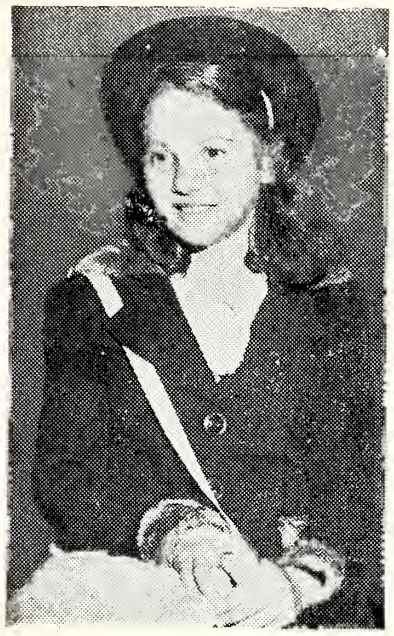
Our host was present at every meeting — listening, seeing to it that the guests were comfortable—drinking in with eagerness, all that went on around him, and, we are certain, happy in the thought that he has been able to make such a gathering, for such a worthy purpose, possible on his grounds. Truly, the name would be fitting were the estate called, "Beth-El," for it will become a holy and hallowed spot!

It was at the end of the meeting that Mr. and Mrs. Francis Clarkson of Charlotte, neighbors of the Blumenthals, "just around the mountain," entertained the visiting groups at a tea in their charming summer home — Huckleberry Hill. The guests partook of the refreshments, but the scene overlooking Little Switzerland, from the Clarkson's porch, was so breathtaking that we all drank deeply of this magnificent sight.

There were goodbyes after the closing session and after the luxurious luncheon; there were new friends to shake the hand with the hope of repeating this Conference, and there were farewells filled with the joy of having worked together, sung together, eaten together and, above all, together pledged ourselves to Brotherhood and Understanding, regardless of our religious beliefs.

Perhaps it is fitting that this is the time of the year when we can say to our host, in addition to grateful "thanks", "L'Shono Tovo, Tikesevu!

Her Wanderings End



After nine-year flight, Steffi Nussbaum, 11-year-old war orphan, recently arrived in New York from Shanghai to make her home with family friends. Steffi's wanderings began when her mother and grandparents fled with her in 1938 from Berlin. After her mother's death, Steffi's grandparents cared for her until she found haven here with the aid of United Service for New Americans and the Joint Distribution Committee, both of which are supported by the $170,000,000 campaign of the United Jewish Appeal for 1947.

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FOUR "MUST" BOOKS

(Concluded From Page 23)

ries. They are no more. The children this book has recorded are no more, nor are the streets and courtyard recorded here, in which the parents and grandparents and great-grandparents of the vast majority of American Jewry had lived for centuries. Hitler destroyed these faces and landmarks. Hitler has destroyed the centuries-old face of the Jewish people in Europe.

You must possess this volume, for it is part of our sacred heritage. It keeps alive the physiognomy that Hitler believed he had completely destroyed. It is a great record, a great work of art, and something to show off proudly to your non-Jewish neighbors next time you discuss with him the European tragedy. Just open the book and show them these faces and say: "There are the men, women and children who died in the millions while you, the world . . . "Just show them these faces next time they tell you that a Jewish state is not the solution.

Blessed Is The Match, the story of Jewish Resistance, by Marie Syrkin. (The Jewish Publication Society and Alfred Knopf, $3.50), is a highly readable, accurate account of the Jewish partisan war for survivial. It tells the story of the rescue missions and parachutists sent into the ghettos by the Jews of Palestine during the war; it tells the story of the Haganah intelligence and guerillas, their penetration into enemy territory, their contact with the rebels of the ghettos, and the latter day story, which still cannot be told in its entirety, of unauthorized Jewish immigration into Palestine. You have the great story of resistance in Hungary and Rumania, of resistance in Warsaw and Vilna, of the Jewish guerillas in White Russia and the Jewish Maquis in France, and a complete chapter, in this seven chapter book, is devoted to resistance in Palestine, not Irgun resistance, but Haganah's.

The fourth "must" book is for the connoisseur of verse. It is Karl Wolwfkehl's "1933," a poem sequence, translated by Carol North Valhope and Ernest Morwitz ($3.50 Schoken Books). A half century ago Karl Wolwfkehl, now in his late seventies, was a member of that group of poetic rebels that had gathered around Stefan George. Wolwfkehl however, was thoroughly Jewish, a Zionist and frequently wrote on Jewish themes. In 1933, when Hitler struck, he wrote the poem sequence that makes up this volume.

The translators, although they have done a competent job, have not always succeeded in retaining the image of the originals. Fortunately, the English translation is accompanied by the original text. You can pick illustrations at random. The German line "Weisst du weisst du Wer da Kriest?" is translated into "do you know who returns and returns." It is profundly religious Jewish verse. Its message, if it can be called such, is still the old one, so popular in Germany, stressing the Jewish people's special mission, trying to compensate for their suffering by attributing "chosenness" to them. The message is unimportant, however, the profound religiousity, and the distinct Jewish images which the author evokes, are important. The mood and the image, not the final message make the book.

Slightly more than 6,400,000 World War II veterans now have applied for education or job-training under the G. I. Bill for the able-bodied and Public Law 16 for the disabled, Veterans Administration said.

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St. Paul Plans For 52nd Annual J.W.V. Encampment, Oct. 15-19

With General Omar N. Bradley, U. S. Administrator of Veterans Affairs, as guest speaker, leaders of St. Paul Post 162 of the Jewish War Veterans confer with Rudolph M. Hennick of Waterbury, Conn., national convention chairman, on plans for the five day encampment. (l. to r.) Archie Gingold, Publicity Chairman; Ed Gottlieb, chairman of convention arrangements; Maurice Atlas, Commander of the St. Paul Post; and Mr. Hennick.

5707 IN JEWISH HISTORY

(Continued From Page 27)

trenched among the population and even among the "de-nazified" leaders. On very frequent occasions government spokesmen in Austria and Germany issued thinly-veiled warnings to Jews to press their rightful claims.

In Western European countries Jewish life was indeed assuming a more normal form. This was especially true of France and Belgium. But the magnitude of Jewish need in post war Europe as a whole was amply illustrated by the fact that the Joint Distribution Committee aided 1,000,000 Jews on that continent and spent $58,000,000 for the purpose in 1946. Yet it only succeeded in meeting the most pressing daily needs.

It is highly significant, though, that new unforeseen shadows began to appear in England, a country which for centuries had been the stronghold of liberalism and racial and religious toleration in Western Europe. Competent observers had warned for some time that despite England's great role in the war and its suffering at the hands of Nazi Germany, fascist elements, though not influential, had not disappeared during the war but had even succeeded in gaining some ground. Utilizing the unrest in Palestine, these elements now actively appeared on the scene and there occurred in England scattered incidents of an-

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MOVIE SCORE

(Concluded From Page 47)

for the economic recovery of Germany. The Nuremberg Trials should be seen by every person in America. Above all, its lesson should not be forgotten!

* * * *

In strict contrast is the Soviet short-subject "Life In a Zoo," a humorously charming account of a group of animals, all natural enemies, who have been taken from their natural environment at birth and placed in an experimental zoo. There is a cat, for instance, whose litter of kittens is replaced by newly born mice which have been impregnated with the kittens' body odor. The cat nurses them as though they were her own and, later, defends them against a rat and a marauding tomcat. There is also the "greatest love scene ever filmed," in which a bear and a lion, traditional foes, playfully "kiss" each other. The highlight of the film is a comical episode wherein a bear and a tiger, confronted by the first frog they had ever seen, are frightened when the frog leaps and scampers for safety. The short, by the way, won a prize at the International Film Festival at Cannes, France, last year, although some people will object to it on the grounds that it is subtle propaganda. What it proves, of course, is that when natural enemies of the anmial world are removed from their hostile environment and need no longer battle each other to exist, they become friends. The moral is evident. prejudice is acquired and can be conquered with proper training. If this is propaganda — is that bad? Perhaps man can use similar treatment with equally good results.

Universal-International has just completed deals to purchase two plays for early 1948 production. One of the current Broadway hit, "All My Sons," written by Arthur Miller, who also wrote "Focus," the best-selling novel on anti-Semitism. The other is "The Survivors," by Irwin Shaw and Peter Viertel, dealing with the historical parallel between modern times and the period following the Civil War . . . certain Hollywood characters should be ashamed to walk the streets after signing the restrictive covenant petition to oust beautiful Lena Horne from her newly purchased Hollywood home . . . It would be no surprise to find among them some of the staunchest defenders of the American Way — meaning of course, their own private version of it.

* * * *

People are taking political sides in the current Katherine Hepburn-Motion Picture Alliance feud. It started with the magnificent speech, made by Miss Hepburn at the Henry Wallace meeting several weeks ago, in which she attacked the "thought-control" policy backed by the followers of the red-baiting, anti-labor Alliance. . . . Apparently there are some sore losers in the present dispute. Hepburn was supposed to have played the lead in Leo McCarey's "Good Sam" for Rainbow Productions, but it is rumored she was dropped because of her political views. It seems to me that this is carrying things too far . . . Since when have poltical views interfered with acting ability? Or is it that some people are fearful lest Hepburn "contaminate" other members of the cast with her outspoken opinions on the subject of extending democracy instead of "containing" it? There's something terribly familiar about politcial persecution. Somehow I see swastikas hovering over the Hollywood scene.

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National Jewish Welfare Board (JWB) sponsored Jewish Book Council of America honored Rabbi S. Felix Mendelsohn, honorary president of the Council and spiritual leader of Temple Beth Israel of Chicago, in recognition of his service in originating and inspiring Jewish Book Week on a national scale, at the annual meeting of the Jewish Book Council held in New York City. Pictured at the presentation are: (Left to Right) Dr. Solomon Grayzel, president of Council; Dr. Mordecai Soltes, executive director of Yeshiva University and an honorary president of Council; Rabbi S. Felix Mendelsohn; and Rabbi Philip Goodman, executive secretary of Jewish Book Council.

The Jewish Center Faces To-morrow

(Continued From Page 56)

JWB in the furtherance of the objectives set for it. At a rough estimate, I would say that the survey has provided us with a task for the next decade — certainly for the next five years. For it expects no less than the fashioning of a movement so vital, so rich in its appeal and so effective in its performance, as to become focal in the life of every Jewish community. And this role is related to the large and historic responsibility of the Jewish community of America to carry forward and to strengthen Jewish living the world over.

The survey, outlines for us what Dr. Janowsky calls our area of competence. It is not a limited field. It encompasses the whole range of creative Jewish cultural endeavors. It spells for us a challenging role. For what can be more appealing than a program that brings out the latent talents, that satisfies the urge for self expression, encourages the understanding and the desire of all normal beings to add by their own efforts to the cultural and social enrichement of the community. And who that has pride in his heritage as a Jew and faith in the destiny of the Jewish people to continue to contribute to the advancement of all that is noble in society, can fail to respond to the call that is now so clearly sounded in this considered proposal, contained in the survey, that we get to work to

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Girding For The New Battle

(Concluded From Page 13)

Jewish awareness and even hope that the opposition too will become vocal. Let the debate become ever so heated, it will still be a *Mahloket L'Shem Shammayim,* a quarrel for a sacred purpose, bound to bring lasting results in terms of a clear understanding of what is essential in American Jewish Living.

It is not the coming battle that is to be feared, but the fact that so many of the men and women we may expect to take an active part in it are not equipped to do so. For a debate on the subject of the place and meaning of Judaism has to be conducted on a high intellectual plane. Cultural leadership will, consequently, exert a greater influence on this than on any previous conflict. Jews who have won a place for themselves in the fields of general art and science will be — as they already are to some extent — called upon to express their views, and these views will be tremendously influntial even though based on very little knowledge of Jewish thought, Jewish values and Jewish hopes. Our generation has become all-too-well acquainted with his type of over-assimilated Jewish intellectual who relies upon the opinions of non-Jewish students of ancient and western cultures. The hostility of the latter to Judaism or their indifference to Jewish survival will thus continue to be passed on to the Jewish masses through the medium of our own cultural leaders. The influence of a single best seller, like the current volume by Arnold Toynbee—who, with all his "Fairness" understands nothing at all of the hopes and strivings of Jewish life — can be more destructive, directly and indirectly, than a host of anti-Semites.

Ignorance in high intellectual places is, therefore, the only thing we have to fear and against it we have to prepare. It is the duty of the Jewish community, if it has any regard for its spiritual and cultural future, to prepare the weapons for the minds and hearts of the cultural leaders in our midst.

Herein lies the strategic importance of a public institution like The Jewish Publication Society of America. While for sixty years, its basic aim has been to provide books for popular reading and education, it has already done a considerable amount of work in the field of scholarship. Its seventeen volumes of the Schiff Library of Jewish Classics are the best example. They contain actual illustrations of rabbinic and philosophic thought, as well as of Jewish poetry and folklore, to which the modern intellectual can turn in order to become acquainted with positive Jewishness. Many of the historical works published by the Society are also all that a person of that sort may desire. One need need only mention the two authoritative little books on the history of the Bible by the late Professor Max L. Margolis, or the profound little essay on Jewish history by the late Simon Dubnow, or the more extensive volumes by Cecil Roth THE HISTORY OF THE JEWS OF ITALY, Abraham V. Goodman's AMERICAN OVERTURE: Jewish Rights in Colonial Times, Hyman B. Grinstein THE RISE OF THE NEW YORK JEWISH COMMUNITY, Salo W. Baron THE JEWISH COMMUNITY and Abraham A. Neuman THE JEWS IN SPAIN and a number of others.

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5707 In Jewish History

(Continued From Page 67)

ti-Jewish violence taking the form of riotous street meetings, arson of synagogues, and similiar manifestations.

The struggle in and about Palestine throughout the year 5707 continued to be the center of interest in Jewish life. The Yishuv in Palestine remained true to its determination to resist the British administration as long as the policies of the White Paper remained in force. This resistance, which was carried out both on the political front as well as in the form of direct attacks by physical force against the British in Palestine, continued unabated. This struggle crystalized along the following lines:

Fratricide Peril

Under the impact of the British onslaught on the Jewish community in Palestine at the end of June 1946, when several thousand people were arrested, including outstanding leaders, the recognized elected bodies of the Yishuv embarked upon an implicit policy of non-violent resistance and limited themselves to political activity to attain their aims. Haganah, in accordance with this policy, was virtually the sole sponsor of the "illegal" attempts at Jewish immigration into Palestine. A broad program of settling those stretches of land already in Jewish possession in Palestine was also embarked upon. The dissident groups — the Irgun Zvai Leumi and the Stern Group — continues the policy of direct attack on English forces and installations in Palestine and increased the scope of these activities. The Jewish Agency and the Vaad Leumi consistently condemned these activities. At various times the cleavage between these two types of resistance to the British threatened to engulf the Yishuv in fratricidal warfare but although many sharp words and threats were exchanged, civil warfare within the Yishuv was averted in the year 5707.

Occupation of the Negev

The most dramatic attempt along the line of establishing new settlements in Palestine occured on October 7, 1946, when 11 new settlements were established overnight in the Negev, the southern part of Palestine. This operation involved about 1,000 persons and was carried out in great secrecy to avoid possible interference by the British. Technically, it established a new method of overnight colonization in the course of which two or three essential buildings, a water tower, a protective fence and similar installations are set up between dusk and dawn. On a smaller scale, this form of establishing

(Please Turn To Page 73)

HENDERSON, N. C.
CHARLES A. STEWART

Charles A. Stewart, long a leading merchant in this community, died suddenly on Sunday August 31, at the age of 55. He is survived by two daughters, Mrs. Sidney Greenberg of Philadelphia, and Mrs. Seymour Rogers of New York, and a grand-child. The funeral was held on Tuesday September 2 in Greensboro, with Rabbi Fred Rypins officiating. Mr. Stewart was a brother-in-law of Mrs. Rypins.

WINSTON-SALEM, N. C.
Miller-Jolles

The marriage of Miss Natalie Jolles, daughter of Mr. and Mrs. Nathan Jolles, to Robert Miller, son of Mr. and Mrs. Henry Miller, was solemnized at the Temple of the Congregation of Israel on Sunday night August 24th, with Rabbi Joseph Buchler officiating.

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The Jewish Center Faces To-morrow

(Concluded From Page 56)

fashion a movement of high purpose, supreme quality and of such spiritual power and universal appeal that it may serve as a unifying influence, creating personal dignity, a deep sense of Jewish values and a firm conviction of their eternal worth.

The survey suggests the objectives to be followed in order to meet this challenge. It tells us first of all that primary need is to develop a homogenous Jewish center movement, in which a common purpose is the integrating element.

The first task is then to secure the fullest discussion of the recommendations. The local Jewish Center will, in the final analysis, make the decisions on the recommendations affecting the purpose, program and policies of Jewish Centers. They constitute the overwhelming majority in the National Council of JWB which will take official action on the recommendations, after they have been considered by local Centers, in the course of the coming year. There are in all 22 major recommendations, some concerining JWB directly as a national body and others that are directed to the local Centers. Preliminary action has already been taken at the recent annual meeting of the National Council, in connection with the recommendations. In most instances the action was in the form of endorsement of the principles involved and in a number of cases, carrying out the recommendations was referred to the Executive Committee, to divisions and departments of the national organization.

Statements of Principles

The chief concern for the coming year, is to develop a statement of principles related to the basic purpose of the Jewish Center. Such a statement is now in preparation, based upon the general philosophy expressed in the report of the survey, endorsed by the Survey Commission and by the National Council at the recent meeting in Pittsburgh. It was then agreed that when the statement was formulated, it would be discussed by the regional sections of JWB and by each Board of Directors of each local Center, before the next annual meeting of JWB in the spring of 1948. At that time the statement, embodying all the results of the discussion that had taken place and action thereon by the Jewish Center Division, would be presented for adoption by the delegates from the local Centers. Thereafter each organization now affiliated with the National Jewish Welfare Board would be required to accept these principles within three years, in order to remain affiliated. The principles would become an immediate condition of admission of all newly organized Jewish Centers.

Although the report has been presented officially, it is not entirely complete. It will be ready for publication by the end of this year, and such publication, in full, has been authorized. In the meantime the Survey Commission will continue to consider the remaining sections and problems affecting the interpretation of the findings, if it finds it necessary to do so. This decision is in line with the basic policy that has governed JWB throughout, in connection with the survey, namely that the greatest degree of objectivity would be sought in making the analysis, that there would be the fullest opportunity for discussion by all of the elements that make up JWB and that agreement on recommendations would be reached in the most democratic fashion, aiming at voluntary acceptance based upon real conviction as to the validity of the recommendations.

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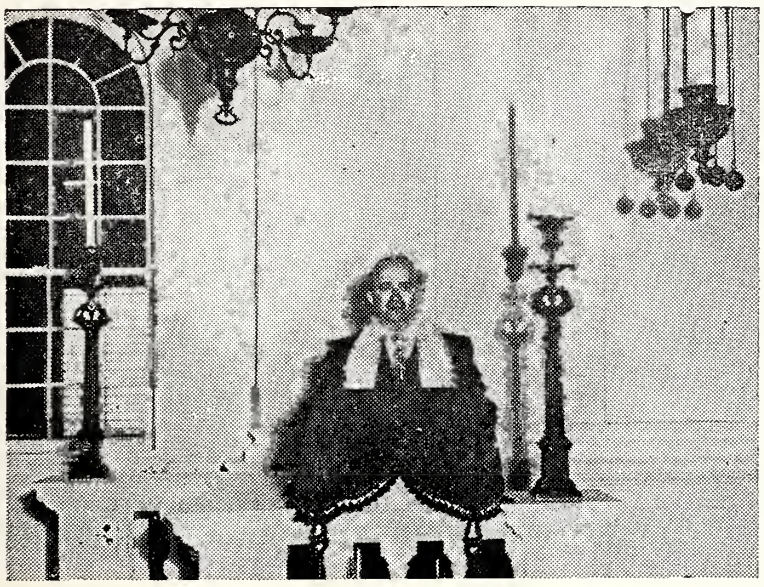

One of the nation's outstanding religious monuments, the historic Touro Synagogue of Newport, R. I., was dedicated officially as a national shrine with the Hon. Joseph W. Martin, Jr., Speaker of the House of Representatives, delivering the keynote address. Above, Dr. Bernard C. Friedman, president of the congregation, is at the pulpit of the synagogue which has served as a place of worship for the Jewish congregation of Newport since 1763. George Washington's famous statement on religious liberty was addressed to the Touro Synagogue congregation in 1790. Governor John O. Pastore of Rhode Island, State and Federal senators and representatives of all religious faiths in the community participated in the ceremonies, part of which was broadcast over Station WOR and the Mutual Network coast-to-coast.

5707 In Jewish History

(Continued From Page 71)

settlements was repeated several more times in the course of the year in different parts of Palestine.

The great significance of the operation carried out on the night of October 7 consisted in the fact that it established a strong Jewish foothold in the Negev, a large, desert-like area whose political future was subject to question in any final decision on the political fate of Palestine. Since the Negev is almost uninhabited, due to a lack of water resources, the establishment of a number of Jewish settlements might determine the destiny of this region in case Palestine is partitioned into two states.

At great cost, the Jewish Agency Colonization Department shortly thereafter began to lay a pipeline to bring water to these new settlements from the North, not ignoring the water needs of the nomadic Bedouins who were allotted water privileges along the pipeline. This ambitious project was proceeding apace when the British Administration of the country began putting serious obstacles in its way.

But although of political significance, the establishment of over twenty settlements in the course of the year 5707 did not in any way affect the existing land transfer regulations which practically precluded the purchase of any additional land by Jews in Palestine. The desert and rocky nature of the land on which these settlements were established, though capable of great development in

(Please Turn To Page 77)

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NOTES ON GREENSBORO

The busy season began with the holidays and meetings of all groups have followed since. Mrs. Philip Machalove started off the work of the S.O.S. committee with plans for the resuming of the clothes and food drive. It is urged that every member of our community be prepared for the first drive to be held on SEPTEMBER 28th; to bring cans of milk to each meeting or gathering and continue working on the desperately needed layettes, which are collected and distributed by Mrs. Ben Krieger and Mrs. Reuben Bach, and their assistants. The drives will be held on designated dates, to be announced from time to time; the AZA boys and the BBG girls will give of their time and effort in this worthy project and their parents are expected to do their share at every turn, so that our needy and desperate brethren will not be forgotten!

* * * *

Greensboro was host to nearly 100 members of the N. C'. Association of Jewish Youth, who gathered for their Summer Conference over Labor Day weekend. .Social and cultural events filled the three day period, with activities centering around the Temple Emanuel Lounge. Paul Friedman, High Point, state president, worked all summer with his committee to see that visitors to the affair were provided with everything to make the event a success. Committees included members from High Point, and Greensboro, with the following heading the list for arrangements, decorating, invitations, housing, etc.: Temma Leyton, of High Point; Carole Litch, Joan Klein and Don Prago, of Greensboro, and many others from both communities. Mothers of the Greensboro members prepared and served the food for the occasion, and a number of homes provided housing for all the guests. The group is composed of Jewish boys and girls of High School age all over North Carolina.

Following a luncheon at Bliss' Restaurant on Sunday, an open forum discussed the subject, "Do you believe that the Jewish youth of today is fully aware of the significance of his faith?" Leading the discussion were Mrs. Harry Jacobs of High Point and Cyril Jacobs and Chester A. Brown of Greensboro. Rabbi Fred Rypins gave the invocation.

Veterans Administration bed patients soon will be studying microfilmed textbooks by projecting the photographed pages on the ceiling over their beds at will.

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Fox-Evens

Miss Frona Evelyn Fox, daughter of Mr. and Mrs. S. H. Fox, was married to Nathan Benjamin Evens, son of Mr. and Mrs. Samuel Evens, of Pulaski, Va., at the John Marshall Hotel in Richmond, Va. The ceremony was performed by Rabbi Nathan Kollin assisted by Cantor Morris Okum. The bride was given in marriage by her father and had as her maid of honor Miss Selena Evens, sister of the groom. Another sister, Miss Eleanor Evens, was junior bridesmaid and the six bridesmaids were: Misses Margaret Goldman, Portsmouth, Va., and Bernice Cummings of Chicago, Ill. Mesdames Melvin Cooper, of Roanoke, Harry Kaplan of Rahway, N. J., Mrs. Marshall Sollomon of Richmond and Mrs. William Schwartz of Wilmington. The bridegroom had his father as best man and had, as ushers; Irvin and Stanley Fox, brothers of the bride, Ben Fox, uncle of the bride, Marshall Sollomon and Irving Imberg, of Richmond, and Herbert Schwartz of Huntington, N. Y.

Mrs. Evens attended the University of Maryland and graduated from the University of North Carolina, Chapel Hill. Mr. Evens is a graduate of Virginia Polytechnic Institute and is now a senior in the dental school at the Medical College of Virginia, Richmond.

GREENSBORO, N. C.

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Mr. and Mrs. M. Shipatofsky announce the birth of a son born August 30th.

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Rabbi Norman N. Shapiro At World Conference In Palestine

Professor M. Feinstein, (right), head of Herzliah Training School for Teachers in New York City and Rabbi Norman N. Shapiro of Tulsa, Okla., discussing Professor Feinstein's address in the lobby of Rosenbloom Building at Hebrew University in Jerusalem. This scene was snapped at the world conference on Jewish Education which was held July 29 to August 6 at Hebrew University, in Jerusalem. Rabbi Shapiro, when he was in Kinston, N. C., was a member of the Editorial Advisory Board of the American Jewish Times. This picture appeared in the weekly magazine supplement of DVAR Newspaper, one of the largest newspapers in Palestine.

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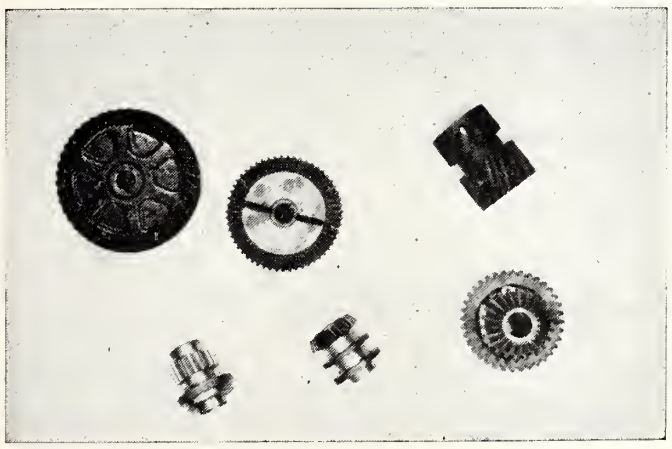

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The Last To Be Remembered

(Concluded From Page 20)

appreciated for the first time the tremendous scope of the work of the United Jewish Appeal agencies. When I came home, I told everyone about the tragic things I saw and I urged upon my non-Jewish friends that they must participate in the work of the United Jewish Appeal so that the full quota of $170,000,000 might be raised for its life-saving work. In my opinion, this is a problem for all humanity and calls to the conscience of the civilized world for solution.

Men of good will must band together to meet this great human need.

Remember the blessings that we enjoy in this great land of ours. Remember the wonderful good fortune the Almighty has bestowed upon us, the unparalleled freedom and plenty we enjoy. Remember that we have an untold opportunity to share a little of our bounty with those who suffer, to spread a little happiness where there is stark despair. Do not forget that a little effort on our part can be a benediction to the tired masses of our fellow-men who have suffered so much and want only their birthright — freedom and security, and the privilege of walking upright as self-respecting citizens of a democratic world. We must not take our freedom and security for granted and we must understand how precious these gifts are to those who do not have them. From the bottom of my heart, I ask you do not fail them.

American Jews In World War II

(Concluded From Page 7)

recorded only those Purple Hearts which the servicemen's families reported as having been received. In the accompanying Table III, the number of Purple Hearts awarded Jewish servicemen was estimated on the basis of casualty statistics.

Some 20,000 of the 27,000 listed awards were granted for valor in combat (for example, the Medal of Honor, the Distinguished Service Cross, the Navy Cross). Six thousand were Bronze Stars, earned either in action or for service, and 643 were awards for meritorious service (i. e., Distinguished Service Medal, Legion of Merit) or for heroism not connected with combat (as the Soldier's Medal).

Impressive as these figures are, they are far from complete. This means that there were hundreds of Jewish war dead and thousands of the wounded or decorated heroes whose names do not appear in the lists assembled by the JWB Bureau of War Records.

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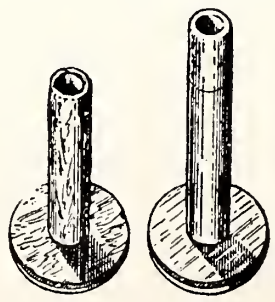

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New Life In U. S. Begins For Polish-Jewish Survivor

Six years ago in Detroit, Abraham Bednash pledged to his dying wife that he would marry her sister, then in Poland. This pledge was fulfilled recently in Paris where Mr. Bednash, center, and Leonie Silberburg, right, who had lived through five years of Nazi terror and war, were married. Jacques Millstein, left, of the Joint Distribution Committee's Emigration Service, which arranged the wedding, congratulates the couple. Mr. Bednash came to Paris after Leonie had written him that she had survived. The JDC is now arranging passage for Leonie en route to the United States, where she will join her husband and his two children and start a new life. Funds for the JDC's relief, resettlement and reconstruction activities are provided by contributions to the $170,000,000 United Jewish Appeal.

5707 In Jewish History

(Continued From Page 73)

time, does not immediately add to the economic resources of the Yishuv.

The Zionist Congress

The political situation was minutely weighed and discussed at the 22nd World Zionist Congress which convened in Basle in December 1946. This Congress, which marked the 50th anniversary of political Zionism and was the first since 1939, was confronted with the urgent problem of the Jews in Europe and the political policy to be followed regarding Palestine. The alliance and collaboration with England which had been in effect since the issuance of the White Paper in 1939, which included provisions strangling the growth of the Yishuv in Palestine, might have brought a showdown with England in that year. The outbreak of the war postponed this showdown, but when after the war England continued to impose the policy of the White Paper despite the incomparably tragic situation of the surviving Jews, a showdown could no longer be deferred.

The delegates to the Zionist Congress thus became divided on the issue of resistance to England and were roughly classified as "activists" and "moderates". This cleavage ran across party lines. But the Congress did not resolve the question. The traditional pro-British policy was abandoned and Weizmann was not re-elected president of the World Zionist Organization. At the same time no clearly defined policy of resistance was adopted. It was decided to insist on the demand for the formation of a Jewish State, but partition was not ruled out. David ben Gurion and Abba Silver became the chiefs of the Palestine and American departments of the Jewish Agency. Both of them represented the militant trend in Zionism.

The 22nd Zionist Congress also

(Please Turn To Page 79)

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ZIONIST MOODS

ZIONIST MOODS: The American section of the Jewish Agency executive is conducting negotiations for the broadening of its membership to include representatives of non-Zionist groups — Non-Zionist leaders have received proposals for reconstitution of the Agency so as to give adequate representation to the non-Zionist. . . It is hoped in Zionist circles that the process of enlarging the Agency will be completed before the United Nations take up the Palestine issue. . . . This would enable the Agency to appear before the U.N. as the representative of all major groups in Jewish life . . . Officially the Agency intends to present to the U.N. the demand for the establishment of a Jewish Commonwealth . . . This demand, however, will be modified by a provision that any trustee appointed for Palestine by the U.N. must in the interim period fulfill all obligations of the mandate as adopted by the League of Nations . . . It is anticipated that Britain will attempt to secure the trusteeship over Palestine without some of the mandate obligations . . . This is what the leaders of the Agency fear most . . . Some of them believe that Britain is likely to achieve its aim to retain the mandate . . . They are under the impression that the new interest which the United States is taking in Greece and Turkey has brought the American Government closer to Britain on the Palestine question . . . Zionist leaders have noticed recently a slight withdrawal in Washington with regard to the Palestine issue . . . They feel that the U. S. attitude is less clear than prior to the decision of our government to take a hand in the Greek situation.

—*Chicago Jewish Chronicle.*

FOUNDER'S DAY

The "lengthened shadows" of that distinguished American and vigorous Jew, the late Rabbi Isaac Mayer Wise, continue to flourish and to serve on this, the 128th anniversary of his birth. The Hebrew Union College, the Union of American Hebrew Congregations, the Central Conference of American Rabbis and The American Israelite are contemporary tributes to his genius as pioneer and as practical idealist.

On this Saturday afternoon at 2:30 o'clock, tribute will be paid to Dr. Wise at the Hebrew Union College at the annual Founder's Day exercises, with the address of the day to be given by one of the College's able Sons, Dr. Allan Tarhish, of Hazelton, Pa. Friends of the College are cordially invited to attend the exercises.

The occasion marks the final Founder's Day exercises at which Dr. Julian Morgenstern is to officiate in his long-familiar role as the President of the College. No doubt, many of his friends will be on hand for this historic occasion. *The American Israelite.*

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5707 In Jewish History

(Concluded From Page 77)

adopted a resolution condemning the terrorism of the dissident underground groups in Palestine, but this statement, as was to be expected, produced no effect on the activities of these groups. Their acts of violence increased. The British retaliated with administrative repressions which often led to physical violence. There were frequent occurrences of Jews being beaten up or even shot. Searches and "screenings" of the Jewish population in ostensible search of terrorists grew in number. Entire villages or sections of cities would be roped off and Jews ask to provide proof of identity. In the course of such "screenings" numerous instances of wanton violence occurred. It was evident in many cases that, utilizing the condemnation of the activities of the dissident groups by the Jewish Agency and Vaad Leumi, the British were trying to provoke a state of civil war within the Yishuv.

Economic Effect of Palestine Tension

Outstanding events in this struggle between the dissident groups and the British occurred when, in retaliation for the flogging of a member of the Irgun Zvai Leumi, some British soldiers and an officer were flogged by Irgunites on January 2, 1947. This was a blow to British prestige in the entire colonial world. To this, as well as to similar acts, the British responded with overnight curfews on the roads and highways, and in the settlements and cities. Dov Gruner was sentenced to death on January 2, 1947. Three other members of Irgun were also sentenced to death on February 10, 1947. Systematic blasting of the railways by Irgun and the Stern Group led to a prolonged disruption and even temporary cessation of railway traffic in the country. Rumors became current that martial law would be imposed on the Yishuv.

These rumors, which kept the entire Yishuv in a state of tension, produced adverse economic effects. On February 3, 1947, the British issued an ultimatum to the Jewish Agency to collaborate in uprooting the dissident groups. Within Jerusalem, as well as in other cities, thousands of Jews were evicted from their homes, which were transformed into barracks for troops and declared security zones. On February 6, 1947, nearly 4,000 Jews were thus affected.

(To Be Concluded In Our November Issue)

A veteran who withdraws a claim for compensation or pension agiaust Veterans Administration does not lose his right to file another claim at a future date under existing laws, VA announced.

AUTHOR HONORED

Dr. Joshua Loth Liebman, winner of the 1946 Sigma Alpha Mu Achievement Award, recently received the award at the Waldorf-Astoria Hotel, in recognition of his noteworthy book "Peace Of Mind," which has received recognition throughout the nation.

The Sigma Alpha Mu Fraternity Award, in the form of a medallion, is presented annually to that member of the Fraternity whose accomplishment merits recognition. In previous years the recipients have been members distinguished in literary and scientific achievement.

Dr. Liebman occupies the pulpit of Temple Israel, Boston. He is visiting Professor of Philosophy in the Graduate School of Boston University, and teaches Judaism to students for the Christian Ministry at Andover Newton Theological School. He is considered one of the most original and brilliant thinkers in the Jewish ministry today.

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Coinciding with the Conference in Greensboro, of their younger brothers and sisters, 175 Jewish young men and women from all over the state, descended on Winston-Salem over Labor Day week-end. The affair was the outgrowth of an idea from the minds of two alert young men — Arthur Kaplan of High Point, and Bruce Levin of Winston-Salem, who felt that it was time to contact the young people who are scattered throughout the state, for reasons of recreation and companionship. About 300 were contacted for this event, and it is hoped that because this first affair was such a huge success, that many more names will be added as time goes on.

Gathering in hotels and in many private homes in the Winston-Salem Jewish community, these young men and women enjoyed meeting many friends and making new acquaintances. There was swimming and picnicing at the Girl Scout Camp; dinner and dancing at a popular club between Greensboro and Winston-Salem, and many occasions when the visitors took advantage of the opportunity for which they had so long waited, to see many of their neighbors and friends.

Many people from towns contacted worked with these two young men ,to help secure names, write letters, make telephone calls — in short, do anything to help make the affair the success which they all hoped for it. Plans are already on foot for future gatherings.

Much credit is due Arthur and Bruce for this stimulating and entertaining affair, and they are to be commended on the terrific amount of time and energy which they expended for the good of the group.

CHARLESTON, S. C.

Committee Chairmen Of Center Appointed For 1947-1948 Year

Mr. Edwin S. Pearlstine, president of the Jewish Community Center, has recently appointed the following committee chairmen of the Jewish Community Center for the 1947-48 year:

Finance—Mr. Ed Kronsberg
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Youth Activities—Mr. Manning Bernstein.
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Guyes Elected President of N. C. B'nai B'rith

At the convention of the North Carolina State Federation of B'nai B'rith Lodges held in the Washington-Duke Hotel in Durham, September 6th-7th, Adolph Guyes of Greensboro was named President. The meeting, which was attended by 200 delegates from 14 lodges throughout the state, listened to an interesting address at its banquet, delivered by Capt. Harry Sperber, and at its luncheon session, was inspired by the remarks of Louis Heiman of Miami, president of the Fifth District Grand Lodge.

Other officers elected are: 1st vice-president, S. A. Gitlin, Charlotte, 2nd vice-president; Maurice Weinstein, Charlotte, 3rd vice-president; Jacob Shrago, Goldsboro; secretary, Chester A. Brown, Greensboro, and treasurer, Joseph Hanchrow, Rocky Mount.

A memorial service for members who had passed away during the year, was conducted by Rabbi Fred Rypins of Greensboro. Special tributes were paid to Henry Monsky, national president, and Sidney J. Stern, Sr., past district president.

Captain Sperber, who was in close contact with the top-flight Nazi war criminals, gave as the first part of his talk detailed character drawings of them. He described Goering as a man with a terrific personality, a cut-throat who hid behind a mask of fat joviality. He said that the fact that Joachim von Ribbentrop was foreign minister for Germany in 1939 was a great tragedy for the world, because it was he who convinced Hitler that it was safe to march on Poland, and that Hitler should have no fear of the United States or Russia.

Sperber said that Hajalmar Schacht, who was Germany's secretary of the treasury, and Franz Von Papen, old international master of intrigue, should never have been set free. In Sperber's opinion these two men are as guilty as Goering and the others who were hanged.

Sperber said that when the prosecution accused Rudolph Hess, one time commander of Auschwitz concentration camp, of murdering 4,000,000 people, he gave as an excuse that he was responsible for only 2,000,000 deaths. Sperber added that at no time did any of the 21 defendants show any sign of remorse for the crimes they committed.

ADOLPH GUYES

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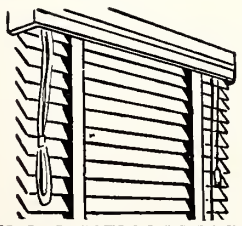
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With Pen and Periscope

(Concluded From Page 24)

try, from opposition groups in parliament, from Labor, church and community leaders. Labor leaders are also against the entry of 1,000 lumberworkers because they see it is another attempt to bring in cheap labor. Organized labor in Canada, however, is not entirely against immigration of foreign workers. In fact some trade unions are working out a plan to bring in about 1,000 needle-trade workers, both Jewish and non-Jewish for factories in Montreal, Winnipeg and Toronto. These workers will be guaranteed union scale of wages and working conditions as soon as they enter the Canadian factories.

Abraham Lincoln and B'nai B'rith

(Concluded From Page 59)

to admit that he had been too "hasty" in issuing Order No. 11. All the new material unearthed only confirms the nobility of Lincoln's character. Incidentally, after he had revoked Grant's order, Rabbis Wise and Lilienthal, themselves B'nai B'rith members, visited him at the White House to express the gratitude of the Jewish community. Lincoln appeared surprised, and said: "I don't like to see a class or nationality condemned on account of a few sinners."

One Veterans Administration hospital makes movies of its USO shows with donated films so that bed-ridden patients may see them, too.

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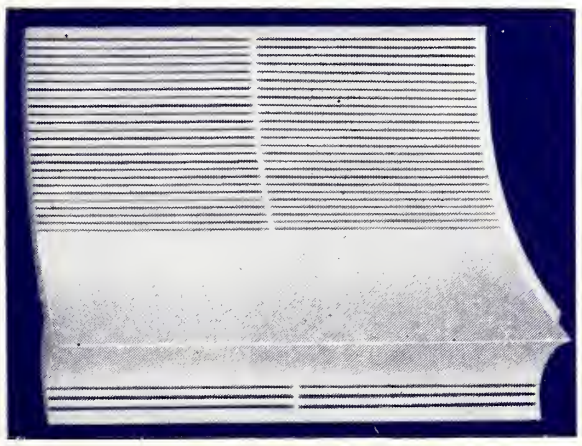

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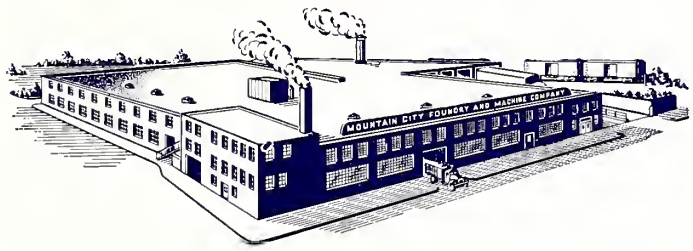

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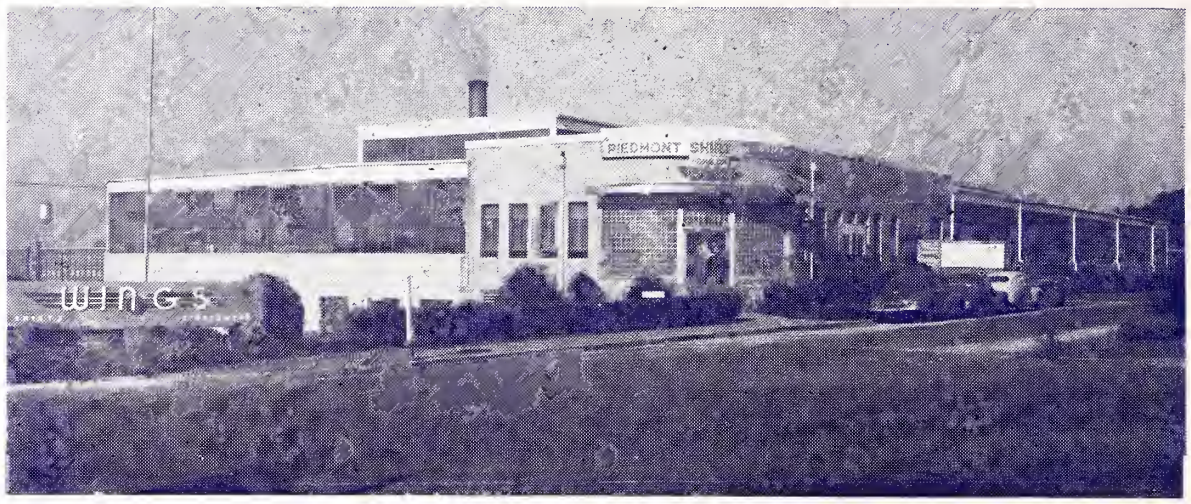

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The American JEWISH TIMES

NOVEMBER
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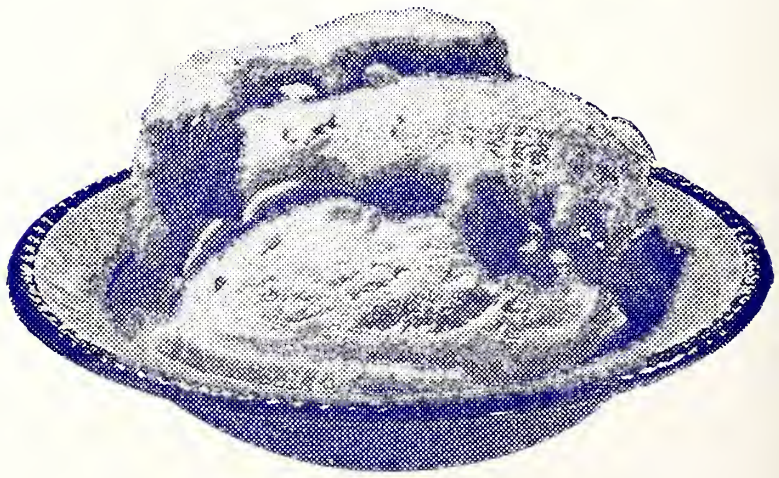

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THE AMERICAN JEWISH TIMES

VOLUME XIII NOVEMBER, 1947 NUMBER 3

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

PRETTY CLOSE

The old problem of separaton of church and state, such a fundamental part of our democratic foundation, once again comes to the fore in a seemingly innocuous situation centering around the township of Ewing, a rural community near Trenton, N. J.

The township appropriated money to reimburse parents for their children's fares on public buses going to and from school. The appropriation resolution authorized appropriations only to parents of public and Catholic school students. The New Jersey Supreme Court, by a two-to-one vote, ruled that the appropriation resolution was invalid. The Court of Error and Appeals, by a six-to-three vote, reversed the decision. And, when the matter reached the United States Supreme Court, as it eventually did, that body upheld the reversal, by a five-to-four vote.

Justice Black, who rendered the majority opinion, based the decision on the belief of his group that there was no conflict between the doctrine of separation of church and state, and the fare reimbursement granted pupils of Catholic schools. They reasoned that the tax-payers' money was not going to the Catholic church, or its schools, but rather to the children who attended them.

To us this seems but a thin bit of sophistry. We are more inclined to agree with the opinion of Justice Jackson, who filed a separate dissenting opinion. Said Mr. Jackson, in part, "It was intended not only to keep the states' hands out of religion, but to keep religion's hands off the state, and, above all, to keep bitter religious controversy out of public life by denying to every denomination any advantage from getting control of public policy or the public purse.

"This policy of our federal Constitution has never been wholly pleasing to most religious groups. They are all quick to invoke its protections; they are all irked when they feel its restraint. This court has gone a long way, if not an unreasonable way, to hold that public business of such paramount importance as maintenance of public order, protection of the privacy of the home, and taxation may not be pursued by a state in a way that even indirectly will interfere with religious proselyting.

"But we cannot have it both ways. Religious teaching cannot be a private affair when the state seeks to impose regulations which infringe on it indirectly, and a public affair when it comes to taxing citizens of one faith to aid another, or those of no faith to aid all."

In any event, action such as was taken by the township of Ewing is skating on thin ice, so close to violation of our constitution as to give us pause.

A SPLENDID SPIRIT

An early Fall bulletin of the National Christian Committee for United Jewish Appeal indicates that preliminary reports from approximately 400 communities conducting Christian campaigns for the U.J.A. show a total of $1,222,630. This is a most heart-warming demonstration, and one that is undoubtedly most welcome to Henry Morgenthau and his associates. The going hasn't been too easy with the main campaign, and the showing of Chairman Thomas J. Watson's group should provide splendid inspiration for those Jewish communities which hold their campaigns in the latter part of the year, as well as those which have lagged in the campaigns already begun.

To us, the greatest significance of the Christian Committee achievement is that the amount that has been thus far raised has been reached, not by reason of any two or three outstanding gifts, but rather as a result of giving by a relatively large number of individuals. Certainly it would be entirely understandable for non-Jews to take the stand, "we have our own problems; this is yours to handle as best you can." The fact that so many of our Christian neighbors have seen fit to ignore this point of view is occasion for comfort in these troublous times.

THE PALESTINE SCENE

The approval in the main of the majority report of the U. N. special committee by the governments of the United States and Russia is important, not alone because the approval of these two key powers is valuable in the extreme, but also because of the influence that their approval will have on other countries, notably in South America.

There is reasonable indications that Britain will before long give up its Palestine mandate. The growing unrest in England, occasioned by general economic conditions, will probably force the de facto government to rid itself of one of its most vexatious and embarassing problems. This in itself, would be something to cheer about. Presumably, the situation would then be squarely in the lap of the U.N., which would leave the Zionist cause certainly no worse off than before. We can't conceive of any new set-up, no matter under what auspices, that could possibly match the bungling of Britain in handling the problem.

In our own country, there seems to be a more or less "reluctant" willingness to accept the majority committee report on the part of most of the major Jewish organizations. It is true that this does not give everyone as much as he had hoped for, but it is equally true that it might have given much less. Of course, the possibility that the majority report will be accepted by the U.N. does not sit well with the American Council For Judaism.

Incidentally, mention of the Council calls attention to some rather pungent remarks made by one of its stalwarts, Rabbi Morris S. Lazaron, of Baltimore, in the course of a Rosh Hashona sermon. In referring to the Exodus affair, Rabbi Lazaron charged that the Zionists instructed the Exodus refugees to make martyrs of themselves, and "used their pitiful helplessness to create a situation that would evoke world sympathy for Zionist ends." This is in line with accusations that were widely made that the Zionists were coloring the demands of the D.P.s in Europe that they be sent to Palestine. It would seem entirely proper for the Zionists to compel the esteemed rabbi to prove charges as vicious as these.

What is causing us more worry than anything else in the situation is this. Suppose the U.N. accepted the majority committee report. How would it be implemented? As far as we know, the U.N. set-up has no police powers, and it certainly would take more than mere words to carry out the terms of the recommendation. No country individually would undertake the task. Our own government has already gone on record that it would not send any troops to the Holy Land, and that feeling undoubtedly would prevail in other countries as well.

All of which leads us to the conclusion that there is still a lot of work to be done before there can be any real hope that a solution on Palestine has been reached. Of course, a beginning has to be made, but if there is any cause for optimism, it will have to be limited to the belief that the badly snarled ball of yarn is throwing one loose end that might eventually lead to its unwinding.

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5707 IN JEWISH HISTORY

By SHLOMO KATZ

PART II.

Illegal immigration also continued almost without interruption through the year under the sponsorship of Haganah. Ship after ship was captured by British destroyers. Frequently these ships were spotted by aircraft as soon as they left European ports. Until late in the summer, refugees aboard these ships were invariably taken to Cyprus. But the rate of admission from Cyprus to Palestine was so slow that by the end of 5707 there were some 17,000 Jewish refugees in Cyprus. In its fight against Jewish immigration the British also resorted to diplomatic pressure on European countries to hinder the transit of the refugees through their borders. In this effort they met with some success.

This type of immigration was marked by some unusually tragic incidents. In the winter one vessel was shipwrecked on a small island off Greece. British and Greek ships came to its assistance and the passengers were finally rescued and taken to Cyprus. The refugees aboard a number of ships resisted the English barehanded, and in numerous instances suffered casualties. Probably the most dramatic case was that of the "Exodus 1947" in July 1947. Carrying 4,500 refugees, the Exodus was rammed by British destroyers. Three persons, one of them a young Jew from America who was a member of the crew, were killed, and scores were wounded. To climax this event, the British in this case departed from their former policy and returned the refugees to a port in France. But they refused to land, and at this writing their ultimate fate remains unknown.

On the political front the future destiny of Palestine seemed to have reached a dead end when the talks in London between England and Arab representatives ended in a stalemate. The Arabs were adamant in their demands and showed no inclination to compromise even with the British proposals which were in themselves completely unacceptable to the Jews. This deadlock was momentarily obviated by Britain's submission of the Palestine problem to a special session of the United Nations which opened at Lake Success on April 28, 1947.

At this session the Arabs tried to dissociate the problem of Palestine from that of the Jews in Europe and demanded that a final solution in the form of an Arab state in all of Palestine be sought. For a time it seemed problematical even whether the Jewish Agency would be given a hearing at this special session. That England should be opposed to the Jewish case was to be expected. The surprising development at this session was that American representatives, too, did not back the Jews as might have been expected from the traditional American policy on Palestine, and from the repeated statements by President Truman in the past. The Jewish Agency was finally permitted to state its case, and Abba Hillel Silver, speaking on behalf of the Zionist movement made a strong impression on the U.N. session. His statesmanlike address contrasted sharply with the attitude and manner of the Arabs who resorted to vilification and outright anti-Semitism.

The surprise of this session was the statement of Andrei Gromyko who, on behalf of the USSR, astonished the political world with a declaration which recognized the historic attachment of the Jewish people to Palestine. He recommended the solution of the Palestine problem in the form of an Arab-Jewish bi-national state, or should that prove unfeasable, by means of the partition of Palestine into independent Arab and Jewish states.

This session of UN appointed a commission of eleven which went to Palestine to study the situation. The Arabs boycotted the commission. But its members had an opportunity to hear the Arab side during a seven-day stay in Lebanon. At this writing the commission is in Switzerland, whence it has sent a subcommittee to visit some displaced persons' camps. Its report and recommendations are scheduled to be taken up for discussion by the UN in September, 1947.

While these events were taking place, there were few dramatic developments in Jewish life on the European continent. But although external drama was lacking, significant processes were constantly going on. The small Jewish community in Poland was becoming more sedentary as it gained a greater measure of security. The tension which had prevailed in the country at the time of the elections last winter, subsided. And although anti-Semitism was still deeply-rooted in the population the mass exodus from Poland dwindled. The desire to emigrate to Palestine remained but the urgency was dulled by the growing normalcy of life in Poland and by the increasing difficulty of reaching Palestine.

Romania took the place of Poland in pressure of emigration. The critical economic situation in the country and the famine led to anti-Jewish outbreaks. Although

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Charity Is A Jewish Tradition

By DR. AARON ROSMARIN

This is a chapter from "Golden Rules," by Dr. Aaron Rosmarin (Om Publishing Company, 46 Canal Street, New York City, $2.50). "Golden Rules" is the second of a projected series of books in Hebrew, English and Yiddish by Dr. Rosmarin dealing with Jewish teachings and ethics. Reprinted here with the permission of the author and the OM Publishing Company, this chapter is titled "Charity" in the book.—THE EDITOR.

DR. AARON ROSMARIN

No nation in this mundane sphere of ours has developed the ideal of charity, both in theory and in practice, so highly as did the Jewish people. Already the significance of the term "Ts'dakah," the literary meaning of which is "justice," indicates with indubitable clarity that Jewish ethics conceives of charity not merely as an act of sympathy and compassion, but rather as a categorical imperative, an urgently required fulfilment of justice. He who is in a position to aid the needy, the welfare institutions, the benevolent societies, the educational establishments, materially or even only morally, and refrains from doing his bit, violates the cardinal principles of justice. As long as society is composed of various categories and classes of wealthy and poor, charity must function as a basic pillar in the edifice of Judaism to alleviate the hardships and discomforts which an erratic fate has imposed upon the needy of the community. The pauper who is in need of actual material aid cannot, of necessity, nourish himself and his dependents on Utopian hopes of "equality of distribution," regardless of how justified their realization may be, which from the immediate practical standpoint are only illusions.

Fundamental Principle

Even at its earliest stage Jewish ethics sensed the indispensability of the lofty and precious humanitarian virtue of Ts'dakah and placed it on a very high pedestal. How vitally important Judaism regards aid extended to the needy can be seen from the Rabbi's interpretation of the Psalmist's exclamation: "Happy are those who practice charity at all times." Ask the Rabbis: "It is, then, possible to give charity at all times?" And they answer: "This had reference to him who supports his little children," namely, just as parents are in duty bound to care for their children, so are they under obligation to aid the poverty-stricken. Ts'dakah, therefore, is a categorial imperative, a postive command.

Ts'dakah is one of the most fundamental principles in Judaism. Not only does the commandment of charity exceed all the laws pertaining to the ritual sacrifices, but Jewish ethics goes so far as to lay down the all-embracing maxim that: "The commandment anent charity equals in importance all other commandments." No people on the globe can point to such a fundamentally humanitarian principle so forcefully urged by its ethical teachings upon its adherents.

Moreover, Jewish ethics makes it indubitably clear that whosoever fails to do his utmost to alleviate the sufferings of the needy, is as blameable as he who worships idols. Furthermore, every human being is in duty bound to give charity so that he shall not be guilty of shedding innocent blood, for his material aid may sometimes save human life.

Democracy In Charity

Jewish ethics, like all other branches of Jewish teachings, is based on purely democratic principles. In the case of charity, too, the democratic principle is the dominant factor. The noble deed of giving charity is not the privilege of the well-to-do class only. Every individual, regardless of his financial circumstances, must practice, and is enjoined upon to practice, this sublime attribute. The Talmud explicitly states that: "Even the pauper who himself lives on charity, is obligated to concontribute his charitable mite." However, one must not overdo and give beyond one's means. "According to the camel is his load;" namely person should give in accordance with his means, but not over and above. In case, however, one had designated a certain amount to charity, he may not retract.

Jewish ethics does not merely demand that "You should not keep the doors of your house shut," but it stresses that the aid offered must be presented in a most delicate fashion and dignified manner. An act of charity may be considered a perfect ethical deed only when extended with sufficient tact not to wound the sensibilities of the recipient. It is of especial interest to note that the Talmud compares "charity" to "sowing," and "kindness" to "harvest," and "harvest" is, indeed, much more appreciated. Thus, no matter how vital the giving of charity, yet the *manner* in which it is offered constitutes its paramount factor. This instance, like so many others, illustrates the fastidious refinement of Jewish ethics. Not only is it incumbent upon the well-to-do to aid the poor. Aid must be extended in such a courteous manner that the recipient will delight in it.

Jewish ethics regards the virtue of charity as of such paramount significance that it forbids a scholar to reside in a city which lacks a charity chest — in modern terminology, an organization that provides for the welfare of the needy. The influence this humanitarian principle exercised upon the Jew's mode of life is manifestly verified by the vast number of "charity boxes" for all sorts of welfare and educational institutions prevalent in the synagogues of Eastern Europe..

Of most salient importance, however is the giving of charity secretly, without publicity. According to our Sages: "He who gives charity covertly is greater than Moses."

(Please Turn to Page 20)

Review Current Anti-Semitic Manifestations At JDA National Meeting In Chicago

Fighting anti-Semitism and building a life of greater security for Jews consitute a cause of paramount importance to support, declared Bejamine R. Epstein (left), Acting National Director of the Anti-Defamation League of B'nai B'rith, and Dr. John Slawson (right), Executive Vice-President of the American Jewish Committee, in addressing more than 50 nationally prominent Jewish communal leaders at the recent two-day plenary session of the National Executive Committee of the Joint Defense Appeal (JDA) held in Chicago. Donald Oberdorfer, of Atlanta, (center) JDA National Chairman, presided at the meeting.

The Second National Conference of the Joint Defense Appeal will be held in Philadelphia on January 10-12 and will be called by the National Council of the JDA, the National Executive Committee decided.

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(Concluded From Page 4)

the government of this country was not unfriendly it apparently did not feel itself strong enough to impose its will upon the population.

The impatience of the Jews in the DP camps was also mounting and led to a number of incidents involving Jews and American soldiers. Insignificant in themselves, these incidents were symptomatic of the state of mind of the DPs. This impatience also found expression in attempts to emigrate to countries other than Palestine as well as in departure from DP camps to surrounding German towns in an effort to re-establish some sort of normal social and economic life. Those who left the DP camps in this manner were apparently building on sand, however, because most competent and authoritative observers constantly warned that the few Jews in Germany would be in great physical danger the moment American occupation forces withdrew.

The most ominous development toward the end of 5707 occurred, of all places, in England. As a result of events in Palestine, and especially after the hanging of two British sergeants by Irgun, many cities in England witnessed anti-Jewish riots. Such riots would have drawn little attention had they occurred in traditionally anti-Semitic countries like Poland and Romania. But the appearance of this type of anti-Jewish action in a democratic and labor-governed country like England was alarming. Especially disturbing was the attitude of the British press and British leaders who failed to see the significance of these attacks and condemned them only in a half-hearted way. Taken together with openly anti-Semitic statements by England's Foreign Minister Bevin and thinly-veiled attacks on American Jews and leaders as by the Archbishop of York, the anti-Jewish rioting in England could not but evoke apprehension.

Though economically prosperous, the Jewish communities in South Africa and South America were also subject to forebodings of ill. In Argentina this took the form of dismissal of Jewish teachers, anti-Jewish sentiment in the influential press, and compulsory religious education in the schools. The Argentine policy of religious discrimination in the selection of new immigrants was also a factor. In South Africa the basis of insecurity rested on the forthcoming national elections, during which the Nationalist party stood a good chance of gaining power. The anti-Jewish program of this party was well known and feared.

The one bright spot in the Jewish picture today was the United States, although here, too, the sky was not altogether cloudless. The efforts of the Jewish community in the U. S. were centered on the unprecendented task of raising $170,000,000 for Jewish needs in Europe and Palestine. An additional $130,000,000 was being raised for local Jewish needs. Organized anti-Semitism in the country did not thrive in the course of the year, according to authoritative reports. The KKK was under attack in many states, and in some places surrendered its charter. A fight was on for legislation to eliminate racial and religious discrimination in colleges and in employment.

The Stratton Bill, introduced into the House of Representatives on April 1, 1947, under the provisions of which 400,000 DPs from Europe would be admitted into the U. S. at the rate of 100,000 a year, failed of passage, although it was supported by President Truman and the State Department. Discrimination in colleges continued. The American Jewish Congress challenged the claim of Columbia University to tax exemption because of its discriminatory policies. An unprecedented venture was undertaken when a committee was formed to raise $15,000,000 to establish the Brandeis University as a school where no racial discrimination would be practiced and Jewish students could attend professional courses without being limited by an implicit *numerus clausus*. A study conducted by the American Jewish Congress also revealed that four-fifths of the population in the U. S. has a latent hostility to minority groups.

At the beginning of the Jewish year 5708 the problem of Palestine still remains in a critical state of near-warfare and the Jews in Europe still look forward to security and a home. The UN, on which the world is pinning such high hopes, will be confronted in September with the Palestine problem. This will be one of the most difficult, as well as most significant, which it will be called upon to solve. Upon the manner in which it handles this problem the future of the Jews of Europe, Palestine, as well as of other countries will depend.

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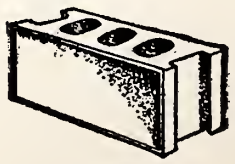
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A Landmark In... Communal Responsibility

DR. OSCAR I. JANOWSKY

By DR. OSCAR I. JANOWSKY

DURING the spring of this year, the "JWB Survey" became a subject of very considerable quickly sensed its significance and quickly senses its significance and devoted much attention to its recommendations and techniques. The Jewish pulpit, in a number of telling instances, emphasized the great importance of this novel undertaking. Even the general press recognized that this project transcended purely organizational or parochial interests. The *New York Sun* published an appreciative editorial, the Pittsburgh newspapers featured the presentation of the Survey Report, and the*New York Times* and other dailies presented accounts of varying length and completeness.

As director of the JWB Survey and author of its report, it behooves me to say that this initial public interest was aroused, not by any intrinsic merits of the Report, but by the very nature of the undertaking. Only the Recommendations have thus far been made available to the public, while the Report itself — a voluminous document — must await publication until the spring of 1948. What merits the Report possesses will be determined in due course by the readers. For the time being, all attention should be centered upon the vision and statesmanship of the leaders of the National Jewish Welfare Board who initiated so novel an experiment.

Surveys and studies are currently the vogue in numerous organizations, Jewish and general. What, then, are the novel features and significance of this particular project?

The JWB Survey is distinguished by the fact that public participation and public scrutiny have been invited at every stage of the inquiry. My responsibility as Director of the Survey was not to the JWB but to an independent Survey Commission of 35 scholars and communal leaders, the large majority of whom were not directly associated with the JWB. I accepted the assignment with the express understanding that I have full freedom to conduct an objective survey, and this commitment was honored to the minutest detail. The measure of cooperation which I had from the lay and professional leaders of the National Jewish Welfare Board exceeded my fondest expectations. Every facility was afforded me to observe the work of the JWB; all records were at my call; and no document, no matter how confidential, was ever withheld from me.

At the very initiation of the Survey, the leaders of the JWB determined to utilize and act upon the results of the Survey, whatever their import or impact upon the public relations of the organization. Whether favorable or otherwise, the Report was not to be pigeonholed. It was to be presented first to the JWB constituency for deliberation and action, and thereafter the Report was to be published — every word of it, without any editing or doctoring. And this decision was taken by the JWB leadership before the Report was fully written. I was moved to amazed admiration when the JWB determined to devote the Annual Meeting of May, 1947, to the consideration of the findings of the Survey, before any leader of the JWB, or any member of the Survey Commission, had seen a single recommendation. The leaders of the JWB knew that if the findings warranted a negative and destructively critical or censorious report, I would speak my mind. Yet, they were ready to face the public whatever the consequences. This action bespeaks a sense of security and confidence in the basic soundness of their work. It reflects integrity of purpose. Perhaps most significantly, it manifests a sense of public responsibility and a profound faith in those whom the JWB has served—a faith which is of the roots of democratic leadership.

The Report is now complete and plans have been made for its early publication. What does the Report consist of? What are its major recommendations? And what techniques were employed in gathering and evaluating the findings?

The Report — a large volume of more than 125,000 words — is divided into four parts. For emphasis, the Recommendations, with explanatory comments, are presented first. A critical historical analysis of the JWB, from its beginnings until the present, follows as Part Two. The third section is devoted to a detailed appraisal of the Jewish center field and of the services performed for the Jewish centers by the JWB. Here, the various types of Jewish institutions — Jewish community centers, synagogue centers, settlements and neighborhood centers, with their variations according to facilities, staff, membership, financial and organizational status — are distinguished. Here, too, the programs of activities of Jewish centers, including children's activities, youth work, adult programs and special projects, is described and appraised, and special effort is made to determine the nature and extent of Jewish content and orientation in the center programs. Finally, the great variety of services which the JWB performs is described and and evaluated. This includes the Jewish center lecture bureau, publications, surveys and studies, youth and guidance work, service to girls and women, health education and camping, the JWB library and statistical records, personnel services and training, the building bureau, and the ramifications of far-flung field service.

The most important section of the Report is Part Four, which seeks to answer the question: What are the functions of the JWB in the American Jewish Community? An analysis is made of the role of the JWB in serving the military forces and veterans, as well as of its sponsorship and direction of

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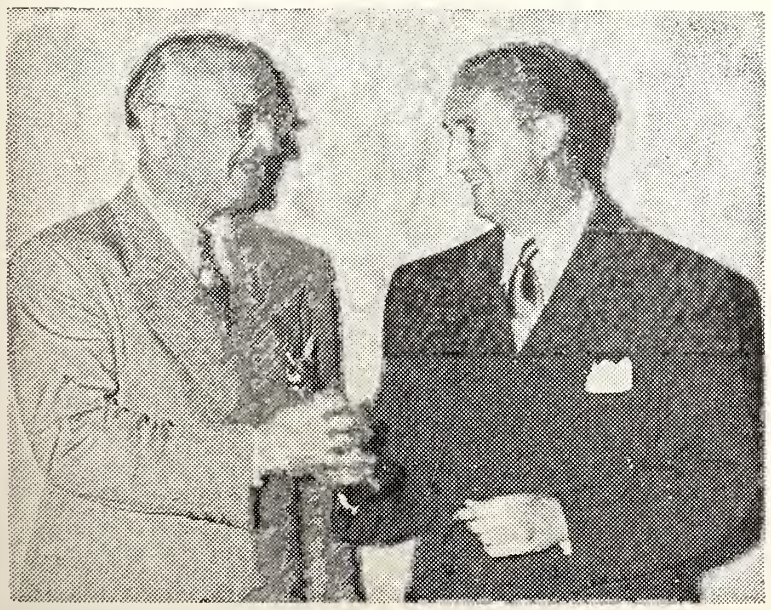
Awarded Membership Trophy



Louis Harrison (left), Chicago, president of B'nai B'rith District 6, is shown receiving the National Membership trophy for his work in leading the 1946 B'nai B'rith membership drive. At that time, Mr. Harrison was chairman of the B'nai B'rith Membership Commission. Presenting the trophy to Mr. Harrison is Lester Gutterman (right), New York, current chairman of the B'nai B'rith Membership Commission. The presentation was made during the Order's Executive Committee meeting in Washington, D. C. (August 31—September 1.)

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community-wide cultural projects, such as the Jewish Book Council and Jewish Music Council. But the major emphasis is placed upon the functions of the JWB and Jewish centers — internal relationships — are discussed. These include such questions as the nature and qualifications of affiliation with the JWB, the much-discussed problem of "service vs. movement", and the issue of democratic leadership and participation. Considerable attention is likewise devoted to the contacts and conflicts of the Jewish school, and the local units of the national organizations. Finally, a searching analysis is made of the purposes which animate the JWB in serving the Jewish center, as well as of the latter in serving the Jewish community. This I regard as the core of the Report and its most important contribution. I explore the conceptions of purpose — or, if one prefers a more ambitious phrase, the "philosophies" — which have motivated Jewish center work for many decades, and call attention to the varying present attitudes of a considerable segment of Jewish communal leadership. Finally, I present a statement of purpose based upon the status of the Jewish group in American society.

The appendices attached to the Report form a good-sized volume in themselves. The schedules and questionnaires employed in the the Survey are included, as are about 250 statistical tables. The publications issued by the JWB since 1918 are analyzed, the surveys and studies made by the JWB during the past quarter century tabulated, and a full statement of JWB finances included.

Two major conclusions emerge from the Survey. First, we maintain that the individual American Jew is part and parcel of America; that he shares with his fellow citizens in all aspects of political, economic, cultural and intellectual life. He identifies himself with the Jewish center, as a Jewish institution, to satisfy certain needs which he experiences as a Jew. Therefore the Jewish Center must devote primary attention to the spiritual-cultural attributes which distinguish the Jew and render necessary specialized Jewish institutions. We do not segregate Jews when we devote the Center primarily to Jewish purposes. On the contrary, Jews are segregated when the Center ignores Jewish purposes and gives its major attention to neutral activities.

By this construction, non-sectarian Jewish Centers, however dominated, are a contradiction in terms. This involves no criticism whatsoever of genuine non-sectarian agencies. Such are praiseworthy. But I do maintain that centers cannot be Jewish and non-sectarian at the same time.

The second premise is that the Jewish center serves — or should strive to serve — the entire local Jewish community; that it is an all-embracing Jewish communal agency for recreation and informal education. No Jewish element that is concerned with Jewish purposes should be excluded from the center. Nor should the center embark upon policies which are likely to divide the community, unless such are approved by a large majority of its leadership and membership. Thus commitments even on Jewish controversial issues which are likely to disrupt the basic unity of the Center should be made only with the greatest caution. Commitments which affect Jews as citizens rather than as Jews are not basically the province of the center.

The Recommendations rest on these major premises. The former have been published in full in the *Circle*, the publication of the JWB, and we need not stop to discuss them here. The most important recommendation urged upon the Jewish Center Division of the JWB to formulate a statement of principles and to submit it to the affiliated centers for consideration and adoption.

A word about the methods employed in conducting the Survey. Obviously a mass of source materials was read and analyzed—minutes, reports, memoranda, speeches, correspondence, and the like. Innumerable conferences were held with the men and women who are actively engaged in JWB work, and meetings and sessions of various committees were attended. But the novelty of this Survey consisted in wide public participation,

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★ CAPITOL CURRENTS ★

By WILL SHERMAN

WASHINGTON — State Department officials close to the Palestine question believe that the U. S. government will come out in favor of the partition plan proposed in the majority report of the UN's Special Committee on Palestine. The thinking here is that this will be a "safe" position. Cut to simple terms, the position of some officials in the State Department is that this country will be put in a favorable position if it backs the majority report of an important special committee of the United Nations. This report apparently is generally approved by major Jewish organizations, with the exception of so-called "splinter" groups and "extremists." These same officials, however, privately admit that although the United States may be put in a favorable light in backing the plan, actually the Palestine question may remain precisely where it was before the UN report was issued. The reason is this: Assuming the majority report is accepted by the United Nations, who will enforce the partition plan? The UN has no international police force. State Department officials state privately that the United States will send no troops to Palestine to enforce the plan. Hence the thinking that U. S. acceptance of the partition plan is a "safe" course; this country can be a friend to a large portion of Jews without involving itself in any practical enforcement of the plan.

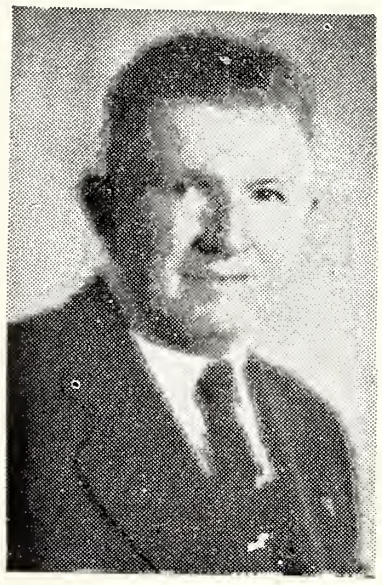
* * * *

Sudden reversal of Russia on the UN police question, however, has some of the State Department officials worried. Perhaps some force will develop that has not come into consideration by the proponents of the "safe" course.

"Fortune," Henry Luces' lavish magazine of big business, has come through with a masterful article in its September, 1947 issue. The article, entitled "What Road to Zion," is written by John McDonald, former writer for the New York Times, and participant in the Anglo-American investigating committee last year.

The article is must reading for every Jew and should be read by everyone interested in understanding the historic Jewish movement. Plans are underway to obtain thousands of reprints of the article for distribution. Although parts of the article may be objected to for varying reasons, the total tone is factual and complete.

New Legion Commander Addresses JWV Convention



James F. O'Neil, newly elected National Commander of the American Legion, was guest speaker at the 52nd annual convention of the Jewish War Veterans of the U. S. held at St. Paul October 15th through October 19th.

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ADVENTURE IN PALESTINE

* *A REVIEW . . . . By* DR. EDWARD HERBERT

SOME readers may recall the Russian pogroms of the 1st and 2nd decade of the present century. The civilized world stood aghast at the atrocities perpetuated in 1903, with 45 Jews killed and 86 wounded at Kishineff. American Jewry decided to bring the matter to the attention of the Russian Tsar. The Order B'nai B'rith prepared a petition signed by prominent Americans to be presented at St. Petersburg. But they were informed by the then Secretary of State, Hay, that Tsarist etiquette required that before sending such petition permission must be obtained from the Tsar. At the same time it was generally known that such permission would not be granted. However, an application for such permission was sent to the Russian monarch and the whole story of the pogroms and persecutions of the Jews was told in that application. As it was expected, no permission was granted. Nevertheless, the main object was achieved —the story did reach the Tsar.

This is exactly the course which the author follows in *"Adventure in Palestine."* Not to let her book appear as propaganda, and without entering into polemics concerning the "Jewish home in Palestine," Miss Kishor conveys her story to the reader, and does not take sides on the Palestinian question. She does, however, show a strong desire to tell her story without bias, without condemning those who are against Palestine, and without leaning to the side of those who favor it. Skillfully, with the tact of the veteran in the literary field, she takes the reader into her confidence and leads him through trodden paths in cultivated blooming fields throbbing with life: she conducts you through regions which were desolate for years; over mountains and valleys barren for centuries, now transformed into teeming gardens with fruitful orange groves, pomegranates and olive trees; takes you through modern cities pulsating with the tense human activity never seen there before, every inch of which is an eloquent witness of Jewish creative spirit.

Incidentally, this book is a refutation of the false anti-Palestine propaganda that the Arabs are opposed to the settlement of the Jews there, and that they can not get along with the Jews. The friendship between Simon Benarri the Mukhatar, the Selim (Arab) family, and their neighbors, do not sustain that baseless legend. The comradeship between the three lands: Judah (Jewish), Selim (Arab), and Hal (Christian); their attachment to one another; the courage they display in their endeavor to find and rescue young Aleezah, daughter of Simon Benarri, is a narrative that falls closely within the orbit of the adventure and heroism of Dumas' "Three Musketeers." In her sklilful construction of the story the author shows her knowledge of the holy land, its mountains, rivers and valleys, its topography, with mountain peaks rising to dizzy heights against the depressed shores of the Dead Sea 1,200 feet below sea level. Knowing Arabic and Hebrew, the author injects here and there an Arabic phrase or a Hebrew word, thus lending charm to her work, — making the story so much more interesting.

With *"Adventure in Palestine,"* Miss Kishor has rendered a service to Jewish Christians, Arabs and Moslems in and out of Palestine, and to every reader who will find delight in the reading of her book.

ADVENTURE IN PALESTINE
* (Judith Ish Kishor, *illustrated by Margaret Ayer, 241 pages, New York, Julian Messner, Inc. $2.50*)

Textile Exhibition in Tel Aviv

TEL AVIV (ZOA)—Some 25,000 people visited the Palestine Textile Exhibition during the three weeks it was open in Tel Aviv. The Palestine Cloth Manufacturers sponsored the exhibition.

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BOOKS FOR THE YOUNG

By DR. JOSHUA BLOCH

This is abridged from "The Year's Bookshelf," a survey of books in English of Jewish interest by Dr. Joshua Bloch, Chief of the Jewish Division of the New York Public Library, the full text of which is to appear in the forthcoming volume of the trilingual Jewish Book Annual to be issued by the Jewish Book Council of America Under the sponsorship of the National Jewish Welfare Board.—THE EDITOR.

THERE are not many titles for juvenile interest in this year's output of American Jewish books. The few volumes recorded here are not without merit. They tend to make Jews and Jewish life attractive to the young reader. That several draw upon the Bible for the material they present is not surprising. In *The Bible Story of the Creation* by Mary Alice Jones, illustrated by Janice Holland (Chicago, Rand, McNally, 1946), the seven days of the creation of the world, as told in *Genesis,* are interpreted poetically for children. The great names from the Hebrew Bible belonged to people whose problems and experiences are easily understood when they can be read about in as fresh a retelling of Bible stories as *God's First Children,* by Esther Salminen, (translated from the Swedish by Eugene Gay-Tifft), with lovely imaginative illustrations by Kaj and Per Beckman (New York, Roy, 1946). The book is clearly and tranquilly written and designed for children between the ages of 8 to 12. Another book for children of the same age is *Picture Stories From the Old Testament* by Marion Madison; illustrated by Warren Krueter (Chicago, Wilcox and Follett, 1946).

These publications are of course recommended with the understanding that those titles which are Christological be used with caution in the Jewish home and in the Jewish school.

Although the Bible offers rich themes for the writing of children's stories, the year's output of juvenile literature does not show that Jewish writers have drawn upon them. They have, however, written excellent books on non-Biblical subjects. Such writers as Mrs. Sadie Rose Weilerstein, Judith Ish-Kishor, Mrs. Elma E. Levinger and Deborah Pessin possess a special gift that give their writings for young Jewish children a lasting distinction in children's literature. It is the

DR. JOSHUA BLOCH

art of infusing historical and religious facts with the atmosphere of fairy-tales, producing the frame of mind in the reader in which the "facts" are earliest and most memorably received. Several of their works are designed to teach Jewish children both Jewish customs and ceremonies and the general background of Jewish holidays and festi-

(Please Turn to Page 30)

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The Little Girl That Is A Symbol

A TRUE STORY . . . . By MRS. DEVORAH RABINOWITZ

It was towards the end of May and all school children were being injected against Typhus. With arms swollen, with running temperatures, the children were "touchy" all day. One of the boys, the chazan, had fainted during the morning services. But at last every child was in bed, and every room in Mosad Raanan, refugee children's home of the Mizrachi Women's Organization of America, situated at Bnai Braq in Palestine, was quiet. We, the staff, sat down in the dining room to relax a bit, and to discuss our work, especially the problem of adjusting the new arrivals, the Greek children, the Hungarian children and the Czechoslovakian children.

Suddenly, we heard a child sobbing hysterically. We carried her out of her room, fearing she would awaken the other children. She was a little girl. She claims she is ten years old, but looks like an eight year old. She was delirious. We tried to soothe her, but she kept on crying (in Hebrew): "It's not I. Nothing hurts me. It's my mother. They hurt her. They hurt her. I shall not stop crying till I find her grave. My mother is in a grave." The nurse had to give her a sedative, and as the pain and fever abated somewhat, she became quiet, a smile came back on her face, and we carried her back to bed.

This incident was one of many such nightmares. It was not only this little girl, but the general problem of the refugees. She was just a symbol of all the suffering they have undergone, and the great work ahead of us to rehabilitate, to rejuvenate this remnant of our people.

E. was born in a small town in Lithuania, but remembers very little of her birthplace. She is petite, intelligent, pretty, lovable. She is a cardiac case, and to top it all, alone in the world. Our hardest job was to keep her quiet. She does not know that she has a heart condition. For many weeks, the greater part of the winter, she was bedridden; and now she is out of bed, she wants to dance, jump rope, take hikes; in a word, do what all normal children do. Her condition kept her out of school for the greater part of the school year, and she feared she would not be promoted. Every now and then, she would burst out crying: "My head is confused with all the homework. I cannot keep up with the class. I won't do it. Let the teacher scold me." Or else, she would burst out crying: "Why must I rest all the time? Rest, rest, rest. I'm not sick, I'm out of bed." But these spells never last very long for she has a sunny disposition, and like the warmth of the sun that follows a summer shower, so her smile comes and back to the arithmetic lesson she goes.

She is most distressed over the fact that she is alone in the world. Practically all the children have a relative somewhere in the world. There are some whose parents are alive in Roumania or Italy, Greece or Poland. There are more fortunate ones that have either a father or a mother alive in Eretz Yisroel. The less fortunate ones have at least an aunt or a cousin, a relative who comes to visit them or whom they can visit every now and then. But not E. She is alone, she has nobody, she is not a rare exception, of course. There are others like her. When vacation comes

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UJA Honors Eddie Cantor For Humanitarian Service

Eddie Cantor, famous star of stage, screen and radio, shown with Barney Balaban, President of Paramount Pictures and Chairman of the National Motion Picture Division of the $170,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine, as Mr. Cantor received the 1947 "Certificate of Award for Outstanding Humanitarian Service" on behalf of the UJA's nationwide campaign to speed the relief, rehabilitation and resettlement of Europe's 1,500,000 homeless Jewish survivors. The award ceremony, held in Philadelphia, was attended by more than 1,000 community leaders who pledged their support to a full-scale renewal of the Philadelphia drive to enable that city to make a maximum contribution to this year's historic $170,000,000 campaign. The following day Mr. Cantor helped Boston get its drive off to a flying start and then moved on to Chicago where he spent three days addressing major campaign functions on behalf of the 1947 United Jewish Appeal campaign for $170,000,000 to support the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans.

and the fortunate children go visiting relatives, the members of the staff take those without relatives to their homes.

Imagine the excitement there reigned in the Mosad after Passover, when news spread that E. had found relatives, that they had come to visit her, and had brought her a present, a pair of new shoes! Every child, every adult was excited, everybody was happy, rejoicing in her happiness, and when Rabbi Rabinowitz and I came back from our visit to Haifa, the children rushed to tell us the good news.

Of course, we too were happy. At last living relatives, an aunt and an uncle. We had talked of adopting her and bringing her back with us to America, but had to give up the idea, because we felt it to be wrong to take any Jew out of Palestine. Now her problem would be solved. An aunt and an uncle would put new life into her.

Anxiously we waited for the next visit of her newly-found relatives. A week later, on a Sabbath, the couple came over. We had them join us for dinner, and we put little E. next to them at the head table. After dinner we had a chat, and we asked the couple what was the relationship — her father's or mother's side. "Oh, no, we are not relatives. We were neighbors of her grandmother."

E. however, does not know the exact "relationship." She calls them "Dod and Doda" (aunt and uncle). But what's the difference? They knew her family. She is no longer alone in the world. They come to visit her and they take her to their home. And they took her to their home that very Sabbath afternoon for a visit.

E. is but one child among the 600 children maintained by the Mizrachi Women's Organization of America in eight children's homes in Eretz Yisroel. In these homes — not orphanages — they live normal lives, in a beautiful religious atmosphere, where everything is done to build them up physically; to develop them mentally; and to strengthen them spiritually; so that within the next decade they will be among the builders of Eretz Yisroel.

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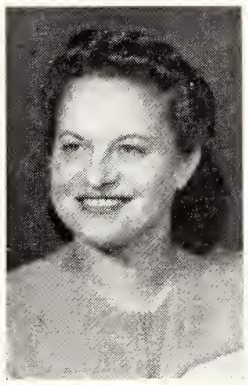

MRS. LEON MOEL, *Reporter*

The Beth-El Sisterhood held its first meeting of the season in the vestry rooms of the Synagogue, with the following ladies as hostesses: Mesdames J. Robbins, M. Swartz, S. Freedman and M. Moss. Mrs. Melvin Gladstein, president, was in the chair. Mrs. Fred Bloomfield presented the calendar of activities for the year, and Mrs. I. Zelon introduced a Sisterhood "Sister" plan. Mrs. Leon Moel was presented the attendance prize, which was donated by Mrs. E. Newman. At the conclusion of the business session, the color film, "Meet North Carolina" was shown. Cantor Malik sang several songs.

The Nathan Rosenstein Lodge, B'nai B'rith resumed its Fall meetings with a guest speaker, David Zysman, a native of Poland, and recently from China. Mr. Zysman, who is sponsored by the cultural committee of the B'nai B'rith Wider Scope, is the organizer and first president of the B'nai B'rith Youth Organization in China. He is now on a tour of several months of the United States, where he is lecturing and spending some time in writing.

Harry Bergman, president, was in the chair for the business part of the meeting.

Deaths:

Mrs. Gertrude Neuwitth Sher, wife of Morris L. Sher, and resident of Durham since 1936, died on September 29th after an illness of about a year. A native of New York City, Mrs. Sher had made herself an important member of the community since coming to Durham. She is survived by her husband, one son and one daughter, as well as her parents, Mr. and Mrs. H. B. Neuwirth, and several sisters and brothers. Rabbi Einhorn conducted funeral services.

Henry Schlanger, father of Mrs. Charles Sawilowsky, passed away after an illness of about a year. A native of Hungary, Mr. Schlanger came to Durham in 1933 from Berwick, Pa. He is survived by, in addition to Mrs. Sawilowsky, his wife, two sons, a brother and two sisters.

Engagement:

Mrs. Morris Goodman of Norfolk, Va. announces the engagement of her daughter, Mildred, to Jack C. Margolis, son of Mr. and Mrs. Charles Margolis of this city. The wedding will take place in November.

Mr. and Mrs. Samuel Balick of Brooklyn, N. Y., announce the engagement of their daughter, Doris, to Jacob Apter of this city. Mr. Apter is the son of Mr. and Mrs. Morris Apter of Durham. The wed-

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ding will be solemnized on Nov. 9. at Park Manor, Brooklyn.

Marriages:

ALGRANTI-CHANTINY

Mr. and Mrs. S. J. Algranti announce the marriage of their daughter, Rosalie, to John George Chantiny, son of Mrs. Joseph Chantiny of Clio, Mich. The marriage took place on August 22nd.

LEVITT-SANDERS

Mrs. A. Levitt announces the marriage of her daughter, Sophie, to Manuel B. Sanders of Norfolk, Va. The marriage took place on August 24th.

Death:

Mrs. Gussie Shwy, 86, died at the home of her niece, Mrs. Solomon Zuckerman. A native of Russia, Mrs. Shwy had lived in Durham since 1914. She is survived by one son, Jacob Shwy, of Columbia, S. C., a niece, Mrs. Zuckerman, of Durham, and several nieces and nephews in other parts of the country.

Rabbi Elliott Einhorn of Beth-El Synagogue conducted the funeral services.

WINSTON-SALEM, N. C.

Members of AZA and BBG chapters in the district were invited to the installation ceremonies held by the Winston-Salem chapter on Sunday, October 12th. The following officers were elected Victor Goldberg, president, David Taylor, vice-president; Norman Falbaum, secretary; Harry Winer, Treasurer. Advisor to the group is A. Falbaum. Plans were made at this meeting for a Thanksgiving dance to be held in Winston-Salem.

Birth:

Mr. and Mrs. Howard Bodner announce the birth of a son, Howard, Jr., on Sunday, September 28th.

THE GREENSBORO SOS DRIVE

More than a dozen men and boys of the Greensboro community answered the call to work on the first SOS drive of the season under the supervision of Mrs. Phil Michalson, chairman. Some drove trucks and picked up bundles from door to door; others sorted and packed the clothing and boxed the food. Much credit is due to these men who gave their Sunday morning to this worthy project. Among these were Al Klein, Harry Abrams, Adolph Guyes, Jack Pearlman, Louis Silverstein and his son, Myron, Fred Sands, Charles Roth, Louis Meyers, Al Friedman, Mr. Simon and Mr. Mathis, both newcomers to the community.

There were others who gave of their time and energy and their efforts will not be soon forgotten. There was Mrs. Elizabeth Moore, secretary to Ben Krieger who worked practically all of Sunday morning. With all the stuff being brought to the Krieger Warehouse, Mrs. Moore stood by to see that the door was open for those bringing in the bundles and helping to weigh the stuff as it came in. Ben Krieger gives generously of his time and energy and the use of his warehouse.

Rose and Harry Abrams gave the largest single contribution to the drive. Emptying all their boxes and shelves in the store, the Abrams gave nearly 2,000 pounds of men's, women's and children's clothing, shoes, and other necessary items, which mean so much to those desperate people overseas. Harry worked all day long, driving the truck, sorting and packing the clothes and actually cleaning out his store of any possible merchandise which he could spare.

These are the kinds of contributions which made our first drive of the season so very successful. So much more is still needed for the winter!

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A Landmark In Communal Responsibility

(Concluded From Page 8)

as has been noted above. The plans were formulated by myself and submitted to the Steering Committee of the Survey Commission for approval. As many as 270 of the 301 agencies affiliated with the JWB — 90 per cent — were visited. An attitude Questionnaire was completed by 2,420 persons in various parts of the United States and Canada, and the results tabulated. A total of 3,516 personal interviews were held in the local communities. These included 1,596 members of Central boards; 231 executive directors, or rabbis who served as directors; 394 members of Center staffs; 119 rabbis, not directly related to Centers; 373 Jewish leaders, not directly involved in Center work — leading personalities in Community Councils, Federations and Welfare Funds, heads of synagogues and Jewish educational agencies, editors of newspapers, leaders in local chapters of Zionists, B'nai B'rith, Council of Jewish Women, etc.; 677 Center members, largely leaders of house councils, youth groups, and the like; and 126 leading Christians active in social agencies, These interviews were recorded upon 1,109 *bulky schedules* of eight varieties. The material had to be transcribed on work sheets and then processed for analysis and conclusions.

I had an able staff to assist me with the field work and with some of the research, but the writing and interpretation are my own. One cannot analyze and evaluate a great mass of documentary materials by majority vote. But the Recommendations which I drafted were scrutinized by the Survey Comission at three memorable sessions, and approved, with some modifications in wording and several substantive changes. The Annual Meeting of the JWB, in May 1947, in turn worked on these Recommendations with exemplary diligence, and adopted them, again with certain modifications, by very large majorities.

In conclusion, it should be noted that the Report, and especially the Recommendations, are not the product of a "house survey," nor of a "closet philosopher". At no stage of the work, was a point of view imposed upon anyone. The JWB approved the major conclusions of the Survey after careful deliberation. And the National Jewish Welfare Board, in keeping with democratic procedure, has refrained from imposing any principles which we have proposed, and to submit it to its affiliate centers for consideration, and, if need be, for modification. After one year of searching discussion, the statement will be before the National Council of the JWB for final approval, as the body of principles of the JWB and the Jewish center movement.

In this manner, has the JWB taken the initiative to guide and lead the inchoate and incipient center movement to clarity of purpose, and to deepen it with significant Jewish content. Thus has the leadership of one national organization made its contribution toward the development of a positive and meaningful American Jewish life.

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The International Boy Scout Jamboree

By HENRY SHAVITZ

Henry Shavitz, son of Mr. and Mrs. Sam Shavitz, of High Point, N. C., an Eagle Scout, was one of the delegates chosen from this country to attend the recent International Boy Scout Jamboree, held in France during the month of August. The Editor.

HENRY SHAVITZ

As a member of the American delegation attending the International Boy Scout Jamboree, I feel fortunate that I was selected to make this trip.

The gathering of 30,000 Boy Scouts representing 38 nations of the world, was known as the "Jamboree Mondial de la paix" or "World Jamboree of the Peace."

The American contingent consisiting of 960 boys and 130 leaders, embarked from Staten Island, N. Y. on the U. S. Army Transport General C. H. Muir on July 24th, arriving in Antwerp, Belgium on August 2nd. Making the ship our base, we toured Holland, Belgium, and surrounding country. Among the important places of interest we visited were Brussels, Rotterdam, Amsterdam, and Ghent. We saw the Hague at Amsterdam, toured the country-side of Holland, and viewed the beautiful farmland of that country. Again in Belgium, we made another tour to Bastogne, where the Battle of the "Bulge" took place in the second World War and many battles were fought during World War I. While at Bastogne we visited the U. S. Military Cemetery where over 2,000 lie buried. Among them can be seen many markers of the Star of David — a grim reminder of our brother Jews who lost their lives in the great struggle to preserve freedom and democracy.

The actual "Jam" was held at Moisson, about 30 miles from Paris. Each day's program was filled with activity. Many events, pageants and plays were put on by various nations attending the Jamboree. The American contingent put on a pageant depicting the growth of America from the days of the Indians and early pioneers to the present time. The huge parade of 30,000 Boy Scouts from all parts of the world was the most thrilling event of the "Jam." The colorful uniforms were a panorama of technicolor. Sixteen thousand visitors witnessed this event, including many French notables.

While at Moisson we visited Paris for two full days. We broke camp, reluctantly, on August 19th, after making many new friends and learning the manners and ways of boys from many different countries. We realized that boys are boys all over the world and I feel that gatherings of this kind would bring about a better understanding among all nations. It was a thrilling, exciting, and highly educational experience. We sailed from Le Havre on August 22nd on the U. S. Transport General Harry Taylor. The return trip was very rough, many of us being sea-sick. We sighted the shores of America on the evening of the 29th and docked at Staten Island on the 30th. It was a grand and glorious adventure, but it felt wonderful getting back home to the good old U. S. A.

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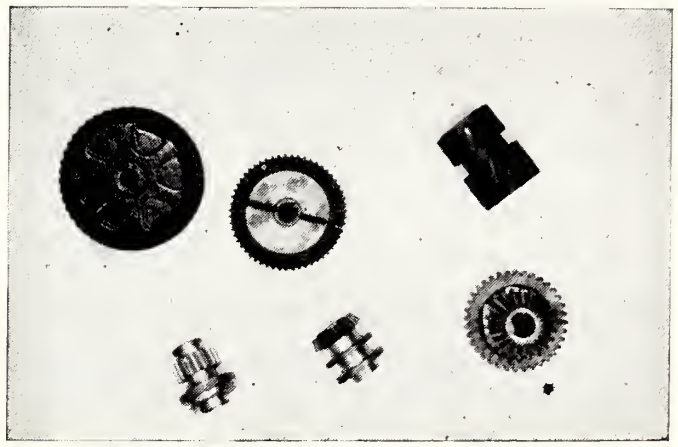

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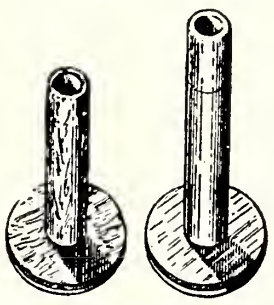

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Social and Personal

CHARLESTON, S. C.

Miss Harriette Kraft, *Reporter*

Mrs. Barbara Lawrence, noted New York community and civic leader and one of the country's outstanding women spoke at the annual meeting of the Charleston Jewish Welfare Board, in behalf of the United Jewish appeal.

Just preceding the New Year holidays, Charleston's first Conservative Synagogue was organized, with Macey Kronsberg, as its first president. Known as Congregation Emanu-El, the group has elected the following other officers: Dr. Matthew Steinberg, first vice-president; Nathan Goldberg, second vice-president; Mose Mendelsohn, treasurer; Irving Levkoff, recording secretary and Mrs. Robert J. Wearb, corresponding secretary. Trustees are: William Ackerman, Milton Banov, Melvin H. Bluestein, Mandel Dumas, Edward Kronsberg, Louis Lesser, Hyman Rephan, Ben Rubin, S. Simon and Irving Steinberg. The congregation has purchased some property which will be remodelled for the use of the Synagogue. Rabbi Lewis A. Weintraub, of Denver, Col., addressed the newly formed group at an open forum meeting, in the Community Center.

David Zysman, native of Poland and organizer and first president of the B'nai B'rith in China, where he has lived more recently, addressed an open meeting of B'nai B'rith at the Community Center. Sponsored by the cultural committee of B'nai B'rith's national Wider Scope, Mr. Zysman has been touring the country, lecturing and writing for several months.

Rabbi Allan Tarshish, of Hazelton, Pa., has been elected Rabbi of Congregation K.K. Beth Elohim. He succeeds Rabbi Bertram Klausner, recently resigned.

A native of Baltimore, Rabbi Tarshish was educated in Philadelphia and was graduated from the University of Cincinnati and the Hebrew Union College. He received his Doctor's degree in the field of American Jewish History. In Hazelton, Rabbi Tarshish was extremely active in the life of the community, having held several important posts. He is a recognized lecturer and writer, and has served as a regular lecturer on the Jewish Chautauqua Society.

Rabbi and Mrs. Tarshish have two children.

A Post Yom-Kippur dance was held by the Charleston Junior Hadassah. Refreshments were served and a happy evning was enjoyed by all.

Thomas J. Tobias was the representative of Congregation K.K. Beth Elohim at the dedication services in Newport, R. I. of the historic Touro Synagogue as a national shrine.

One of the nation's outstanding religious monuments, the Touro synagogue was declared a national shrine last year by the department of the interior in accordance with the government's plan to help preserve historic sites. Built in 1763, the synagogue is considered one of the most beautiful examples of colonial architecture in the country.

Joseph W. Martin, Jr., speaker of the house of representatives delivered the keynote address at the ceremonies.

The 200th anniversary of the local Jewish community, signalized by the founding of Beth Elohim (Hasell street) synagogue, will be celebrated in 1950. Mr. Tobias is chairman of the bicentennial planning committee and vice president of the congregation. He attended the ceremonies with Mrs. Tobias.

Marriage:

Meyerson-Wetstone

Miss Janet Meyerson, daughter of Mr. and Mrs. Louis A. Meyerson was married on September 21st to Richard J. Wetstone, son of Mr. and Mrs. John B. Wetstone, of West Hartford, Conn. The ceremony took place at the Waldorf-Astoria Hotel. Mrs. Meyerson attended the University of Missouri and is a member of the Phi Sigma Sorority. Mr. Wetstone attended Pennsylvania State College and the Virginia Polytechnic Institute. He is a member of the American Institute of Electrical Engineers and of Theta XI fraternity. During the war he served overseas with the U. S. Army Air Corps. He is now a member of the firm of Pilgrim Oil Burner Co., Hartford.

Miss Harriette Kraft and Miss Harriette Rundbaken spent ten days in Atlanta visiting friends. Miss Rundbaken continued from there to St. Louis for a two week's visit.

CHARLOTTE, N. C.

The first Fall meeting of the Charlotte B'nai B'rith was held on October 13th at the Hotel Char-

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lotte. A panel discussion was held on the subject: "Will our next generation be Jewish." Those participating were Dr. J. B. Friedland, A. S. Gitlin, H. L. Golden and Alvin London. Dr. Philip Naumoff was moderator.

Rabbi Frankel has resumed his activities with congregations in surrounding communities. He is again lecturing at Livingstone College at Salisbury, and also at the Hood Theological School there. Rabbi Frankel has also resumed his talks over Radio Station WAYS on Saturdays.

A district meeting of the N. C. Association of Jewish Women was held in Charlotte at Tenner's restaurant on Wednesday October 15th. The meeting started with lunch at 1 o'clock. Combining a board meeting with the district meeting, much of the business of the organization was transacted at this time. Mrs. A. F. Klein, of Greensboro, state president, was in the chair. Rabbi Frankel of Charlotte gave the benediction and Rabbi Soefield the dedication. Arrangements for the affair were in charge of Mrs. Arthur Goodman, assisted by Mrs. Walter Klein. Approximately 50 women attended this meeting, which was one of the best arranged district meetings held in the state.

On October 13th, the Sisterhood of Temple Beth El held its membership tea. A large crowd was in attendance at this lovely affair, and plans were discussed for future meetings.

The Brotherhood of Beth El Congregation met on October 2nd, and made plans for regular programs to follow. Refreshments were served by the Sisterhood.

Bar Mitzvah services were held for Teddy Kramer, son of Mr. and Mrs. Ted Kramer of Hickory, and Billy Israel, son of Mr. and Mrs. A. Israel of Lenoir, at Temple Beth El. The community of Charlotte extends congratulations to the two young men.

In honor of Succos, Rabbi Frankel used for his sermon on the Friday evening during Succos week, "The Significance of Succos." Following the services, a reception and social hour was enjoyed by members of the Congregation.

STATESVILLE, N. C.

Miss Henritta Wallace, *Reporter*

Dr. and Mrs. Marshall Ginsburg of High Point were guests of Mr. and Mrs. Milton Steinberger. Mrs. Steinberger is an aunt of Mrs. Ginsburg.

Misses Carrie Hoffman and Rose Stephany and Mrs. Wallace Hoffman are out again after a recent automoible accident.

Mr. and Mrs. Julius Aaronson attended the State Convention of B'nai B'rith Lodges in Durham.

Mr. and Mrs. L. Gordon were at Wrightsville Beach, where they attended the Southern Scrap Iron and Steel Institute Convention.

Miss Henrietta Wallace is back from a two week's vacation at Atlantic City, N. J.

Ellis Gordon attended the Lee's Carpet Mills School at Glasgow, Va.

HIGH POINT, N. C.

Jerome Jacobs, son of Mr. and Mrs. Harry Jacobs celebrated his Bar Mitzvah with appropriate services at B'nai Israel Synagogue. Rabbi Frankel opened the service, and Jerome was escorted by his parents to the beautifully decorated pulpit. Following the service, Mr. and Mrs. Jacobs received informally in the assembly room, both on Friday evening and on Saturday morning.

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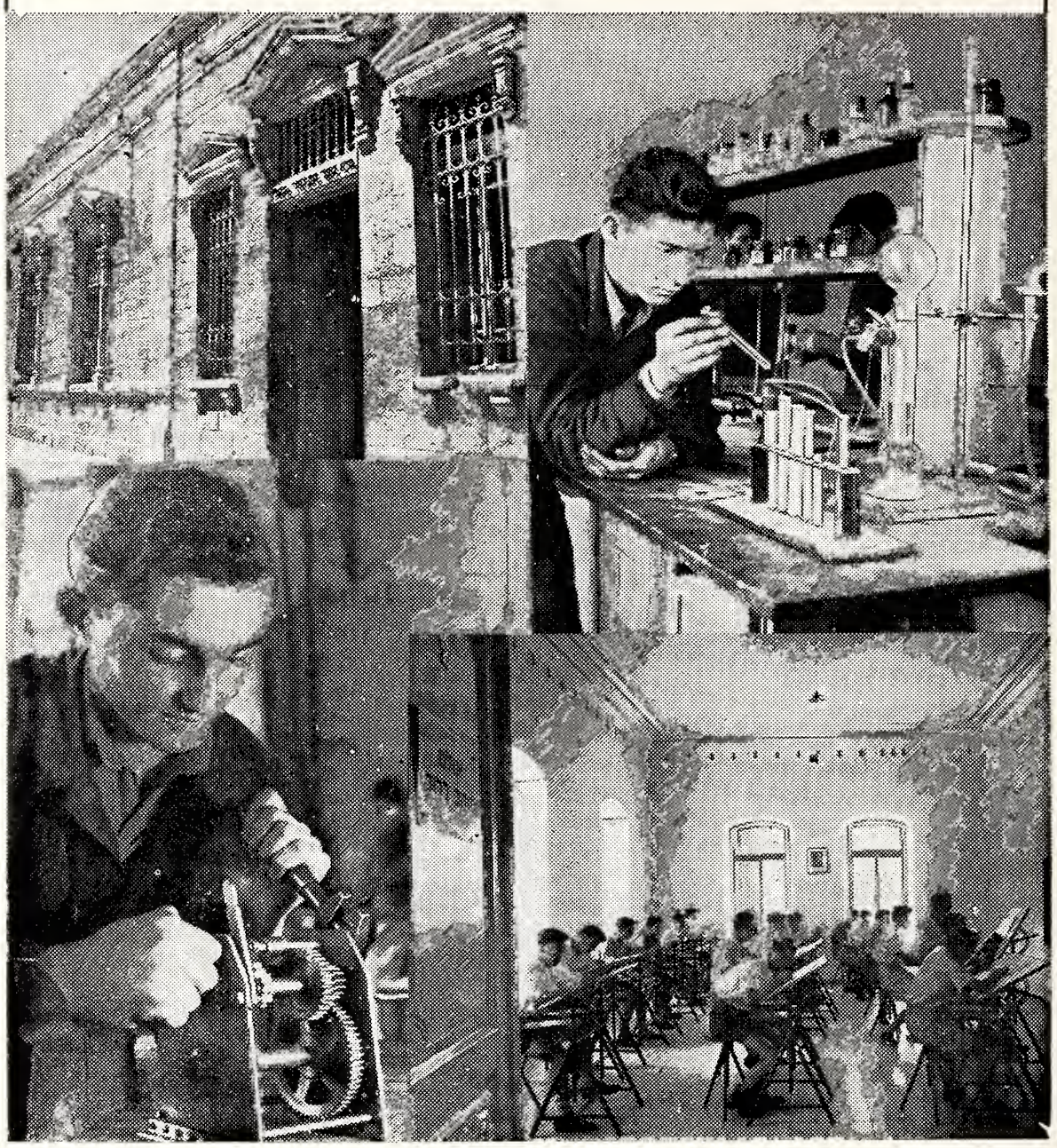

Charity Is A Jewish Tradition

(Continued From Page 5)

This again illustrates the superb quality of Jewish ethics, which so manifestly endeavors to guard and protect the needy against compromising predicaments.

To encourage the extending of generous aid to those in need, Jewish ethics employs such media as promising beneficent personal results, desirable consequences of national character, and even international amity. Thus, we are told that: "He who is accustomed to give charity will be blessed with erudite and wealthy offspring;" "He who is zealously anxious to give charity, will be granted sufficient means to enable him to effect his heart's desire;" "Charity hastens redemption;" "The more one contributes to charitable causes, the greater the chance for peace," and many others.

Our millennia-old literature abounds with episodes which illustrates in most interesting way the donor's material benefits, as well as the indirect advantages for others which are the reward for, or the direct consequences of, fulfilling the injunction of charity. We shall, however, cite only one incident which is characteristic of both instances: Bar Kapara was once strolling along the beach and his sight was arrested by a sinking ship, from which only one voyager, the Chief of State, somehow rescued himself, while all his baggage went down with the craft. Bar Kapara at once took this man into his house, fed him, and upon his leaving gave him five coins. After a lapse of some time, a group of Jews was taken captive in the same vicinity, and Bar Kapara was entrusted with the mission of liberating them. The community supplied him with five hundred coins as redemption fee, and off he went. As soon as the Chief of State recognized him, he received him with open arms, fulfilled his request, and returned him five hundred coins as remuneration for the five coins he once so generously gave him.

Judaism has never viewed monetary possessions as wealth. Jewish ethics never has considered a person of monetary means as a wealthy man, for not infrequently does one who possessed material sustance become a pauper. Real possession, therefore, lies in contributions to charitable causes. It is interesting to note that when old Rothschild founder of the world-famous banking house of the Rothschilds, was

(Please Turn to Page 22)

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Social and Personal

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

High Point extended a welcome to Rabbi and Mrs. William Frankel, of New York City. Rabbi Frankel arrived in High Point just before the New Year holidays.

Newcomers to High Point are Mr. and Mrs. A. Albert and son, recently having moved here from California.

We are happy to see Mrs. Harry Jacobs, who has recenty been ill, up and out again.

The opening meeting of the Ladies' Aid Society was held at the home of Mrs. Harry Doctor with Mrs. Arthur Cassell associate hostess. Members were welcomed by the president, Mrs. Harry Jacobs, and plans for the coming year were discussed.

A Benefit Card Party was given at the home of Mrs. Sam Tobias with Mesdames Ben Swartzberg, Arthur Cassell, Louis Ershler, and Max Friedman acting as associate hostesses. Supper was served after which interesting movies were shown by Israel Bloom. Cards were then in play.

The Ladies Aid Auxiliary of B'nai Israel Synagogue hald its first meeting of the season at the home of Mrs. Harry Doctor. The president, Mrs. Harry Jacobs, welcomed new members and gave a short message to the group. Reports of the work which had been done during the summer in beautifying the Synagogue were given by Mrs. Harry Doctor and Mrs. Sam Shavitz. The following civic chairmen were elected: Mesdames Stanley Tayolr, Irving Silverstein, Jake Samet, Sara Wagger, Edward Leyton, Harry Doctor, Sidney Steel and Emanuel Rosen.

The High Point section, National Council of Jewish Women held their initial meeting of the season at the home of Mrs. Harry Kanter. New members were welcomed by the president, Mrs. Israel Bloom. A new project for the year was announced at this meeting. The local chapter will equip a lending hospital and sick-room for the needy of the town.

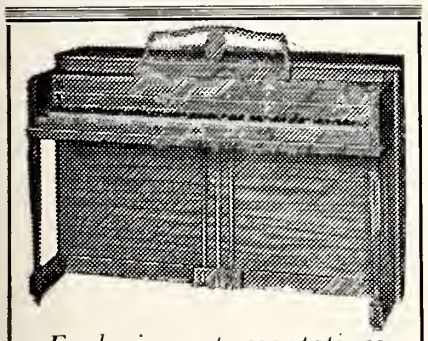
At the regular B'nai B'rith meeting, reports were brought from the state B'nai B'rith convention in Durham. Louis Ershler, president, was in the chair for the business and program of the meeting.

The following officers were elected to serve the coming year for the Alexander Goode Chapter of the High Point A. Z. A. Norman Schwartz, president; Harry Shavitz, vice-president; Harry Samet, secretary and Paul Friedman, treasurer. The chapter conducted Friday evening services during October, at which time the newly elected officers were installed. At the same time, the group presented a library to the Congregation. Hebrew services were read by Harry Samet, English services by Henry Shavitz, an address was given by the out-going president. Richard Schwartzberg and also by the incoming president. The library was presented by Paul Friedman and was accepted by Samuel Shavitz, president of B'nai Israel Congregation.

A benefit "Post Yom Kippur" dance was held in the assembly room of the Synagogue. Appropriate decorations were used for the occasion and music was provided by a juke box. Acting as hostess for the affair were Mesdames Stanley Taylor, chairman, Gilbert Bernard, Irving Pastor, Daniel Ballow, Jake Harris and Max Rones. Refreshments were served by the ladies.

In celebration of the Succoth festival, Rabbi Frankel dedicated his sermon to the holdiay, using as his subject "Spiritual Give and Take." Following the service, the congregation visited the Succah in the assembly room, where an informal social hour was held. On the Monday following, the Festival of Simchas-Torah was celebrated in the traditional manner, with the children of the Congregation participating.

Mrs. Joe Levine entertained for her new daughter-in-law, Mrs. David Levine, at a luncheon at the Sheraton hotel. About forty guests were present for this charming affair.



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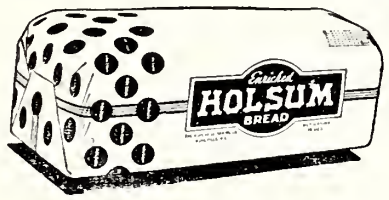

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Charity Is A Jewish Tradition

(Concluded From Page 20)

asked how much he owned, his cryptic reply was: "One's charitable contributions are one's only possessions."

Givers Categorized

Jewish ethics, genuinely desirous that the well-to-do should lavishly practice the noble and indispensable virtue of aiding the needy — individuals as well as welfare institutions — classifies mankind, with regard to charity, into four different categories: Those who wish to give, but do not want others to contribute; those who themselves are reluctant to contribute, but want others to do so; those who themselves do not give and hinder others from giving; those who themselves contribute and want others to follow suit. While the first two categories are condemned and the third is denounced as wicked, the fourth class is highly lauded in Jewish ethics, which bestows upon those belonging to this group no less an epithet than "Pious." This once more attests to the purity and nobleness of Jewish ethics, in insisting that the altruistic principle of enjoyment in another's performance of an ethical deed is itself a worthy accomplishment. With similar zeal Jewish ethics demands and encourages the well-to-do to support charitable causes. With equal intensity it admonishes, in most emphatic terminolgy, those who are not in need of material aid against availing themselves of such help. In fact, such an opportunist is almost cursed. In clear, unambiguous language we are warned: "He who accepts charity while not in need thereof will not depart from this earthly sphere until he shall himself be in need."

Those Who Facilitate Giving

While Jewish ethics sings the praise of the donor proper, it heaps laurels on those who are active in charitable, benevolent works, welfare institutions and enterprises. They are depicted in the brightest hues and are considered higher than even the donors themselves. No other than Rabbi Jossi wished that his lot should be case with that of the collectors of charity rather than with that of the donors, because the collecting of charity constitutes a nobler virtue than contributing.

According to Jewish conception, fasting, supplication and charity are apt to annul an edict. Now, why should not fasting and supplication alone suffice? Is not 'T'shuvah (fasting) so important that, according to Jewish tradition, it was created even prior to the creation of the world? And is not prayer the most direct contact between man and God? Wherefore, then, Charity? The conception of the necessity of all three brings to the fore a most noble characteristic of Jewish ethics. Fasting concerns only the person involved. No one participates or shares in this action in any way or manner whatsoever. It is an entirely subjective action. The case of supplication, so far as fellow man is concerned, is similar to that of fasting. Nobody benefits by somebody else's prayers. Yet it is not so completely subjective as is fasting. For there is an associate, namely, God. Man prays and God hears it. When one, however, gives charity, there exists a recipient, be it individual or institution, who reaps the fruit of the benevolent deed. Unlike fasting, which is subjective and purely personal, and supplications, which is confined to the supplicator and his Creator, charity involves fellow men. It is altruistic. Hence, although fasting and prayer contain both the personal and the Divine elements, yet without the element of charity — the altruistic action, the mutual material, moral or spiritual aid between man and man—they are not powerful enough to rescind an edict.

Chairman of Home

Mrs. Bernard Werthan, Chairman of the Council Home for Convalescent Children—the first in Tennessee — which has been opened by the Nashville Section of the National Council of Jewish Women.

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Social and Personal

WILMINGTON, N. C.

MRS. SAMUEL WARSHAUER, *Reporter*

The first meeting of the Hadassah was held at the home of Mrs. Ben Kingoff with Mrs. Charles Finkelstein presiding. Plans for the year were outlined and were met with much enthusiasm. A very interesting program was given by the officers and the board members which was an operetta explaining the duties of each officer and which was very well received. Everyone is looking forward to a wonderful year.

A luncheon meeting of the Concordia Society was held October 1 with 35 members attending and Mrs. L. Goodman presiding. Tentative plans for the year were put before the members for approval and much interest was shown. Several vocal selections were rendered by Mrs. M. Murdock, a member of the choir.

At a recent meeting of the Exchange Club, Sam Berger was elected president.

Births:

Rabbi and Mrs. S. Friedman announce the birth of a son.

Mr. and Mrs. N. Plisco announce the birth of a daughter.

Mr. and Mrs. Harold May announce the birth of a daughter.

Marriages:

Miss Ann Solomon of New York was married to Bernard Solomon of Wilmington, in September.

Mr. and Mrs. Herbert Shain have returned from their honeymoon, and are now being welcomed into the community.

COLUMBIA, S. C.

MISS SYLVIA POLLEN, *Reporter*

During the New Year holidays, Rabbi and Mrs. Ballon held open house for members of the congregation. A large number of guests enjoyed this informal hospitality.

Sukos and Simchas Torah services were conducted by Rabbi Ballon with members of the community and the children of the Religious School participating. Following the service, an SOS offering was taken up. A reception honoring new members was also held.

The following new members have been welcomed into the Tree Life Synagogue:

Mr. and Mrs. Sanford Aroneck, Mr. and Mrs. B. J. Livingston, Mr. and Mrs. David Blick, Mr. and Mrs. Robert Rosichan, Mr. and Mrs. Alfred Sheyer, and Mr. and Mrs. Melvin S. Harris and mother, have returned after a year's absence.

Marriages:

Two summer marriages within the Congregation were Rena Kanter to Nathan Sheftman and Helen G. Mamin to Jerome Levitan of Terrytown, N. Y.

Birth:

Mr. and Mrs. Irving Sonenshine announce the birth of a son. Mrs. Sonenshine is the former Miss Mildred Briebert.

The Rev. Joseph Handler of Brooklyn, N. Y. assisted by the local cantor, Rev. David Sherman, officiated at the Holiady services at Brith Sholom Synagogue.

Rabbi Sidney B. Hoenig, professor of Jewish History at the Yeshiva University, New York, was special guest Rabbi for the Holiday services. Rabbi Hoenig is a lecturer at the Young Israel Forum and school in New York and at the Boston Institute of Jewish Studies. He is the author of a number of books and a contributor to three Jewish magazines.

Junior Council Meets

Mrs. Abe Dumas and Mrs. Harry M. Rubin spoke on activities of the National Council of Jewish Women at a meeting of the Charleston Section of Junior Council at the Jewish Community Center. They will meet again to elect officers and plan for the coming year.

GASTONIA, N. C.

MRS. MARSHALL RAUSCH, *Reporter*

Rabbi and Mrs. William Sajowitz were hosts at an open house honoring the congregation of Temple Emanuel.

Mr. David Zysman, well known among B'nai B'rith circles, was a recent speaker at the Gastonia chapter of B'nai B'rith. Mr. Zysman, founder and president of the B'nai B'rith Youth organization in China, has been engaged in lecturing and writing in this country for several months. He has been sponsored by the cultural committee of the B'nai B'rith Wider Scope.

The congregation welcomes Mr. and Mrs. Martin Garber, who have recently established residence in this city.

Rabbi and Mrs. Sajowitz had as guests recently, Mrs. Sajowitz' sister Mrs. Ernest Hochfelder and her son, Dick, from Chicago, Ill.

Mr. and Mrs. Cy Girard donated a Memorial tablet to Temple Emanuel in memory of their son, Daniel Harris Girard. Deep expressions of appreciation were extended to Mr. and Mrs. Girard.

Condolences were extended by the community to Mrs. Max Planer at the recent loss of her brother, Samuel Woolfson, who was in Gastonia on a visit from South Africa.

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VISITING Around Greensboro

By MIN KLEIN

That happy expression on the face of MRS. BERTA LANG is due to the fact that son PAUL was home for an extended visit from his studies in Europe. Back to his BOOKS now, Paul hopes eventually to be in the States for keeps . . . JANE and BEN BELKIN vacationed with Jane's family—Mother and Father SLOAN. Ben has one more year at the Chicago School of Optometry . . . The CHESTER BROWNS report a WONDERFUL visit with the Chicago Chester, Jrs., and charming little granddaughter . . . FALL ACTIVITIES got into full swing last month and there are not many days in the week without a meeting of some kind — B'NAI B'RITH members are back on their schedule of Wednesday luncheon meetings, having started off their first one with a talk by City Councilman BEN CONE . . . . More good speakers are on the program . . . Temple Emanuel BROTHERHOOD got started in October, too. QUITE a meeting! . . . The B'nai B'rith Girls have a HUGE program for the year as announced at their business meeting and are going all out for their first big affair, a Chanukah dance . . . HADASSAH installed officers and had a short program at their first annual meeting on October 1st. Open to everyone in the community, it was enjoyable and interesting . . . It was at the following meeting that MOLLYE PECK reported on her stay at BRANDEIS Camp . . . That was the work of HELEN LABELL, artist-member of Council, who created those ATTRACTIVE little invitations which we received to the first meeting on October 6th. Mrs. ROBERT WALLERSTEIN of Richmond, Va., was charming guest speaker and we were all treated to tea . . . The Sisterhood of BOTH congregations went all out for SUCCAS and SIMCHAS TORAH. Mesdames M. KRIEGSMAN and H. DRYZER created a BEAUTIFUL succah at Temple Emanuel and the entire Religious School committee planned the gay party on Sunday for the children of the Religious School . . . Members of the Post Confirmation group of the Conservative Congregation were largely responsible for building the FIRST Succah on the new Synagogue grounds. BILL KARESH, AL LEVINE and MAURY JACOBS supervised. It was a thrill to see the activities of this new Congregation — a reception in the Succah on Friday night following services; a program for the children of the Religious School and a buffet supper for the Congregation on the last day of the holiday season . . . High light of the Monday night service was the choral rendition by four charming members of the younger set — BRAUNA JACOBS, ARLENE BLASENSTEIN, BARBARA PRAGO and JANE ZAGER . . . BEA KARESH, newly elected Sisterhood president, gave an artistic touch to the Succas decorations . . . JEAN PRAGO was overall chairman of arrangements, which even included dancing. She was assisted by Mesdames PEARLMAN, ROBINSON, BLASENSTEIN and GUYES. . . . And even though the Synagogue is not yet finished, activities are going at TOP SPEED and the holiday services with RABBI BLOCK and CANTOR PRICE drew a FULL house! There are high hopes of having the Synagogue COMPLETELY finished very soon! GOOD LUCK! . . . Other business of the SISTERHOODS included welcoming teas in honor of new members, and sendoffs for the old . . . TEACHERS' meeting and a meeting of the PARENTS and TEACHERS kept the TEMPLE EMANUEL Religious School activities on the calendar during October. All classes are busy and the girls from WC who give their Sunday mornings to oblige the school, are right in it all. There is JANET EFFRON, our VET on the WC campus; JODY RAUB, all the way from Kingston, Pa., has

(Please Turn to Page 26)

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Social and Personal

SAVANNAH, GEORGIA

More than 100 delegates to the third annual meeting of the Southern Section of the National Jewish Welfare Board (JWB) held at the DeSoto Hotel here on October 11, 12 and 13 today concluded an agenda which took them through discussion of a proposed statement of principles defining the purpose of the Jewish Community Center, panels on particular problems facing Jewish Centers in the South, and the election of officers for the next year. Representing more than 40,000 members of 17 Jewish Centers in nine Southern states, the delegates heard nationally known speakers present various aspects of Jewish Center — community relationships.

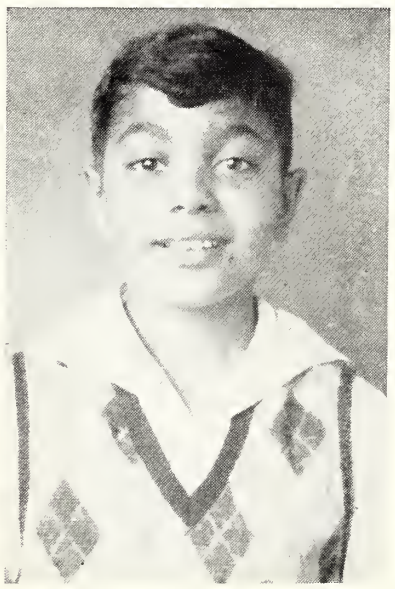
In the election of officers, Jules Paglin of New Orleans was named to continue in office as president. Barney Medintz, co-chairman of the Atlanta Jewish Educational Alliance, was elected chairman of the Board. James L. Permutt, of Birmingham, and R. Williams Apte, of Miami, were re-elected vice-presidents; Wolfe Lefkoff, of Chattanooga, Daniel Schlanger, president of the Houston Jewish Center, and Dr. William A. Wexler, president of the Savannah Jewish Educational Alliance, were named to that office for a first term. Harry Norr, of New Orleans, and Mrs. Leon Kaplan, of Miami, were re-elected secretary and treasurer respectively.

AUGUST-MOPPER

Mr. and Mrs. Herman A. August of Detroit, Mich., announce the engagement of their daughter, Shirley, to Dr. Coleman Mopper, son of Mrs. Harry Robin of Savannah and the late Saul Mopper.

BURLINGTON, N. C.

Mrs. Sol Levine knew how great was the need for clothes, food and other essentials in Europe, so she got busy and conducted an SOS drive in Burlington, all by herself. Calling on all the citizens in the Jewish community, canvassing all business places in the town who might have something which the needy could use, she was responsible for a truck load of items, which were added to the Greensboro drive. Harry Abrams, Adolph Guyes and Jack Pearlman drove over from Greensboro to bring back this satisfying collection. The Levines are members of the Greensboro Conservative Congregation, and Mrs. Levine could surely not have proven herself more loyal than by answering this desperate call of the great number of people who wait for kindness just as this.



ELLIOT SOLOMON

GREENSBORO, N. C.

Double Bar Mitzvah

On Friday night, October 17th, a double bar mitzvah was held at Temple Emanuel, the participants being Elliot Solomon, son of Mr. and Mrs. Eli Solomon, and Ronald Kriegsman, son of Mr. and Mrs. Max Kriegsman. A joint reception by the parents followed, in the Reception Room of the Temple.

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VISITING AROUND GREENSBORO

(Concluded From Page 24)

joined us, also, this year and of course there is FAELA ROBINSON who is always on hand for her class . . . . AND, speaking of WC activities, the girls have been busy in the community since the holidays, and being an IMPORTANT part of our activities, we like to know what they are doing. There was the reception for them at TEMPLE EMANUEL one Friday evening after services, when the STUDENT ACTIVITIES COMMITTEE of the Sisterhood were hostesses and the community had a chance to meet the WC and GC students . . . There was the Saturday night dance hosted by the boys from STATE COLLEGE, who had the bright idea of bringing the dance TO THE GIRLS at both colleges rather than ASKING THE GIRLS to come there — excellent thought and a BIG time had by all. SALLY ISAACSON dropped in for the week-end from RICHMOND PROFESSIONAL INSTITUTE; says she's having a wonderful time and learning a lot, but there's no community like GREENSBORO for college students . . . HILDA PECK sends glowing reports from up in NEW JERSEY, at CENTENARY COLLEGE. We miss Hilda's genial smile around here this Fall, but we can't be greedy with her — Glad MOLLYE is around this year . .. We're proud of the way ANN GENDEN has taken hold of her tremendous job as Inter-Faith president, and the way BERNICE KAPLIN has been handling the presidency of HILLEL. Lots of credit is due both of them . . . Now the Hillel girls are making plans for a number of social and cultural activities during the coming months . . . MEMBERS OF OUR COMMUNITY have been faithful to the meetings of the local Conference of Christians and Jews, and for the one day speaking tour of national representatives, Doctors Chworowsky and Gotschall, it was very satisfying to see these board members come, listen and learn — RABBI RYPINS, WALTER BERNSTEIN, CHARLIE PEARL, SID STERN, NORMAN BLOCK, BEN CONE, MRS. JULIUS CONE and MIN KLEIN . . . ANN GENDEN represented the Woman's College Inter-Faith group . . . Know what Greensboro's newest organization is called? THE HOLIDAY CLUB. It was formed in late summer, as a sort of aftermath of the Winston-Salem youth gathering from all over the state. The boys and girls realized how much fun it is to get together once in a while, so, in honor of the approaching holidays, in September, the club was born — with strictly social intentions for young men and women, 18-30. . . . Good luck, folks! . . . . RUTH RYPINS "did us proud" at the 8th District Sisterhood Conference in RICHMOND — she was in charge of the program and everyone reported her usual, capable accomplishment of the job assigned her . . . DID YOU READ about our successful SOS drive in October? Proud of our community, aren't we? Well, there's just time to start cleaning closets again, in preparation for the next one — it's NOVEMBER 9th. Let's keep up the grand record — can't stop now!

RALEIGH, N. C.

On Wednesday evening October 15th, the 35th anniversary of the Beth-Or Congregation and the 25th anniversary of the Temple were celebrated. The dinner was held at the Sir Walter Hotel. After an interesting program, dancing was enjoyed by the group. Mrs. Nat Marcus, chairman of Ways and Means Committee was in charge of arrangements.

The October meeting of the Sisterhood was held on Monday evening, the 13th, at the Woman's Club. Hostesses for the occasion were Mesdames Sol Hanft, Charles Gordon, Robert Rothstein and Stanley Kahn.

Morty Ellisburg, chairman of the Sunday School Building Campaign, has announced, after a special meeting, that plans are practically complete for the building of a modern Temple Center. Architects drawings are on display, to show the plans for the projected building.

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Social and Personal

The Holiday Club

The Holiday Club which was organized September 9 of this year has created a new zest among the Jewish youth in Greensboro. The main object of this club is to bring together the young Jewish men and women of this city for social recreation and companionship. Never before in the history of this community has an organization of this type existed.

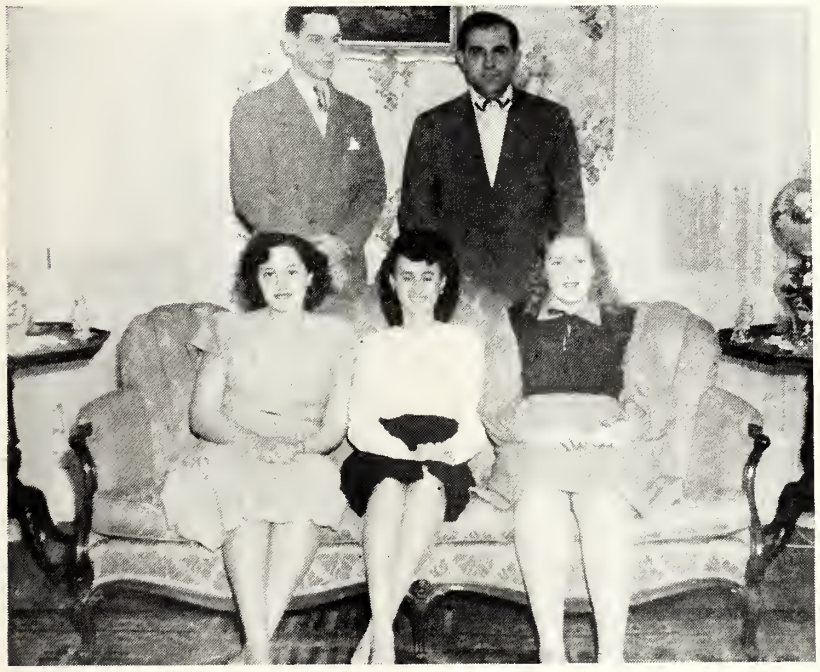
November 1 will find the club members and their guests enjoying an old fashioned hay ride and square dance which is the planned social of the month. These social programs will be followed by many others; they will be often and varied.

The name of the club was selected with the idea of all Jewish youth in the city getting together for each holiday of the year — including both American and Jewish.

Membership has been extended not only to single persons of 18 years and over, but also to married couples up to the age of 35. Meetings are held twice monthly, the 1st and 3rd Thursdays of each month. Both the Conservative Synagogue and Temple Emanuel are used as meeting places.

The Holiday Club has proved so successful that its members feel it could set an example for other communities in which the Jewish youth wish to organize for social recreation.

OFFICERS OF THE HOLIDAY CLUB



Seated (left to right) Betty Rosen, recording secretary; Edith Samet, president; Mollie Peck, corresponding secretary: Standing, (left to right) Sid Sutker, vice-president; Phil Levine, treasurer. Social chairman Muriel Friedman was not present when picture was taken.

JEWISH CALENDAR
(Luach)

1947-48	5708
1st Day of Chanukah	Mon. Dec. 8
Purim	Thurs., Mar. 25
1st Day Passover	Sat., Apr. 24
1st Seder Night	Fri., Apr. 23
Lag B'Omer	Thurs., May 27
Shevuos	Sun., June 13
Tisha B'Ab	Sat., Aug. 14

(All holidays begin on the preceding evening at sundown)

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HENDERSONVILLE, N. C.

MRS. KALMAN SHERMAN, *Reporter*

Sherman-Gaeser Wedding

On Sunday, October twelfth, the Agudas Israel Synagogue was the scene of the marriage of Miss Frances K. Sherman, daughter of Mr. and Mrs. Louis Sherman of Hendersonville, N. C., and Mr. Walter N. Gaeser, son of Mrs. Philip Gaeser and the late Mr. Philip Gaeser of Charleston, S. C. Rabbi Samuel Wruebel heard the sacred vows.

The bride who was given in marriage by her father had as her attendants her grandmother, Mrs. Joseph Gold, Dame of honor; Mrs. E. W. Metzger, Jr., Matron of honor; and Miss Yetta Mottsman and Miss Francine Altman as bridesmaids.

Mr. Vernon Horowitz served as best man for Mr. Gaeser while Mr. Harold Gaeser, Mr. Kalaman Sherman, and Mr. Aaron Solomon acted as ushers.

After a motor trip to northern points, the couple will be at home at 75 Smith Street, Charleston, S. C.

Mr. and Mrs. Louis Williams have returned from their recent visit to Washington, D. C.

Mr. and Mrs. Nathan Patla and Mrs. Sam Cooley are now in Charleston, visiting the Alec Epsteins and their new son.

Elections Held

The members of the Agudas Israel Synagogue elected as their officers for the coming year: Mr. Jack Davies, president; Mr. Nathan Patla, vice-president; Mr. Meyer Levinson, secretary; Mr. Louis Sherman, treasurer; and Mr. Morris Kaplan, Suprintendent of the Sunday school.

Hadassah Installation

Mrs. A. I. Gold was hostess at the recent meeting of the Hendersonville chapter of Hadassah when the following members were installed as officers:

Mrs. Jack Davies, president; Mrs. Nathan Patla, vice-president; Mrs. Kalman Sherman, secretary; and Meyer Levinson, treasurer. JNF chairman, Mrs. George Lazarus; Mrs. H. Patterson, Youth Aliyah chairman; Mrs. Nathan Patla, HMO; Mrs. Max M. Provida, program chairman, Mrs. George Heyman, ways and means committee chairman. Other committees were appointed.

Mrs. R. Schecter was welcomed as a new member.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, *Reporter*

The October meeting of the Beth El Sisterhood was held at the home of Mrs. Eli Epstein. Plans were discussed for the dance to be held on Armistice Day at Club Carlyle.

Rabbi Norman Kakanowitch of Hebrew Union College officiated at the Rosh Hashona and Yom Kippur holidays in Rocky Mount. Rabbi Kakanowitch was well received by the community on both occasions.

A Simchas Torah party for the children of the Religious School was held by the Religious School Committee. Refreshments were served and an excellent program was carried out.

Miss Dale Rosenbloom, bride-elect of the Fall, was extensively entertained during the month of October. Mrs. Sam Justa was hostess at a cocktail party in her honor; Mrs. Sol Gold, Mrs. W. S. McColloch, a coffee hour; Mrs. Ted Levy, Mrs. Lou Novey and Mrs. Irving Margolis, a tea.

Mrs. Joseph Gold spent several weeks visiting with her family in Rocky Mount.

Mrs. Bernard Zuckerman was the guest of her parents, Mr. and Mrs. Aaron Coplon.

ROCHESTER, N. Y.

Welcome Stranger!

Dr. and Mrs. Jack Pitlick announce the birth of their daughter, Barbara Jean, on August 26th. The baby is the granddaughter of Mr. and Mrs. Fred Sands of Greensboro, N. C.

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ACKERMAN-BROWN

Miss Pam Ackerman, daughter of Mr. and Mrs. E. R. Ackerman, of Wallance, was married on Sun-

day, October 12th, to Seymour Brown of Goldsboro. The ceremony was a formal affair at 8 o'clock in the evening, and was performed by Rabbi Maurice Fever, of Oheb Sholom Congregation. The bride was given in marriage by her father and had as her maid of honor the bridegroom's sister, Miss Elaine Brown of Goldsboro. Bridesmaids were the bride's cousins, Misses Rita Ness of Denmark, S. C. and Rosalyn Fogel of Georgetown, S. C. and Miss Lillian Rosenfeld of Fayetteville. Mrs. Julius Fogel, aunt of the bride rendered the wedding music. M. Kirshner of Goldsboro, brother-in-law of the groom was his best man while groomsmen were Roger Ackerman, brother of the bride; Al Rose, William Schwartz and Seymour Levine; ushers were Nathan Kadis, Sidney Meyers, Joe Murneck and David Arner. Immediately following the ceremony, Mr. and Mrs. Ackerman held a formal reception at the Goldsboro Hotel ballroom.

Mrs. Brown is a graduate of Wallace High School and of Woman's College, Greensboro. She was formerly employed with the Veteran's Administration in Winston-Salem, and at the time of her engagement was in Wilmington, N. C. where she was Secretary to attorney David Sinclair. Mr. Brown, son of the late Mr. and Mrs. Joseph Brown, is a native of Goldsboro. He is a graduate of the University of N. C., Chapel Hill and a member of Tau Epsilon Phi fraternity. He served for three years in the U. S. Army Air Corps, and since his release from the services has been in business with the Goldsboro Iron and Metal Co., Goldsboro, where the couple will make their home.

Rabbi Tolochko has started a series of sermons based on the Prophets. Beginning with "An Introduction to the Prophets," he has followed this up on succeeding Friday evenings. A good attendance has been on hand to enjoy this series.

MISS ROSENBLOOM WED TO DR. HERBERT FUERST

ROCKY MOUNT, N. C. — Miss Lilla Dale Rosenbloom, daughter of Mr. and Mrs. Jacob A. Rosenbloom of Rocky Mount, became the bride of Dr. Herbert Fuerst, son of Mr. and Mrs. Alex Fuerst of Brooklyn, N. Y., in a ceremony performed at the home of the bride October 12. Rabbi J. Gershon Tolochko of Kinston officiated.

The bride attended Salem College in Winston?Salem and graduated from the University of North Carolina in Chapel Hill. Mr. Fuerst is a graduate of the University of Pennsylvania Dental School.

Rabbi Frank Rosenthal, Executive Secretary of the Jewish Community Council of Winston-Salem, has agreed to serve as North Carolina State Chairman for the Joint Defense Appeal (JDA), in its national campaign for $6,000,000, it was announced by Donald Oberdorfer, of Atlanta, Chairman of the JDA National Council.

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Books For The Young

(Concluded From Page 11)

vals. In her *The Singing Way,* illustrated by Jessie B. Robinson (New York, League Press, 1946), a delightful collection of poems about every happy Jewish event in the lives of little Judit, Zipporah and Danny — he of *What Danny Did* fame, Mrs. Sadie Rose Weilerstein contrived to encompass within brief space a singing world of laughter and love and reverence that is Jewish and childlike and beautiful. The lithe and rhythm of her poems sing themselves into the little reader's heart. Her *Little New Angel,* fascinatingly illustrated by Mathilda Keller (Philadelphia, Jewish Publication Society of America, 1947) forms a worthy companion to her *What the Moon Brought* which was likewise published by the Jewish Publication Society of America, (Philadelphia, 1942). They are the kind of books which charm and delight and from which considerable knowledge of Jewish life is acquired by the juvenile reader. How a little boy grows up learning the traditions, religious principles and customs of Judaism is told by Mrs. Althea Osher Silverman in *Habibi and Yow;* a little boy and his dog (New York, Bloch, 1946) who romp through a series of adventures. They even see heavens open up at midnight on Shabout—a tale strange to most American children. Jane Bearman is the author of several good Jewish holiday stories which were published by the Union of American Hebrew Congregations. Her *Fun on Sukkos* (Cincinnati, 1946) and *Passover Party* (Cincinnati, 1946) are truly delightful stories for the very young, written in simple rhyme and lavishly illustrated with plenty of color. Additional holiday stories are contained in *Happiness for Sale;* stories of Jewish life by Dorothy Alofsin; illustrated by Shirley Knoring (New York, Bloch, 1946) in which ideas of good sportsmanship and high moral conduct are stressed. The stories deal with the every day life of American boys and girls; they are advantageously utilized to express Jewish themes. Children will take considerable Purim delight in the use of *Queen Esther* by Alexander S. Kohanski; illustrated by Jessie B. Robinson (Lewiston, Me., Asko Press, 1946), a sumptuously published Megillah in easy flowing rhyme with a description of the characters and the plot based on rabbinic sources. Tales of Jews in other lands related by a one time Jewish globe-trotter are presented in *Michael Turns the Globe* by Deborah Pessin, with illustrations by Howard Simon (Cincinnati, Union of American Hebrew Congregations, 1946). A fine collection of Jewish legends and tales of religion, adventure and animals is *The Magic Ring and Other Medieval Jewish Tales* by Hyman Elias Goldin; illustrated by Ernest R. Rook (New York, Hebrew Publishing Co., 1946).

An extraordinary fine children's book is *Adventures in Palestine;* the search for Aleezah by Judith Ish-Kishor; illustrated by Margaret Ayer (New York, Messner, 1947). It is a beautifully written story of courage, loyalty and self-reliance in which adventure and travel are combined thus giving a vivid, albeit true picture of the peoples, customs and folklore of Palestine today.

Rabbi Schwartzman To Head UAHC Field Work

Rabbi Sylvan D. Schwartzman has been appointed director of Field Activities of the Union of American Hebrew Congregations, it was announced by Dr. Maurice N. Eisendrath, president. Rabbi Schwartzman, a graduate of the Hebrew Union College, served since his ordainment six years ago as rabbi in Augusta, Georgia. He is the author of a text-book, soon to be published, on the history of Reform Judaism. A native of Baltimore, Rabbi Schwartzman will make his headquarters in New York City.

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, 1945.

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.

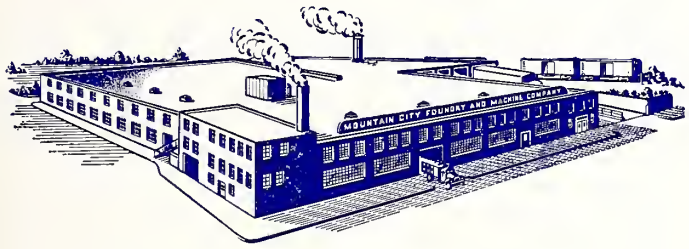
2. That the owner is: Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

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 18th day of September, 1947.

(Seal) THERESA N. TELLER, *Notary.*



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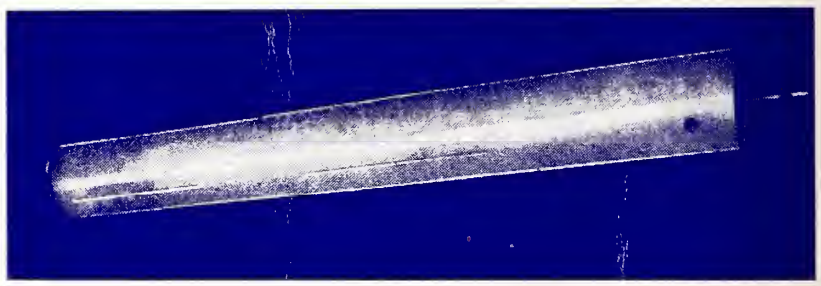

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THE American JEWISH TIMES

December

★★★★★★★ 1947

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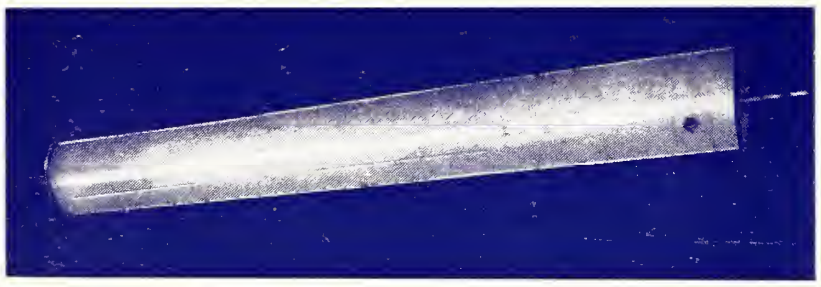

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THE AMERICAN JEWISH TIMES

VOLUME XIII | DECEMBER, 1947 | NUMBER 4

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Another Fortune Magazine Survey

In October, results of another survey by Elmo Roper for Fortune Magazine on the subject of racial and religious tolerance, were published. They are interesting and enlightening. The groups about which four questions were asked are Protestants, Catholics, Jews and Negroes.

The first question asked in the poll was "Do you think any of these groups are getting more economic power anywhere in the United States than is good for the country?" 89 per cent answered this question nationally with the following percentages replying in the affirmative; Protestants 2 per cent; Catholics 12 per cent; Jews 33 per cent; Negroes 8 per cent. The Southeast affirmative responses were; Protestants 2 per cent; Catholics 10 per cent; Jews 41 per cent; Negroes 15 per cent.

The second question was "Do you think any of these groups are getting more political power anywhere in the United States than is good for the country?" The result nationally, with 88 per cent answering was as follows: Protestants 4 per cent; Catholics 15 per cent; Jews 21 per cent; Negroes 8 per cent. The figures for the Southeast were; Protestants 3 per cent; Catholics 14 per cent; Jews 26 per cent; Negroes 17 per cent.

The third question propounded was, "Do you think any of these groups should be getting a better break in this country than they are now?" The answers, (91 per cent) to this were broken down as follows; Protestants 8 per cent; Catholics 7 per cent; Jews 10 per cent; Negroes 34 per cent. The Southeast's figures in this category were, Protestants 9 per cent; Catholics 5 per cent; Jews 8 per cent; Negroes 32 per cent.

The fourth question in the poll was subdivided into three parts. "Opinions differ as to how certain racial and religious groups are treated in this country. Which of these ideas come closest to expressing your opinion of what the real situation is?"

The answers:

	TOTAL	SOUTHERN WHITES	NON-SOUTHERN WHITES	NEGROES
Racial and religious groups in this country are, on the whole, as well treated as they should be	25%	37%	24%	6%
While certain racial and religious groups in this country are sometimes not treated as well as they should be, we are improving the situation as fast as practical	36%	38%	38%	19%
Certain racial and religious groups in this country are treated very badly, and some strong measures should be taken to improve the situation	28%	15%	27%	60%

Surveys of this kind may be compared to X-Rays in medicine, with an appreciation of course, of the fact that they are not nearly as accurate. The importance of X-Rays is in the readings of the plates. So too, the real value in surveys such as Fortune's, is in the interpretation of the figures.

In all of the first three questions, where sectional as well as national statistics are shown, figures for the Jews are more unfavorable in the Southeast than in the nation, although not materially so, ranging from 3 to 5 per cent. It would seem that there is greater concern about the Jews economically than politically. In the fourth question, the Jews are not singled out, but are included with the other groups. This category furnishes the most ground for the hopes that some improvemnt is in the making in the general field of tolerance. 38 per cent feel that conditions are improving, and another 28 per cent favor strong measures to assure improvement, as against only 25 per cent who indicate that they are satisfied with the status quo.

It is not an easy matter to make direct comparisons with previous polls because the questions asked do not coincide. Where it is possible to come to conclusions, more or less by inference, it would not seem that reaction to the Jew is getting much better. We recently discussed that point with Alex Miller, director of the Anti-Defamation League of B'nai B'rith for the Southeastern Region. He made two observations which are pertinent.

Mr. Miller referred to another poll — this one by Gallup, also in October,—which repeated a question asked first in April 1946. The question was "Do you think it was a mistake for the United States to enter World War II?" In the earlier poll (1946) out of 92 per cent replying 15 per cent said "yes," and 77 per cent said "no." The October (1947) replies to the same question with 90 per cent replying, showed 24 per cent "yes" and 66 per cent "no." The October Gallup poll also revealed a decided growth in antipathy toward Russia in the past year. Mr. Miller reasons, and not without justification, that the increase in isolationism, and anti-Russian sentiment reflected in the Gallup poll must all be tied in with the question of anti-Semitism.

Mr. Miller also pointed out that the work of the A.D.L., particularly in the Southeast, has only been carried on in an intensified manner for the past few years. It is quite evident that only a beginning has been made, and that it will take considerably more time, money and effort before any appreciable results can be expected. We believe, however, that the A.D.L. is on the right track and should receive considerable more support before it would be fair to believe that they are pursuing a hopeless task.

The Freedom Train

The Freedom Train will make its appearance in this section of the country the first week in December. It is scheduled to make stops in North Carolina at Winston-Salem, Charlotte, Greensboro, Raleigh and Wilmington, and in South Carolina at Columbia, Spartanburg, Greenville and Charleston. Other cities in both states may be visited in 1948. Elaborate preparations all along the line have preceded the coming of the Freedom Train. In Greensboro, for example, an entire month of special events is being staged, and elsewhere the event is being widely heralded.

With the entire civilized world in a more-or-less chaotic condition,—politically, economically and spiritually—it is quite fitting that our doubts should be set at rest in this dramatic manner, by focussing our attention on the basic principles that were in the minds of our country's founders. The Freedom Train, which will tour the entire country, carries on it many sacred documents (in the original) such as The Declaration of Independence, The Constitution of the United States, The Bill of Rights, etc. Giving the people an opportunity to see in actuality these sacred papers, together with the events leading up to the trains arrival, should re-kindle the spirit necessary to the restoration of our peace of mind in these troublous times.

We whole-heartedly endorse The Freedom Train, and all that it hopes to accomplish.

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, Advertizing 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. Subscribers should notify the Times office if they wish their subscriptions discontinued. Otherwise it is assumed that their continuation is desired. 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.

THE AMERICAN JEWISH TIMES is owned and edited solely as an independent enterprise and is not a Jewish community undertaking.

DR. SOLOMON GRAYZEL

A HISTORY... OF THE JEWS

By SOLOMON GRAYZEL . . . . * *Reviewed by* DR. MORTIMER J. COHEN

WRITERS of history are faced with two possible approaches to their task. To set forth the history of a people chronologically, recording events, personalities and movements as objectively as possible; and, to present history as the outworking of ideas, in which the subjective element is predominant. The sin of the former is dulness, of the latter undeality. The best kind of history writing integrates both approaches so that history becomes the record of the events, personalities, flowing stream of national and international experience. Add to this an element of conscious destiny and we have a treatment of Jewish history as it should be, but rarely is, written.

An Interpretive History

Dr. Solomon Grayzel's *"A History of the Jews"* is such on "interpretative history." Treating Jewish history as a living process, he has deftly woven the biographies of its great leaders, its creative, literary and cultural achievements (philosophy, law, poetry, institutions and ideas), and the social, political and religious life of the common people, into an integrated organic whole. Nor does Dr. Grayzel hesitate to state frankly his purpose in writing his history: " . . . to fortify the spirit and strengthen the determination of my fellow Jews to persevere in the path of our ancestors, and patiently and hopefully to labor for the welfare of mankind."

To Dr. Grayzel, the survival of the Jewish people manifests "the vitality of the Jewish religion." This power to survive lies not in physical bigness or wealth, nor in military prowess, but in inner, spiritual resources. He emphasizes Jewish reliance upon learning, the building of centers of culture, the exaltation of the mind and its powers, and the reverence shown for intelligence and reason. This spiritual power, however, existed not apart from the world and its realities; it was in and of the world. Thus, Jewish history is bound up with and, as in a mirror, reflects the pageant of universal history, and is itself reflected in the histories of other peoples.

History Is Vital Part Of Present

In emphasizing the spiritual interpretation of Jewish history, Dr. Grayzel is not unaware of the interplay of social, economic, political and religious factors in Jewish life; he places due and proper emphasis upon them. He gives us a well-rounded and comprehensive picture of each period of Jewish development. By his choice of titles and sub-titles, he relates past to present, as when he writes of the *Cyrus Declaration, Herod's Dictatorship, The Defense of Democracy,* and many others. Thus, the reader is made to realize that history is not the story of the dead past but is a vital part of the living present.

After an introductory chapter aptly called *"All This Is Come Upon Us,"* in which he sounds the keynote of his philosophy of Jewish history, Dr. Grayzel presents five of the seven periods into which he divides that history; the first two—*Patriarchal Age* and the *First Commonwealth* — he omits. In five sections (which the author calls "books"), he unfolds the dramatic story of the Jews from the Babylonian Exile down to the end of World War II.

Each of the five sections begins with an introduction which supplies the interpretive material to help the reader to discern the major trends and forces at work in that period, and to grasp the significance of the events. On finishing each section the reader possesses not only a knowledge of the facts but senses also the larger pattern within which they are to be placed. This makes for interest, because events and personalities live within the dynamism of vital experience. What is equally important is that the reader is enabled to evaluate these events and personalities in terms of Jewish survival, and from this evaluation gains insight and wisdom for the problems of today.

The format and typogrophy of the volume are excellent. This is how a book should be printed and bound. Its pictures — fresh, rarely seen before, and unhackneyed — are well chosen. Its maps are clear and dramatic. It is served with a suggestive bibliography and an exhaustive index.

Undoubtedly, the scholarly specialist in each period may cavil at this or that interpretation, at this or that fact. He may qustion the emphasis or evaluation the author has put upon movements and personalities; he may even bristle at the inclusion or exclusion of certain historical material. But, he must not forget that this is a comprehensive, "interpretive history," which, like each of the other histories, has its own sin — incompleteness.

Book Meets A Crying Need

All in all, Dr. Grayzel and the Jewish Publication Society are to be congratulated upon the achievement which *"A History of the Jews"* represents. It meets a crying need on the part of students and of intelligent men and women, Jews and non-Jews.

It will bring to modern Jews a rich fund of information for understanding Jewish life today; and it will sustain the Jewish heart, presently tortured by doubts, uncertainties and fears, with courage and hope, and above all, with a durable faith rooted in the realities of Jewish historic experience through the ages.

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* Reviewed by Dr. Mortimer J. Cohen . . . . author of *"Pathways Through the Bible;"* Editor of *"In Jewish Bookland."* (Reprinted *"In Jewish Bookland,"* September - October, 1947)

Music For Europe Aim of SOS Drive

Phil Silverman, left, Manager of the Record Division of Bruno-New York, distributors of RCA-Victor products, presents record albums to Anna Loewy, former DP, as he launches nation-wide drive for 1,000,000 records for needy Jews of Europe. Religious, classical, semi-classical and popular records are being collected as part of the Special 1947 Fall Campaign of the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee for 6,000,000 pounds of canned foods, clothing and other relief materials for Europe's Jewish survivors. SOS, a project of the JDC, is the central overseas relief-in-kind agency for 16 national Jewish women's organizations and other groups. SOS supplies supplement the regular purchases of the JDC for its overseas relief and rehabilitation programs, which are made possible by the United Jewish Appeal.

AN ELDER STATESMAN LOOKS AT PALESTINE

By LEON BLUM, *Former Premier of France*

LEON BLUM

It is in keeping with the temperament of the British people to insist on the enforcement of law and order no matter what the cost. Whenever the law and the authority behind the law are flouted, the characteristic British reaction is to disregard sentiment and especially individual sympathy. British policy then becomes, in the real sense of the word, merciless. One ought to try to understand this state of mind. One must even respect it to some extent as an admirable ingredient of that civil loyalty which I, for my part, regard as one of the cardinal virtues of this great people. But, on the other hand, our British friends ought to try to understand us too. They should take stock in their conduct towards the emigrants of Exodus 1947 who clandestinely embarked in France.

What they did was in defiance of the law — or rather, in defiance of the British authorities. They knew they were disregarding the British government; they considered that law an iniquitous law. Their acts in breach of the law were conscious and intentional, which may have increased the growing ruthlessness of the measures taken by the British Government. But this consideration of the prestige of the British government cannot affect the conscience of the world. The latter is only aware of the considerations of justice and of mercy. All that world opinion can see in this case is the handful of Jews, survivors of the Hitler massacres whom victory has failed to liberate from German concentration camps and who were forcibly debarred from escaping to the only haven to which they could naturally aspire—the land of Palestine which their fellow-Jews have reclaimed from the desert. There is something in this spectacle that is heart-breaking, untenable, insufferable. Indeed, our British friends, deep down in their hearts, can hardly fail to see it, despite their obstinate determination to make the written law prevail above all else. At any rate, they ought to take stock as to how and why their law is not our law.

The English began by interning the boatloads of unauthorized immigrants seized in Palestine waters on the island of Cyprus. Then they decided to ship them back to their points of embarkation, and that is how the Exodus came to a French port. The passengers have been told that if they disembark of their own good will, they would find a welcome hospitality on French soil. They turned down the offer; with some few exceptions, the same reply was given by the many passengers on board who were ill and to whom the Red Cross offered its hospitals and its medical care. "We are grateful to France," they all said in one voice "but it is in Palestine we want to live. We would rather die than leave this ship which is to take us there."

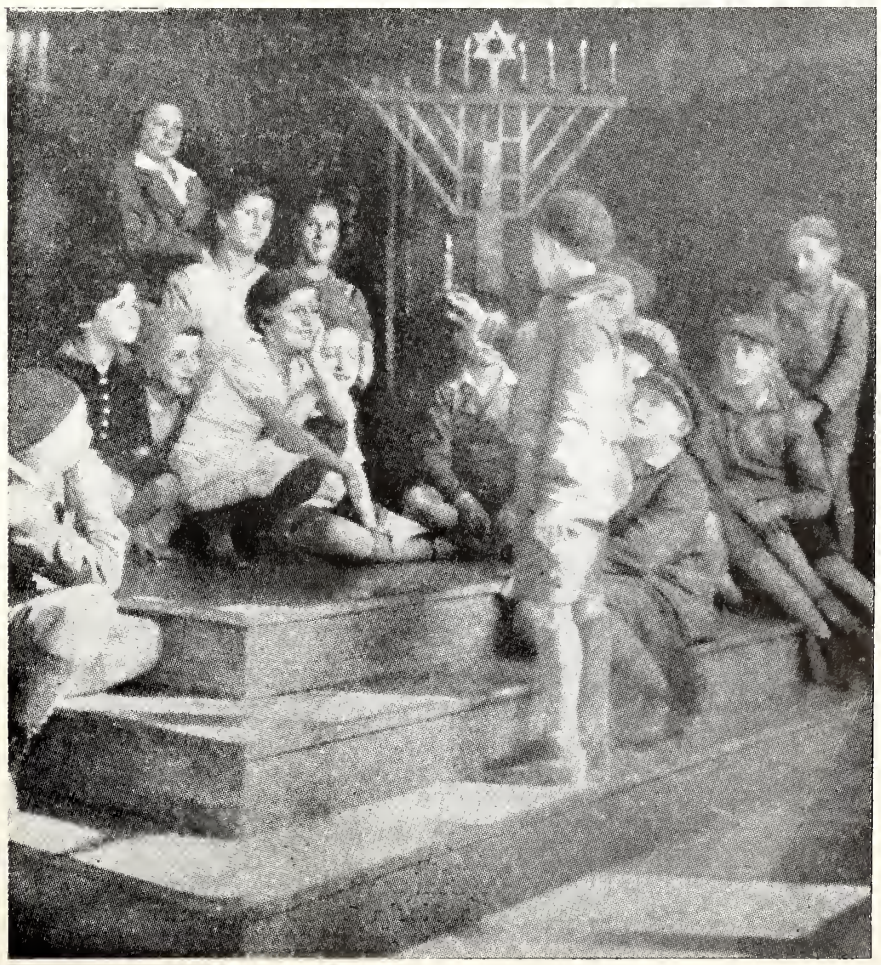
The logic of the British operation dictated the use of force in compelling the emigrants to disembark on French soil. The French Government, however, faithfully interpreting public opinion in the country — as the unanimous comments in the French press bear witness — faithfully interpreting the public opinion of the world as well, has withheld its consent and its cooperation.

Our British friends must understand that the French Government could not act otherwise and that it has acted in the proper manner. Our British friends ought to appreciate this act of the French Government which has kept them from perpetrating such a horror.

I have openly stated, some months ago, what I think of the terror in Palestine. I think the English themselves are largely responsible for it — as they were for the terrorist acts of the women suffragists and for the terror of the Sinn Feiners — for terror is unfailingly called into being each time the fanatic adherents of a just cause are driven to a hopeless position. Nonetheless, I condemned it unreservedly and I still condemn it. In the controversy between such terrorist organizations as the Irgun and the Committee of National Liberation and the regular representatives of Palestine Jewry and the Zionist Movement, I am definitely on the side of the latter. But the passengers on the Exodus are not terrorists, they are just martyrs.

They too are capable of dying with their weapons in their hands as did their fathers and their brothers, their mothers and their sisters in the Warsaw ghetto. But today, like the ancient Christian martyrs in the Roman arenas, they resist with their faith and with their resolve to go unflinchingly to the end of the road in offering themselves in sacrifices. He who would yield in the face of this readiness for self-sacrifice would not suffer humiliation in his honor; on the contrary, he would grow in stature.

To be sure, the Palestine problem, as a whole, still remains. It will not be solved by revolt, much less by obstinate repression. This problem, like so many others, is now before the UN. Its preliminary examination took place some months ago, and an Inquiry Commission was appointed whose work will have to be considered by the Assembly in September. In Heaven's name, let there be no more stalling. Too many thousands of unfortunates still remain behind German enclosures. Delay has already caused too much suffering, and blood has already engendered too many hatreds. Like the world in general, Palestine needs peace, and there can be no stable peace but a just peace.



Lighting the Chanuka Lights In Eretz Israel

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MEN of THE TIMES

BY DAVID SPIGLER

ALWAYS a leader in the fight for humane immigration laws, and against race prejudice, Congressman Emmanuel Celler (D) of New York's 15th district, is one of the outstanding liberals in the House of Representatives. A great supporter of the cause of his own people, and an outstanding friend of labor, Representative Celler's opposition to the current attack in Congress on organized labor sets him apart as a man who understands that there is a close link between these who attack labor and those who attack the Jews and other minorities.

Born in Brooklyn on May 6, 1888, Congressman Celler celebrated his 59th birthday this week. He was educated in Brooklyn and New York City and graduated from Columbia College in 1910, and Columbia University law school in 1912. He was admitted to the bar and went into law practice in New York City that same year and he is still a member of the law firm of Weisman, Celler, Quinn, Allen and Spett. In the business world his outstanding jobs included the organization of the retail meat dealers of New York, the organization of the Brooklyn National Bank, the Madison State Corporation. He is chairman of the board of the latter concern and vice-president of the Madison State Bank. During World War I he was a government appeal agent on the draft board.

In 1922 he was a delegate to the state Democratic convention and in that same year he was elected for the first time as representative to Congress from the 10th New York district. Re-elected every time since then, Representative Celler has thus sat in th House consecutively in the 68th to 80th Congresses.

Many House committees have benefited from Congressman Celler's work. But his most outstanding contributions have been made as a member of the Judiciary committee, of which he was formerly chairman and is now ranking member. Other committees on which he has served include those on claims, accounts and civil service.

Among his more outstanding activities in Congress during past years were sponsorship of the Lindberg anti-kidnapping law, the wire-tapping bill and the foreign trade zones act for the establishment of free ports. In 1924 Congressman Celler fought against immigration restrictions then introduced. He was also one of the original sponsors of the anti-lynching law which has come before Congress several times but never been passed.

The founding of a Semitics division in the library of Congress was made possible through the intitiative of Representative Celler who started a trust fund for this purpose.

Always active in Jewish life the Congressman from Brooklyn is a director of the federation of Jewish charities in his home bailiwick, and a member of B'nai B'rith and the Jewish Family Welfare Association. He often speaks in behalf of the Jewish question both in the halls of Congress and from the public platform. Many worthy Jewish causes have benefited from Congressman Celler's support and assistance, including the United jewish Appeal, the Federation of Polish Jews, Austria Jewish Relief and Russian Relief.

When the House of Representatives recently passed the Hartley anti-labor bill outlawing the closed shop, it was Representative Celler who threatened that the President might veto the bill.

Among all the immigration bills now before Congress the most liberal is that sponsored by Congressman Celler, who would like to see 250,000 displaced persons, including a large proportion of Jews, admittee immediately. He would also like to use up all unfilled immigration quotas since 1924 to admit several million immigrants during the next few years. With the present conservative congress however Congressman Celler's bill is doomed to an eternal pigeon hole.

Nevertheless men like Emmanuel Celler still have a vitally important role to play today to defend the country from the current reactionary trend in government.

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"BLESSED IS THE MATCH"

By MARIE SYRKIN . . . * *Reviewed by* ABRAHAM G. DUKER

MARIE SYRKIN

Reviewed by Abraham G. Duker

Marie Syrkin's book, *Blessed Is The Match,* is an event in the Jewish publishing field in this country. We estimate that about four hundred books and pamphlets have appeared in Europe, Palestine, and Latin America about the plight of the Jews under the Nazi domination, their resistance and their contribution to victory. These publications include autobiographies, detailed histories of communities and the stories of individual events. Some of the authors are famous literati, like the poet Sutzkever whose diary of the Wilno Ghetto is a classic. We have come across a Polish book by a twelve year old Jewish girl. There are books by partisans who fought in the White Russian forests, and by Maquis who fought in the Alps and Vosges. There are memoirs by parachutists and by former inmates of concentration and extermination camps. Marie Syrkin has combined all these patterns into one chain of events, developments and conclusions. Because her book is based on interviews with survivors, rather than on detailed historical research, it is written vividly and is permeated by a sense of first-hand contacts between the writer with her subjects, dead and alive.

Miss Syrkin begins her survey of Jewish tragedy, faith, hopes and triumphs with the rescue missions of thirty-six Palestinian parachutists, eight of whom failed to return. Hanah Senesz, a Hungarian girl of 23, furnishes the book with its title. This charming and unpretentious heroine was shot in a Hungarian jail. Another parachutist, Enzo Soreni, who was on a mission to this country some ten years ago, was captured in Italy and executed in Dachu. The parachutist went to rescue Jews and to collect intelligence for the Allies. We are told about their hair-raising escapades and their magnificent work, not only because they constitute true and exciting history, but also because this serves as background for the moral problem that will continue to plague the decent elements of mankind — the problem presented by the kind of civilization that permitted the slaughter of six million innocents and suffers the persecution of European Jewry's remnants. Miss Syrkin also poses the question: "Why were American Jews so passive in contrast with the small community of Palestine that had tried everything possible to rescue Israel in Europe?" We leave the answer to the reader of this review after he will have read the book.

Rescue work was attempted even before the dispatch of the parachutists. Miss Syrkin describes early offers by Eichmann, the Palestine-born and Hebrew-speaking Nazi, the Mufti's pal, who was in charge of the extermination of the Jews. Many could have been saved had they been permitted to gain admittance somewhere. That "somewhere" could not be found. It was only in 1944 that the United States government established the War Refugee Board. Miss Syrkin could have told more about this, but what she tells of the efforts and negotiations is sufficient to teach us a bitter lesson in contemporary history and an eloquent critique of world leadership.

This book is also the first to discuss the success of the Germans in executing their mass murder plans. A series of reasons was given by the survivors: Jewish credulity in the enemy's humaness, the dullness of the victims' senses, the feelings of communal solidarity and, above all, the diabolical cleverness of the enemy in lulling his prey into the feeling of safety until the very last moment of the entry into the gas chambers. Miss Syrkin describes, on the basis of eyewitness reports, all the death plans and their execution. Of the many incidents of resistance against the Nazi, only the Warsaw Ghetto battle is generally known. The readers will learn that there was armed resistance in Bendin, Tarnow, Wilno, Czestochowa, and other cities — not to speak of the partisans in the woods. There were even revolts in the Treblinka and Sobibor extermination camps. Miss Syrkin tells us much about them.

While justifiably devoting most of her attention to the events in Eastern Europe and the rescue attempts of the Jewish Agency via Istanbul, Miss Syrkin does not neglect the resistance in the West. In France, it was the Jewish Maquis who showed the way and led it. Here they were supported by many Christians, with the result that a higher proportion of Jews was rescued. The desperately ingenious campaign to rescue children constitutes an epic in itself. The Netherlands was another country where the Christian population showed that not all humanity is lost. This was in con-

* *BLESSED IS THE MATCH: The Story of Jewish Resistance. By Marie Syrkin. Philadelphia: The Jewish Publication Society of America and New York: Alfred A. Knopf, Inc., 1947. viii 361 pages. $3.50.*

DP Birthrate Near World's Highest, JDC Survey Shows

Nurse Dorothy Goldstein of the Joint Distribution Committee has her hands full in more ways than one at a JDC maternity center in the Jewish displaced persons' camp in Munich, Germany. The infant pictured above is one of neary 700 born every month in the Jewish DP camps in the U. S. Zone of Germany, one of the highest birth rates in the world. Thanks to special attention given every new-born child and expectant mother by the JDC major American agency aiding dis-stressed Jews abroad, infant mortality is extremely low in the camps. JDC provides layettes, special food and expert medical care with funds provided from the nationwide $170,000,000 campaign of the United Jewish Appeal.

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trast with the cruelty of the natives in East-Central Europe, Poland, Slovakia, the Ukraine, Lithuania, Latvia and Hungary, where the local populations acted as the Nazis' handy helpers in the extermination of Israel.

We also learn that the Jewish roster of heroes has been enriched by many new, towering figures, great in their simplicity and spiritual power, people whose only thought was to save others, individuals worthy of commemoration and gratitude. In addition to Sereni and Senesz, we meet the names of the women fighters, Renya from Bendin and Ruzhka of Wilno; Mordecai Antilewitz and Yitzhaq Zuckerman and Zivia Lutvetkin, the leaders of the Warsaw Ghetto revolt. We hear of Haya Grosman of the Bialystok insurrection. We discover Anatol Belsky who organized and led a group of Jewish partisans in the White Russian woods, 1,200 strong. We learn of the sainted historian Emanuel Ringelblum, of Gisi Fleischman, the Slovak woman of valor, who ran a one-man rescue agency. We get the true story of the rescue negotiations of Rezo Kastner and Joel Brandt. We become acquainted with the parachutist Avi, the shepard who organized resistance in Rumania, and with Joel Nussbacher, who, while in prison, saved thousands of Jews in Budapest. We have not exhausted the list.

Marie Syrkin has written a most important contribution to the understanding of the basic and brutal realities of this world, and the position of the Jews in it. Hers is a pioneering work, for the American Jewish community is not sufficiently aware of what went on on the other side, and what was done by us on this side. What is most important is that her book is not a gloomy story of tragic events; it packs enough heroic incidents to furnish Hollywood with plots for the next ten years. Moreover, it contains a message of hope, of resistance to evil, of insistance on survival, expressed in the upbuilding of the homeland and the continuation of our Jewish tradition of valor and uncompromising identification with the forces of light. It will be a morale-builder for young and old among us. We hope that it will also set the style for more publications in the same field. For this is the most important role of a pioneer, be it among authors or any other people.

———

Born in Switzerland, Marie Syrkin came in early childhood to the United States. She was educated in the New York public schools and is a graduate of Cornell University.

In 1944, she published a book on the American public school system, *Your School, Your Children,* based on her experience as a teacher of English in a New York City high school. This work, which attracted wide attention, was singled out for editorial comment in publications as diverse as the New York *Herald-Tribune* and *P. M.*

Blessed Is The Match is the result of her deep concern with the Jewish problem. In the fall of 1945, she visited Palestine for the third time and spent the winter there collecting the material for her chronicle of Jewish resistance. She interviewed surviving heroes of the Jewish underground who arrived in Palestine at the close of the war, and she observed the activities of the *Haganah* and its leading figures at first hand.

She is associate editor of the Jewish Frontier; a contributor to various periodicals; a recognized lecturer and was a delegate to the last two Zionist Congresses.

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The JEWISH JESTER
by ALYEH NATHANS

Notwithstanding their depressed conditions, lack of life's necessities, and misery of treatment, the displaced Jews of Europe retain their good humor and cheer. The ability to jest, which has assisted the Jewish people to resist and overcome many tribulations, stands these men and women now in good stead. Perhaps it is fitting that some anecdotes concerning them should spice the solemnity of this New Year, so that at this moment we shall not bcome dispirited.

Reasonably enough, the British officialdom is a favorite target of the DPs and a popular joke concerns the two Britons who wer in Warsaw. One of them pointing to the rubble of ground they were approaching asked, "What happened there?"

"Oh, that was the ghetto," the second one replied. "There were thousands of Jews inside. The Nazis wouldn't allow them to go outside of the walls; they were herded together like animals."

After a moment's reflection, the first Briton said: "That's the trouble with those Jews. They're so clannish."

That man Bevin commissioned a portrait of himself which shows him, his hand thrust arrogantly in his pocket, staring down from the wall.

Proud of the portrait, Bevin showed it to a friend.

"It doesn't look like you," was the disillusioning answer.

"Why not?" asked surprised, disappointed Ernie.

"Because you've got your hand in your own pocket."

An enterprising refugee decided that if he raised enough money he would be able to get to the United States. He decided to make his fortune by selling pedigreed dogs to tourists. One of his purchasers was Clement Attlee and he had his eyes on a bloodhound.

"But how do I know this is a bloodhound?" he inquired doubtfully.

"Simple," said the salesman and turned to the dog. "Morgan," he ordered, "bleed for the man."

On the occasion of a full century's life everyone was congratulating Mister Langleben, and wanted to know the secret of his rugged, well-preserved appearance.

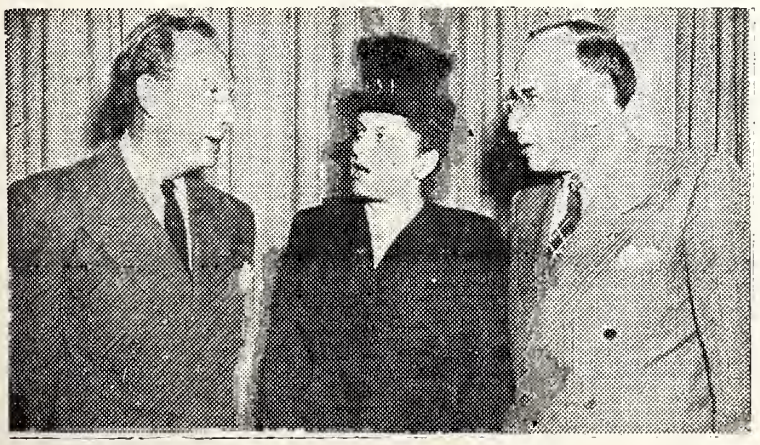
"It's marriage," he said. "I've been married 78 years. On our wedding night my wife and I agreed that whenever we had a fight the one who was proved wrong would go out and take a walk."

Mister Langleben closed one eye in a gigantic wink. "Ever since I have been out in the open air for 75 years."

This story comes from Cyprus. It's mythical but good. In a determined effort to eliminate the terrorists, the army commander in Palestine called upon all Arabs to gather under his balcony. "I am ordering you to follow my command," he began. "You have no choice but to do as I say. However, in exchange, I am going to give you a great honor." He dramatically plucked a feather from the table and said, "Whoever catches this will win the glory of leading the attack upon Briton's foe."

After this pronunciation the commander retired to wait for results. For an hour nobody came near him. Greatly perplexed he sneaked a look out of the window to see what had happened. What he saw was 10,000 Arabs, all puffing at the top of their lungs to keep the feather in the air.

Food Conservation Participants



Leaders of national service organization, fraternal groups and farm associations were urged by President Truman's Citizens Food Committee at its first Washington, D. C., meeting (October 21, 1947) to implement the national food-saving program through action on community levels.
Shown above (l. to r.) at the policy session are Charles Luckman, chairman of the campaign; Mrs. Maurice Bisgyer, Washington, D. C., 2nd vice president of B'nai B'rith's Women's Supreme Council; and A. B. Kapplin, Washington, D. C., director of the Americanism and Civic Affairs Commission of B'nai B'rith.

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JEWS IN MUSIC

By GWENDOLYN MULLINGS *L.R.A.M. (Hons)*

Tchaikovsky, Wagner, Brahms, Chopin, Mendelssohn, Schumann, Schubert, Beethoven, Haydn, Mozart, Handel, Bach, Monteverde, Palestrina . . . Nearly all the great names in past musical history – and how many Jews? One! Now look at the moderns: Ravel, Mahler, Milhaud, Schonberg, Berg, Hindemith, Achron, Copland, Bloch, Walton, Shostakovitch, Bartok. How many Jews? Seven! Why this extraordinary difference?

Of course, these names are in a sense selected at random, but even so the difference is so remarkable as to arouse comment. What is behind the fact that until very recently the Jews have played no important part in the history of musical composition? It clearly cannot be the case that a people, otherwise so fertile in the world of intellect and in other branches of culture, are for some mysterious reason deficient musically. If this were indeed so there could not have been this sudden upsurge of creative activity in recent years. Moreover, the wealth of Jewish folk songs and of Hebrew religious music shows how deeply sensitive are the Jews to musical expression, and this is to be expected from a people who have suffered so much throughout their history. No, the explanation of this sudden outburst of musical power in recent times must be sought in circumstances outside Jewry, circumstances that have prevented the production of large-scale musical works in the past by Jews and that now no longer operate. What were these circumstances?

To understand this we have to glance at the way in which musical history is shaped. Of course, music cannot be created without musicians, but musicians can be encouraged, certain kinds of musical work may be frowned on, and others rewarded. The first point to notice is that practically until the end of the sixteenth century no music was composed except under the authority of the Catholic Church and for use in its services. The Church was the patron, and anyone who did not surrender himself body and soul to the Church stood little chance of earning a livelihood and no chance of becoming known. Indeed, musical history till the year 1600 was the history of Church music, with the exception of some folk-music and popular music sometimes produced in opposition to the Church. Out of this opposition arose the madrigal school towards the end of this period, when the power of the Catholic Church was beginning to dwindle.

It is clear, therefore, that Jews could play no part in the development of music at this period. With a long history of religious and social persecution associated so closely with the Catholic Church, no Jew could possibly ally himself with this movement. For these reasons Jewish musical genius turned inwards and made its contribution to Synagogal chants. They were in fact excluded from making any contribution to Western musical culture.

A similar situation shows itself in the seventeenth and eighteenth centuries, when the patronage of the Church was followed by that of the Royal and Ducal Courts, and of private wealthy individuals.

(Please Turn To Page 31)

GIBSON REFRIGERATORS AND RANGES
ABC WASHERS & IRONERS
"DEEPFREEZE" HOME FREEZERS
CANNON DISTRIBUTING CO.
—Distributors—
198 East Bay Street Dial 4108
CHARLESTON, S. C.

FOR BOWLING AT ITS BEST
CRESCENT BOWLING CENTER
Fourteen Deluxe Centennial Maple-Ways
255 MEETING ST. CHARLESTON, S. C.
PHONE 8823

Van Smith Building Material Company
Building Material—Ready Mixed Concrete
276 East Bay Street Dial 8871
CHARLESTON, S. C.

DO YOU BELIEVE IN THE BATTLE OF THE ADS?

By WILLIAM B. SAPHIRE

FABULOUS sums will be spent by Jewish organizations, large and small, this year to wage the "Battle of the Ads." This battle is the newspaper version of the bitter political struggle now reaching a climax in Palestine where a Special Committee of the United Nations has gathered evidence for the report made to the General Assembly in September.

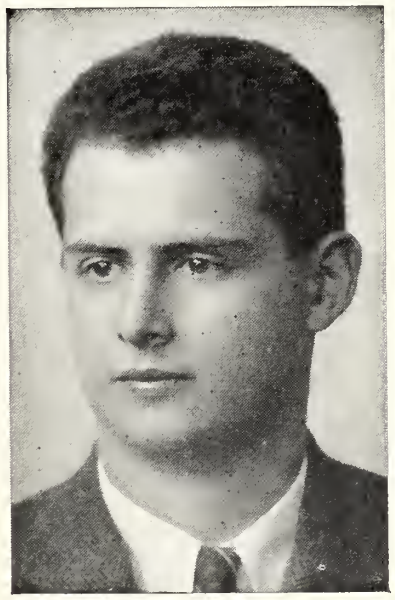
Its no-man's-land is the coveted "white space" in your favorite daily or periodical, purchased with part of the funds you contribute. Its weapons are words, with few adjectives barred, and frequently photographs, to tug at your heartstrings or arouse your anger. Its object is to convince you, and millions of your fellow-Americans, Jewish and non-Jewish, of the justice of the Jewish cause in Palestine.

The battle reaches you at the breakfast table, on your desk in the office, during rush hour on subway or bus or wherever else you might open your paper. It is waged mainly by parties championing the dissident groups in Palestine — the Bergsonite American League for a Free Palestine, the former Progressive Zionist District Number 95, Palestine Resistance Movement, Political Actions Committee for Palestine, and others. From time to time accredited Zionist organizations insert ads, replying to the dissidents, often turning adjacent pages of the same newspaper into the site of a verbal "civil war." The innocent, non-informed, non-political reader is usually left in a state of confusion, and, too often, of disgust. He has no idea of the differences between non-representative and accredited groups sponsoring the ads and, under the hail of words, he tends to couple them all together. Such is the consensus by this reporter from sidewalk interviews in a typical "mixed" residential neighborhood in New York City.

7 Out of 15 Do Not Read Ads

Of fifteen passers-by Jewish and Gentile, asked for their reaction to the "Battle of the Ads," seven admitted that they "didn't bother" reading them. If this group four stated that they "got enough politics" in the editorial columns and correspondents' dispatches. The other three they had "no interest."

Of the eight persons who were familiar with the ads, all but one admitted that they rarely read beyond the "big type" or what seemed to them to be the "punch lines." All said they were more responsive to ads with "less words and more pictures, or cartoons." Five said



WILLIAM B. SAPHIRE

they read through the lists of individuals or groups sponsoring the ads and admitted they were more impressed by "big names." The group of eight were then asked the following questions:

Do the ads create any confusion in your mind as to the issues involved?

Have you became better acquainted with the Jewish problem through these ads, or do you prefer to go by the news dispatches?

Do you think the "Battle of the Ads" is a good thing or bad?

Here are the typical replies from Jews and non-Jews:

Sam Butashansky, textile business — "As a Jew my blood can't help boiling over some of the things they're doing to Jews who want to get into Palestine. When some of these ads first started to appear right after the war I felt that was the best way for us to say a lot of things that the papers would not dare to say in their news columns. I sent my checks and so did my brothers. Lately there seems to be a lot of little organizations all boasting they do this and that and clamoring for money. I'm beginning to suspect some of these ads now, and I've made up my mind to give only when appeals are made in the Synagogue. I think the ads were a good thing which turned bad."

Harry Altmann, manufacturer of ladies dresses — "I have to admit until the war I did not know or

Julian V. Brandt
REAL ESTATE
111 Church St. Dial 2-2866
CHARLESTON, S. C.

L. G. FERGUSON
Interior and Exterior
Painting Contractor
Expert Floor Sanding and Refinishing
10 Gillon Phone 7233
CHARLESTON, S. C.

Copleston's
537 Meeting Street
CHARLESTON, S. C.
DRY CLEANERS
AND LAUNDERERS

THE SHADE SHOP
M. E. GURNEY, Manager
Window Shades—Rugs—Linoleum—Venetian Blinds—Awnings
246 King Street Phone 4364—2-0260
CHARLESTON, S. C.

Butt's Electrical Supply Company
—WHOLESALE—
14 Anson Street Dial 5786
CHARLESTON, S. C.

THE CARTER GRAIN COMPANY
—Dealers in—
HAY, GRAIN and FEEDS
23 Laurens St. CHARLESTON, S. C. Dial 2-1971

L. W. MacBAY
Optician
Distributor of
FINE
OPTICAL PRODUCTS
145 King St. Dial 2-3634
CHARLESTON, S. C.

AL'S
Delicatessen
and
Restaurant
AIR-COOLED
478 King St. Dial 4681
CHARLESTON, S. C.
"AL'S SANDWICHES ARE ALWAYS GOOD"

DIAL 3-1957
STORK DIAPER SERVICE
A Complete Twice-a-Week Pickup and Delivery
BABY DIAPER SERVICE
Odorless, Sanitary Containers Furnished
Avondale Hwy.
CHARLESTON, S. C.

SIRES LUMBER COMPANY
Now In Spacious New Building —Same Location
790 Meeting St. Dial 2-3863
CHARLESTON, S. C.

—COMPLETE AUTO REPAIRS—
CENTRAL SERVICE STATION
48 Archdale CHARLESTON, S. C. Dial 7610

VENTILATED METAL AWNINGS
C. W. PHILIPS SHEET METAL WORKS
78 Cooper St. Dial 2-1061
CHARLESTON, S. C.

C. C. HINSON COMPANY
POULTRY—EGGS—PRODUCE
Chapel and Drake Streets Phones: 2-0020—2-2639
CHARLESTON, S. C.

GEORGE G. McKNIGHT
CHARLESTON, SOUTH CAROLINA

CAROLINA FLOWER STORE
—Flowers For All Occasions—
King and George Streets Dial 8811
CHARLESTON, S. C.

Malony Fertilizer Company
—Manufacturers of—
HIGH GRADE FERTILIZER AND FERTILIZER MATERIAL
DIAL 5166 CHARLESTON, S. C.

INTERNATIONAL HARVESTER CO.
TRUCKS . . . FARM EQUIPMENT
24 Hayne Street CHARLESTON, S. C. Dial 3-2513

GILBERT MOTORS, INC.
Sales—NASH—Service
257 Meeting Street Dial 9721
CHARLESTON, S. C.

FOR THE BEST—
Tune To
WHAN
1340 On Your Dial
"Your Friendly ABC Station"
CHARLESTON, S. C.

Wheel Alignment
Frame Straightening
SOUTHERN
Welding Works
Electric and Acetylene Welding
784 Meeting St. Dial 6292
CHARLESTON, S. C.

~Shadows vanish in the light of light and memory~
PERPETUATE THE MEMORY
IN MARBLE GRANITE OR BRONZE
E.J.McCARTHY & SONS
successors to E.T. Viett
MYERS P.O. CHAS. S.C. DIAL 9788

care much about Palestine. After six million Jews were slaughtered I came to with a shock. I don't belong to any organization but I'll give what ever I can to anyone ready to stand up and fight for a Jewish homeland. I would not say the ads convinced me but they certainly enlightened me on many points I never got out of the dispatches. I admit sometimes I'm a little confused when one Zionist organization apparently drops the main issue, getting the British out, and starts sniping at another Zionist group which wants to do the same thing. I know in business and politics certain complexities always rise which can't be understood by people not acquainted with the situation. But in the case of the Jews I don't think they should be aired in public. I think the ads are a good thing and more power to them, but lets keep the arguments in the family circle."

Tires of Ads' Emotional Bombardment

Mrs. Margaret Cross (non-Jew) highschool teacher — "I've read some with interest. The major fault I find is that they tend to be more emotional than factual (in comparison with dispatches from the news services). The emotional impact is strong the first time, but afterwards most peopple get tired of being bombarded. I'd certainly like to learn more about the Palestine issue, but I haven't from the ads. I suppose their message is better understood by Jewish people. The general impression I get is that the people who place these ads have not quite made up their minds. I think the ads are a fairly effective kind of political propaganda which must die out however as soon as the major issues are ironed out."

Howard Blittman, salesman in a chain drugstore — "Like the lady just said, what will these propaganda boys do when there isn't anymore issue to filibuster over? They'll starve. Without feeling one way or another about Palestine, I say these ads are a racket trying to capitalize on human suffering. But I love to read them. They teach me a lot about human nature."

Think Ads Tell Only Terrorist Side

Irving Frank, investment counselor — "Looking over these ads I notice they all beat the drum for terrorist groups in Palestine. No matter what the argument is I don't believe in retaliation killings. The ads don't tell anything but the terrorists' side of the picture with which I don't think the majority of Jews in America, Europe or even in Palestine agree. I read the news and listen to the radio, and I've gotten nothing from the advertisements but a feeling of disgust. I think a bunch here are just trying to capitalize on what misguided fanatics are doing. I hold no brief for the British Empire, but let's not give the Jewish people a bad name after all we've been through. It isn't worth it, because in the end it will be the Big Three who'll decide what's going to be and let's see anybody advertise their way out of that."

Church-Goer Likes Ads

Cornell Maas (non-Jew) retired—"Our church takes up collections for the Jews in Palestine. We firmly believe that the Jewish people must return to their old Homeland before the millenium of peace can dawn. One advertisement I was most impressed with was that showing a drawing of three young Jewish boys who were hanged. The Jews produced our Savior who was martyred and it will be the Jewish martyrs who will one day save the Jewish people. I don't read these advertisements in full, but I'm sure their heart's in the right place."

The need for accredited Zionist organizations to work out an effective technique of reply is shown in the statement of Sidney Lasher, sporting goods salesman — "You're correct when you call it the 'Battle of the Ads.' I am quite confused by them. I saw one recently which seemed nothing more than a fight over who brought most Jewish immigrants to Palestine this year. I read others appealing for funds to buy bandages for a faction fighting the British. Before I'm taken in I'd like to know definitely what the issues are and who's on who's side. Most of these ads read to me like

(Please Turn To Page 28)

THOMPSON-MILER HARDWARE CO.
—WHOLESALE—
CHARLESTON, SOUTH CAROLINA

Southern Lumber *and* Millwork Company
LUMBER — MILLWORK
BUILDING MATERIALS AND SUPPLIES
160 E. Bay CHARLESTON, S. C. Dial 6001

Everything Electrical
W. D. ROBINSON ELECTRIC CO.
145 Meeting St. CHARLESTON, S. C. Dial 3-2432

How The Good Dutch Doctors Saved Kids From The Nazi Plague

THE enormity of the Nazi war crimes — six million civilians deliberately murdered in the execution of state policy — has tended to overshadow the countless acts of quiet heroism by large numbers of the beautiful people who dared to buck the Nazi tide at the risk of life and limb. This is the story of one of those good people, the good Hollander, Dr. Fideldeij Dop, who is now in New York attending the International Congress of Pediatrics, along with hundreds of his fellow - specialists in child health.

Dr. Fideldeij Dop — 36, jovial, blond, blue-eyed and sparse-haired — is a well-known pediatrician of Amsterdam. When the Nazis overran Holland and began their largescale deportation of Jews to the death camps, the students of the University of Amsterdam formed several "underground railways" through which many thousands of Jews were spirited away to safety. These underground student groups operated on a "specialist" principle. One specialized exclusively in providing adult Jews with false passports and other papers to aid their escape. Another specialized in snatching Jewish children from Nazi clutches.

"Specialization was an essential feature of sound underground work," Dr. Dop observes. "Those who engaged in general anti-Nazi activity during the war were usually caught sooner or later. The specialists had a far better chance of surviving and continuing operations undetected."

Baby Specialists Valuable In Juvenile Underground

The Amsterdam University students who conducted the special underground railway for children wisely enlisted the aid of Dr. Dop, professor of pediatrics at the University, and of other doctors specializing in child diseases. Dr. Dop had a very large Jewish clientele as a result of the murder or imprisonment of his Jewish colleagues in Amsterdam. It was natural for him to visit many Jewish homes, day and night, without attracting undue suspicion from the Nazi authorities.

But Dr. Dop was fighting more than the usual diseases of childhood as he made his rounds. He was combating the greatest plague that ever struck humanity — Nazism. The student underground which had agents planted in Nazi

Receives Yeshiva Scholarship For Graduate Study in Palestine

Rabbi Morris Klein, 24 year old Brooklyn rabbi, graduate of Yeshiva College and ordained by the Rabbi Isaac Elchanan Thelogical Seminary (both divisions of Yeshiva University), is the first recipient of the Abraham Mazer Scholarship, enabling him to continue graduate studies for one year at the Hebrew University in Palestine.

COLUMBIA, S. C.

RICHLAND
WHOLESALE LIQUORS
INCORPORATED
E. M. SMITH, *President*
IMPORTERS AND DISTRIBUTORS
801 Gervais Street Tel. 7171
COLUMBIA, S. C.

SYLVAN BROTHERS
Jewelers and Diamond Merchants
1500 Main Street
Corner Main & Hampton Sts.
COLUMBIA, S. C.

DREHER'S
Packers of
Fine Meat Products
COLUMBIA, S. C.

BERRY'S
1608 Main Street
WOMEN'S FINE APPAREL
COLUMBIA, S. C.

CARPENTER'S
Pure Oil Service Station
"Washing Our Specialty"
LUBRICATION
SIMONIZING
Tires — Tubes — Batteries Accessories
1629 Sumter Phone 6406
COLUMBIA, S. C.

BEN ARNOLD, President
BEN ARNOLD CO., INC.
Established 1907
WHOLESALE LIQUORS
EXCLUSIVE STATE DISTRIBUTORS
SEAGRAM'S WHISKEYS AND GINS
CARSTAIR'S WHISKEYS AND GINS
KESSLER'S WHISKEYS AND GINS
LAIRD'S APPLE BRANDY
COINTREAU LIQUEUR
MOUNTAIN CORN
SILK HAT CORDIALS
MELLOW BOND BACARDI RUM
700 Gervais Street Phone 2-3353
COLUMBIA, S. C.

STAR LAUNDRY CO.
SERVICE TO SUIT INDIVIDUAL REQUIREMENTS
1801 Taylor
Branch Office: 3606 West Avenue
DIAL 3114–3115 COLUMBIA, S. C.

Shop and Save At—
SEARS ROEBUCK AND CO
SEARS ROEBUCK & COMPANY
COLUMBIA, S. C.

McCormick Funeral Home
"Always the same, yesterday, today and tomorrow"
24-Hour Ambulance Service
1217 Hampton Street Telephone 5365
COLUMBIA, S. C.

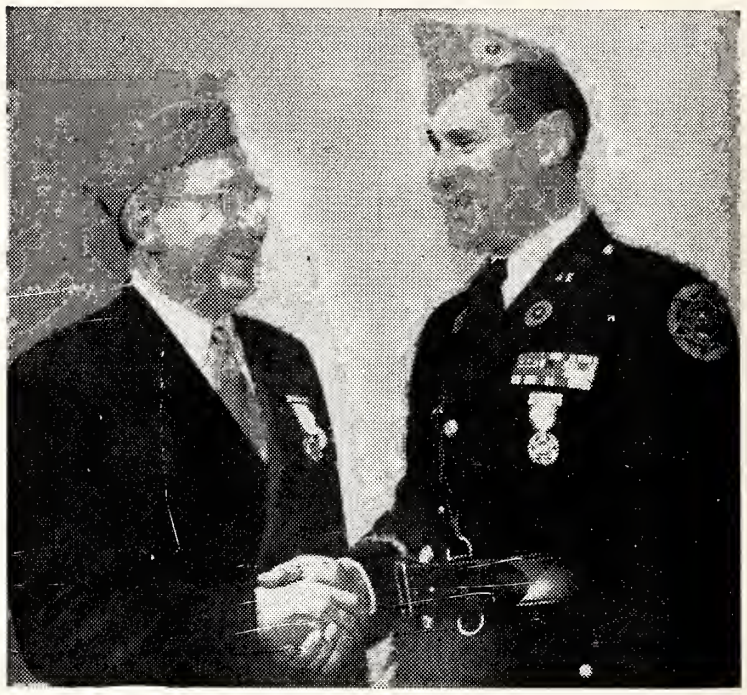
DUNN ELECTRIC COMPANY
Contractors—Fixtures
2238 Sumter Street Phone 8165
COLUMBIA, S. C.

MILLING-NELSON MOTORS, Inc.
LINCOLN—MERCURY
1011 Harden Dial 7615
COLUMBIA, S. C.

SUNSHINE LAUNDRY & CLEANERS
Telephone 2-3349 1500 Woodrow Street
COLUMBIA, S. C.
Convenient Locations to Serve You
20% Discount Cash and Carry

HAVE YOUR RUGS CLEANED
A clean rug lasts longer, looks nicer. Our Mothproofing protects them, too.
FLOORMASTERS
Exclusive Rug Cleaners
1614 Barnwell Street Phone 29533
COLUMBIA, S. C.

Col. Julius Klein, Decorated Hero of Two Wars, Elected J.W.V. Commander



Col. Julius Klein of Chicago (left), newly elected National Commander of the Jewish War Veterans of the U. S., receives the congratulations of retiring National Commander Milton H. Richman of Hartford, Conn., following the 52nd annual J.W.V. encampment held in St. Paul, Minn. Col. Klein, a veteran of both World Wars, is a well-known Chicago editor and publicist. In World War II, he saw 35 months of action in the South Pacific and the Philippines, and was awarded the Soldier's Medal, the Bronze Star, the Legion of Merit with cluster, the French Legion of Honor and the Philippine Distinguished Service Star. After V-J Day, he served as Special Assistant to Secretary of War, Robert P. Patterson.

headquarters, would tip off Dr. Dop on what Jewish families were marked for SS raids. The good doctor would rush out — often in the dead of night — to warn these families and to assemble all the children in his car for safe placement in cooperating Gentile homes.

Link Between Parent and Rescued Children

Dr. Dop also served as a go-between for Jewish parents and their children placed for safety in Gentile homes, transmitting reassuring messages from one to another, retaining that "continuity of relationships" so important in child upbringing. When private homes were not available, kids would be placed temporarily in hospitals and other institutions, with the help of forged documents and false names.

Dr. Dop was extremely reluctant to talk about his own part in this "juvenile underground railway." He kept insisting that it was a mass enterprise, initiated by the students, and that he was one cog in the intricate network of child-saving. I had to piece the story together from his colleagues, who told me Dr. Dop had personally been instrumental in saving several hundred kids from Nazi concentration camps.

There is a touching postscript to this story: Dr. Dop, after the war, offered to establish a fellowship fund to permit students of the underground to continue their interrupted studies. The brave students would have none of it. Instead, they developed a co-operative enterprise consisting of a motion picture house featuring foreign cinemas of cultural value and also "students' center" where youths locally and from many lands, were welcomed as guests. Thousands of Amsterdam citizens chipped in small loans to start off the cooperative cinema, called the Criterion. All those loans have been repaid. Each student spends about three hours each day helping to operate the cinema and the center.

A Complete Laundry and Cleaning Service
•
15 Branches To Serve You—
Call Us For Nearest Location
Dial 2-8603
•
DeLUXE
Laundry and Dry Cleaners
309 State Street
W. COLUMBIA, S. C.

Social and Personal

CHARLESTON, S. C.

Miss Harriette Kraft, *Reporter*

Bernard Olasov, chairman of the Jewish Community Center Cultural Committee, has announced an outstanding program for the coming months. By special arrangements with the National Jewish Welfare Board, Jewish Center Lecture Bureau, the committee is bringing these programs to the community at a very nominal cost. The series will consist of the following prominent features: Joseph Buloff, Rabbi Roland Gittlesohn, Celia Adler, a Jewish musical program and 10 outstanding films. Members are urged to reserve their tickets at once.

At the annual meeting of the Charleston Jewish Welfare Fund, which sponsors the United Jewish Appeal and all the Associated Hebrew Charities, the following chairmen were elected: Chairman, Ed Kronsberg; vice-chairmen, Edwin S. Pearlstine, Jack Krawcheck, Isadore Lessor and Marty Chase. Treasurer, Morris Sokol; executive secretary, Nat Shulman. Campaign chairmen for the men's division are Milton Pearlstine, Hyman Rephan, Walter H. Solomon, Louis Myerson and Henry Yaschik. The campaign chairmen for the women's division are Mrs. Jack Krawcheck, Mrs. Edwin S. Pearlstine and Mrs. Max Levine. A large number of members of the community make up the various executive committees.

Outstanding was the annual Thanksgiving dinner and dance given by the Dan Lodge of B'nai B'rith at the Beachcomber Club on the night before Thanksgiving. Refreshments and entertainment were provided by the lodge and the proceeds will go toward the Wider Scope fund. General chairman of the affair was I. H. Jacobson, with the following members making up the committee. Rudolph Robinson, Karl Karesh, Yetta Rosen, women's chairman, Bea Newman, Lillian Jacobs and Mildred Bernstein. Mrs. N. Rosen, chairman of the B. B. Women's Auxiliary, was in charge of the committee who arranged for the food which was served at the affair. Mose Sabel, proprietor and host of the Beachcomber Club, magnanimously turned the entire club over to the B'nai B'rinth, closing the doors to any outside business. The affair was a huge success from every standpoint.

At a meeting held at the home of Mrs. Macey Kronsberg, the Sisterhood of Emanu-El was organized. Synagogue Emanu-El is the first Conservative Synagogue to be organized in the state.

Mrs. Leon Steinberg was elected president of the Sisterhood. Other officers elected were: Mrs. Louis Lesser, first vice-president; Mrs. Charles Schiff, second vice-president; Mrs. Samuel Balis, treasurer; Mrs. Milton Kronsberg, recording secretary; Mrs. Herman Needle, financial secretary, and Mrs. Moses Sharnoff, auditor.

The Sisterhood is a member of the National Women's League.

The Sunday School of Synagogue Emanu-El is using 48 Parkwood Avenue for temporary headquarters. Mrs. Edward Kronsberg, Mrs. Irving Steinberg, Mrs. Louis Lesser, and Mrs. Ben Rubin have very kindly volunteered the use of their homes for temporary Sunday School classes.

Mrs. Macey Kronsberg is supervisor of the Sunday School. The following persons teach the children: Miss Jo Ann Steinberg, Miss Sandra Bogin, Miss Blanche Cohen, Miss Ray Baker, Miss Yaffa Bebergal, Mr. Alan Baron, Mrs. Leon Steinberg and Mrs. Maxwell Lehrer.

Chalem-Goldin

Mrs. Jennie Chalem of Chicago has announced the marriage of her daughter, Florence, to Milton Goldin, son of Mrs. Fannie Goldin of Charleston. The marriage took place in Chicago on August 3rd, with Rabbi Adam Neuberger performing the ceremony.

At a recent meeting of the governing board of the K.K.B.E. Sisterhood, Mrs. Leon Steinberg was elected chairman of a committee to raise funds for the House of Living Judaism.

This committee will sell Chanukah menorahs and attractive charm bracelets containing symbols of our faith, in an endeavor to raise the funds needed. Those desirous of purchasing any of the items are asked to please get in touch with Mrs. Leon Steinberg.

Eckerd's
CUT RATE DRUG STORE
COLUMBIA, S. C.

Capital City Laundry
Prosperize Dry Cleaning
Branch 1119 Gervais Phone 2-4341
COLUMBIA, S. C.
2227 Sumter St. New Plant and Offices

THOS B. BOYLE JAMES A. VAUGHN
THOS. B. BOYLE AGENCY
INSURANCE — SURETY BONDS
1222 Washington St. Phone 2-2158
COLUMBIA, S. C.

INGLESBY-BLUME LUMBER CO.
Millwork and Lumber
629 Hampton Avenue Dial 3141
COLUMBIA, S. C.

Do Your Shopping at
SILVER'S
5c, 10c & $1 STORE
COLUMBIA, S. C.

SCHULTE-UNITED
Columbia's Junior Department Store
1620 Main Street
COLUMBIA, S. C.

THE KLINE IRON & METAL CO.
Steel For Buildings and Bridges
COLUMBIA, S. C.

Central Chevrolet Company
For Economical Transportation
SALES CHEVROLET *SERVICE*
1211 Marion St. Dial 2-2161
COLUMBIA, S. C.

READY-MIXED CONCRETE & MORTAR
CONCRETE CONSTRUCTION CO.
DIAL 2-2101 COLUMBIA, S. C.

Heat With Wood
INSTALL AN
ASHLEY
Downdraft Patented Woodburning Home Heater
ASHLEY AUTOMATIC WOOD STOVE CO.
Columbia, S. C.

COMPARE:
YOU'LL FIND BETTER VALUES
AT
Bridges FURNITURE CO.
1638 Main St.
COLUMBIA, S. C.

SHANDON GREENHOUSES
Choicest Cut Flowers and Potted Plants—Flowers For All Occasions
Dial 5107 COLUMBIA, S. C. 3013 Millwood Ave.

DUNBAR FUNERAL HOME
PRIVATE AMBULANCE SERVICE
Tel. 9998 COLUMBIA, S. C. 1527 Gervais St.

CAYCE SUPPLY COMPANY
COAL—BUILDING MATERIALS
Cayce Telephone 3809—3890
COLUMBIA, SOUTH CAROLINA

HOOD MOTOR COMPANY
Sales—OLDSMOBILE—Service
1636 Sumter Dial 2-8619
COLUMBIA, SOUTH CAROLINA

POWELL'S GARAGE & WRECKER SERVICE
General Repairing and Wreck Rebuilding
We Never Close Phone 6933
Millwood at Gervais Street COLUMBIA, S. C.

TIDY DIDY BABY SERVICE
—ROCK-A-DRY BABY—
Diapers and Sanitary Containers Furnished
Deliveries Twice Weekly
DIAL 6642
Forest Drive and Manning St. COLUMBIA, S. C.

DUTROW Progressive Inc.
NEON SIGNS
- Outdoor Advertising
- Commercial Lettering
- Show Cards
- Gold Leaf

DIAL 7607
918 Lady Street
COLUMBIA, S. C.

J. M. DERRICK'S GULF FOUNTAIN
J. M. DERRICK, *Owner*
Dial 9363
"Fountain of Youth For Your Car"
Gulftex Lubrication
Washing — Waxing
Corner Gervais and Assembly
COLUMBIA, S. C.
LIBERAL TRADE IN ALLOWANCE ON TIRES
BATTERIES and ACCESSORIES

Southern Zionists Form Inter-Collegiate Group

Zionist history was made in Atlanta the week-end of November 7, when some sixty-five college students from thirteen universities gathered in Atlanta to form the Southern States Region of the Inter-Collegiate Zionist Federation of America.

New head of the eight-states region is Norman Feinberg, Charleston, S. C., of Georgia Tech. Other officers elected to serve with the new president are:

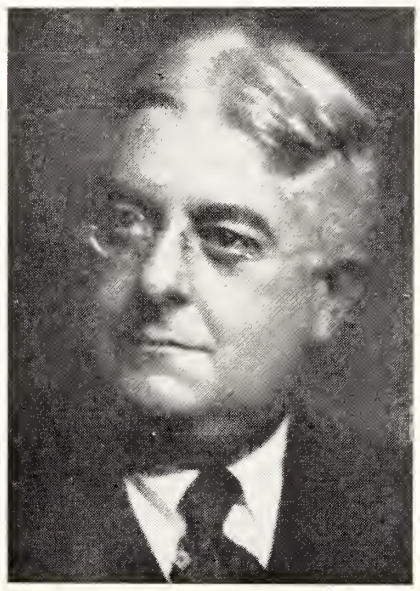
Wallace Cohen, Birmingham, Ala., of the University of Ala., vice president; Helen Goldman, Atlanta, Ga. of Agnes Scott, corresponing secretary; Francine Mellon of Durham, N. C. of Womans College of the University of N. C., recording secretary; and David Raphan, Savannah, Ga., of the University of Georgia, Athens,,Ga., treasurer.

Member at large on the Central Executive Committee of National IZFA is Sam Auerbach, Atlanta, Ga., of the Atlanta Division, University of Georgia. He and Norman Feinberg will represent the newly-created Southern Region at National IZFA conferences and meetings.

Highlights of the two-day conference were talks by Roz Tavel of Cleveland, Ohio, national representative of IZFA; Dr. Philip Weltner, president of Oglethorpe University; Dr. Alfred Weinstein, prominent Atlanta Zionist leader; Robert Travis, a past chairman of the Southern Regional Zionist Youth Commission, one of the co-sponsors of the IZFA Region; and Herman Popkin, youth director of the Southern Youth Commission.

Co-sponsors of the first annual conference were the Georgia Tech Chapter of IZFA, headed by Norman Feinberg; and the Atlanta Division of the University of Georgia, whose acting president is Sam Auerbach.

RABBI J. J. PRICE ELECTED CHAPLAIN PRESIDENT



Rabbi Julius Joseph Price, Chaplain of Bronx County Jail of New York City, was recently unanimously elected president of the National Chaplains Association, an affiliate of the American Prison Association, at its 77th Congress of Correction of the American Prison Association held at Los Angeles, Calif. Rev. Father George McKinney, Catholic Chaplain at the State Prison at Wall Kill, N. Y., was elected Rabbi Price's vice-president.

Rabbi Price is also a past vice-president, and for some years, treasurer of the National Council of Jewish Chaplains of the United States.

Rabbi Price, in conjunction with a number of other colleagues, is planning an Eastern Regional Conference at which the mayor of New York City and the governor of New York state might be speakers.

KINSTON, N. C.

The following new officers were elected for the Kinston Lodge of the B'nai B'rith: Rabbi Jerome G. Tolochko, president; Larry Pearson, 1st vice-president; Lester Gould, 2nd vice-president; Emanuel Traub, secretary; Morris Heilig, treasurer; Moses Stadiem, chaplain; David Glick, warden; Martin Kass, guardian; Sam Fuchs, Harry Pearson and Leo Brody, trustees.

Sam Bernstein and Lester Gould are associate membership chairmen.

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EIGHTY-FIVE NEW RABBIS

The ordination of eighty-five rabbis at the special half-century celebration of Yeshiva University is among the few rays of light in these days of Jewish woe and affliction. There are now approximately 600 English-speaking orthodox rabbis ministering to congregations and various Jewish educational institutions in this country. Thanks to the ability of these devoted spiritual leaders, traditional Juadism has gained in stature and influence, and the message of positive Judaism has been carried to all groups of the Jewish community in this land.

The English-speaking American orthodox rabbi represents happy synthesis of sound Jewish traditionalism and up-to-the-minute command of secular knowledge. That the orthodox rabbi is so effective in projecting his philosophy upon all groups of his community is largely due to the circumstance that he can "hold his own" in fields other than talmudic learning. No doubt, it is unforunate that most American Jews judge a rabbi's worth by his eloquence and secular education. It is reassuring, however, to know that the English-speaking rabbis possess, in addition to these *derech eretz* qualifications, a sound stock of genuine Torah knowledge.

We salute the eighty-five newly ordained rabbis and hope that they will emulate their masters in raising up many disciples, so that the Jewish survival potential may increase, thanks to their leadership.—*The Jewish Spectator.*

A USEFUL SURVEY

The results of an unusual survey will be revealed when the delegates to the annual meeting of the National Jewish Welfare Board assemble in Pittsburgh on May 10th.

On this occasion there will be disclosed the results of a study, begun in 1945, of the aims, programs and relationships of the JWB to Jewish Centers, to the armed forces and to the Jewish Community, undertaken at JWB's behest by a Commission composed of 36 scholars, educators and communal leaders.

If the findings of the Commission, whose members represent virtually all the major learned professions and every shade of Jewish thought, were just another committee report, they would excite little interest in the community at large. But it is scarecly that.

This group of non-partisan Jewish figures, representing the major national Jewish organizations of America and headed by Professor Salo Baron of Columbia University, undertook the task of submitting an agency with more than three decades of successful achievement on behalf of Jewish Centers and the armed forces to a probe—using the community as its laboratory. The dramatic and highly scientific survey, carried out with all the integrity, techniques and controls of any good scientific investigation, was entrusted to Dr. Oscar Janowsky, of the College of the City of New York, eminent scholar and authority on Jewish minority rights.

Dr. Janowsky and his aide made a sampling of Jewish opinion which, in effect, amounted to a referendum on an organization which has been serving since its inception in 1913. In the course of his study, his staff conducted more than 3,000 interviews with Jewish Center Board members, Center workers and rank and file members. In addition, if completed 2450 questionaires and studies of 297 Jewish Centers, covering 225 communities. —*The American Israelite.*

Jobs For The Physically Handicapped

Shown above are leaders of the B'nai B'rith Women's Supreme Council and the president of the organization's Argo Women's Chapter, Washington, D. C., discussing methods of implementing its national campaign to secure jobs for the physically handicapped with Vice-Admiral Ross T. McIntyre.
Left to right are Mrs. Lawrence Koenigsberger, national co-chairman of the B'nai B'rith Women's Supreme Council's Committee on Americanism and Civic Affairs; Admiral McIntyre; Mrs. Maurice Bisgyer, chairman of the Women's Supreme Council's Committee on Veterans Affairs; and Mrs. Nathan Simkowitz, president of Argo Women's Chapter, B'nai B'rith. All three women are from Washington, D. C.

Psychiatry And Its Special Problems In Palestine

The task of the psychiatrist in Palestine is more involved than elsewhere. Generally speaking, psychiatrists deal with people, who all have a more or less similar background. This is not the case in Palestine of today. The Yishuv consists of Jews who came from practically every country of the globe. There are Jews who for many generations have lived in Palestine; there are the European Jews, who themselves are a very mixed group, mainly of Russian, Polish and German origin; and there are those who come now, the survivors of the concentration camps, those who even after their liberation from the "death camps" had to live for a long time in newly established camps, the DP camps. These DP camps have added a new problem, namely idleness, which endangers the spirit and upsets the equilibrium of the inmates. The DPs feel that they are not needed, superfluous, with no hope — unless they go to the only people that want to have them: the Jews in Palestine.

As I said before, the Yishuv is a mixed group, united only in one aspect: they wish to be Jews. But there are differences in their adherence to the Jewish people. There are all stages: from the pious Jew, who still wears "Peyoth" and "learns" the Bible, and the agnostic Polish and Russian Jew who have embraced Jewish nationalism, to the assimilated German Jew, who knew little of Jewish rites and was not concerned with Jewish tradition. They found themselves together because of their particular fate, a fate which has repeated itself time and again during the past 2,000 years . . . they were not wanted, but were persecuted, hated and often killed.

Let us look a little deeper into the mental make-up of these Jews, who find themselves in Palestine and struggle to become a homogeneous community. The ancestors of those who lived in Palestine for many generations came partly from Persia, Kurdistan, Yemen or other countries of the Orient. Their background and living conditions have for generations been similar to those of the Arabs. Many of them knew Arabic long before they learned Hebrew. They used to dress like in ancient times, in colorful Oriental garments. They knew one educational system only: the "cheder." They took their moral code from the Bible and were disinterested in the progress of the modern world. After the immigration into Palestine of the European Jews, they became aware of their "backwardness." They suddenly realized what they were missing: civilization and its achievements. They became desirous of assimilating to European standards. But such "assimilation" is not easily achieved, because it is rather a process of evolution. And although they are many in this group who are gifted (especially intellectually) their newly adapted European attitude has not really been integrated into their personalities. This whole process might be compared with a new coat which one wears over old clothes. And they often feel it — their lack in achieving the "real" European ways — and they suffer from it. They feel handicapped, frustrated. Psychology has taught us to understand the mechanism of frustration and its consequences. The final outcome of a person severely frustrated very often is that he becomes bitter, disillusioned, envious and—this is not a rare event — agressive towards his enviornment.

And now let us look at the other groups: they all have their individual personality make-up, the German Jew resembles the Germans, the Polish, the Poles, etc. The Jews who for centuries have lived among other people, have adopted certain character features. The German Jews, especially the Prussian Jews, have been known for their rigid and strict conduct in life. They bring this "rigidity" to their new home, to be sure, and establish their life in their previous patterns or educate their children in the same manner they had adopted throughout their lives in Germany.

And the newcomers, those who have suffered more than words can describe? They have a mentality of their own. They come to Palestine full of hopes, that the Yishuv will be able to satisfy all their demands, and still more make up for all the years of frustration they have experienced.

I have given this detailed picture in order to show how manifold the problems are which we, the psychiatrists, are trying to solve. To the suffering of Man, comes to the particular suffering of all Jews. Every human being has to be prepared to face and accept a certain amount of suffering, which originates mainly from two sources: from personal difficulties we have in adjusting ourselves to our neighbors. But the Jew has to face more. He has had to accept persecution by the people with whom he shared his youth. The uprooting of the Jews—a terrific loss in security—cannot be overcome easily. In fact, it leaves scars which never heal completely and which bleed easily when environmental conditions occur which resemble those of their past. The majority of the Jews therefore is more neurotic and it is this additional neurosis which makes the task of the psychiatrist in Palestine more difficult.

(Please Turn To Page 25)

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Social and Personal

CHARLESTON, S. C.

At the opening meeting held at the Jewish Community Center, Mrs. Walter H. Solomon presented diplomas and the graduation charge to nine members of Senior Judea who were graduated into Junior Hadassah.

The following girls received diplomas:

The Misses Rita Brickman, Miriam Cooper, Doris Gershon, Betty R. Givner, Barbara Lerner, Claire Levinson, Cecelia Livingston, Annie Oxler, and Helen Sonenshine.

The Misses Marion Birlant, Sandra Bogin, Phyllis Cohen, Helene Firetag, Claire Krawcheck, and Maxine Triest.

Miss Sarah Belle Levy, president of Junior Hadassah, presided. Miss Harriett Kraft, program chairman, presented the various committee chairmen to the membership in a skit entitled "Fact and Fable."

Mrs. Sydney Prystowsky, Advisor, spoke on the political situation in Palestine and stressed the need for writing General Marshal asking that the U. S. Delegation suggest the majority plan of the UNSCOP; members who did not write letters at the meeting were urged to do so as soon as possible.

Sydney Breibart told of his experience at the Brandeis Camp in California.

Larry Swirsky, president of Masada, gave greetings for his Chapter.

Following the business meeting, a social was held with the Mesdames Harold Givner, George Birlant, LeRoy Silverstein, and Joseph Read, of Senior Hadassah acting as hostess.

At a recent meeting of the Teen Age Canteen Council, it was decided by a unanimous vote to change the Teen Age Council to a Youth Council. This change will mean that the Youth of the Community will now be joined together in a cooperative and mutually beneficial organization. Each Jewish Youth organization in the community will have representatives on the Council to bring the wish of their organization to the Council and return to their organization with the Council's decisions on various Youth activities.

In addition, it is planned to have an educational program for the Youth. A series of films have been planned covering athletics, etiquette, vocational guidance and several other interesting subjects. Regular social events are also planned throughout the year. The first dance planned by the Council was held Saturday evening, October 11, and was an outstanding success.

Miss Betty Sholk, president of the Youth Council, has appointed a Constitution and Membership committee who will report their recommendations at the next meeting. The Youth Council meets on the second and fourth Tuesday evening of each month at the Center.

Miss Frances Sokol, daughter of Mr. and Mrs. J. Sokol, was appointed as the Youth Council representative to the Center Board and will represent the Council and Jewish Youth at meetings of the Center Board.

Wedding:

FRIEDMAN-KANNER

Mrs. Frances Turtletaub Kanner was married on October 4th, in Savannah, Ga. to Samuel S. Friedman. Rabbi Louis M. Youngerman of Mickve Israel Synagogue performed the ceremony.

Mrs. George Chait, of Atlanta, president of the Southeastern Region of Hadassah, addressed about 150 members of the Charleston Chapter at the Jewish Community Center. Speaking of Hadassah's role in the upbuilding of Palestine, she said "Our part is in making possible the actual work, labor and efforts of Palestine pioneers through our constructive program of upbuilding." Comparing the plight of the displaced Jews today with the wandering in the Wilderness, she said she hoped we would "go forward so our people may soon celebrate an end of exile under the free sky of their Homeland and will have a home at last."

Mrs. Sol Levine, membership chairman, reported 13 new members and introduced those present.

Mrs. Thomas Tobias, political chairman, gave a resume of the Palestine question before the United Nations today and said Hadassah was in favor of the recommendations of the majority report of the United Nations' special committee on Palestine.

Walter Solomon spoke briefly on the Community Chest.

A skit "A Quiet Morning in the Life of Our Hadassah President" was presented, after which refreshments were served by the entertainment committee.

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A Geographer Looks At Palestine

Any solution of the Palestine question that will hold water must take into consideration not only historic, racial, and legal claims, but those hard-headed facts of geography which are basic to all human and political situations. Let us consider some of the outstanding among these facts.

In terms of economic geography it should be noted that the Arab is primarily a herder of sheep, building an economy out of grass, a few water holes, and a few caravan routes. If he gets Palestine, his sheep, goats, donkeys, and camels will continue to crop the grass as they have done for centuries. As the grass gets thinner and thinner, the wind loosens the soil and the desert encroaches farther and farther into Palestine. If the Jew gets Palestine he will drill wells and reclaim the Arab-created desert. There is even proposed a vast Jordan Valley Authority project which would ultimately banish the desert entirely from Palestine.

The facts of social geography are equally challenging. The Arab world is meidieval—a feudal structure exploiting its own people and shrugging off the misery of the Arab masses as the "will of Allah." All the Arab states are undeveloped and underpopulated. What modern touches do exist, have largely been supplied by American education, much of it gratuitously. The Zionists are equipped with Western science and capital. They are already building in Palestine an outpost of productive Western democracy in a general region of civic corruption, social reaction, and abject human misery. The results have benefitted the Arab in Palestine as much as the Jews. By the very contrast, it is showing up the inadequacies in Arab society. Arab leaders obviously fear that such modern standards will invade their last retreat of feudal class privilege, and accordingly they seem determined to end it.

The facts of political geography are even more significant than the economic and social. Geopolitically, the Near East has been a liability to world peace for the last hundred years. It is the crossroads of the lines of world empires. There is needed in this vast region a strong outpost of democracy to stabilize this focal point. Neither Britain,

Mother and Son

After nine years' separation, Mrs. Julius Bock embraces her son Hans, whom she last saw as Nazis picked him up on his way to school one morning and sent him to Dachau. The boy escaped to England, was interned there, sent to Canada and later returned to England, whence he recently immigrated 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. His mother came to the United States in 1941.

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France, nor America can colonize and hold the region. But the Jew can. If he be allowed to do so, he he can hold the focus of the region for democracy, and at the same time, leaven growing Arab nationalism with some healthy contributions. If he be denied the chance to do this, the Western powers may eventually lose the entire Near East for democracy.

The Arab world itself has been given political independence through Allied action. Palestine constitutes less than one per cent of all the area claimed by the Arab extremists. It is in no way essential to Arab welfare. Growing Arab nationalism, however, has been literally blackmailing the democratic powers during the recent crisis. Arab leaders even now threaten military terrorism if they are not given Palestine. Actually, this means nothing much, because the total Arab population does not exceed 15,000,000, and the Arab states at present have no modern factories for making arms and munitions. Even the small arms which they now possess were supplied by the Western powers. The Zionists themselves, if not hindered by Britain, are amply able to defend themselves.

The longer the issue is neglected, however, the more serious it becomes. Already, millions of other Moslems are beginning to side with the Arabs. But if the democracies give in to the Pan-Arabs now, it may be their undoing later—for geopolitics is a long-term science. Arab society now rests upon a conviction of religious superiority, a sanction of holy war, a contempt for minorities, and a feudal structure of control. If such a society is allowed to achieve nationhood before it is democratized, to defy international law, successfully to acquire a modern technology, the result could be the story of Japan all over again. Such a Pan-Arabia would find plenty of allies, because the enemies of democracy are by no means dead, and a global struggle is already shaping up. If that struggle comes, the Western democracies will have sore need of a strong outpost in Palestine. It is simple ABC's to the political geographer that continued appeasement now may spell defeat in the future.

The Palestine affair is no longer local; it has even outgrown the dimensions of a mere Near East regional problem. It has become a world security issue. Prime Minister Smuts has called the Jewish question, "the most striking minority question today." Nazism has been defeated, but its anti-Jewish fruit survives so vigorously that no other solution than to move European Jews to Palestine seems feasible.

Britain, however, appears no longer able to enforce the terms of the mandate in Palestine. The whole problem has, therefore, fallen squarely into the jurisdiction of the United Nations Organization, which will have to find a way out of the tangle the smart diplomats have created.

Since national diplomacy has created the mess in Palestine, it is too much to expect that national diplimacy will ever resolve it. What is apt to occur is a patchwork compromise. This problem, however, is not one which can be solved by any compromise no matter how "reasonable" it may be. To move the Jews of Europe to Palestine under minority status, or even to leave the Jews already in Palestine in a minority status would only transfer the problem of Jewish persecution from Europe to Palestine—which is obviously no solution of the problem. The world, therefore, faces the alternative of either meeting the problem decisively or continuing it indefinitely. Morally the latter course is bad enough, but geographically it may prove disastrous.

SOUTHEASTERN A. D. L. RECEIVES GRANT

Announcement is made by Kendall Weisiger, founder and administrator of the Ashby Jones Memorial Fund, of a money grant to the Southeastern Regional office of A. D. L. in Atlanta, in recognition of the role played by the office in enhancing and extending good human relations in the South. The funds will be used to expand the office's film library.

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How Does The Jew Stand In South Africa To-Day?

By KARL LERNER

WHERE stands the Jew in South Africa today? The assessment of this question formed one of the cardinal debates of the annual conference of the S. A. Jewish Board of Deputies.

The Board's Public Relations Committee presented a balanced and extremely interesting report analyzing political trends and influences which affect the Jewish community.

The end of the war was not expected to mark the end of fascism or the end of its main instrument, anti-Semitism. Certainly not by Jewish leaders, who have persistently warned that "the roots of fascism are deeply embedded in the political, economic and ideological conditions of this country and that the struggle against anti-Semtism is an integral part of the larger issue."

The Public Relations Committee review points out that the friends of Germany, during the war, have undergone very little change of heart since her defeat. "Most of the trends which were noted during the war years — including the further growth of the Afrikaner economic movement, the agitation for a 'Christian National' policy in eduation, trade unionism and other social spheres — have persisted."

For anybody to understand the threat contained in the present politics of Nationalism it is necessary to recall this statement made by a prominent leader of the Nationalist Party:

"Although there is a degree of overlapping, there remain four great fields in which the Afrikaner conducts the struggle. These four fields are the religious, the political, the cultural and the economic. They support each other."

No Withdrawal by "Nats."

The recent "moderation" trends in Nationalist policy are carefuly anaylized against a background of the utterances of Mr. Eric Louw and other prominent Nationalist speakers. The emphatic views of the Public Relations Committee is that "as yet, nothing has been said or done by the Nationalist Party which can be construed as a withdrawal from its policy of discrimination."

There is, however, sound political reason for believing that political anti-Semitism might be discarded at some stage in the future because, in spite of its long run, "it has not yielded notable political dividends. It has often been pointed out that the Afrikaner Nationalist section is not homogeneous and that even among them anti-Semitism is not deeply-rooted, a distinction being made between the prevailing sentiment of the masses and the political slogans of their leaders. How far that distinction is valid it is not easy to say. On the one hand, it would seem that the most vocal of the anti-Semites do not enjoy great prestige in their own

American Jewish Committee Names Executive Aide

Louis L. Bennett, prominent government official, has been appointed Assistant Executive Director of the American Jewish Committee, it was announced this week by Dr. John Slawson, Executive Vice-President. Mr. Bennett, former Regional Housing Expediter and Consultant to the Administrator of the National Housing Agency, will coordinate operations of the Committee's staff in New York,, Washington, Paris, London and South America.

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camps, and that many politicians are privately ashamed of the anti-Semitic utterances which they defend on the grounds of 'politics.' On the other hand, is it unreasonable to assume that a prolonged agitation, supported by all the powerful propaganda instruments which these groups command, must produce effective results?"

The Extent of Anti-Semitism

If there is any impression that anti-Semtism is to be found only in the ranks of the Afrikaner Nationalists, it is necessary to correct this impression, and the review clearly analyses the measure of anti-Semitism to be found in the English-speaking community in whom, it records, there has been an increase in anti-Jewish feeling in recent years.

This markedly has been the position following recent developments in Palestine which have necessitated the strongest condemnation of British policy by responsible Jewish leadership, apart from the acts of terrorism commited by the minority groups in the Yishuv.

"It was not to be expected that these events would fail to produce a reaction, especially among those groups whose pro-British sentiments are strong. On the other hand, it is only right to record that, with the exception of certain particularly jingoistic journals, press comment has on the whole been moderate and restrained."

A "Streicher" Cartoon

I have to record the first actively hostile cartoon to be published against Zionists in a South African newspaper. The offending publication is a new Afrikaans Sunday paper, "Dagbreek," which has on its Board of Directors prominent members of the Afrikaans economic movement, including the former O. B. leader, Prof. J. L. du Plessis, and representatives of British commerce and industry, including Mr. Jack Scott and Brig.-Gen. H. S. Wakefield.

The cartoon shows an old woman, marked UNO, opening the door to a caricatured Jew, who says "All I want is sympathy," while behind his back he is holding an enormous club marked "terrorism."

The cartoon has all the elements of extreme political viciousness.

The Press and Anti-Semitism

I suppose we should be getting fairly used to the editorial which warns the Jews of the danger of anti-Semitism — which, of course, everybody deplores — as soon as any Jewish leader expresses forthright criticism of British policy in Palestine. It is becoming almost as regular an approach by British journalist, as the repetition of the lie that the British fought the war on behalf of the persecuted Jews of Europe.

The East London "Daily Dispatch" is the latest culprit. Having misleadingly displayed as the headline over Mr. Kirschner's opening address to the Zionist Congress: "S. A. JEWS ACCUSE BRITAIN," it published an editorial comment which stated:

"Most sane, clear-thinking people in every country view with grave concern the spread of anti-Semitism. They realize that it is a most dangerous and objectionable virus. Anti-Semitism is not merely vague or subconscious dislike of the Jews as a race; it is a state of mind which can approve and sanction the putting into operation of postive measures designed to restrict the freedom of and impose hardships upon the Jews, merely because they are Jews. This newspaper has always set its face against anti-Semitism . . . We shall continue to do so, but we must frankly admit that our task is being made difficult by present-day Jewish spokesmen and by the actions of a section of Palestine Jews."

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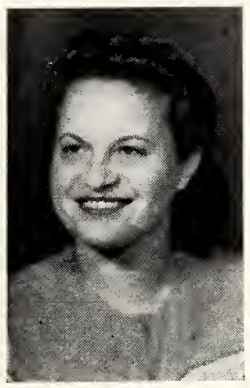

MRS. LEON MOEL, *Reporter*

New Year Dance In Durham

The Senior Hadassah of Durham will be hosts at a New Year dinner dance to be held on New Years Eve at Millers, on the Hillsboro Highway. Chairman of the affair is Mrs. Leon Moel and tickets may be secured through her. Hadassah hopes that members and friends throughout the state will be in attendance at this affair which promises a good time for all.

Births:

Mr. and Mrs. Louis Lubow announce the birth of a daughter, Audrey.

Mr. and Mrs. A. C. Wilson announce the birth of a daughter, Barbara.

Mrs. E. J. Evans was the delegate from Durham at the 33rd annual Hadassah convention held in Atlantic City, N. J.

Mrs. Lena Katz, president of the Mizrachi organization, Durham chapter, was elected delegate to the national convention held in Atlantic City, N. J. in November. Mrs. Joe Rose was elected alternate. Other members attending were Mrs. Albert Rosenberg, Mrs. S. H. Dworsky and Mrs. A. Primakoff. The meeting at which the elections took place was held at the home of Rabbi and Mrs. Einhorn. Refreshments were served following the business meeting, at which time two new members, Mrs. Leon Moel and Mrs. Mose Fogel, were welcomed.

The Beth-El Sisterhood held their regular monthly meeting in the vestry room of the Synagogue, at which time reports were heard from committee chairmen and announcements made of the Thanksgiving dance and the Chanukah bazaar to be held on December 14th. Special guests at this meeting were eight charter members of the Sisterhood, which is now 35 years old and was organized as the Ladies Aid. The program paid special tribute to the eight members and a corsage was presented to each. The members present were Mesdames A. Primakoff, L. Jaffe, now a resident of Danville, Va., S. Zuckerman, S. Swartz,, D. Freedman, T. Winnikoff, now of Philadelphia, Pa., H. Nurkin and L. Stadiem. Mrs. N. Wolff was in charge of the program.

The Durham AZA were hosts on the week-end of November 2nd to a number of boys and girls throughout the state. On Saturday evening there was a masquerade dance at Forest Hills Country Club. Music was furnished by Frank Wright and his band. Chairman of decorations was Sonny Bane and master of ceremonies was Bobby Evans. Norman Schwartz of High Point was awarded the prize for the outstanding costume and Miriam Paris of Winston-Salem was crowned queen of the dance. The dance contest was won by Miriam Paris with David Taylor, of Winston-Salem. Refreshments were served throughout the evening. A football game between Durham and High Point was played on Sunday morning and Mr. and Mrs. J. Robbins held open house for the group on Sunday afternoon.

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MOVIE SCORE
by TYLER BROOKE

"The Birth of a Nation," the most vicous and anti-Nsgro, anti-American film ever made, is now being reissued in . . . . of all places . . . . the deep south . . . Southern distribution is being handled by the Dixie Film Exchange of 141 Walton Street, N. W., Atlanta, Georgia . . . Rabbi Stephen S. Wise, among others, once characterized this picture as a "deliberate attempt to humiliate 10 million American citizens and to portray them as nothing but beasts" . . . Furthermore, the Rev. Thomas Dixon, who wrote the book *"The Clansman"* on which the film was based, admitted that the purpose of the book was "to create a feeling of abhorrence in white people against colored men." . . . The Rev. Dixon was obviously the Father Coughlin of his era . . . And today, when racial and religious tensions are mounting throughout America, it is time to call a halt to showing a film which serves the purpose of fanning the flames of bigotry and inciting race riots. Every hate-monger in the country —and the South is filthy with them —will take heart at its continued distribution . . . Let your neighborhood theatre manager know that you will not tolerate the exhibition of this degrading and dangerous film . . . Let the Dixie Film Exchange in Atlanta receive your personal protest by letter or wire. Do anything and everything you can to keep *"The Birth of a Nation"* off the screen.

Another film making the rounds today is *"Passport to Nowhere,"* calculated to create sympathy for 850,000 displaced persons in Europe. Current also is the Stratton Bill, now before Congress, which asks the lowering of immigration barriers to permit the entry of the 850,000 DPs into the United States. While many of the DPs are most deserving of our sympathies, and should be allowed to enter the country, neither the film nor the bill go far enough . . . The film, for example, points out that most of the DPs fear to return to their homelands because of the "red" influence they find there . . . What it does not say, however, is that the reason the majority of the DPs fear going home is because they will stand trial for their pro-Nazi, collaborationist activities during the war. What remains in Europe's DP camps today are, in the main, the dregs of the petty pro-fascists from all those countries which have rid themselves of the fascist taint. This is why I, for one, cannot feel overly sympathetic for the 850,000. It is also why I am against indiscriminate immigration of DPs simply because they have no place else to go . . . Unfortunately, some 20 per cent of these people are Jews, who certainly have suffered enough. But before taking in all for the sake of the 20 per cent, I should like to ask: Why make America the haven of Europe's displaced Fascists? *"Passport to Nowhere"* would have been far more effective if it had differentiated between the non-fascist minority and the pro-fascist majority, instead of trying to evoke sympathy for all . . .

CHARLESTON, S. C.

The first regular meeting of the Charleston Section, National Council of Jewish Women, was held at the Jewish Community Center.

Mrs. Macey Kronsberg, chairman of the social welfare committee, reported that the committee is continuing occupational therapy at Pinehaven under the leadership of Mrs. David Cohen and Miss Rosa Hornik. Contributions for play equipment have been budgeted for the Tiedeman and Kelly free kindergartens and Shaw Center.

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Psychiatry In Palestine

(Concluded From Page 17)

The task of the psychiatrist is now obvious. He has to consider these basic facts, the additional suffering, which requires all his awareness in order to help to transform heterogenous small groups into one homogenous community. To define the task is easy, to achieve its aim is difficult. A veritable army of people with the full knowledge of modern experience in mental hygiene is needed to meet the problem.

Let me give you an example: a newcomer, a young man of 20 wants to become a mechanic. He is sent to a man who runs a garage. This man of 45 years old came to Palestine 15 years ago from Poland, where he had witnessed a number of pogroms. In Palestine he had to fight hard in order to get his work done, in order to compete with others. There were times when he had little work to do and earned barely enough to feed his family. In short he had and still has a hard life in Palestine. Now he gets an apprentice. The apprentice is willing to work, but he is unskilled and slow in his movements. At first the "boss" is patient. But then he becomes irritated. The apprentice unwillingly has ruined a rather expensive tool. He shouts at the boy, and reproaches him from his blunders. The newcomer is struck with his harsh tone. He says to himself: Where did I hear such a voice before? In the evening, when he comes home, he thinks: I will not go back to this man. He is a bad person. I do not want to work for him.

This is only one of many similar incidents. What then is our task? We have to educate both, the master and the pupil. We understand the master, who, after many years of struggle, does not want to have to face new difficulties, created by someone whom he wanted to help. He has had a hard life and has been denied many things. He cannot afford to lose again. With our understanding we have to go to him and explain to him that he has to make allowances for his new apprentice. He must be patient in guiding him gradually to the realities of work. He must be encouraged and given moral support. It must be explained to him that it is his duty as well as ours to help the newcomer become adjusted to the new life. And then we have to talk to the apprentice as well. We have to reassure him that his master's irritation has been a passing one and that it was not his intention to hurt him; that it is important for his future life to go back to work, etc. Very often such simple explanation will not succeed. We have to dig deeper. We have to spend many hours in preparing for the various challenges of life.

What we need then are well trained psychiatrists, social workers, nurses, and last but not least, money in order to be as efficient as possible. Our tasks are manfold: they comprise the education of the Yishuv and the re-education of the newcomers. The Jews of America can help us by supporting the representative of Ezrath Nashim in this country, the American Fund for Palestinian Institutions.

Heads J. W. B. Division

Abraham Feitelberg, veteran social worker and for the past five years head of the Department of Veterans Service of the National Jewish Welfare Board (JWB), who has been named director of JWB's Army and Navy Division. He succeeds John Sills who resigned to pursue a business career.

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'Cuz ebber I talk 'bout Chris'mus,
Muh eyes start fuh dreen 'til I' shame!

I study de po' leetle chillum
Wha' Santa Clau' pass' enn de night.
De stockin' stan' dry by de chimbly,
Wid not a Gawd' present enn sight.

O. Chris'mus alright fuh de Buckra
Wid money an' een 'e han',
But Chris'mus fuh po'—creeter chillun
Is suppin' dis nigger can' stan'.

I t'ink 'bout de lonesome ole people
Dat's w'ary an' waitin' tuh go,
Wid not a Gawd' soul fuh tek ca'e dem,
An' many dem sickly an' po'.

Dere's people got 'nuff an a plenty.
Whatebber dem wants, dem does get.
Dem aint r'al'y stingy—but Jedus,—
Dem nebber been need suppin' yet.

I know dat de Lawd up enn He'ben
Ain' mean fuh hab Chris'mus dis away
When him sen' 'e Son frum de Glory
Dat long-time-ago Chris'mus day.

Lawd, opin dem eye fuh see rightly,
An' show em jus how de ting stan';
Dey'll glad fuh som wha' you gie dem,
An' pit enn de po'—creeter han'.

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VISITING Around Greensboro

By MIN KLEIN

IT WAS TRULY a week of treats. RABBI PHILIP FRANKEL of Charlotte came to be guest speaker at the congregational meeting of Temple Emanuel and brought an inspiring and interesting message; DR. CLYDE MILNER, president of Guilford College occupied the pulpit at Temple Emanuel on Friday night, and a few days later our old friend, LEO LANIA, arrived in the city to speak at the B'NAI B'RITH meeting. He also addressed the Business and Professional Women's group at the YW here, which was an inspiration on the part of B. B. president CHESTER BROWN, after he was besieged with questions on B. B. activities having been guest speaker for the above group . . . Glowingly, GOLDIE ZAGER and ROSE ABRAMS report on their recent trip as delegates of the local HADASSAH to the annual convention in Atlantic City. Goldie is president and Rose is vice-president of the local chapter. MARY SEGAL was in New York on one of her regular jaunts there and wandered over to Atlantic City to participate in the Hadassah convention. Did you hear the wonderful reports of the delegates? . . . LENA KRIEGER and ELMA DRYZER prepared the informative question and answer program put on by COUNCIL early in November. Following the business meeting several members participated in a short session of letting members know about the national programs consisting of the "Ship-a-box" project, the over-seas service program, Council Homes in Europe and Council Scholarships. Participating were ADELE ROSENBERG, ELLA GINSBERG, EVELYN TATE, HATTIE WEINBERG, GENE JACOBS, ELMA DRYZER, and MIN KLEIN . . . ORCHIDS again to Council for their newest community project — about 20 members will drive and service the Public Library Book-mobile bringing books into communities for children and adults who cannot go into library, in town. HILDA WEINSTEIN is the guiding light in this undertaking . . . Council president, LEE TANNENBAUM was in Petersburg, Va. for the mid-Atlantic Conference. Also in attendance was Mrs. ELI OETTINGER of the Greensboro chapter . . . Burlington member DORA BILLER was there, too. Our state was well represented and were proud of the president of the Mid-Atlantic section, GERTRUDE TOBIAS, who is High Point's contribution . . . Making room for ANOTHER COMMITTEE the Greensboro Jewish Youth Committee came into existence to see that the 10-14 year olds are not left out of all the grouping that goes on here. Congratulations, Maury — we're with you! . . . Chairmaned by CAROLYN LEBAUER the Temple Emanuel SISTERHOOD dinner and bazaar was a barrel of fun and a financial success. Encouraging all members to donate their own hande-made items to be sold at the bazaar, each member also had to promise to buy back her own article if not sold. No losses in that kind of deal! . . . AL KLEIN and his boys were well on the job again for the November S.O.S. drive and with their usual degree of conscientiousness put it over the top again. Now, get ready for the filling up of the January boxes, folks — can't let the hard-working committees down . . . BEN CONE was responsible for the Armistice day program of the B'nai B'rith luncheon meeting when Judge E. Earle Rives,

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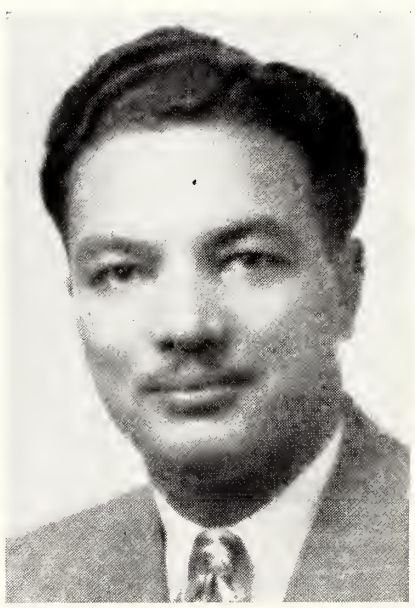
commander of the local American Legion, and James R. Stukes, commander of the Disabled War Vterans, spoke briefly and showed the motion picture "Battle of New Britain" . . . The TEMPLE EMANUEL SISTERHOOD study group is moving right along this year with the study of the Bible, led by Rabbi Rypins . . . HADASSAH heard the reports from delegates ZAGER and ABRAMS at their November meeting and had as a special guest speaker Mrs. Kazolsky, member of the National Regional Board from the New England states . . .The Conservative SISTERHOOD made plans for a New Year's dance at their November meeting and president BEA KARESH announced that the local group had become affiliated with the NATIONAL WOMEN'S LEAGUE OF CONSERVATIVE CONGREGATIONS . . . Good job and going strong . . . W. C. activities . . . the girls have been keeping socially busy this Fall. A dance hostessed by the State College group was the unique affair of the season — the boys telephoned their wishes and the girls made arrangements at the Temple Emanuel Lounge and all had a big time — dancing, food and fun! . . . THEN the local Hillel chapter turned out for a mass Hallowen'en affair which attracted the fellows and girls from all the surrounding colleges . . . SO each week-end has been a continual "trek" back and forth . . . Visitor on campus was ROZ TAVEL who comes from national ZOA

(Please Turn To Page 30)



RABBI BENJAMIN SINCOFF

Rabbi Benjamin Sincoff Elected By Greensboro Conservative Congregation

Announcement is made by Cyril Jacobs, president of the Greensboro Conservative Hebrew Congregation of the election of Benjamin Sincoff as rabbi, succeeding Rabbi Meier Engel.

Rabbi Sincoff comes to Greensboro after having served in pulpits at Summit, N. J. and Wilmington, Del. He is a graduate of the Jewish Theological Seminary and also did graduate work in the New York School of Social Work. He is a native of Philadelphia.

The Battle of The Ads

(Concluded From Page 12)

the middle of a continued story of which I missed the first four installments. I'll stick to the columnists and the radio for my facts. I don't think the ads do anyone much good."

Herman Stein, insurance salesman — "Advertisements are the greatest medium of selling and I think the Zionists are really selling their case. One thing I learned from some of these ads is just where Palestine is on the map, how it looks, how big it is and how many people live there. Those are invaluable first facts which anyone must know before he can understand the ramifications of this problem. I don't believe everything I read in the news columns because lots of stories are edited just to suit certain parties. For instance the British Ambassador was howling to Truman a while back because these ads told things about the British occupation of Palestine which no paper would ever print on its own. I think these ads make a healthy noise in the world and wake up a lot of people who were asleep."

Final Analysis

In the final analysis these answers show: 1) that the average person does not disapprove of advertisements as a means of expressing political convictions; 2) that he is often confused as to the issues at stake; 3) he is fearful of being victimized by charlatans, yet knows too little to distinguish readily between responsible and irresponsible groups on the Zionist scene; 4) But the "Battle of Ads," if they have done nothing else, have made the general public far more aware, than they would have ordinarily, of the desperate life and death struggle now being waged in the Holy Land.

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Social and Personal

DURHAM, N. C.

The annual joint installation banquet of the Beth El Sisterhood and the Beth El Synagogue was held in the vestry room of the Synagogue, with Henry Bane serving as master of ceremonies. Guest speaker of the evening was Rabbi Maurice Schwartz of Raleigh, who was introduced by Rabbi Einhorn. Highlight of the program was the presentation of the Mary Rosenstein award to the outstanding Sisterhood member of the year, won this year by Mrs. Mitchell Bergman and presented by Mrs. George Lewin, daughter of Mrs. Rosenstein. Mrs. Joe Rose rendered several vocal selections. Officers installed by the Sisterhood were: Mrs. Melvin Gladstein, president; Mrs. M. Fogel and Mrs. Mitchell Bergman, vice-presidents; Mrs. I. Zelon, recording secretary; Mrs. Leon Moel, corresponding secretary; Mrs. N. Liebrman, treasurer and and Mrs. L. Gladstein, Jr., auditor. Officers elected by the Synagogue were: Mrs. E. J. Evans, president, Mrs. S. Zuckerman, vice-president, Sigmund Meyer, secretary and J. Zuckerman, treasurer.

Hadassah presented Mrs. E. J. Evans in a program on Youth Aliyah, at which time a drive for Youth Aliyah funds was conducted. Substituting for Mrs. Martha Sharpe, who was ill, Mrs. Evans ably presented the Youth Aliyah program to the group. The meeting was open to the public, with a social hour following.

M. Switzer, 80, passed away on October 14 after an illness of several months. A native of Russia, Mr. Switzer had lived in Durham for over 40 years. He is survived by two daughters, Mrs. Sigmund Meyer of Durham and Mrs. Milton Silver of High Point, two sons, Julius and George Switzer of Wilson, and several grandchildren. Funeral services were conducted by Rabbi Einhorn.

HENDERSONVILLE

MRS. KALMAN SHERMAN, *Reporter*

Birth:

Mr. and Mrs. Edward Patterson announce the birth of a son, Allan Morris.

Dr. and Mrs. Joe Patterson of Atlanta, Ga., and Mrs. D. Harris of High Point were guests of the Ed Patterson's, coming especially for the Bris of their new son.

Mr. and Mrs. Louis Sherman vacationed in Pennsylvania and Ed Kalin and Leon Rocamora have returned from New York City.

The Jewish Women's Auxiliary and Hadassah held their regular monthly meeting at the home of Mrs. Jack Davies. A report was made by the ways and means committee on the recent spaghetti supper and announced that the affair was very successful. The Auxiliary sponsored a benefit for the S.O.S. on November 12th. Admission was by cans of food.

Mrs. Kalman Sherman gave a review of Dr. Trude Weiss-Rosemarin's recent book, "Judaism and Christianity; the Difference," at a meeting of the Auxiliary and Hadassah. Mrs. Arthur S. Levine was welcomed as a new member at this time.

A record player donated by Dan Michalove has been highly appreciated by the Sunday School.

CHARLESTON, S. C.

Mrs. Robert Wearb, S. O. S. chairman, thanked the members for bringing clothing for children and announced that each month will be designated for various contributions. Mrs. Max Levin, ship-a-box chairman, stressed the importance of personal correspondence with the children to whom the toys are being sent.

Mrs. Max Furchgott, Girl Scout chairman, announced the first meeting of the Brownie troop, under the leadership of Miss Jo Ann Steinberg and Mrs. Samuel Bielsky.

ROCKY MOUNT, N. C.

Mrs. A. Coplon was in Martinsville, Indiana for a stay of three weeks.

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Social and Personal

ROCKY MOUNT, N. C.
MRS. ERLE KELLERT, *Reporter*

The Epstein-Rosenbloom Lodge of B'nai B'rith held a dinner dance meeting, with an attendance of over 100. Special guests for this event were 3rd vice-president of State B'nai B'rith Shrago and Mrs. Shrago; President of Kinston Lodge, Moses Stadium and Mrs. Stadium; President of the Raleigh Lodge Nat Marcus and Mrs. Marcus. Plans were announced for the New Year's Eve dance to be held at the Briggs Hotel in Wilson.

The regular meeting of the Beth-El Sisterhood was held in Tarboro with Mrs. Bess Raskins as hostess. Announcements were made of the Armistice Day dance and the planned drive for materials to be sent overseas. Mrs. Nathan Shore and Mrs. Erle Kellert are in charge of collections. Mrs. Eli Epstein will arrange for a sewing circle to make layettes to be sent overseas.

Mrs. Eli Epstein attended the Eastern Seaboard Convention of Sisterhoods in Richmond, Va. She was a delegate from the Rocky Mount section.

Mrs. D. Eichner was in New York where she spent some time with her mother who was ill.

Engagement:

Mr. and Mrs. Aaron Coplon announce the engagement of their daughter, Shirley to Robert Reinhard, son of Mr. and Mrs. Myer E. Reinhard of Richmond, Va. Wedding plans have not been announced.

Visiting Around Greensboro

(Concluded From Page 28)

in the interest of the IZFA and spoke to a dozen or more of the students . . . And EVE DAVIDOWITZ took off for Atlanta to the Southeastern Regional convention of ZOA . . . Chancellor JACKSON pleased the bi-weekly Hillel gathering with a talk on the work of the National Conference of Christians and Jews, holding everyone's attention in his usual amiable, yet stimulating manner . . . And Hillel president BERNICE KAPLIN "did herself proud" in her presentation of "The Basic Principles of Judaism" at the regular Inter-Faith meeting at which there were representatives of three major faiths . . . BUT friendliest and most charming affair on the campus was the tea with which the Hillel girls honored the members of both Sisterhoods on November 19th, at which they particularly showed courtesy to their town hostesses who welcomed them into their homes at the beginning of the year . . . RUTH RYPINS and MIN KLEIN did the honors by presiding over the dressed up table of refreshments . . . The B.B.G. group did a good job of their game party and dance on November 15th in the Temple Emanuel Lounge. It was an ambitious undertaking but they came thru nobly and not only was a big time had by all the boys and girls who came from the surrounding towns but they even gave away PRIZES! . . . Wasn't that a nice Sabbath Service conducted by the members of the A.Z.A.? SURE, we knew you could do it! . . . RABBI SINCOFF is being welcomed into the community, having come from New York to be spiritual leader of the Conservative Congregation. Energetic, interested and friendly, he's off to a successful start. Glad to have you with us, Rabbi! . . . And this is a good opportunity to say "hats off" to the Conservative congregation who, in their eagerness to be up-and-doing, disregard the cold and discomfort of an unfinished House of Worship and carry bravely on — through Friday eve services, Religious School and a continuous flow of important meetings. You can well be proud of your accomplishments, CY, and all your board members! . . . CHANUKAH time is here again — pull out those Menorahs and help your children to have a merry time with the "dreidl" and their array of Chanukah gifts . . . Happy Holiday time! . . .

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B'nai B'rith Conference Participants

Two-thousand delegates to the annual All-Day Conference of the New York Metropolitan Council of B'nai B'rith heard Frank Goldman, Lowell, Mass., president of the Order, make an appeal to President Truman to take the lead in hastening favorable consideration by the United States of the majority report of the UN Commission on Palestine. The Conference also presented public service citations to Mayor William O'Dwyer of New York City and Police Commissioner Arthur Wallander.
Shown above (l. to r.) are Maurice Bisgyer, Washington, D. C., sectary of B'nai B'rith; Max J. Schneider, New York, vice president of B'nai B'rith District 1; Police Commissioner Wallander; B'nai B'rith President Goldman; Mayor O'Dwyer; and Joseph Paradise, New York, president of the Metropolitan Council.

JEWS IN MUSIC

(Concluded From Page 10)

Thus Haydn's musical activity was almost entirely centered around the household of his wealthy patron, Prince Esterhazy, a sinister name in Jewish history. Bach similarly held positions under different patrons. These men were, so to speak, employees of the wealthy and of the princely, and no member of the despised race of Jews could hope to aspire to such an appointment, whatever his innate capacity. Music therefore was in effect one of the trades and professions barred to the Jew, and no opportunity could be given him to develop musically.

The first Jewish composer of any importance to musical history — and that not very great — was Mendelssohn. He was born in the nineteenth century, at a time when the system of patronage was already breaking down and the power of the Royal families and of the Dukes was being undermined by the rise of wealthy men of commerce. Mendelssohn came from a cultured but unorthodox family, and was in the fortunate position of being able to indulge his musical interests unhampered by financial necessity or social convention. Historically he marks the point at which it became possible for Jews to enter the field of music, nominally without bar or hindrance, except for the lingering remains of the old discrimination. Actually, of course, some time had to elapse until a sufficient body of Jews could find their feet in the commercial and industrial world, and so make it possible for their sons to contribute to musical culture. Thus a full generation passed before, at the turn of the twentieth century, and from thence onwards, Jews began to achieve singular success and wide recognition in all fields of music.

Today music is as much a field for commercial activity as any other, and with the onset of the radio and the organization of large-scale popular concerts the doors are wide open to genius. A people which has for so long been forced by historical circumstances to excel in trade and commerce has proved that music is as much within their scope as any other form of cultural expression. Especially have they excelled in all forms of musical performance. Practically all the greatest musical performers are either Jewish or of Jewish extraction — Menuhin, Heifetz, Schnabel, Rubinstein, Goosens, Myra Hess, Harriet Cohen being but a few examples.

In the Soviet Union the number attaining eminence in musical performance is phenomenal. The records of international music festivals bear this out. In Germany their musical eminence was evident in the large numbers of first-class musicians who perished by anti-Semitic violence. Others escaped as refugees and formed a brilliant musical fraterity in Britain and in the United States.

In short, the Jews have proved their genius in the field of music just as soon as the fetters that bound that genius throughout the ages were broken. Racial oppression and economic restriction in the past prevented their latent musical abilities from showing themselves. Today, with the breakup of these restrictions and the great promise of freedom and equality of man that the future holds out, we may expect the Jews to rise to even greater heights in the world of music.

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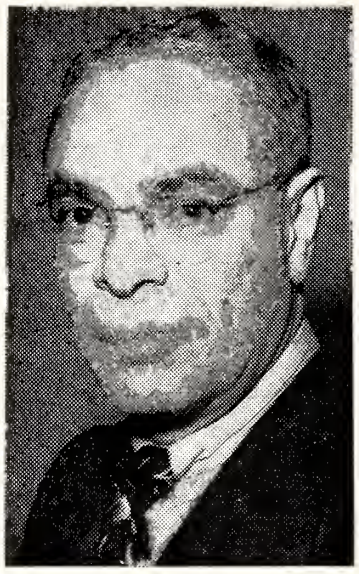

Philip G. Whitman and Mrs. David de Sola Pool, both of New York, have been named co-chairmen of the $4,000,000 campaign for the first Medical School in Palestine, according to an announcement made by Dr. I. S. Wechsler for the American Friends of the Hebrew University and Mrs. Moses P. Epstein for Hadassah. Mr. Whitman and Mrs. Pool succeed Col. Harold Riegelman and Mrs. Samuel J. Rosensohn as co-chairmen of the $4,000,000 campaign, which has already raised half of its goal. It is expected that the new Hebrew University-Hadassah Undergraduate School of Medicine will open on Mt. Scopus in the fall of 1948.

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Social and Personal

COLUMBIA, S. C.

Rabbi Ballon was guest speaker in Savannah, Ga., at the installation banquet of the Zionist Organization of America District meeting. He also conducted services in Florence the same week. He also spoke to the Sumter B'nai B'rith Lodge. He addressed the Hillel group on "The Jews Before the United Nations."

Pierre Van Passen, outstanding writer and speaker, addressed a large audience in Drayton Hall on November 18. Sam Rubin was in charge of tickets for the affair, which was open to the entire community.

The Daughters of Israel were hostesses at a benefit barn dance at the House of Peace on October 29. Dancing was enjoyed by a large number of members of the community.

The Tree of Life Brotherhood held its meeting on November 2, while the Sisterhood held theirs on November 3.

The congregation extends its sincere sympathy to the bereaved family of Mrs. Flora B. Mayer.

The South Carolina State Federation of Temple Sisterhoods held their annual meeting at the Wade Hampton Hotel on November 10th. Mrs. Norman Kauffman of New Orleans was the guest speaker at the luncheon session. Members of all Sisterhoods in South Carolina were in attendance.

A study group has been organized by the Tree of Life Sisterhood and held its first meeting on November 17th at the Synagogue. The group will meet on the first and third Monday afternoon of the month. For the opening meeting Mrs. Harold Miller reviewed "My Father's House." Rabbi Ballon made comments on the background of the book and a discussion followed. The meetings are open to the community.

Rabbi Ballon has appointed a committee consisting of Mrs. Jules Bank, Herbert Spiers and Melvin Harris to arrange for a monthly open forum to be held after one of the Friday evening services.

The Hillel Society of the University had charge of Friday evening services on the Friday following Armistice Day. Members of the Sisterhood acted as hostesses at the social hour that followed. The meeting of the Hillel Society also met at the Tree of Life Synagogue and had the Rev. Mr. Eugene L. Nixon as their guest speaker for November 2nd. Mrs. Julian Hennig addressed the group on the 16th. The newly organized current events class of the Hillel meets weekly on the campus at Flynn Hall.

A meeting of the Religious School teachers was held on November 6th when plans were discussed for the work of the school and other business in regard the children.

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Social and Personal

Miss Henrietta Wallace,
Reporter

STATESVILLE, N. C.

The October meeting of the Piedmont section of the National Council of Jewish Women was held at the home of Mrs. L. Gordon. Welfare projects for the year were discussed and committees appointed to serve during the next fiscal period. The hostess served refreshments at the close of the meeting.

Miss Henrietta Wallace and Mrs. Jack Bitzick of Salisbury, were delegates from the Piedmont section to the Mid-Atlantic Conference of the National Council of Jewish Women, held in Petersburg, Va., on October 26-28. Mrs. Sam Tobias of High Point is president of the Mid-Atlantic section.

Alfred and Ellis Gordon attended the Carolina-Tennessee football game at Chapel Hill in November. They were joined by their brother, Saul who is a student at the University. Ellis attended the AZA dance in Durham on the same date.

Mr. and Mrs. Alfred Israel and son, Julian, were in Chicago for a visit with relatives.

Harry Gordon of High Point, is visiting his daughter, Mrs. M. Steinberger, and his son, L. Gordon, for several weeks.

RALEIGH, N. C.

Sabbath services at Temple Beth Or on the last Friday in October were devoted by Rabbi Gelfman to a commemoration of the 30th anniversary of the Balfour Declaration. The Rabbi discussed "The Balfour Declaration in the Light of Jewish History."

The Beth Or Sisterhood Student Activities committee, under the direction of its chairman, Mrs. Sig Schafer, held open house for the State College Hillel Student group on Sunday afternoon, November 2. Members of the Sisterhood served refreshments and the community was invited to meet the boys.

The Parent-Teacher Association of the Beth Or Sunday School met at the home of Mrs. Irving Turk and heard an interesting talk by Prof. Hicks, of State College, on "Teaching Religion and Ethics to the Child in the Home."

The community extends deepest sympathy to the Weinstein family on the recent passing of Mrs. Yetta Weinstein.

CHARLOTTE, N. C.

Birth:

Cantor and Mrs. Ralph Sternberg are receiving congratulations on the birth of their daughter, Rose Rachel.

With SOS sewing continuing three Tuesdays a month, much credit is due all the members who are giving freely of their time and effort and materials. The first shipment of layettes has been shipped from Charlotte and the ladies are now starting on the second load.

Class VII of the Temple Israel Sunday School was in charge of the assembly in observance of Balfour Day. Much praise is due the class and their teacher, George Speizman.

Another discussion group has been added to the adult education program. First meeting was at the home of Mr. and Mrs. B. M. Gitlin and discussed "The Belief and Practices of Judaism," by Dr. Louis Finkelstein. Groups also met during November with Dr. and Mrs. J. B. Freedland and Dr. and Mrs. Philip Naumoff.

The senior and junior groups of the Zionists in Charlotte met at Temple Israel on Thursday night, November 13th, to hear Miss Doris Levin report on the Brandeis Youth Camp which she attended during the summer. A film, "Forgotten Children" was shown at this meeting. Dr. J. B. Freedland, regional vice-president of the ZOA, attended the emergency meeting of the Seaboard Region in Richmond, Va.

The November meeting of the Temple Israel Sisterhood took place in the vestry room of the Synagogue. Mrs. B. Rappaport and Mrs. B. M. Gitlin were in charge of the program. Reports of the various committees were brought in and important business was discussed.

"Armistice Day" Sabbath was observed at Temple Israel with the Charlotte Post, Jewish Veterans, in charge of the service. Commander E. F. Morgan and Senior vice-commander Al Segal participated and other members of the post assisted. Mrs. Sol Fligel and Mrs. Nathan Schwartz were hostesses for the social hour which followed the services.

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Social and Personal

Attended Hadassah Convention In Atlantic City

MRS. MAX ZAGER

MRS. HARRY ABRAMS

HADASSAH ELECTS MRS. S. W. HALPRIN PRESIDENT

More than 3,000 delegates from all parts of the country attended the thirty-third annual convention of Hadassah at Atlantic City. The following officers were elected for the coming year: Mrs. Samuel W. Halprin of New York City, president; Mrs. Alexander M. Dushkin, Mrs. Benjamin Gottesman, Mrs. David S. Greenberg, Mrs. Louis Rothenberg of Piedmont, Calif., Mrs. Abraham Strauss of Cleveland, Ohio, and Mrs. Perry Sewell of Memphis, Tenn., vice-presidents.

Mrs. Abraham Tulin of New York remains national treasurer, and Mrs. Elliot F. Glassberg, of New Rochelle, N. Y., national secretary. Mrs. Nathan D. Perlman wsa named recording secretary, and Mrs. Herman Shulman is again designated chairman of the national board of Hadassah.

Honorary vice-presidents are: Mrs. Edward Jacobs, Mrs. Epstein, Mrs. David de Sola Pool, and Mrs. Irma Lindheim of New York, and Mrs. Robert Szold of Pelham, N. Y.

On the council are Mrs. A. H. Fromenson of New York, and Miss Pearl Franklin of Chicago, Ill.

The convention adopted a budget of $4,720,000. Addresses were made by the following: Dr. Chaim Weizmann, Rabbi Abba Hillel Silver, Moshe Shertok, Leon Henderson, Rabbi Roland Gittelsohn, Dr. Carl Voss and Dr. Haim Yassky. Mrs. Max Zager and Mrs. Harry Abrams, president and vice-president respectively, of the Greensboro, N. C. Chapter, attended the convention as delegates.

GREENSBORO, N. C.

The Greensboro Jewish Youth Committee came into existence at a meeting of the overall activities committee held at Temple Emanuel. Maury Jacobs was elected chairman of the group, Min Klein vice-chairman and Al Hamburger secretary-treasurer. Members meeting together to formulate plans for organizing all the children in the Jewish Community in age ranges from ten to fourteen were: Mesdames M. Zager, H. Dryzer, B. Marks, H. Temko, M. I. Miller, Al. Klein. Mr. and Mrs. Cy Jacobs, Mr. and Mrs. Paul Bines, Mr. and Mrs. Harry Karesh, Ed Lowenstein, Maury Jacobs, Al Hamburger and Chester A. Brown, who was responsible for bringing the group together to form the committees.

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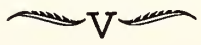

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Social and Personal

WINSTON-SALEM, N. C

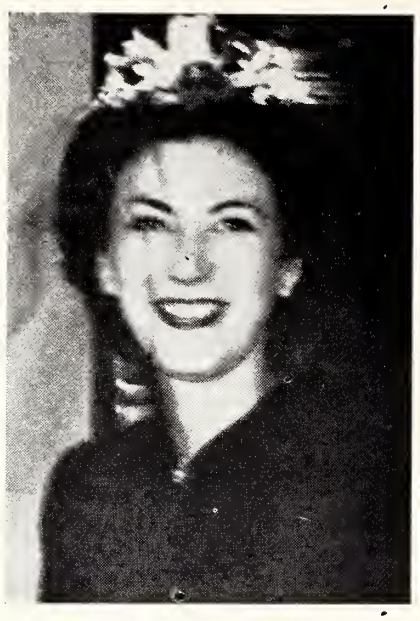
MRS. HOWARD BODNER, *Reporter*

Finkelstein-Rosenthal

Mr. and Mrs. Abraham Finkelstein, of Great Neck, New York, announce the marriage of their daughter, Harriet, to Rabbi Frank Rosenthal, of Winston - Salem, North Carolina. The ceremony took place on October 19, at the home of the bride's parents and was officiated by Dr. Isadore Rosenthal, cousin of the groom.

The bride wore a street length gown, white orchids and bovardia in her hair, and carried a prayer book which had belonged to the groom's mother, marked with white orchids. She was attended by her sister, Mrs. Richard Garnitz, of Coral Gables, Florida. Mr. Arthur Smallbach, cousin of the groom, was best man. The marriage was performed beneath a bower of white flowers, and the rest of the bride's home was decked in autumn flowers.

Mrs. Rosenthal received her Bachelor of Arts degree from Hunter College and has also studied at the Jewish Theological Seminary. Rabbi Rosenthal was educated at the University of Breslau where he received his Ph. D. He took postgraduate work at the University of Prague and at the Sorbonne and received his rabbinical training and degrees at the Jewish Theological Seminary at Brelau. Dr. Rosenthal was rabbi in Reichenbach, Silesia, and city rabbi of Manneheim, and conference rabbi of the province Baden. He is the incumbent rabbi of the Congregation Emanuel of Winston-Salem, North Carolina.



MRS. FRANK ROSENTHAL

Isadore Eisenberg

Isadore Eisenberg, prominent citizen of this city, died on October 31, at the age of 55.

A retail merchant in this city for nearly three decades, Mr. Eisenberg actively participated in many civic enterprises looking to the betterment of the community until his health failed.

He was the guiding spirit in the founding of the Red Shield Boys' Club of the Salvation Army and directed its work over a long period. He was long associated closely with the activities of the Salvation Army and the Winston - Salem Lions Club. His interest and influence played a vital role in the establishment of the eye clinic at the Baptist hospital, which was sponsored by the Lions Club, and he gave much support to the workshop for the blind established by that organization. During the war period he also headed the merchants' division in practically all the War Bond drives and much of the credit for the success of these campaigns has been attributed to his interest and energy. In many of the Community Chest campaigns he served with equal distinction.

Rabbi Rosenthal and his bride were welcomed home from their honeymoon at a reception by the Congregation with the Council of Jewish Women acting as hostesses. Mrs. Moe Wainer in charge. The community turned out to welcome Mrs. Rosenthal and to assure her of their cooperation and interest.

The Ways and Means committee of the Council held a gala Hallowe'en party, with Mrs. Moe Wainer and Mrs. Norman Waldman as co-chairmen. Monty Cohen was master of ceremonies and local talent was supplied by Mrs. Fanny Davis. A style show was arranged by the men of the community.

The Council of Jewish Women held their open meeting at the YW. Mrs. Milton Goldberg was in charge of the program, Mrs. J. J. Morton was membership chairman and Mrs. Ben Cline was chairman of hospitality. The following new members were added: Mrs. I. Paris, Mrs. A. Mold, Mrs. J. M. Bergen, Mrs. Fred Burke, Mrs. Marvin Swartz, Mrs. Julius Morgan, and Mrs. L. Levy. Mrs. Moe Wainer and Mrs. Joe Davis were Winston-Salem delegates at the Mid-Atlantic conference of the National Council of Jewish Women held in Petersburg, Va. Mrs. Sam Tobias is president of the Mid-Atlantic.

Mr. and Mrs. Howard Bodner held open house on November 6th to honor their young son who was born in September. The Bodners are moving residence to Philadelphia and will be missed by the community having lived here for over a year.

HENDERSONVILLE, N. C.

GAESER-SHERMAN

Miss Frances K. Sherman, daughter of Mr. and Mrs. Louis Sherman was married on October 12th to Walter Newman Gaeser, son of Mrs. Philip Gaeser of Charleston, S. C. The ceremony was performed by Rabbi Samuel Wrubel of Spartanburg, S. C. in Agudas Israel Synagogue. The bride was given in marriage by her father and had as her dame of honor her grandmother, Mrs. Joseph Gold of Rocky Mount. Her cousin, Mrs. Edward Metzger, Jr., of Washington, was matron of honor, while bridesmaids were Misses Yetta Mottsman and Francine Altman. George Vernon Horowitz of Charleston was best man and ushers were Harold Gaeser, brother of the groom, Kalaman Sherman, brother of the bride and Aaron Solomon of Charleston. Following a wedding trip north, the couple will live in Charleston where Mr. Gaeser is employed at the naval base.

In Hendersonville from Charleston for the Gaeser-Sherman wedding were the bridegroom's mother; Mr. and Mrs. Sam Altman and their daughters, Phyllis, Francine and Carolyn; Mrs. Gus Simon, Mr. and Mrs. William Feldman; Mrs. Aaron Solomon and Mrs. Samuel Solomon.

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Social and Personal

HIGH POINT, N. C.
MRS. DANIEL BALLOW, *Reporter*

Mrs. Sam Tobias president of the Mid-Atlantic Section, National Council of Jewish Women, presided at the Mid-Atlantic Conference held in Petersburg, Va., on October 26, 27 and 28. Also going from High Point were Mesdames I. Bloom, Harry Jacobs, Ben Herman and Al Schwartz.

An adult education program is being conducted by Rabbi and Mrs. William Frankel. On Monday evening Mrs. Frankel instructs in Hebrew while the Rabbi teaches a course in Bible. On Thursdays "Codes of Jewish Law," are discussed. At the Sunday Post Confirmation class, a series of lectures is conducted by the Rabbi, following which Mrs. Sam Tobias teaches the Bible.

The Ladies' Aid has inaugurated a new project for this year which consists of regular Sunday evening suppers for the entire community. Enthusiastically received by all the community, the suppers have proved a huge success.

At the regular meeting of the High Point section of Council, various committee reports were heard following the business session. Brief talks on the Marshal Plan were given by Mrs. Ben Herman and Mrs. Milton Alberts, chairman and co-chairman of the Legislative Committee. Mrs. Sam Tobias, civic chairman urged all members to make their community chest pledges. Refreshments were served following the meeting.

Under the auspices of the B'nai B'rith of High Point, a series of lectures on theological-philosophical topics will be given during the year. The lectures will be held every fourth Friday evening following the services. The first in the series, "The Fundamental Meaning of the Jewish Religion," was conducted by Rabbi Frankel following the services the last Friday evening in October.

Mrs. Harry Jacobs presented a review of Bartley Crum's "Behind the Silken Curtain" as the initial program on the Council Study group forums. The meeting was held at the home of Mrs. Harry Doctor with Mrs. Arthur Cassell as associate hostess.

A benefit Hallowe'en costume party was held at the Elks' Club, sponsored by Mrs. Jake Samet's circle. The guests arrived in gala costumes and prizes were awarded. Mrs. Samet was assisted by Mesdames H. Bernard, M. Samet, T. Tillis and A. Rabhan.

Mrs. Jake Pliskin entertained at a "coffee" for bride and newcomer, Mrs. David Levine. Guests were greeted by the honoree and Mrs. Joe Levine, while Mrs. Ben Herman directed the guests to the living room, where coffee and sandwiches were presided over by Mesdames Robert Wagger and Daniel Ballow. Goodbyes were said by the hostess.

Deepest condolences of the community go out to the Rabinowitz family on the death of Mrs. S. Rabinowitz.

FAYETTEVILLE, N. C.

As a farewell courtesy to Chaplain Rosen, members of the JWB-USO were hosts at a party on Sunday, November 16th. Members of the community joined the group and special guests were several girls from Woman's College, Greensboro.

GREENSBORO, N. C.

Birth:

Mr. and Mrs. Bertram H. Bloch announce the birth of their second son, on November 12th, at Sternberger hospital.

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CHARLOTTE, N. C.

Rabbi Frankel, together with Father Lynch and Reverend Caldwell, led a discussion on "Religion and Labor." They each presented a paper on their church's attitude toward Labor. Rabbi Frankel also spoke in behalf of the Charlotte Community Chest and delivered the Vesper service and sermon at Memorial hospital. Late in October he was guest speaker in Greensboro at the congregational meeting of Temple Emanuel on which date he also addressed the Hillel group at Woman's Colleege. Rabbi Frankel has also been invited by the Union of American Hebrew Congregations to join the "Cavalcade of Rabbis" who will visit a number of cities. During November he visited congregations in Columbus and Augusta, Georgia.

The Beth-El Sisterhood Tea and musical comedy were a huge success. Mrs. George Seibert and Mrs. L. S. Goodman were chairman and co-chairman of the tea, while the skit was prepared and directed by Mrs. Philip Frankel. The cast included Mesdames Irving Ferster, Gene Bartha, S. T. Taylor, M. J. Levitan, Larry Medalia, George Seibert, Bert Raff and Philip Frankel. Mrs. A. J. Hirsch was in charge of the music. The skit was called "Alice in Sisterhoodland."

Mr. and Mrs. Alex B. Kohn have made a generous beginning for a Sunday School Library. Through this means, many books have already been ordered and the children are making use of it. It is hoped that the library will be enlarged from time to time.

BIRTH:

Mr. and Mrs. David Wallas announce the birth of a son, Philip.

Leo Lania, distinguished lecturer, author, traveller and student of world affairs, was the guest speaker at the November 9th meeting of B'nai B'rith. The meeting was attended by a large representation from the community who came to hear Mr. Lania's timely message.

The Brotherhood of Temple Beth El met in the vestry rooms of the Temple for its regular program of business and social activity. Feature of the evening was a review by Harry Golden of the motion picture, "Crossfire" and a discussion on anti-Semitism as presented by the film.

The local chapter of ZOA presented a beautiful map of Palestine to the Sunday School of Beth El, for the use of the children's studies.

The community of Charlotte expresses sincere condolences to the family of Mrs. Elizabeth Goldman, of Salisbury, who passed away recently.

"The Greater Glory," a dramatic dialogue on War and Peace, was presented by members of Beth-El Sisterhood, with Mrs. Irving Ferster and Mrs. M. J. Levitan providing the dialogue. Mrs. Levitan was kind enough to fill in for Mrs. Paul Stewart, who was ill at the time of the meeting. Mrs. Leo Gootheimer and Mrs. A. J. Hirsch also participated in the program while Mrs. Jack Peterson was responsible for the typing of the parts. The entire program was under the direction of Mrs. Philip Frankel. The following meeting of the Sisterhood featured a book review by Rabbi Frankel on "The Bright Promise" by Richard Sherman. A social hour followed.

Recognition is at this time given to the staff of the Beth-El Sunday School. Mrs. M. Sandler is the Kindergarten teacher and supervisor of extra-curricular activities. Mrs. Edward Hirsch has charge of the nursery class, while A. J. Hirsch teaches the second class and acts as Temple representative. Mrs. David Silvers is the Sisterhood chairman. The Rabbi is in charge of assembly programs.

I. Ashendorf was appointed membership chairman at a recent meeting of the board of directors of Temple Israel. H. L. Schwartz is president.

JDC European Vice-Chairman Awarded French Legion of Honor

Dr. Joseph J. Schwartz (left), Chairman of the European Executive Council of the Joint Distribution Committee, at ceremonies in Paris at which he was awarded France's famed Legion of Honor medal. The award was presented by Justin Godart (right), former French cabinet minister, to Dr. Schwartz for his direction of JDC programs which have "saved thousands of lives, given food, clothing and shelter to innumerable children, orphans and refugees, and materially aided many on the road to reconstruction." JDC funds are provided through the $170,000,000 United Jewish Appeal.

JEWISH CALENDAR

1947-48	5708
1st Day of Chanukah	Mon., Dec. 8
Purim	Thurs., Mar. 25
1st Day Passover	Sat., Apr. 24
1st Seder Night	Fri., Apr. 23
Lag B'Omer	Thurs., May 27
Shevnos	Sun., June 13
Tisha B'Ab	Sat., Aug. 14

((All holidays begin on the preceding evening at sundown).

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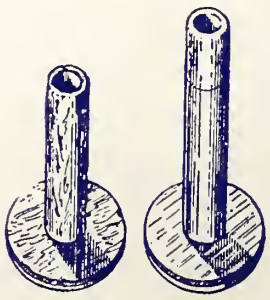

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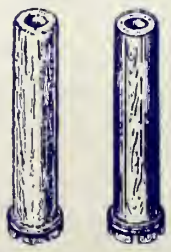

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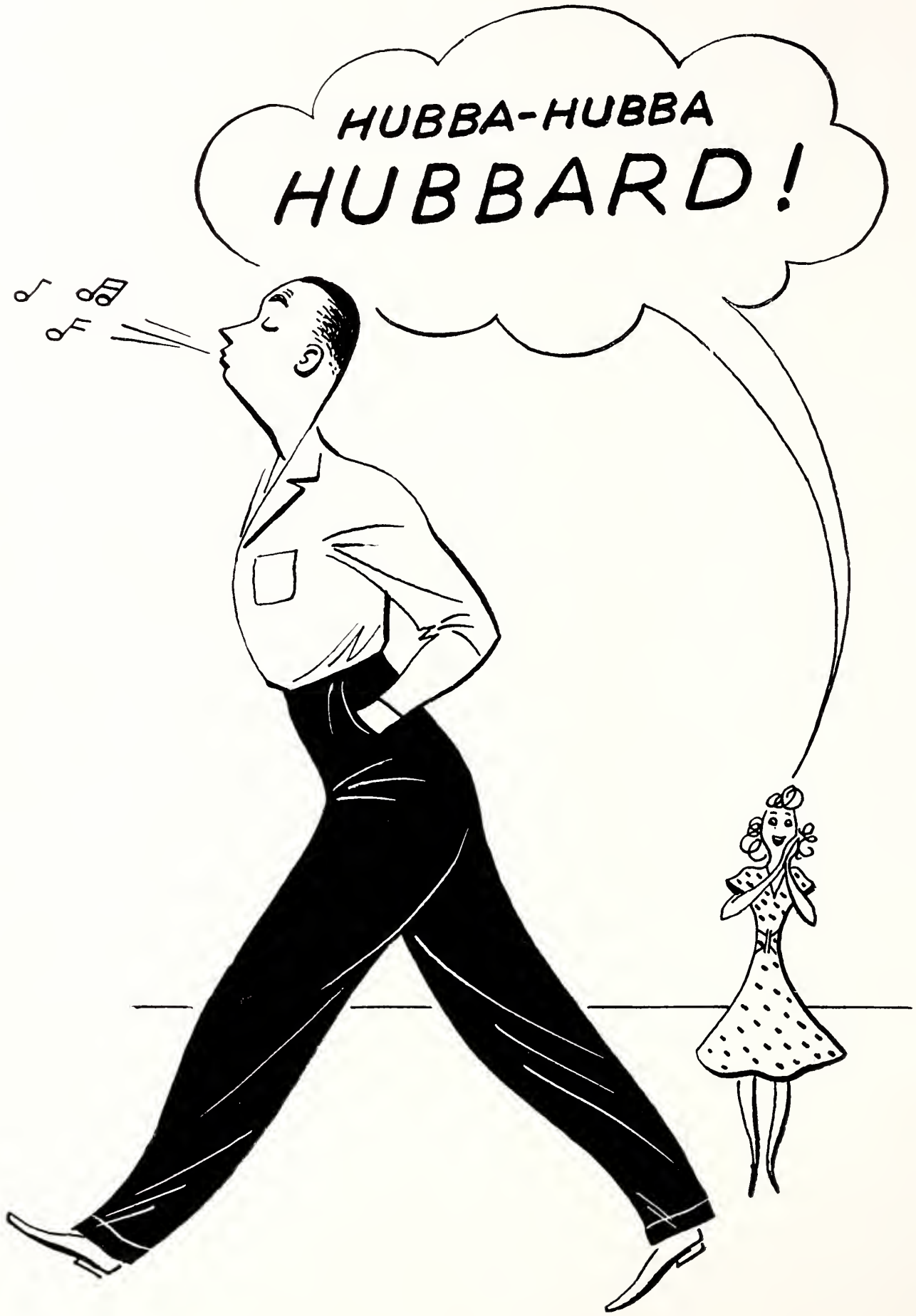

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The spirit of charity,
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in itself stamps your project
as one conceived in the noblest traditions.

Here, indeed, is need for charity. Only one who has seen, as I have, the mental and physical effects of savagery, repression and bigotry upon the persecuted of Europe, can realize the full need for the material help and encouragement you propose to give. The terrors they have endured, the indescribable horrors they have survived, cry aloud to all men who retain within themselves any respect for decency, any belief in the human soul.

There is no word that can exaggerate the urgency. We must believe that man labors toward better things, that global action, creakingly and laboriously evolved by nations amidst human conflicts engendered by prejudice, ignorance, misunderstanding and distrust, will eventually eliminate recurrence of the tragedies you attempt to alleviate. But acute disaster cannot await the functioning of vast machinery that has not, as yet, wholly emerged from the design stage. Charity can do much to fill the breach—it can bring some brightness to these survivors of cruelty. It can lift them somewhat above the level of mere existence, the limit that perforce controls governmental effort.

More than material aid is needed
for those in Europe who have felt the lash
of brutal tyrants.

Long fettered in the deepest pit of despair, they now need warmth and encouragement from fellow humans that their confidence can be restored. You can enable them to march in confidence and in dignity toward that day when, in common with all others, the opportunities provided by the richness of the earth may be enjoyed also by them.

No matter how we may answer the question, "Am I my brother's keeper?", the implications of that question have such inescapable effects on the effort to produce world order that the example you provide may well bear fruit in the attack on world problems of unlimited scope. Possibly it may help us realize that there can be no security for one unless it is enjoyed by all; that though force can protect in emergency, only justice, fairness, consideration and cooperation can finally lead men to the dawn of eternal peace. Certainly your example should help us see that enlightened self-interest demands the elimination of the unfair practices against large segments of mankind which, in the past, have so blackened the history of humanity.

Humanitarianism is a link
that binds together all Americans.

As great as is our love of freedom, equally great is the American feeling of compassion for those in distress. Whenever tragedy or disaster has struck in any corner of the world, the American people has promptly and generously extended its hand of mercy and help. Generosity has never impoverished the giver; it has enriched the lives of those who have practised it. In this postwar world, with its bewilderment and fear, Americans can still be thankful that we are in a position to give rather than dependent for our very existence upon the mercy of others. *One of the privileges of this great democracy has been its opportunities for us to share with those less fortunate. And the bread we have cast upon the waters has been returned in blessings a hundredfold.*

Every person everywhere who holds in his heart a respect for human values and who venerates right and justice will wish you well, and will draw from your success renewed inspiration in the fight to insure that the humblest and the weakest may forever stand in confidence and equality in the presence of the proudest and the strongest.

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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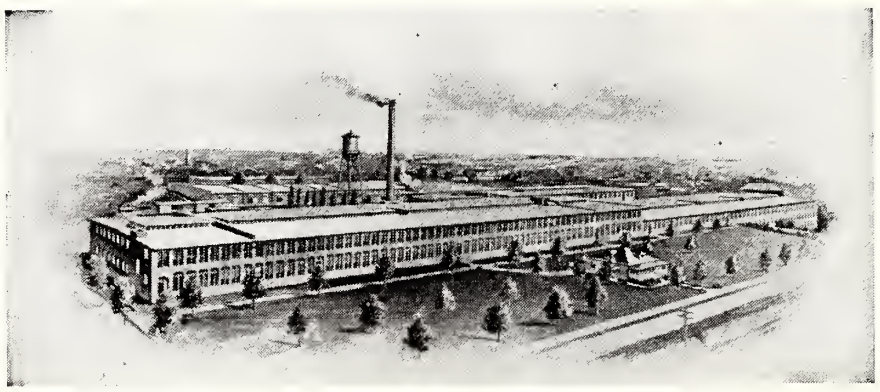

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THE AMERICAN JEWISH TIMES

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« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Youth and The Sabbath

Of all Jewish religious institutions, perhaps the most fundamental is the observance of the sabbath. This day of rest, prescribed in the Fourth Commandment, is basic with the Jewish people, and has been passed along to many other religions, although the actual day of the week on which it is observed may differ.

We have been heartened by the many types of sabbath observances that have tied in the youth of our country. AZA sabbaths, BBG sabbaths, sabbath services sponsored by other youth agencies are bringing home to our future citizens the inspiration of sabbath observance. This is good, for if the many fine ceremonial features of our religious heritage are to survive, they must find root in our youth.

Encourage your children to observe the sabbath!

Long Live The Jewish State!

That is the cry that is reverberating throughout the world of Jewry, as a result of the momentous decision on November 29th, by the General Assembly of the United Nations to adopt the partition plan of separate States for Jews and Arabs in Palestine, as recommended by their special committee.

The jubilation of the Zionists of the world can be well understood. Despite the fact that the decision will give to the Jews less than most had hoped for, the essential fact is that after nineteen centuries, the trials and tribulations throughout all these years, and the many frustrations, the children of Israel are at long last to see their dream of statehood realized.

The decision itself, is of course of paramount importance, but the implementation of the decision is of at least equal importance. This was well expressed by Dr. Emanuel Neumann, president of the Zionist Organization of America, when he explained that he and his associates were not so naive as to fail to realize the difference between a political decision and a *fait accompli*. The immediate action on the situation rests with the five-nation Commission, appointed by the U.N., to work out with the former mandated power, Great Britain, the details of British withdrawal and the setting up of the Jewish State that will take over.

The problem stage, has of course, not yet been passed. The Arab League has not taken kindly to the ruling, and undoubtedly will continue to make trouble. A distinction must here be pointed out between the attitude of the Palestinian Arabs, and those of the Arab League. For the most part, the Palestinian Arabs have acceded to the new order, many delegations having already made friendly visits and other overtures, to the Jewish Executive. What trouble has been caused by Palestinian Arabs has been fomented beyond all question, by the effendis of the Arab League.

It is confidently anticipated, by those who ought to know, that the Arab defiance of the U.N. ruling will gradually wear down. From a practical stand-point, the only Arab group that is in a position militarily to cause any serious threat, is the Trans-Jordan adherents of Abdullah. But in this instance, as in most others, the lack of unity among the Arabs themselves will probably forestall any really serious trouble. Then, too, must come the realization that if the Arabs fail to implement the U.N. plan by refusing to set up their own government, the matter will revert to the U.N. Security Council where there is a strong likelihood that the Arabs will be penalized by having their share of the territory diminished in favor of the Jews.

A three-way schism exists in Arabdom over the Palestine issue, according to the most reliable informants. The Mufti knows he has to throw his all into the fight to frustrate partition, but is determined nevertheless to plant a Government of his stooges in the portions of Palestine assigned to the Arab state, so he will be able to wage guerilla warfar in his own right and dominate the new state through stooges, thus preventing King Abdullah from annexing the territory. Abdullah has long been accused of avarice as regards Syria, Lebanon and Palestine. His troops are said to be poised and his officers are believed to have sealed orders for the occupation of the Arab portion of the partitioned state. Syria would like neither the Mufti nor Abdullah in charge of that area, wearing them both, and — as Faris el Khouri, Jew-baiting Syrian delegate to the U.N., has stated over and over again — Syria has claims of her own on Palestine. These inner schisms help deplete Arab resistance which, to begin with, is not a resistance by masses who want peace, but by politicians who want to assuage their own avarice.

There is still some scepticism about the ability of the Jews to maintain permanent statehood, now that the opportunity has arrived. The skeptics point out that the Jewish State cannot be self-sustaining, that it will continue to require money from its American friends, that Russia's motives in championing the Zionist cause must be annalyzed etc., etc. The answer to these fears is multifold.

In the first place, if the Jewish State cannot be sell-sustaining, it will find itself in the good company of other nations who do not produce all that they need to exist. It is to be presumed that when the State is finally established, it will make its own trade relations with the other countries of the world, and barter the excess of its own production for the thing it needs and cannot produce, just as all other nations have done from time immemorial. Regarding finances, the State will be eligible to borrow money, just as many other countries do. There is ample precedent for this, and Uncle Sam is the "angel" for many countries who offer less collateral than the Jewish State will be able to provide.

Leon Henderson, Chief Economist of the Research Institute of America, and former director of the Office of Price Administration, has said that the new Jewish State has an excellent chance to develop a complete agricultural, industrial, business and finance community "in microcosm". Mr. Henderson added that "what augurs success, particularly, is the tremendous amount of basic work that has been done there for many years and the long hard work that has been carried on in this country year in and year out in support of Palestinian institutions."

Comparing the economic development of Palestine to that of Switzerland, he stated that "there will be a great upsurge of individual enterprise in Palestine that will develop side by side with the already large cooperative movement there." He concluded, "Two things have given me confidence about the Palestine picture — first, my long term knowledge of the development of their cooperative movement, fostered by the quiet and generous cooperation of the people here and, secondly, the economic potential of the country as described in the report of Robert Nathan."

With respect to Russia, it is almost futile to make any predictions. It is quite probable that the Soviet Union's attitude lies deeper than just love for the Jews. However, it must be understood that Russia as an individual nation, will not be able to make any moves in Palestine independent of the other nations in the U.N. It is our own opinion that the political future of the Jewish State will only be affected by what happens

(Please Turn To Page 30)

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BRINGING WATER... to the NEGEV

The Epic Development in Palestine's Southern Arid Area Which Astounded The Members of the U. N. Inquiry Commission

By C. Z. KLOETZEL

Bringing water to the Negev is a great vision and a daring enterprise worthy of the tradition of the Jews in Palestine who are turning deserts, steppes and swamps into fields by the sweat of their brow. The United Nations Special Committee on Palestine, whose report is now engaging the attention of the world, paid a visit to and was greatly impressed by the startling Jewish development of Palestine's southern arid area.

The writer of this article, a noted Palestinian author, gives a vivid and expert account of how the Negev responds to the daring initiative and boundless love of the Jewish pioneer planners and builders. —THE EDITOR.

It's harvest time in Palestine. The combines rattle over the fields of the Jewish settlements, and the sickles are busy in the Arab fields. All over the country horses, donkeys and oxen are driven over the threshing floors, and golden clouds rise into the air where the grain is separated from the chaff.

As you drive southward through the coastal plain where cornfields alternate with orange groves these scenes repeat themselves over and over again. The people are working hard, as peasants do everywhere in the world at harvest time, but their eyes sparkle with joy as they stretch bent backs for a moment to wipe the sweat from their brows. The golden mounds of grain grow every hour; there will be bread for another year, thanks be to God.

But a little more than an hour's drive from Tel Aviv the scene changes. There has been a severe drought in the South of Palestine this year. The earth is scorched by the sun. Most of the winter seeds have not germinated at all; where they did the ears are empty and not even worth the labor of cutting. As you proceed further south it looks as if the desert has advanced to conquer. No golden sheaves; no thickly-covered threshing floors; no flocks gazing in the stubble; no bent backs and gay faces. For the rains have failed, and this part of Palestine has become a hungry as well as a thirsty land — almost as thirsty as the Negev, the South Palestine "desert," into which the landscape merges gradually.

Beduin On The Move

A long time before you come to the Negev, the Negev comes to meet you. Apart from military transport there is practically no traffic on the road going south, but your car passes one caravan after the other slowly going to the North. The Beduin are on the move. They are travelling by families and whole tribes. The black tents, folded up, sway on top of the scant household goods loaded on the backs of camels. They march in Indian file, each man, woman and child perched on the back of a horse or donkey, and their flocks of sheep and goats raising dense clouds of sand and dust from under their feet.

To the visitor from abroad it may be a colorful and romantic picture — but it is really a scene of tragedy and despair. For these people are the rearguard of an army which started evacuating its habitual encampments and grazing grounds weeks and months ago. They are the hardiest of the hardy Beduin of the Negev, those who braved longer than any others the consequences of the drought. These Nomads can stand hunger and thirst, and their beasts can feed where human eyes can see only sand and rocks; but this year Heaven has denied them even the small quantity of rain which makes the little patches of green grow without which even they and their flocks cannot subsist. So they are on their way to the fat pasture of the North.

Mile after mile of brown, grey and yellow scorched earth, with mud-baked villages becoming more and more scant and far between — an empty desolation. Then a mirage appears on the horizon; green trees, gaily-colored houses, a minaret pointing gracefully to the sky. It is the oasis of Beersheba, so well known from Biblical tales. The "town of the seven wells" has abundant water even in time of drought, and passing it the traveller feasts his eyes on trees and bushes and even flowers.

No-Man's Land

You leave Beersheba, and when, after a few minutes' drive, you look back, the oasis has disappeared behind the low hills through which the highway is cut. You are in the desert again. Its dull yellow, grey and brown expanse stretches to the horizon on all sides, sometimes as flat as a table, sometimes rolling like the long, low waves of a solidified ocean swell. Sometimes you see, in the far distance, a solitary acacia tree, its crown a grey-green umbrella. It serves only to accentuate the desolation of the scene with its complete absence of vegetation and animal life. The only verticals in the flat landscape are the telegraph poles, and the only vivid color is the steely blue-black of the metal-led road burnished by the sun.

A few miles south of Beersheba are a barrier across the road and a stone building flying the Palestine flag, with a sign over the door reading "Passports." Though the Egyptian frontier is still about a hundred miles away, here is where passport and custom formalities are cleared — an official declaration that this is the southernmost point of inhabited Palestine, with nothing beyond but a kind of no-man's land roamed by nomads. You are, therefore, astonished to see emerging from the sands a few miles further on, what seems to be a rather large community. But the landscape is deceptive; it is only an army camp, now occupied by the NAAFI. Its wooden huts, car-parks, petrol pumps and barbed wire enclosures all but hide the small mosque with its squat minaret and the half-dozen hovels which comprise the village of Asluj.

Here you leave the highway, turning northwest. There is no road to Revivim, but during the four years of its existence the tires of cars and trucks have cut a kind of shallow wadi through the deep sand so that you cannot lose your way. After twenty minutes of slow and bumpy driving the landscape suddenly changes, though to the inattentive eye the difference is at first hardly perceptible. The sand dunes have been levelled and cultivated by modern farm machinery, tractors, scrapers, and harrows. The car climbs a small hill and an amazing view opens up. Far away on another hill the fortress-like stone buildings of Revivim is silhouetted against the sky. Between it and your vantage point is an enormous expanse dotted with bright green patches of well-watered vegetation.

When, a little later, you look at the same scene from the roof-top of Revivim's main building, the green spots fall into an intricate pattern which is explained to you by your guide. Those green little dots lined up in neat rows like a regiment on parade are olive saplings; in that large emerald-green quadrangle is a patch lucerne; the long, narrow plot in a deeper shade of green is a vegetable garden. A golden haze over the soil marks the stubble of last year's barley harvest. ("No, there's no falha this this year. The drought, you know. And when the rains finally came it was far too late for winter sowing. But look at the fine green lines on that big field yonder. That's summer seed coming up nicely.").

For a "desert," it is an impressive variety of cereals, plants and trees which are grown at this extreme outpost of Jewish agriculture. Wheat, barley and durra; potatoes, cauliflowers and sunflowers; olives, dates and pomegranates. There are also nurseries of eucalyptus, tamarisk and casuarina, forest trees which will be used as wind-breakers protecting the plantations against sandstorms.

Trial and Error

While its two-score inhabitants are living the life typical of all "kibutzim," Revivim is not an ordinary settlement. When it was founded four years ago on an area of 37,000 dunams of Jewish National Fund land, then the southernmost outpost of the Yishuv, it was a battlefield where modern agriculture had to grapple with unknown conditions which posed innumerable problems to be solved by systematic experimentation.

The development of an enormous area like the Negev which has never — or at least not for many centuries — been under the plough is a venture which asks for careful and patient preparatory research The people of Revivim are scouts of modern agriculture advancing into a wilderness; pioneers willing and able to make all the harrowing trial-and-error experiments which must be made before large-scale permanent settlement can be attempted. When, in 1943, the first three outposts in the Negev were established — Revivim, Beth Eshel near Beersheba, and Gvuloth in the coastal plain — they were organized as experimental stations and observation posts, fully equipped to cull the scientific data relevant to the problem of turning the desert into fields and gardens. Their work is of the greatest importance to the entire country. They investigate soil and agricultural features; record meteorological data; and, one of their most important tasks, explore water resources and their economic exploitation.

The whole research scheme was mapped and is supervised by the Agricultural Department of the Jewish Agency; the Agricultural and Meteorological Departments of the Hebrew University; and the Agricultural Experiment Station at Rehovoth. As the first practical results of the work done at Revivim, Beth Eshel and Gevuloth, eleven permanent settlements have been established in the northern part of the Negev since October 1946 — only three years after the observation posts.

The Wonder of the Flood

You look at the 37,000 dunams of levelled ground, at the green dots, lines and rectangles — and then you lift your eyes to the horizon where nothing is to be seen on all sides but sand, sand, sand. You remember that Revivim is situated in a region where the average annual rainfall is 100 millimeters or less. It seems unthinkable that its forty people should

find enough water to quench their own thirst and that of their beasts — some cows, horses and mules. Where does the water come from which irrigates all these fields, vegetable plots and young orchards? It seems a miracle.

As an answer your guide asks you to jump into your car. He takes the wheel and at breakneck speed drives over dry fields where the dust rises in a thick cloud under the wheels. Finally, he drives up an embankment crowned by a strong wire fence. Behind the fence stretches what seems to be a small lake of cool, green water. It is an enormous artificial basin, its bottom and sides coated with asphalt to prevent seepage, holding 45,000 cubic meters of water — enough to irrigate 150 dunams throughout the year. You look at the smooth surface of the water, rippled by a light westerly breeze, and you hardly dare to believe your eyes. Here, obviously, is the explanation for all the vivid green dots an dspots around you. But is it? The question remains: Where does the water come from?

Of course they have tried to sink wells at Revivim and have succeeded in finding small quantities containing chlorine which gives the tea they offer you a special flavor. The well could never fill the basin. Pressed for further explanation, your guide makes you jump into the car again and after some minutes' drive deposits you at a point where a stone-walled canal juts out into a broad, stony wadi, complete with floodgates and water meters. The whole thing is incongruous in its surroundings, where the soil is dried and cracked by the heat and devoid of the slightest indication of moisture.

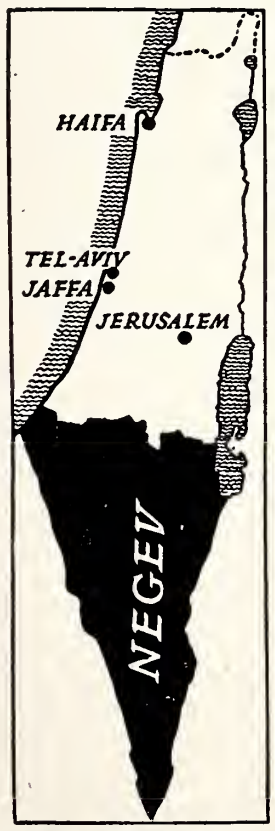
Then your guide tells what sounds like a fairy tale. He points to the low hills on the horizon. "Behind those hills, at a distance of about 60 kilometers, are more hills about 600 meters high, with a loess surface impenetrable by water. In those hills four, five times during the winter severe rainstorms occur. In a few hours millions of cubic meters of water pour down from the sky. As the surface of the hills will not allow the water to seep in, it rushes down the slopes and into a number of wadis like this one. We never know when it will rain in those hills; there is nobody to give us any warning. We just hear suddenly — perhaps in the middle of the night — a thunderous roar and down comes a solid wall of water up to three meters high, filling the whole width of the wadi. Every year men and beasts are drowned, caught by the sudden and irresistable onrush. We have estimated that after a really good downpour in the hills up to 5,000,000 cubic meters of water rush down our wadi to the sea.

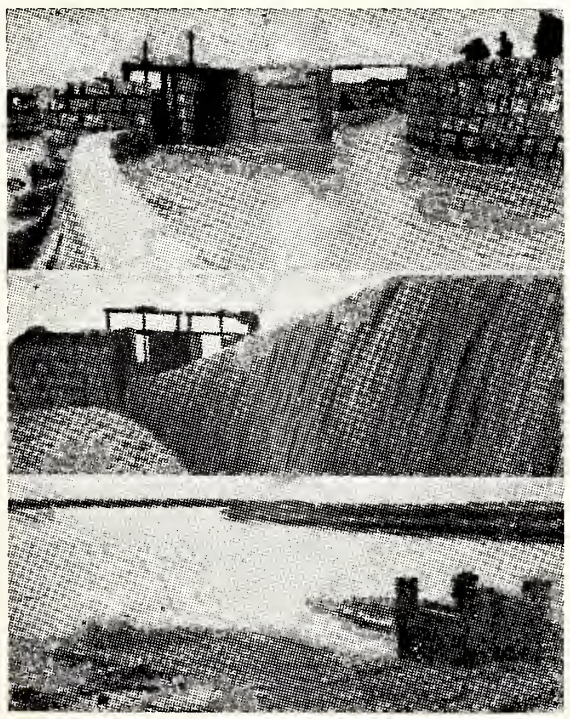
"When we experienced our first flood, we just stared at the enormous amont of water passing through the wadi within a few hours, subsiding as suddenly as it started. We could do nothing about it; we were not prepared. But we realized that our whole future depended on how much water we would be able to drain from the wadi and store for our own use. We had to do what the nomads did. They built small dams and stored some water. But we had to do it on a large scale, and in the most efficient way modern technique could devise."

So Solel Boneh, the building contracting firm of the Histadrut, was called in and brought bulldozers, scrapers and concrete mixers. They built a reinforced concrete wall out into the wadi which directs part of the water into a channel leading to two big reservoirs formed by large fields enclosed by earthen walls. The reservoirs have a joint capacity of 200,000 cubic meters, while the channel is capable of carrying 10,000 cubic meters an hour.

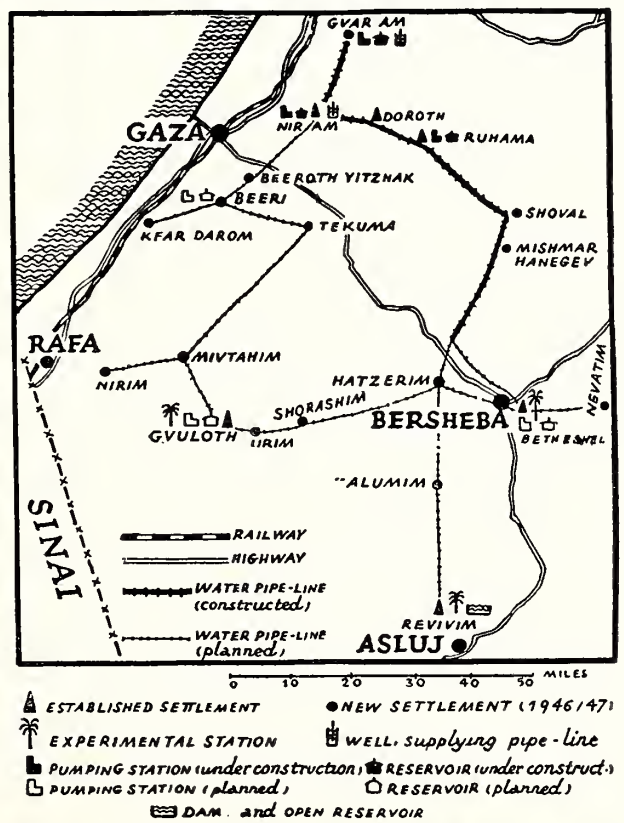
It looked like the end of all of Revivim's water troubles; but the providential floods rolling down the wadi are not quite the blessing they seem. Though they provide very considerable quantities of water — which could be multiplied by building more dams and reservoirs — the supply is irregular. About eight million cubic meters rushed down the Revivim wadi in the winter of 1944-45, but the flood volume of 1945-46 was only half a million cubic meters. Dam build-

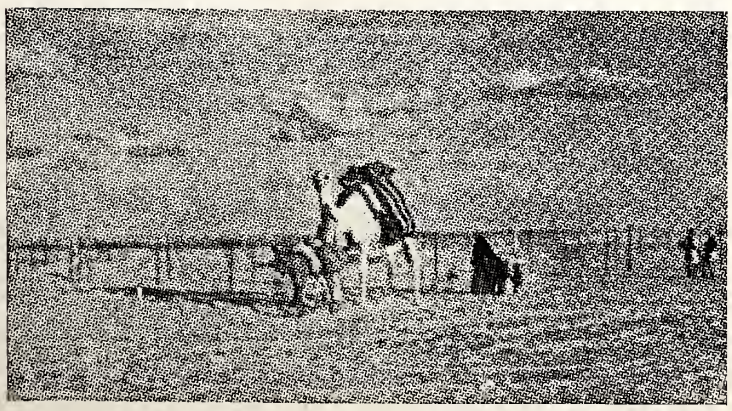
WATER TO THE NEGEV



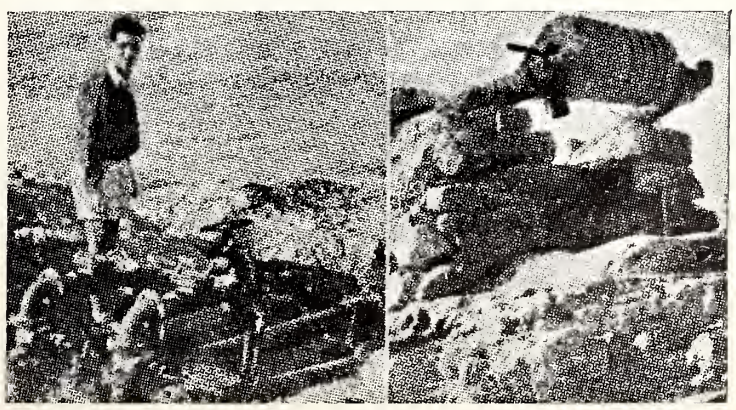


The dam at Revivim: — Above: The water-filled channel with the flood-gate open. Centre: Enormous quantities of water rushing down into the reservoirs. Below: One of the lake-like reservoirs formed by walled-in fields.
Photos by the Jewish National Fund and C.Z.K.





The Negev is a desert roamed by Nomads



left: Distributing valve of the water pipeline for irrigation purposes. Right: Ancient well in an Arab village.

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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ing in the Negev's numerous wadis will certainly become one of the chief means of irrigating its enormous arid expanse. But the problem will really be solved only when the irregular flood water can be supplemented by a steady supply from some other source which can be regulated at will according to the changing needs. Only then will it be possible to begin with that intensive way of cultivation which will enable a family to live on as little as 25 dunams and which, it is hoped, will in time turn the Negev into as densely populated a region as are now some of the former "deserts" collected by the Jewish people in Palestine in search of living space.

Pipe-Line From The North

That is why all over the Negev people are speaking and dreaming of the pipeline from the North, now under construction, which is to make their water supply independent of local conditions. For some places it will be the only source; for others, like Revivim, it will mean the difference between unpredictable changes of conditions and a stable basis for a planned economy. The water pipeline will transform the opening of the Negev from a hazardous venture into a well-planned settlement project certain of success.

"It's coming!" the people of Revivim will tell you jubilantly. "The pipes are already laid right down to the Beersheba highway, only 45 miles from here as the crow flies. In a few weeks . . ."

This is the leitmotif of the conversation everywhere as you travel north from Revivim along the pipeline to its fountain head at Gvar Am. They speak of it at Mishmar Hanegev, the provisional "terminal" of the part of the pipeline already completed, where they show you distribution valves protruding from a field still unsown from which, at the turn of a switch, spouts clear, cool water. At Shoval, another newly-established point where the pioneers are living under canvas, young girls only recently arrived from Belgium and merrily chattering in French insist on showing you huge stacks of les tuyeaux — pipes used for the construction of the line. At Ruhama and Dorot, — names dear to every Jew in Palestine for the ordeal these settlements suffered during the military searches there in August and September last year — there is great satisfaction with the pipe line, especially at Ruhama where the settlers are still busy restoring to full capacity the well and water installations smashed and damaged during the days of military occupation.

Water For Arab Village

And in between you come to an Arab village where you witness a truly Biblical scene. From the deep village well water is drawn by a camel harnessed to the bucket by a rope more than a hundred meters long and patiently walking up and down a gentle slope. It doesn't know that the days of its chores are numbered, as within a short time the village will be supplied with water from the pipe line in exchange for the permission for the line to cross village land.

Finally you come to Gvar Am and Nir Am where vivid activity in boring wells and constructing pumping stations and reservoirs indicate that you have arrived at the main sources of the Negev irrigation project.

Why in places like Nir Am and Gvar Am sufficient water can be found for existing settlements in the Negev can be explained by the same basic facts which bring about the flood wonder of Revivim. If you look at a map of Palestine you will find marked on it — apart from the Jordan — only three or four small rivers in which water flows all the year round, like the Kishon near Haifa, the Iskandaruna in Emek Hefer and the Yarkon at Tel Aviv. But the whole map is covered with dotted blue lines indicating wadis running from the hill region in the center of the country down to the sea. They are dry in summer; but the winter rains transform them into water-courses, ranging from small rivulets to broad rivers. Most of their water rushes into the sea; but as the wadis reach the coastal region, the sand dunes act like a sponge. Large quantities of water are absorbed by them and seeping through the sand, form reserves of subsoil water. The region of Gvar Am and Nir Am, which has become the fountain-head of the Negev irrigation scheme, is fed by the abundant waters running down from the Hebron hills.

Overcoming Difficulties

From a technical point of view there are hardly any difficulties. The laying of the pipes, in the sandy soil with the help of tractors is easy work. Three men can lay an average of 200 to 250 meters of pipe a day. It is, however, now impossible to import normal pipes, of which there is a world scarcity, and the whole scheme would have been delayed considerably had there not been available in Britain ample stocks of a kind of emergency pipe produced in large quantities during the "Blitz," for the quick replacement of gas pipes and water mains destroyed by aid raids. Nor does the construction of the necessary pumping stations and storage reservoirs present any difficulty. The highest point within the projected network, Revivim, is only 210 meters above the fountain-head at Gvar Am. Diesel power-generating plant is available, and the area can be connected with the supply lines of the Palestine Electric Corporation. Excellent pumps are produced by local Jew-

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Fifteen Months as . . .
JEWISH ADVISOR

By RABBI PHILIP S. BERNSTEIN

Upon completing his duties as Jewish adviser to the Commanding Generals in the American Zones of Germany and Austria—May 1946 to August 1947—Rabbi Bernstein reported to the five cooperating Jewish organizations (American Jewish Conference, American Jewish Committee, Jewish Agency for Palestine, Joint Distribution Committee and World Jewish Congress) on his activities, impressions and conclusions.—THE EDITOR.

BENJAMIN R. EPSTEIN

I ENTERED upon my duties in Germany in May 1946 with the hope of completing them in four months. We then thought that the Anglo-American Committee had solved the DP problem. Instead, when I turned over my responsibilities to Judge Levinthal fifteen months later, the problem had more than doubled. Not only had most of the displaced persons remained in Germany and Austria, where I later became General Mark Clark's Adviser, but a vast flood of new refugees poured down upon us.

The new Polish Government was unable to control age-old Jew hatred. The surviving Polish Jews and those who later returned from Russia, found not only that their families had been exterminated and their property confiscated or destroyed but also that their hopes for a free, decent life were blasted by violent pogroms. The Kielce pogrom of July 4, 1946 precipitated a tremendous movement out of Poland. In one night thirty nine hundred Jews crossed into Czechoslovakia. Over one hundred thousand found their way into Austria and Germany within a few months.

Nearly all of them came to the U. S. Zones. The British had no love for these people and showed it plainly. They gave them no better care than their recent enemies, the Germans. The Russians, from other motives, made no distinction between displaced persons and Germans. The French had inadequate resources.

In the U. S. Zones alone, there were safety and reasonably adequate care. The U. S. Army under Generals Eisenhower, McNarney and Clay established humane policies of care for displaced persons. The persecuted group of whom the bulk were Jews received better treatment than other DP's who had lent themselves to the Nazi labor program, and than the Germans. They were given automatic DP status without screening. They could not be arrested by German police. Their interests at headquarters were represented by a special Jewish adviser. Their representative body was officially recognized by the commanding general.

This favorable attitude produced positive results. Although DP life is essentially untenable, the actual realities within the framework of existing conditions were not unbearable. The winter of 1946-47 was one of the worst in Europe's history; yet no Jew in the U. S. Zones of Germany and Austria died of cold or hunger. There were no epidemics. Medical authorities noted a steady improvement in health and some gain in weight. UNRRA's resources helped. JDC poured in an increasing volume of supplies. But, essentially, it was the high standard of care maintained by the U. S. Army which saved the Jews.

The people themselves did a remarkable job of rehabilitation. Fragments of shattered families were brought together. New ones were established. Marriages abounded. They produced the highest birth rate to be found in any Jewish community of the world. In Zeilsheim alone a baby is born every day.

Eighty per cent of the Jews chose to continue to live in camps for greater security and care. This was optional. They were free to live in German cities if they wished. But only a fifth of them chose to do so. They fashioned Jewish communities in their camps. They converted buildings into synagogues, or erected new ones. Wherever there were children, they established schools. Cultural programs were fostered and higher academies of learning were founded. Newspapers, magazines, books were published.

A democratic pattern of community organization was established. Camp committees were elected which in turn elected regional committees. At the top stood the Central Committee which in September 1946 received official recognition from General McNarney. On a zone-wide scale, the Central Committee undertook many major functions to advance the welfare of the DP's. In the camps the inhabitants gradually assumed the responsibilities of their own administration so that at present most camps are run entirely by the DP's themselves.

I came to Germany with the fear that I would find neurotic, psychopathic groups of Jews. I lived among them for fifteen months and now report that they are normal human beings. I found excellent human stock among them. Essentially, they are a transplanted east European Jewish community. They are abnormal, if that may be called abnormal, only in their inability to work out their own destiny. They are the victims of conditions over which they have no control. But, within the framework of such conditions they are normal, wholesome human beings. This is not to deny the existence of the usual diversity of human character and abilities, nor to overlook the presence of the usual personal problems. But, they are not unbalanced. They love life. The percentage of suicides is no greater than in normal communities. Religiously and intellectually they are not escapists or fadists, they are just Jews.

The wonder and the paradox of this situation lies in the fact that the surrounding conditions have deteriorated. The substantial resources and extensive personnel of UNRRA are no more. IRO possesses severely restricted funds and provides a skeleton staff to do an increasing job. There is not a penny for DP's in the current U. S. Army budget. The primary concern of the U. S. Government has been transferred to the Germans.

As a result the standards of care

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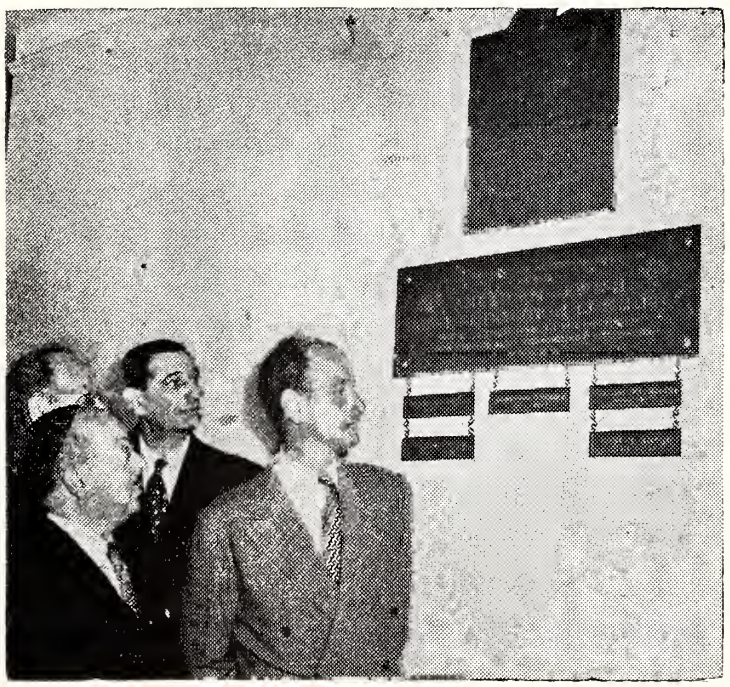
Plaques Honor Memory of Heroic JDC Staff Members



The memory of several hundred men and women who gave their lives in the service of their fellow-Jews abroad while working with the Joint Distribution Committee, major American agency aiding distressed Jews overseas, was honored recently with the unveiling of two bronze plaques at world headquarters of the JDC in New York. Rabbi Joseph Lookstein (front left) officiated at the ceremony and Edward M. M. Warburg, JDC Chairman (front right), delivered a brief address extolling the heroism of the JDC workers, both American and European, who met their death while carrying forward the JDC's relief, resettlement and reconstruction programs over the past 33 years. Rear left is Moses A. Leavitt, Executive Vice-Chairman of the JDC and rear right is Dr. Joseph J. Schwartz, Chairman of the JDC European Executive Council. Funds for the JDC's activities are provided from the $170,000,000 campaign of the United Jewish Appeal.

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ON SQUELCHING A BIGOT

By BENJAMIN R. EPSTEIN, *National Director Anti-Defamation League of B'nai B'rith*

The following is reprinted from the September issue of BULLETIN, organ of ADL.—THE EDITOR.

SEVERAL weeks ago that peripatetic preacher of hate, Gerald L. K. Smith, made a visit to Boston — his second for the year. Disciple of Huey Long — who bowed to no man as a master of demagoguery — LK (which stands for Lyman Kenneth, not Lucifer Kodfish as some ill-meaning individuals are won't to infer) was much put out during his earlier tour of New England. Reason: nobody paid attention to him.

Like his teacher The Kingfish. LK has a rabble-rouser's keen appreciation for the art and purposes of press agentry. For him, to be ignored in the public prints is tantamount to diking the flow of easy dollars that cascade to his support — which is exactly what happened when the Boston press gave his first visit not a single agate line of notice and Smith's fascist brand of blatancy reached only the ears of a dull minded claque, ricocheting toward much too few pocketbooks.

No doubt mortified by this dismal failure, LK quick-stepped to a mimeograph machine to whirl out a fund-raising letter circulated to the lunatic fringe. When the returns were in he had enough coins for a second try at Boston. This time he did much better. In fact, he landed on Boston's front pages and got whopping notices and pictures of himself in newspapers throughout the country.

* * * *

LK's second visit to Boston featured a rally in historic Old South Meeting House for his "25,000 supporters in New England." (The grandiose figure is Smith's own hallucination.) Less than 50 adherents appeared. For the most part, they were middle-aged, befuddled women. And that would have been the end of that — except that the assembly was packed with an organized, vociferous group of 650 hecklers who came to damn LK. Outside the Meeting House others marched in a "protest" line.

The hecklers did a good job of it. They greeted Smith with raucous derision the moment he stepped to the rostrum. They shouted him down every time he attempted to utter a sound. The loquacious one was completely silenced, his

BENJAMIN R. EPSTEIN

contingent easily cowed. But being a "ham" at heart—a necessary constituent in the mental framework of any demagogue — LK made "picture copy" by snidely leading the hecklers, much like a cheerleader, urging them to "whoop it up, you dopes!"

This fiasco lasted almost two hours until LK finally departed for a private press conference where he struck a martyr's pose and snarled for publication that he had been denied his right of free speech by "Jews and Communists."

* * * *

The Anti-Defamation League, through the chairman of its New

(Please Turn to Page 12)

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Religion at Work

His Last Will . . .

The people of Henderson, N. C. are reaping the harvest of cooperation and friendliness. Sigmund F. Teiser was a poor boy when he first came to North Carolina; but diligence and perserverance, coupled with just dealings on both sides, soon made him prosper. Recently he died and in his will he had stated that he wished to aid the interests of the people of the County who had helped him accumulate his money. So although Mr. Teiser himself was a Jew, he left instructions for the executors to send $100.00 to each of the one hundred and tfelve churches in the County, regardless of denomination or creed. Of these, 59 were white and 53 Negro.

* * * *

Priest Foils Nazis

The Jews of Ujhely, Hungary were hard hit during the war and their one thought was for the safety of the sacred objects apparently destined to destruction and desecration. The Roman Catholic Bishop of that area, the Right Reverend Franz Payer, came to their succor. He buried the precious Torah scrolls and other irreplaceable religious properties under the floors of a theatre and there they remained unharmed throughout the entire Nazi occupation. After VE Day they were recovered unharmed throughout the entire Nazi occupation. After VE Day they were recovered and once again used in worship and praise of the living and all-loving Father who raised up a servant of God to serve his fellow men in time of need.

One of the valuable antique Torah scrolls was sent to America and was placed in the Ark of the Forest Hills Jewish Center in expression of appreciation to the rehabilitatioin aid sent by a member of the Center who had been born in Ujhely. In accepting the Torah from the sister congregation in Ujhely, the officers of the Forest Hills Jewish Center wrote a separate note to Bishop Payer saying ". . . We honor you for your brotherly self-identification with a congregation in Israel during a time of trouble. Tested under fire, your faith proved a true embodiment of the divine command to love our fellow-men. You testified to that love by deeds of courage, at the peril to your life. The Torah . . . will also remind us of your own work at that time, and stand as a continuing symbol of the many ties that link Jew and Christian, despite all the differences between them."

* * * *

What's In A Name

A young countryman visited his uncle in London and was sent one Sunday evening to meet his girl cousins who had gone to Church. They were members of the choir at Holy Innocent's Church, and their counsin was warned not to confuse that church with All Saint's Church, which was not far away.

Not being familiar with the big city, he lost his way. At last he got on the track of the church and, arriving in the actual street where it was, he saw a congregation flocking out of a church some distance ahead. Anxious not to miss his relatives, he accosted a passing policeman. "Excuse me, constable," he said, "Can you tell me whether these folks are Holy Innocents or All Saints?"

"They're neither," said the man in blue: "They're Wesleyans."

SALISBURY, N. C.

Salisbury welcomes the following newcomers to the community and wishes them well in their chosen new home: Mr. and Mrs. David Berlin, of New York City. (Mrs. Berlin is a niece of Mrs. Jack Bitzick) and Mr. Stanley Levy, formerly of Birmingham, Ala.

COLUMBIA, S. C.

The Hebrew Benevolent Society Anniversay dinner took place on December 14th. Donald Oberdorfer of Atlanta, Ga., was guest speaker. L. Strasburger was in charge of reservations.

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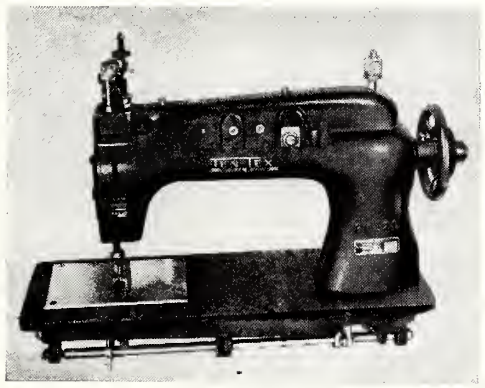

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ON SQUELCHING A BIGOT

(Continued Fram Page 10)

England Office, Judge David A. Rose, opposed this organized anti-Smith demonstration on the grounds that it would boomerang to the benefit of the nation's most notorious hate-breeder. It argued that LK should be given another does of the "silent treatment" which bottled him so effectively during his earlier visit. The Metropolitan Boston Jewish Community Council and the Frances K. Sweeney Committee agreed. But, no go. A lot of right-minded but excitable persons allowed themselves to be haplessly misguided by a few self-seeking instigators — and LK wallowed like a happy porker in a trough of publicity.

* * * *

What's done is done . . . but the repercussions of Smith's trip to Boston are interesting to note.

For one thing, ADL and the Jewish Community Council were criticized editorially in some English-Jewish newspapers for its "'sha-sha' approach." (Of course, many editors agreed with us and have editorialized in our defense.)

We are somewhat confused about our classification as a "sha-sha" agency. If it means we're opposed to press agenting for Smith — then we are.

If, however, it implies that we're afraid to speak up against the bigots and their front groups — then, a few random questions:

Was it a "sha-sha" policy which enabled the League to collect, sift, sort and supply to law enforcement officials the facts that exposed and stemmed the post-war resurgance of the Ku Klux Klan?

Was it a "sha-sha" policy which vigorously protested the US visits of Norman Jacques, anti-Semitic member of the Canadian parliament?

Was it a "sha-sha" policy which exposed and demanded criminal proceedings against Jesse B. Stoner, Jr., organizer of the infamous Anti-Jewish Party?

Is it a "sha-sha" policy to furnish editors, writers, lecturers and others with the documented facts on — yes, Gerald L. K. Smith?

Is it a "sha-sha" policy to insist that organized opposition to bigotry be in the best spirit of the American tradition — which does not include the rabble-rousing technique of shouting down a man's right — any man's right, says the Constitution — to speak?

On the last point, excerpts from two editorials are in order.

From the Boston Herald, July 15: "The so-called Greater Boston Youth Council certainly did Gerald L. K. Smith, notorius apostle of racial and religious bigotry, a splendid service! By . . . constant booing and hissing . . . they enabled him to report to the rest of the country that "Jews and Communists" broke up his meeting . . . thus possibly assisting him in making a few more converts to his slimy, anti-American cause . . ."

From the Christian Science Monitor, July 15: ". . . The big winner of this battle of boos was Mr. Smith . . . This Boston 'persecution" will be worth ten times more to him than a two hour speech — in free publicity, and as Exhibit A in his hands to back up all his frantic charges and subtle insinuations."

The so-called "sha-sha" treatment made LK's first trip to Boston a spiritual — and financial — failure. When the prescription was repudiated, LK popped into the headlines. The same thing has happened in Detroit and St. Louis where LK made the front pages while others made the noise — and the story — for him.

LK delivered the sermon at Huey Long's bier, but though he buried the King he could not ascend the throne. In dismay he watched

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SMALL VICTORY

By ZELDA POPKIN, *Reviewed by* FAY BICK

THE AMG's role in Germany is something Americans are not very familiar with. You get occasional reports lauding or disparaging AMG, but most Americans shrug off these reports without realizing that what AMG officers do in Germany may affect our whole future and the security of the world, that their behaviour contributes to Europe's mind-picture of Americans and to the fabric of America's morals and the European's impression of what our morals are.

Zelda Popkin, the well-known novelist, lived in post-war Germany and studied it on assignment from the American Red Cross. Her task in Germany was to observe and describe the noble humanitarian work of the American Red Cross. She traveled and visited freely, and having accomplished her task for the Red Cross, she returned home to undertake a greater task, that of putting down on paper, in the form of a novel, her impressions of postwar Germany and of AMG behavior there.

In "Small Victory" (Lippincott, $2.75), she tells the story of Professor Randolph Barlow, the idealistic American scholar and teacher who came to Germany to reeducate the Germans, and of the difficulties he encounters in his work, obstacles placed in his path by colleagues such as Major McCardle, one of those bigots who become palsy-walsy with yesterday's Nazis—and Zelda Popkin has found that there are no penitent Germans, they all were and still are incorrigible Jewbaiters, racist, herren-rasse adherents, acquired Nazi mistresses and become converted to the Nazi family hearth. He advises Professor Barlow to hear "what the other side has to say," after all the Germans must have had some reasons for doing what they had done . . . Professor Barlow is faced with the problem of a Jewish DP boy whose desire for learning is so keen, that he is willing — in the absence of any other alternative — to enroll even in a German University. He finds the University barred to him, and when he is finally admitted, it is only as quota-student, for the Major McCardles are of the view that the German universities are for the Germans first.

In a recent radio interview, Zelda Popkin said that this case was taken from real life, that there actually is an AMG-quota for Jewish DPs in German universities. AMG does what the Germans long to do again.

The National Federation of Temple Youth, an affiliate of the Union of American Hebrew Congregation, has appointed Robert E. Herzog, of Chicago, to the post of Assistant Director.

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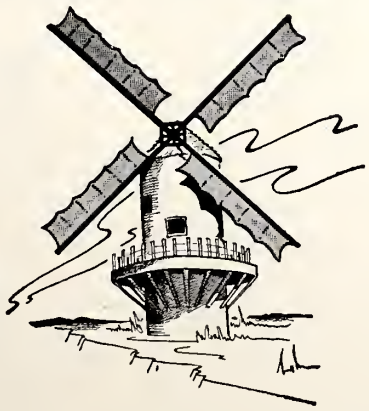

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THE ETERNAL LIGHT EXPERIMENT IN BROADCASTING UNDERSTANDING

THE Eternal Light, which first went on the air in 1944 as an experiment in religious broadcasting, is now reaching a world-wide audience including listeners in Palestine and in this displaced persons camps of Germany. In three years, the first attempt to dramatize the cultural and religious heritage of the Jewish people has become an educational and moral force of steadily increasing significance.

In America, where the Eternal Light is broadcast as a public service by the National Broadcasting Company, almost six million listeners hear the program every Sunday over sixty-two NBC stations. Produced under the auspices of the Jewish Theological Seminary of America, the program has been on the air every Sunday since October 8, 1944. The series has won national recognition numerous times; it has been named the outstanding religious radio program by the Ohio State Institute for Education by Radio and was cited for excellence in its field by the National Conference of Christians and Jews. Letters from listeners of every faith numbering as high as 1,000 per week tell an even fuller story of the role the Eternal Light is playing in America today.

Audience Reaction

From the beginning, listeners wrote to tell what the program meant to them, to request printed copies of scripts, to give criticisms. There have been letters from Jewish listeners like the one who wrote: "Your portrayals draw me closer to the faith of my people. This program is not only a reminder of the eternal truths and a righteous way of life, which are the core of the Jewish faith, but a solace in these chaotic times." There have been letters from non-Jews who welcomed the chance to learn and who felt, as one wrote: "I am not of your faith — but am most anxious for harmony and love among all faiths and races, and I think your program is a major contribution to that end. The program always has that quality of reverence and gentleness which is common among all men of good will."

One listener wrote: "Sometime ago I visited with some Italian friends. The mother, a widow, born in Italy, is a very devout Catholic. Lack of opportunity prevented her from learning how to read and write. She was very intent on the hour and kept asking whether it was twelve-thiry as there was a program which she wanted to listen to and always listened to. This was my introduction to your hour."

There have been letters from all kinds of people — congressmen, clergymen and clubwomen, teachers and school children. Hundreds of varied requests come in daily—ranging from questions on where to study Hebrew to requests for permission to present an Eternal Light pageant in South Africa or Asia. Schools, clubs, congregations, fraternal organizations, social groups of all ages began spontaneously to write for permission to use Eternal Light scripts and recordings at special meetings. Some have had printed copies of the scripts bound for special use in school and home libraries. Among the organizations that have adapted scripts for their own educational projects are B'nai B'rith Hillel

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DAILY EXERCISES IN JEWISH FAITH

By RABBI MORRIS MAX, *Executive Vice-President of the Rabbinical Council of America*

Here is another one in the constructive series on Jewish religious lore and customs. This time Rabbi Max discusses the symbolic meaning of Talis and Tefilin.—THE EDITOR.

THE Orthodox view of Judaism can best be appreciated by understanding the strong moral resistance it builds up in its adherents. It is natural for humans to take the line of least resistance and compromise their ideals when a moral problem presents itself. Cognizant of this human fraility the Torah provided the Jew with signs to remind him daily that whatever obstacles he may meet he must remain firm in his determination to make God and His ideals the central potent factor in life, before which everything else must give way. This sign is the Tefilin, which the Jew puts on every week-day.

An appreciation of the meaning and purpose of prayer as an instrument for better living can be obtained by a proper understanding of the Talis and Tefilin, which are utilized by the Orthodox Jew for his daily spiritual exercises. To the

RABBI MORRIS MAX

religious person daily prayer is something more than the mechanical superficial fulfillment of a duty. It is even something more than the supplication for his material needs and physical welfare. To the religious person it is the grand opportunity which the soul seeks for coming in close contact with its Creator. In the words of Rabbi Simeon (Aboth II:18) "When thou prayest, make not thy prayer a fixed routine duty but a beseeching and entreaty before God."

To acquire such an uplifting spiritual ecstacy from prayer the Talis and Tefilin are donned to supply the proper atmosphere. As the Jew places the folded Talis over his shoulder he takes the Tzitzis or fringes in his hand and as he examines them he is reminded that they are entwined in such a manner to recall the 613 precepts of the Torah as it is written of the Tzizis (Number XV:39) "that ye may look upon it and remember all the commandements of the Lord, and do them." He then wraps the Talis around his head and body and stands thus for a few moments before God, murmuring the words: "How precious is Thy loving kindness, O God, and the children of men take shelter under the shadow of Thy wings . . . for with Thee is the fountain of life. In Thy light shall we see light," etc., etc. (See daily Prayer Book).

The Tefilin are an additional aid to prayer, as their name, similar

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THE ETERNAL LIGHT

(Continued From Page 14)

Foundations, Washington Federation of Churches, YM and YWHA's the Urban League, The New York State Commission Against Discrimination, the Hechalutz Organization of America, etc.

Increased Responsibilities

As the program goes forward toward its fourth year on the air, it has an increased sense of responsibility to its vast and growing audience, an audience which looks to it for expression of Jewish aspirations today, for a rich statement of the Jewish cultural past for an affirmation of the universal principles of brotherhood and justice. Part of this responsibilty to the faith of a living audience is expressed by this letter from a listener:

"I was in the 77th Infantry Division all during the war. Let me say proudly, yet humbly, that this was a truly combat outfit. I tell you this only because my experiences in the Army have had a great effect on the way I feel about many things, especially toward your program.

"Since I have been home I have seen just as much religious and racial hatred as before the war; perhaps more. I can't tell you how disappointing this is to me and probably to millions of other veterans. Of course, many veterans, I am sorry to say, are burdened with various religious and racial prejudices.

"What I have been trying to say, what I mean by this letter, is to tell you that as a very unimportant guy, as an American and as a veteran who has never forgotten his dead buddies, I want to thank you from the bottom of my heart for giving the American Public what they so badly need; a program like "The Eternal Light." Sometimes Americans are prone to forget one of the greatest of all human documents, the United States Constitution. I believe your program reminds them of it.

"If you have been so kind as to read this letter, please accept my thanks. Now tear it up, but don't forget the meaning behind it. Where the war has failed, your program will help make up for it."

Program's Goal

The goal of the Eternal Light program has been, since its inception, to develop a greater understanding of Judaism by explaining its traditions and teachings through dramatization. Its basic precepts have been "to extol all who sanctify God's name; to emphasize the sanctity of the human personality; to demonstrate the fundamental character of the democratic impulse in a good society; to define the place of Palestine in Jewish religious aspiration; to introduce, elucidate and interpret Jewish ritual, ceremonial and folk-lore."

A great range of subject matter has been generated by these principles. Some of the rich vein of Jewish literature and folk-lore has been tapped through adaptations of the works of Isaac Loeb Peretz, Sholem Aleichem, Chaim Nachman Bialik, Mendele Mosher Seforim. Scripts like "The Talmud," (which was recently presented by Israel Blymenfeld over the German network), "The Scroll on the Doorpost," "The Book of Ruth," have dramatized the Jewish religious heritage. World classics based on biblical themes have been adapted, classics such as the "Joseph" Trilogy by Thomas Mann, adapted by Arthur Arent, "Athalie" by Jean Racine and "Samson In Chains," by Leonid Andreyev, both adapted by Harold Rosenberg.

The positive force of Judaism in enriching American democratic life has been dramatized in plays like "A Rhode Island Refuge" and 'The Man In The Touro Infirmary" — a script which conrasted the charity of Judah Touro, who gave without regard to race or creed, with present day bigotry and intolerance.

There have been scripts about Jewish leaders — Louis D. Brandeis, Solomon Schehter, Henrietta Szold, Cyrus Adler — people whose lives were spiritual contributions. There have been scripts about great

(Please Turn to Page 42)

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By ABRAHAM J. ARNOLD

The Jewish Agency rejected the ultimatum of February 3, since British policy precluded their co-operation with England. Instead they promised to fight the dissident groups by means of moral pressure.

The threat of martial law finally became a fact on March 1, 1947, after Irgun forces destroyed a British officers' club in Jerusalem with considerable loss of life. All of Tel Aviv and the densely settled area about it as well as a part of Jerusalem were included in the martial law area. Communication with the outside world was cut off. Mail deliveries were suspended and even municipal transportation was halted. Bicycles had to take the place of automobiles and buses. These two areas were surrounded with barbed wire and carefully guarded by machine gun nests at close intervals.

Food distribution was soon organized. In Jerusalem the martial law zone was a poverty-stricken part of the city where considerable suffering was experienced due to the prolonged curfew which added to the rigors of martial law. But although distribution of the minimum food requirements was provided for, the economic effects of the martial law were soon felt since no raw materials could be brought into these areas, no processed articles could be taken out, fuel could not be provided for factories and workers had no means of transportation to and from their jobs. The artificial unemployment thus created was soon felt in Tel Aviv. There were also incidents of anti-Jewish violence. The entire martial law zone represented a good image of a ghetto on the European pattern.

But although the British screened the inhabitants and searched through the district their efforts failed in subduing the dissident groups. Of over 70 arrests made in the course of the fifteen days of martial rule, the British could not definitely link the majority of those imprisoned to so-called terrorist groups. And even while martial law lasted additional acts of sabotage and bombing took place .

On April 16, 1947, Dov Gruner and three other members of the Irgun Zvai Lemui were hung by the British in the prison at Acre. Two other Irgunists sentenced to death committed suicide in the prison in Jerusalem on April 22, 1947, on the eve of their execution. a sensational attack on the prison in Acre and liberated a large number of prisoners. Three of its members, captured during this attack, were sentenced to death although there had been no British casualties in the course of the jailbreak. They were executed in July. In retaliation for their execution, Irgun hanged two British sergeants. In subsequent days it continued its attack on the British and promised to follow consistently along its established policy of violent resistance.

Waldo Frank, internationally renowned author and lecturer, who was heard by 300 women from all over the country, members of the National Women's League of the United Synagogue of America, at their Fourth Annual Torah Scholarship Fund Confernce and Luncheon, held at Temple B'nai Jeshurun, in New York, on Wednesday, December 3, 1847.

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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 a active support on the part of every American.

● In mercy's name, give all you can to the campa for the United Jewish Appeal in your commun Give more of your time, more of your heart, and m of your money than you can afford. No financial of ing you can make, however great, can match the s ferings of those you help.

● Remember, you have given them hope. Now, must not take it away. Hope is all they have. You m not let the light of hope go out.

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EXAMINING THE MOVIE GIFT HORSE

By S. ANDHIL FINEBERG

I saw the motion picture *Crossfire* several months ago and enjoyed it immensely. It is easy to understand the popular approval the picture is receiving. As a murder mystery it is a real thriller and what several of its characters say against intolerance is balm to all who find prejudice hurtful. And yet, if this picture encourages a stream of similar pictures, the result will be regrettable.

In *Crossfire,* the American Jew has been portrayed (by a symbolic character) as someone who is liable to be killed simply because he is a Jew. A few weeks hence we shall have American Jews pictured on the screen as persons to whom people do not want to rent or sell their property (*Gentleman's Agreement*). A few months later, the American Jew may be portrayed as someone whom others do not want as a son-in-law (*Earth and High Heaven*).

If these are box-office successes, we may soon find the Jew presented on the screen as someone whose windows are smashed; as someone to whom jobs are refused; as someone unwelcome at the colleges; as someone mistreated in many other ways. In all of these pictures anti-Jewish scurrilities must be spoken. Some of the film characters will denounce anti-Semitism but the American Jews will be fixed in the public mind as persons most likely to be disliked. As for the exhortations against the abuse, scientific research indicates that such preaching has negligible effect.

There is little likelihood of similar portrayal on the screen of American Catholics, Negroes, Italians, or other groups who endure similar prejudice. Catholics would resent it. Theirs are consistently admirable screen roles, as in *Boys' Town, The Song of Bernadette, Bells of St. Mary's* and *Going My Way* — to mention only a few.

If there is anything the Jews of America need, it is that they be regarded not as a problem but as people, who, as individuals, range from saints to sinners. When regarded as a group, they must appear as deserving people, who elicit respect, not animosity. To employ propaganda emphasizing a rising tide of prejudice against any minority group has a boomerang effect upon prejudiced or wavering elements. It creates the impression of group support for the individual's hostility. The hater or near-hater feels he is not alone, that he has many allies. The surest way for a group to become a scape-goat is to have itself regarded as the natural victim of adverse emotions. That, in fact, is the kernel of the scape-goat process. The group whom the majority believe is esteemed, the group that is rarely thought of as unpopular, is most likely to be in high favor tomorrow and the day after. No sane individual would advertise himself as unpopular in the hope of winning friends and allies thereby.

One of the comments that *Crossfire* has elicited widely is: "This picture is the first to face the Jewish

"Oscar" Winner On B'nai B'rith Tour

Harold Russell, handless World War II hero and 1947 Academy Winner for his role in the hit film "The Best Years of Our Lives," is now making a series of personal appearances throughout the state of Massachusetts in behalf of better racial and religious understanding. Mr. Russell's tour is under the joint sponsorship of the B'nai B'rith Anti-Defamation League and the Massachusetts Fair Employment Practice Commission. Shown above at a conference completing arrangements for the tour are Judge David A. Rose, Boston, ADL Commissioner in New England; Elwood S. McKenney, Massachusetts FEPC Commissioner; Harold Russell; and Judge A. K. Cohen, Massachusetts FEPC Commissioner and former president of B'nai B'rith District 1.

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problem." "The Jewish problem" is the most damaging phrase that confronts the Jews anywhere. We can and should speak freely of "the problem of anti-Semitism," "the problems of Jewish-Christian relationships," etc. But throughout the European continent before the debacle the phrase "the Jewish problem," was a term of common parlance and heightened the impression that Jews are necessarily a problem to their neighbors. I prefer that Hollywood treat my coreligionists as people rather than as a problem. We should combat anti-Semitism by specific measures, wherein we take real action directed toward eliminating concrete acts of intolerance and discrimination in specific localities by specific steps and specific laws. These are infinitely better tools than fictitious characters whch strengthen the impression that many people hate Jews. "Such unpopularity must be deserved" has been the incessant and effective cry of the anti-Semites.

There always will be a certain minimal amount of anti-Jewish hostility. We cannot wipe that out completly. Where then is the stream of publicity about dislike of Jews to end? The tide of group antagonisms cannot ebb out completely. If the wash must continue on the scales of tremendous propaganda about the Jew as a natural scapegoat, the tide can never cease until a complete defeat of the Jews results. Talking up anti-Semitism will no more diminish it than bewailing a man's lack of friends will help him acquire friends.

I have no quarrel with the producers of *Crossfire*. Their motives are of the best. But while a little fire may warm a home, if it is likely to start a conflagration that cannot be confined, the fire can hardly be welcomed. The "please don't hate them" treatment of the Jew has always proved much more a boomerang than an aid. Constructive, positive suggestions is excellent and the negative appeal is mistaken.

Anti-Semitism is a subtle, corrosive force which can be successfully combatted only by subtle methods. These must establish the right of the Jew to respect and equality of treatment by demanding similar treatment for all racial and religious groups. Spot-lighting the Jews as disliked people in mass media is rarely necessary, and is usually self-defeating. Processes of the right kind have been launched and have already had considerable effect — despite tremendous Nazi and native anti-Semitic propaganda. We may not have made great gains, but we have weathered terrific attacks. Coughlin, the German American Bund, the Christian Front, the Ku Klux Klan and sundry rabble-rousers have assailed us fiercely. They did not win. The anti-Semites lost decisively during the most critical period. And there were no movies like *Crossfire* when the menace was greatest—perhaps that was fortunate.

I hope that Jews will be portrayed in the movies, but in the manner that Catholics have been portrayed there — as likeable people whose friendship anyone would desire. Surely, that is a fair and legitimate role to seek for the Jews on the screen. Surely, Jewish life in America has provided more then one *"Jolson Story"* for the cameras.

Women to Raise $400,000 For Dormitory at Yeshiva University

Mrs. Eva Katz, (above) national president, Yeshiva University Women's Organization, which has launched a national membership drive to raise funds towards the building of a new dormitory, to meet the growing needs of the University. Further information regarding membership may be secured from the office of the Y. U. Women's Organization at 331 Madison, N. Y. 17, N. Y.

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PUTTING THE *NEW* IN... *NEW YEARS DAY*

WHY is this New Year's Day different from any other New Year's Day? The answers to such a question would, in general, fall into two groups — those of the pessimists and those of the optimists. The former would say, in effect: "Nothing's different about this New Year's Day. As a matter of fact, far from being better, things are worse. We're still struggling to win the peace. But how can we hope to win when people themselves don't pull togther toward any common goal? No—the prospects for 1948 are far from auspicious."

How would the optimist reply? He would point to one salient fact – a certain intangible — something that might be called a heightened sensitivity, or perhaps a reawakened conscience. The optimist would concede that we are still trying to win the peace, but would stress that we have made tremendous strides, for today we have a much greater awareness of what it will take to effect that victory.

We know that clashes among nations can only be avoided by unity among their citizens. We are more convinced than ever before that the spirit of brotherhood must prevail throughout the world. We have seen in our own country how swiftly the flames of hatred can be fanned, once that spirit breaks down. Outbreaks of anti-Semitism have resulted in the most outrageous vandalism — desecration of synagogues and cemeteries. Latent religious prejudices stirred the notorious Ku Klux Klan into an attempted resurgence of action. Anti-Negro sentiments have flared into that most horrifying manifestation of mass hysteria — lynchings.

On the other hand, a Christian spirit is abroad. The peddlers of race haterd and religious bigotry are finding fewer followers. The Ku Klux Klan has had its charters revoked in state after state. Federal anti-Lynching legislation is on the agenda of our Congress. In fact, on many fronts Americans today are making a concentrated effort to apply to their everyday living the principles of "love thy neighbor" and "all men are created equal."

The optimist thinks this is a most encouraging sign. But he goes farther and points to another evidence of our reawakened conscience — the realization, finally born upon the American people, that the peace will not be won, nor the world be steady in its course, until the "haves" lend a helping hand to the "have-nots."

We recognize today that America cannot be strong and rich while Europe is weak and impoverished; that there can be no satisfaction in our well-stocked larders, while there are countless thousands of starving children in Greece and Italy; that we cannot call ourselves humanitarian nor uphold the traditions of our forefathers while we refuse to admit our fair share of the 850,000 homeless, displaced persons now confined in the displaced persons camps in Austria, Germany and Italy.

Faced with these facts, the optimist bids us put something new into the New Year of 1948. He reminds us that while the bestowal of peace, unity and accord are in God's hands, their development is in ours. Then he challenges us to live more nearly as we pray, when he says: "Resolutions not acted upon, die in their tracts." We fervently join with him from the collect of the Book of Common Prayer:

> "Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations."

CHARLOTTE, N. C.

All committee chairmen reported at the December B'nai B'rith meeting and had an opportunity to see the newly released film, "This is B'nai B'rith."

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HENRY FORD

The ancient adage which frowns upon criticism of the dead, because these can no longer defend themselves, is doubly valid in the case of the late Henry Ford. After all, the theatre of life upon which he played his part had no special bearing upon any Jewish problem. It was, therefore deeply regrettable when he entered upon a field touching which he was wholly uninformed, and under the influence of a dangerously unwise counselor such as W. J. Cameron, lent himself, in weekly and other publications over some years, to the widest dissemination of falsehoods against and libels upon the Jewish people. Such dissemination culminated in the publication of the "International Jew," and, it has been presistently rumored, in support of Hitler as long as a quarter of a century ago, when Ford's support might still have been most significant.

Whether Henry Ford suffered a change of heart and inward wisdom disentangled him from the coils of menacingly unwise counsel, or whether public relations dictated a saner policy, Ford two decades ago undertook to make peace with the Jewish people and the *Dearborn Independent* ceased to be the American Stuermer. Unhappily, his imprimatur of the "International Jew," containing the calumnies of the "Protocols of the Elders of Zion," pursued its way in many lands and became the primer of the world anti-Semitism. On a number of occasions, Henry Ford disavowed all connection with anti-Semitic movements and anti-Jewish trends. It is significant that his grandson, Henry Ford II, within a few days of Ford's passing, denied all connections with a minature American Hitler, Gerald Smith, and the latter's attempt to re-publish the "International Jew." He thereby indicated that he wished to end all relation to his one-time anti-Jewish campaign.

The American Jewish community will cherish no ill-will against the life and memory of Henry Ford, even though his enlistment under the banner of anti-Semitism did all Jews irreparable hurt. Some part of the damage was undone — not all of it. It remains for Henry Ford II to complete the righting of a wrong associated with the great name he bears. —*Opinion.*

Three boys, ranging in age from 14 to 17 years, were walking alongside Avondale Public School on Rockdale Avenue, just off Reading Road in Cincinnati, at midnight this past Monday evening when three unidentified ruffins, each about 20 years old, stepped from the other side of Rockdale Avenue and came alongside the lads.

"Are you Jewish-" one of the gangsters asked.

Without awaiting a reply the intruders set upon the three boys, injured each of them, and fled.

One of the boys suffered the loss of two teeth. One eye of another lad was bruised. The third boy suffered knee injuries.

The Cincinnati Police Department has solemnly promised the Jews of this city—through the Public Relations Committee of the Cincinnati Jewish Community Council—that the three would-be Hitlers will be brought to justice, if possible.

Meanwhile, we trust, the Council will follow the matter with intense interest, ready to cooperate with the authorities in any manner possible to aid in the early capture of the bully-bigots and ready to make it "interesting" for anyone else toying with the idea of assaulting any innocent citizen —child or adult.

The most effective manner of handling Hitlerism is to make it unattractive. Arrest those who practice Hitlerism! Give them the stiffest penalties possible under existing laws! That is the way to discourage others who might be tempted to emulate the trio now being hunted.—*The American Israelite.*

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Women's Walk .... by GLORIA B. ROMAN

Sarah Bernhardt

In theater annals many actors and actresses come and go, are remembered for a brief moment, and then consigned to oblivion. Few remain on the roster for posterity to cherish. But among those few, the name of Sarah Bernhardt is ever-shining and ever-bright. Today, her name is byword for good acting, acting of genius caliber, and aspiring young actresses look to her career and take lessons from it.

When Sarah Bernhardt first started her acting career, she was just fourteen. Until then her parents, Dutch Jews, had kept her in a convent at the Grand-Champs at Versailles. But there she read of the remarkable lives of the actors and actresses of the famous French institution, the Comedie Francaise, and she determined that she herself would become a famous French actress. She used to practice her art in front of mirrors, pirouetting and prancing about with exaggerated gestures that years later would horrify her to remember.

At fourteen then, she had determined her career. Her parents did nothing to hinder her decision, except to send her to the Conservatoire where she might have every opportunity to develop her acting abilities. It was at the Conservatoire that she studied under the famous French dramatic teacher, Provost and under Sanson.

Dramatic history doesn't record many of the pranks the young Sarah was fond of playing. She was a tempestuous child, an ardent and passionate little creature, full of the dynamic energy that was to characterize her career on the stage.

She made her debut at the Comedie Franciase four years later, at the age of eighteen, on August 11, 1862. It was a disappointment to her, and to the critical audience at large. Sarah had expected her first dramatic effort to be the same success she had pictured for herself always. But with a failure behind her, she did not, as many other would, turn her back on the theater. Instead she studied for that moment when the world would acclaim her. Unlike her rival, Rachel, she was not an immediate success, but hard work and

Hitler's Phone In SOS Drive

LEONARD LYONS

Hitler's personal telephone, which Leonard Lyons, nationally known Broadway columnist pictured above, brought back with him from Berchtesgaden, was used by Lyons to provide background sound effects as he recorded an SOS appeal for Europe's needy Jews.

Lyons was one of many prominent radio, stage and screen stars whose transcribed appeals for the SOS (Supplies for Overseas Survivors) Collection will be broadcast by radio stations throughout the country during the Special Fall Campaign for 6,000,000 pounds of relief supplies.

A project of the Joint Distribution Committee, SOS supplies supplement the purchases of the JDC for its overseas relief and reconstruction programs which are made possible by the United Jewish Appeal.

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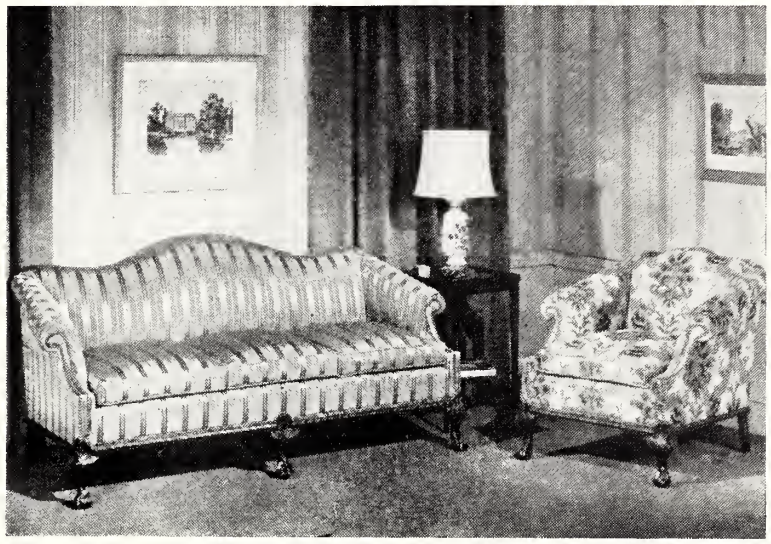

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consistent practice finally reaped her rewards.

It was ten years later, on November 6th, 1872 that at the Comedie Francaise, she began for the first time to win the plaudits of the artistic world. In the plays of Moliere and Racine, the great classical dramatists of the French stage, she won acclaim for her portrayal of the leading roles in Iphigenie, Phedre and Alceste. She began too, the male roles which were to make her the outstanding actress in the world.

Perhaps her dizzying success went to her head, or perhaps her temper was too rash, whatever the cause, she began to acquire a reputation as an eccentric. Her offtimes inexpicable behavior led to ruture after rupture with the members of the company in 1879, at the peak of her career, the Comedie Francaise could no longer stand her undisciplined manners and lectured her severely on the damage her eccentricity was doing the company. In a rage, the unpredictable Sarah threatened to sever relations completely and did. The respected and venerated institution immediately hauled her into court, and in a famous case, which did her reputation little harm and at the same time gave the publicity-doting Sarah a worldwide audience, the celebrated actress was forced to pay 100,000 francs damage.

Though the damage to her purse was tremendous, the actress was on a firm footing with her audiences. Wherever she went, Copenhagen, Paris, London, New York, she was consistently acclaimed both in the female roles she depicted, and in the male roles which had become so much a part of her repertoire.

Till her very last moments, she was always the embodiment of the theater. Every gesture, every motion, every intonation was the result of long and patient study and careful, critical attitude. To the last, she remained the energetic and dynamically vital person she had always been. On her last visit to America, Alexander Woolcott interviewed her, and noted that, even at the remarkable age of 77, she was still planning to tour the United States, New Orleans to California to New York in a series of plays that would have taxed the efforts of many a young actress to day. Perhaps it was this very energy and dynamism she displayed that makes her name one of the most outstanding if not the most outstanding in the entire history of the drama.

FURNITURE COMPANY EXPANDS

A major expansion program involving new plant facilities for production of case goods is being embarked upon by the Century Furniture Company of Hickory, manufacturers of furniture, the firm has disclosed.

Work is already under way on a long one story plant measuring 100 by 600 feet. The plant will be adjacent to Century's present plant and warehouse.

Construction of the streamlined ultra modern factory should be completed in about six months and the company hopes to get into case goods production in the late spring or early summer. The new operation is expected to provide employment for some 150 workers.

Hickory Construction company has the contract for the building. Foundation work was started today and grading of the site is practically complete.

Hitherto Century's operations have been confined to upholstered furniture. The firm recently acquired control of the Longview Furniture company, which is also enlarging by building a new wing containing approximately 20,000 square feet.

HENDERSONVILLE, N. C.

Mr. and Mrs. Louise Sherman and Mrs. A. I. Gold spent the Thanksgiving holiday in Charleston, S. C.

Mrs. George Hayman and son Edward have returned from their recent vacation in Miami Beach, Florida.

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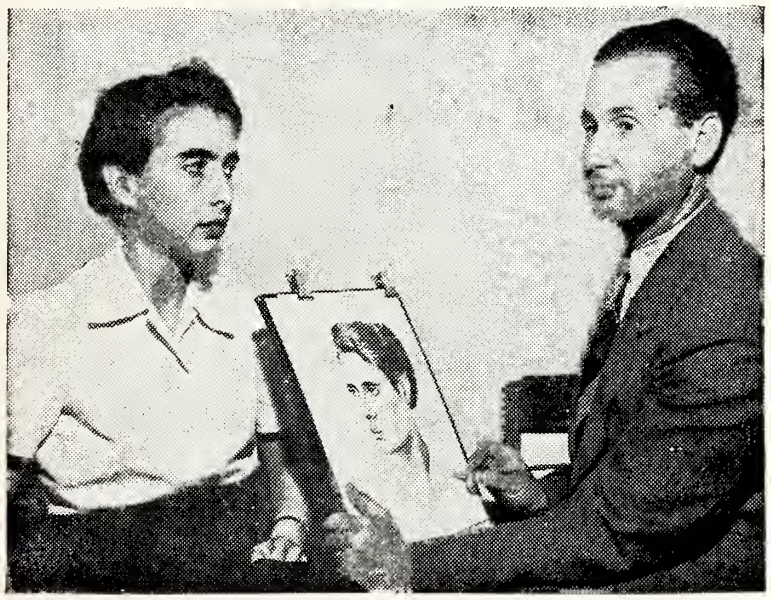
Economic Prospects of American Jewry In 1948

By WALTER DUCKAT

The author is supervisor of the Vocational Guidance Division, (Jewish) Federation Employment Service, of New York City. — THE EDITOR.

PRESIDENT Truman's recent economic report to Congress, one of a series of reports prepared by the President with his Council of Economic Advisers under the full "Employment Act of 1946," warns that the producers of the country, workers and farmers, are being victimized by an inflationary spree which although very profitable to owners of industry, may prove calamitous to the country. While it is true that farm income and wages have generally risen, the rise in prices has more than cancelled out these gains. We are now filling this gap with credit abroad and at home. We are keeping our economic machine running on borrowed money. The much discussed recession would have hit us sooner save for the unparalled rise in exports, which may total twenty billions this year. But here is the rub — foreign countries are fast running out of funds to purchase our exports and are now running into debt to the tune of a billion dollars a month for these purchases. Unless new loans are advanced to

New American Portrait



American culture is now being enriched by Max Heiman, internationally-known refugee artist, shown sketching his wife Ellen soon after their arrival in San Francisco from Shanghai. Following his flight from Berlin, the artist continued his painting while stranded in the Chinese seaport, where he met his wife. Heiman is anxiously awaiting the opening of his own art school here. "I want to know that we have roots somewhere at last," he said. Mr. and Mrs. Heiman and his mother recently immigrated to the U.S.A. with the aid of United Service for New Americans and the Joint Distribution Committee, both of which receive their funds through the $170,000,000 campaign of the United Jewish Appeal for 1947.

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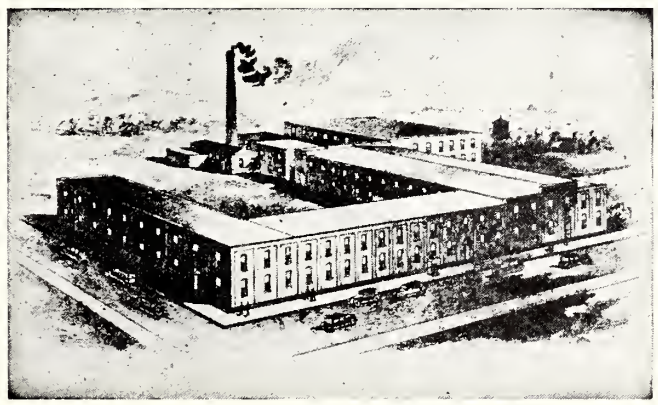

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them our foreign trade will take a nose-dive.

Nor, according to some, is our economic outlook brighter at home. Purchases are being maintained by liquidated savings and borrowings. Consumer credit at the end of May was more than 10 billion compared to the war time low of 5 millions and the 1929 peak of 7½ billion. Since 1944 the rate of personal savings has declined two thirds. More E bonds are being cashed in than bought, and two-fifths of the families drawing on savings are using them for basic needs as food, clothing and medical care. In short, purchasing power is being consumed faster than being created. More working people are compelled to live beyond their earnings.

While the ability of people at home and abroad to purchase goods and services is decreasing, profits have soared to unparalleled heights.

Another factor affecting conditions next year will be the effect of the Taft-Hartley Bill. Labor views this bill as designed to cripple unions and thus lead to a decrease in purchasing power. The present strategy of labor appears to be that of by-passing this bill. What management and the government will do remains to be seen. Long strikes are costly to labor, management, and would have repercussions on all segments of our economy. But it is widely held that despite this bill, labor-management relation will be generally amicable during the next year. Another formidable problem is whether Congress will implement the Marshall plan by extending loans to Europe. Upon this decision rests the future of much of our export trade.

Undoubtedly the forthcoming presidential election of 1948 will greatly influence the economic picture. The attitude of Congress towards taxes and the rising cost of living are other significant factors affecting conditions next year.

How will all this effect Jews? The Jewish population of America may be characterized as predominantly city dwelling, skilled workers, shop keepers, professionals, white collar and related occupations. Despite the gloomy predictions of some prophets, Jews, both as individuals and as a group, have enjoyed the general prosperity in the United States. Notwithstanding discriminatory hiring practices in a period of economic well being, Jewish job seekers usually find jobs although they may often not find the job they would prefer. Because of discrimination in many fields numerous Jewish workers tend to concentrate in certain occupations, self employment, professions, etc. Not that discrimination is the sole factor which impels Jews into such concentration. Frequently it is a compound of historical factors and their own preference.

What about job discrimination against Jews during the next year? During the war, because of the tremendous need for man power, discrimination against Jews was relatively slight. Only 6% of all complaints of discrimination filed with the FEPC were filed by Jews. Most of these complaints were settled without the need for a public hearing. When the FEPC was winding up its affairs in 1946 it made a survey of how minority group workers were faring during the transition from war industry to peace time production. It revealed that Negroes were being dropped from governmental service and that in many states "gentile only" help wanted ads appeared. Jewish vets also discovered that jobs opened to Christian veterans were closed to them. This finding was corroborated by studies by the American Jewish Congress, the Jewish War Veterans of the United States, and many local Jewish vocational guidance and employment agencies. Their studies revealed that discriminatory ads in 6 out of 8 large cities studied, showed an increase of 195%

(Please Turn to Page 28)

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South Carolina Sisterhood Presents Bond To House of Living Judaism

At the Convention of the South Carolina Federation of Temple Sisterhoods held recently in Columbia, the Sisterhoods of Dillon, Florence and Kingstree-Lake City contributed a $100 bond to the House of Living Judaism. Mrs. S. C. Brown of Charleston, State Chairman for the H.L.J., accepted the bond for the National Federation of Temple Sisterhoods. Shown above are, left to right, Mrs. Norman I. Kaufman of New Orlaens, member of the Executive Board of the N.F.T.S., who spoke at the Convention, Mrs. Brown, Mrs. J. Bernanke, President of the Dillon Sisterhood, Mrs. Isadore Stein, President of the Florence Sisterhood, and Mrs. Edgar A. Cohen of Charleston, President of the S. C.F.T.S. Representatives of the Kingstree - Lake City Sisterhood were unable to attend the meeting.

Mrs. Norman I. Kaufman of New Orleans, addressing the twenty-fourth Convention of the South Carolina Federation of Temple Sisterhoods at the Wade Hampton Hotel in Columbia, called for a "regeneration of the spirit" as the "one sure way to win the peace." "We need a spiritual revolution," she declared. "We must turn from selfishness to the ideals that Judaism teaches — goodness, generosity, magnanimity."

Speaking on "The Place of the Jewish Woman in this Modern Civilization," Mrs. Kaufman pointed out that Isaac M. Wise brought about a "revolution" when he admitted women into the Temple. "Jewish women were in shackles until that time," she added, "but because of the change, they can now take their place beside men, and absorb responsibility as well as take advantage of their opportunities."

Mrs. Kaufman, who is a member of the Executive Committee and the Executive Board of the National Federation of Temple Sisterhoods, as well as its Chairman of the Committee on the Revision of By-laws, is a past President of the Louisiana Federation of Temple Sisterhoods and of the Temple Sinai Sisterhood of New Orleans. During the week preceding the Convention, she visited most of the local Sisterhoods of South Carolina, speaking to them about Sisterhood work.

Thirty-three delegates and officers, and fifty-two visitors, representing nine of the twelve local units comprising the South Carolina Federation of Temple Sisterhoods, attended the Convention. This was the first fall meeting of the organization, previous Conventions having been held in the Spring of the year.

The executive Board of the Federation met on the evening preceding the Convention. The morning business session of the Convention met at 10 a. m., and was presided over by Mrs. Edgar A. Cohen of Charleston, President of the Federation. After an invocation by Rabbi Sidney Ballon of Columbia, Mrs. Melvin S. Harris welcomed visitors in the name of the Tree of Life Sisterhood of Columbia, Mrs. Samuel Reevin of Sumter responding.

The luncheon meeting, at which Mrs. Kaufman spoke, was opened by an invocation by Rabbi Allan Tarshish of Charleston. Mr. Louis Simmons, vice-president of the Tree of Life Congregation, greeted the guests. Several piano selections were given by Mrs. J. J. Alion of Columbia. Mrs. Kaufman was introduced by Mrs. Julian Hennig of Columbia, Chairman of the Program Committee for the National Federation of Temple Sisterhoods. Rabbi Samuel Shillman of Sumter expressed the appreciation of those present for Mrs. Kaufman's talk. After the benediction by Rabbi -Tarshish, the meeting adjourned.

The body of the Convention passed a resolution expressing its hearty approval of the Stratton bill (H. R. 2910) which proposed to admit to the United States, over a period of 4 years, 400,000 of the Displaced Persons of Europe, of which 80 per cent are Catholics and Protestants, and 20 per cent Jews. It was decided that these sentiments be communicated to all South Carolina Congressmen, and and that each local Sisterhood be urged to take like action. The resolution was proposed by the representative of the Temple Sinai Sisterhood of Sumter, which had previously passed a similar one.

The Federation voted to send $100 to the House of Living Judaism, a project of the National Federation of Temple Sisterhoods, the aim of which is to build a permanent home for the Union of American Hebrew Congregations and its affiliated organizations, of which the Sisterhood is one.

One of the highlights of the Convention was the presentation of a $100 Government Bond to this Fund, by three local Sisterhoods — those of Florence, Dillon, and Kingstree-Lake City.

Mrs. S. C. Brown of Charleston, Chairman of the House of Living Judaism Committee for the State Federation, reported on the progress of this project in the State of South Carolina, and urged that local units fill their quota of $100 per member over a period of three years. Mrs. Kaufman also spoke on this subject, saying that the National Federation is striving to raise $650,000 with which to build the "House." She said that $112,000 has already been raised, and expressed her confidence that the total will be raised during the next two years. She praised the Sisterhood of Conway, S. C., which, with only nine members, has already contributed only $6 less than its total quota.

Among reports of other State Chairmen, Mrs. Ben Braudie of Columbia, Chairman of the Committee on the Penina Moise Fund for the Blind, stated that local Sisterhoods have contributed $75 since April to the fund to purchase talking books for the South Carolina School for the Deaf and Blind at Cedar Springs. She said that officials of the Cedar Springs School have expressed their deep appreciation, and that of the blind children, for this gift.

For several years past, the South Carolina Federation of Temple Sisterhoods, through its local units, has contributed a complete scholarship to the Hebrew Union College Scholarship and Religious Education Fund. It was announced at the Convention that the total sent to this Fund this past year was about $640.

Reports of local units told of past achievements and future plans. Most of the Sisterhoods showed marked interest in the S.O.S. project, which is the collection and shipping of Supplies for Overseas Survivors. The members of the Dillon and Florence Sisterhoods have been making layettes for this purpose. In Dillon, each member contributes 10c per day, to provide milk for children of Displaced Persons. In Charleston, each member brings to every meeting one article of dehydrated or canned food to be sent to Europe.

The body of the Convention accepted the invitation of the Georgetown Sisterhood to meet in that city in the fall of 1948. Officers for the Federation will be elected at that Convention.

Present officers are:

Mrs. Edgar A. Cohen of Charleston, President.

Mrs. Sam Reevin of Sumter, 1st vice-President.

Mrs. Mose Banner of Conway, 2nd vice-President.

Mrs. Isadore Stein of Florence, Recording Secretary.

Mrs. Daniel T. Read of Charleston, Corresponding Secretary.

Mrs. Julian Hennig of Columbia, Treasurer.

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ECONOMIC PROSPECTS IN 1948

(Concluded From Page 26)

in 1946 over 1945. With the exception of New York, this study further revealed an increase of 77% in complaints filed by individuals with these agencies during the post war period.

In addition to the state employment offices, commercial employment agencies handle many job orders especially in the skilled trades, professions, and technical and clerical occupations. A study of 247 private employment agencies in 13 large cities revealed that 91% of the agencies outside of New York and Newark, included questions about religion on their registration blanks. Despite the explicit laws in three states forbidding questions about religion and racial origin, it is known that agencies circumvent this law extensively. Although a majority of the agencies testified to the beneficial effects of the New York State Quinn-Ives Act prohibiting job discrimination, one New York agency reported "I don't see how they could discriminate more than they do now. Nothing is ever said outright, they simply reject all Jewish applicants. If you send over a Christian, the personnel manager phones back and says 'will you send over some additional people of the same type'."

The following are some samples of individual experiences with job discrimination. One New York veteran stated "I was recommended for a job with the —— plumbing company by the commander of the AMVETS. I was told my qualifications were satisfactory but there was no opening. Later the commander phoned the company and was told they could not use me because I was Jewish. All this took place during Brotherhood Week."

A veteran with overseas service in the Pacific reported "I put an ad in the paper looking for a position and I got a response. The party asked me whether I was gentile and when I said not the party hung up."

A stenographer reported "The —— insurance company hired me and then noticed my religion and politely told me they could not use me." Another veteran complained "I applied for office work at the——— refining company. I took the exam with three other boys, all gentiles, I made the highest grade. They were hired and I was not."

In the principal cities of the United States there exist Jewish vocational service agencies offering guidance and employment services. Local and national Jewish community relations agencies strive to reduce and eliminate discriminatory practices when they come to their attention. Because other groups, Negroes, Puerto Ricans, Mexicans and others also suffer from discrimination, the advisability of the joint action with other interested groups was seen.

Although the Federal Fair Employment Practice Act is now defunct, several states, New York, New Jersey and Massachusetts, have established commissions charged with the task of eliminating unfair practices in those areas. Similar action is pending in a number of other states.

It might be helpful to attempt to stroke in broad outline how the coming year may effect large occupational grouping of Jews. Obviously, its application will vary with individuals and groups and in certain regions. For those in the manufacturing and distribution of consumers goods, which are basic necessities, such as shop keepers, etc., it is generally believed that although business may be consid-

(Please Turn to Page 32)

HENDERSONVILLE, N. C.

NATHAN PATLA

Nathan Patla, prominent resident of Hendersonville, died here on December 11, at the age of 52. Active in the American Legion, Mr. Patla came to Hendersonville in 1922 for his health and during his residence of more than 25 years he was prominent in many civic activties.

He is survived by his wife, the former Miss Cele Cooley of Hendersonville; two brothers, Joseph A. Patla of Asheville, and Jack Patla of Charleston; and two sisters, Mrs. Sophie Olasov and Miss Dora Patla, both of Charleston.

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The Jews of Yemen

By HAROLD U. RIBALOW

AMONG the many picturesque and fascinating Jews who people the Holy Land, the most impressive are the Yemenite Jews, the dark-skinned, small, melodious-speaking members of Jewry, who come from a backward, hate-filled Arab land.

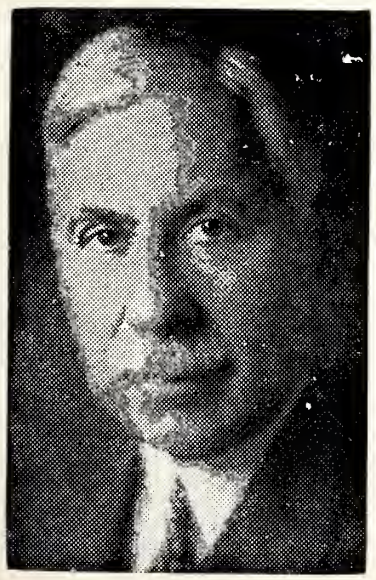
Although Yemen is a retarded country, unknown and largely mysterious to most Americans, the Government of Yemen is attempting to join the United Nations and sit in the highest gathering of nations in the world. On the face of it, there is nothing wrong with a backward, hardly-known country wanting to join the UN. But a cursory study of the history of Yemen proves that the people of Yemen have for centuries persecuted the Jewish minority with a harshness apparently typical of Arabic lands.

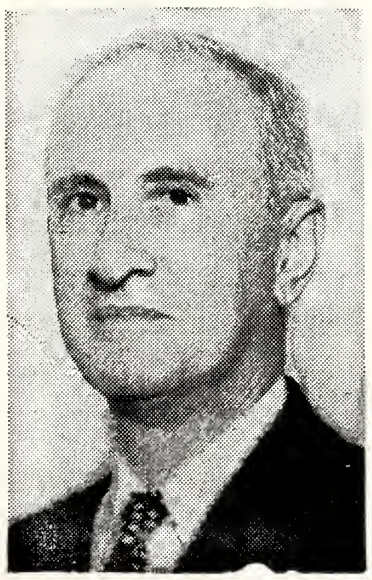
Next month the UN will have to decide whether it will permit other nations to become part of it. Reports have it that only one land, Yemen, will be accepted. Dr. Stephen S. Wise, President of the American and World Jewish Congress, telegraphed Secretary of State George Marshall (after the United States publicly supported Yemen's application for entry) and told him the facts about Yemen. Dr. Robert S. Marcus, acting director of the Political Department of the World Jewish Congress, submitted a memorandum to the UN asking that the Security Council withhold approval of Yemen's application until the country grants equality to its inhabitants without regard to race, sex, language and religion.

What are the facts about Yeben, and what role has the Jew played in the history of this odd, alien land?

Hayim Nahman Bialik, the great Hebrew poet, once said that the most interesting people in Palestine are the Yemenite Jews. They speak the most melodious Hebrew in Palestine; their dark skins, their eloquent eyes and their intense Jewishness fascinated him, just as these qualities intrigued most Jews in Palestine. The Yemenite Jews try to come to Palestine in large numbers, and probably have the highest percentages of a population immigrating into one country (25%). They come from extreme poverty and therefore, do most of the handy work to be done in the teeming, bustling, modern Yishuv.

To Keynote The JDA Conference





Judge Joseph M. Proskauer (left), president of the American Jewish Committee, and Justice Meier Steinbrink (right), national chairman of the Anti-Defamation League of B'nai B'rith, will deliver the keynote addresses at the Second Annual National Conference of the Joint Defense Appeal (JDA) which convenes in Philadelphia on January 3, 4, and 5, at the Bellevue-Stratford hotel.

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The women do housework; the young men, anything they can find. They are glad even for this opportunity, for they have fled the most orthodox and fanatical Moslem community in the world. Although the Jewish community in Yemen is the oldest Jewish colony in the world, the Jews have had enough persecution and terror. They, like Jews elsewhere, seek the Jewish life one can find in Palestine.

The latest figures claim that of a total population of 1,000,000, the Jewish population of Yemen is 45,000. Nearly fifty years ago there were 60,0000 Jews in Palestine, but then these Jews began to swarm to Palestine. And this is amazing because Jewish history in Yemen goes back to immediately after the destruction of the First Temple (586 B.C.E.).

After Mohammed eagerly attempted to exterminate all the Jews of North Africa who refused to turn Moslem, he overlooked the Jews of Yemen. But the caliphs after him did not forget the Jews. In the 12th century the Yemenite Jews suffered so badly that Maimonides, the great Rambam, wrote a famous — and immortal — Epistle to the Yemenites (Iggereth Temon), consoling the Jews of Yemen for the tortures they suffered. But he exhorted them not to weaken, and to remain true to their faith. His advice had a lasting effect, for the Yemenite Jews remained truer to Judaism than Jews in most lands. And Rambam's name has been so honored that it is included in the Yemenite Kaddish prayer.

In the 17th century, the Jews of Yemen, highly Zionistic, followed the preachings of Sabbatai Zevi, the false Messiah, with such heartiness, that thousands of them left their homes in an attempt to go to Palestine. But they were captured and the chief rabbi of Sena, the greatest Jewish community of Yemen, was tortured so horribly that the Nazis must have taken a page out of the Arabic book.

Centuries passed and the Turks and the Arabs, the Turks and the Egyptians, the Arabs and the Por-

LONG LIVE THE JEWISH STATE!

(Concluded From Editorial Page)

in the world as a whole, just as the destiny of every other country is entirely dependent on that factor.

Of course, the "red scare" may be largely the work of a thwarted Britain. There is no doubt that His Majesty's government has not taken kindly to this further inroad on its Empire, and there are countless evidences of ways in which Mr. Bevin's government have attempted to hamper the implementation of the partition plan.

The partition plan has made for greater solidarity among the Jews of this country. There is a substantial number who, while sympathetic to Zionist aspirations generally, could not justify the establishment of a Jewish State in Palestine while the Jews were still a minority. This group is relieved of this barrier to full support. It is safe to say that the news of partition was received with great joy by an overwhelming majority of Jews in this country. Even those who do not approve of nationalism rejoice in the promise of an early solution to the D.P. situation. Only a relatively small hand-full of die-hards are still withholding approval.

In our own case, our feeling of optimism is based on what may be charged as purely "sentimentalism." We believe that a people that has fought so hard and so long, that has suffered the viccisitudes, that has, in Palestine itself, done so much with so little, cannot fail, now that the tide has turned their way. We'll take our chances on the inspiration, the ingenuity, the willingness-to-work of the Jews, in carving out a successful destiny for the Jewish State.

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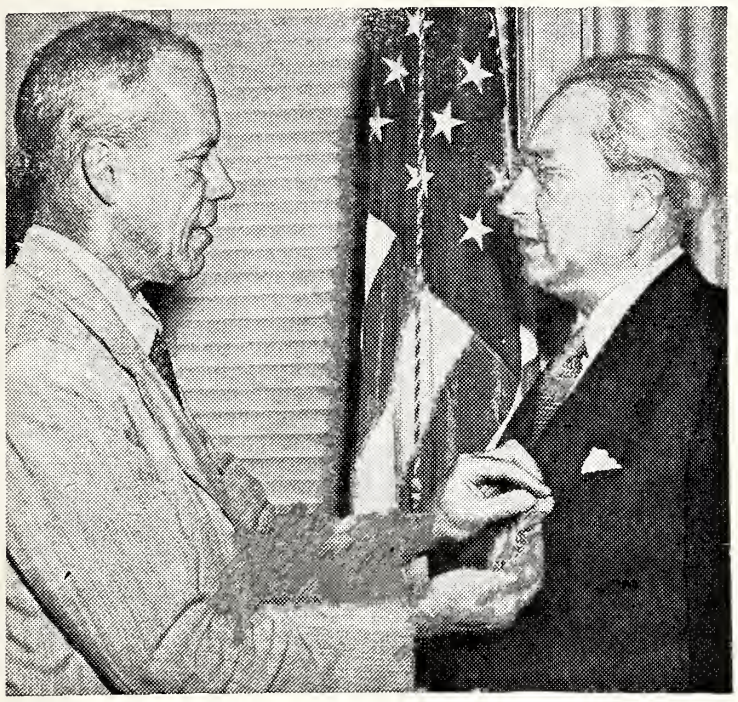
Rabbi Brickner Gets Medal For Merit



Secretary of War, Robert P. Patterson (left), presented the Medal for Merit to Rabbi Barnett R. Brickner (right) of Cleveland, chairman of the Administrative Committee of the National Jewish Welfare Board's (JWB) Committee on Army and Navy Religions Activities, for his services to the United Nations during the war.

tuguese fought for control of the land. No matter what the outcome, the Jews suffered. When the Turks regained control of the land in 1818, terrorism subsided for a while. But at no time were the Jews treated as equals.

Nevertheless, the Jews of Yemen lived a closely-knit Judaic life. There are two kinds of Jewish leaders in the country. One is the Nasi, generally a wealthy, respected business man, who represents his community before the Government. The other is the Mori, the teacher, the rabbi, the shohet, the judge, who is largely in control of the spiritual life of the people. The Yemenite Jews have a good knowledge of the Bible, and although their language is Arabic, most of them speak a mellifluous Hebrew and also know Aramaic, the tongue in which the Talmud was originally written.

But the Jews of Yemen, despite their gentleness, their Judasim, their poverty and their bitter, cruel lives, feel that they are being overlooked and forgotten by the world, now that the UN is ready to accept Yemen as a nation equal among all nations in the UN.

The Yemenite Jews know that their lives are akin to slavery, due mainly to the attitude of their Government. Yet no nation speaks up for them. Except for the American and World Jewish Congress, there is silence towards Yemen's application for entry to the UN.

But here is a section of the WJC memorandum submitted by Dr. Marcus. Read it carefully and you will know why Yemen does not belong in the UN.

"A special head tax, to which non-Jews are not subjected, is imposed on Jews.

"Jews are strictly forbidden on pain of death, to leave the country; the property of Jews who leave any Yemen city is confiscated by the Government.

"Jews are barred from civil service, the army and many industries.

"Jewish evidence is not admissable in court, except in cases where non-Moslems are involved.

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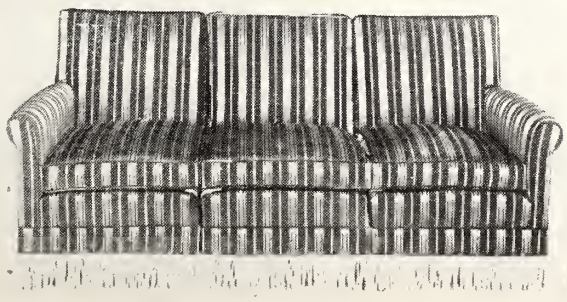

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"Jews may not carry arms for self-defense.

"Jews are subjected to many humiliating practices and rules the purpose of which is to single them out as an inferior group and to debase them systematically, as for example:

"a) They are not permitted to wear other than black garments.

"b) They are prohibited from passing at the right of a Moslem.

"c) They are prohibited from riding astride an animal.

"d) They are prohibited from building their houses higher than those of Moslems.

"The Jewish community of San'a, the capital of Yemen, is obliged to clean the city latrines."

And Yemen wants to become a member of the UN!

What is even more significant is that as a UN member, Yemen would be another member of the Arab League, violently anti-Jewish and anti-Zionist. Yemen's application for entry to the UN is couched in diplomatic doubletalk, with this gem of cynicism and hypocritical phraseology: "It is hardly necessary to add that Yemen is already a member of the Arab League which, within its regional limits, is pursuing purposes fully in harmony with those of the United Nations."

The other members of the Arab League stress time and again that the Jews in their lands live in peace and harmony with the Arab masters. But if the treament of Jews by Yemen — and Lebanon and Iraq and the others — is typical, woe betide the Jews in Arab lands!

Economic Prospects In 1948

(Concluded From Page 28)

erably less than last year it will still remain relatively good.

Jews who are in the skilled and semi-skilled trades such as needle workers, and workers in building and construction should have fairly steady employment, with with a seasonal lull. They may reasonably expect some salary raises in order to meet the soaring cost of living. The approximately 100,000 Jews engaged in agriculture should, because of the tremendous need here and abroad, find the next year a prosperous one.

As for the Jews in professions. Those in the health professions, such as the doctors, dentists, podiatrist, etc., may experience a slight loss of practice probably registered by their lower income patients. Accountants should experience continued activity. Lawyers, except those retained by unions and industrial organizations, will probably find little change in their income. Teachers will share in the long overdue salary increases which have occurred nationally. In general, the professions should not be adversely affected during the coming year. White collar workers including clerical workers of all sorts, will probably have to struggle along on the generally inadequate salaries prevalent in this group. The increasing unionization of white collar workers will help lift salaries for some of this group.

New York City, where approximately two million, or 40% of American Jewry, lives, and works, poses an unique problem. Although an important industrial center, it has relatively lagged behind other large communities in several respects. It is a depressing fact that during parts of 1947 approximately 400,000 people were unemployed, of which a considerable number were Jewish. Seasonal unsurge has helped absorb a good sized segment of these unemployed. But since seasonality in employment has again become common, we may expect that many Jews concentrated in the garment industry may find themselves temporarily unemployed during the coming year.

In general however, the signs point to a favorable economic year. Soll sein mit mazel.

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Sharing A Great Man

By EDWARD SHILLITO

A nation which has a great man among its sons, must share him with all the world.

THE peoples who live on the shores of the Atlantic, East and West, have great men whom they can share. When we trace back their lives, the scene changes from East to West and back again. Indeed, we hope that more and more the nations will think of their great sons as gifts to be shared by all mankind.

Supposing we consider William Penn, born October 14, 1644. Every American honors him; and not one, even if he only looked at his maps, can forget him. States are named sometimes after kings and queens, Maryland and Louisiana for example; but there are only two named after men on the heroic scale. These two are Washington and Penn whose name is fitly joined to Sylvania.

When we look on the springs of Penn's life, we must go to London in the time of Oliver Cromwell and see a small boy riding on his pony to the ancient school of Chigwell, ancient now though half-way through the 17th Century it was

(Please Turn to Page 35)

Broadway Star Aids SOS

PHIL SILVERS, star of the Broadway hit show, "High Button Shoes," takes time out from his high jinks to contribute food and clothing to SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee. Shown receiving the supplies are, left, Barbara Shapiro, 17, Vice-President of the Brooklyn Councilettes, affiliated with the National Council of Jewish Women, and, right, Frances Weinberg, 16, Councilettes' President. SOS supplies supplement the purchases of the JDC for its overseas relief and reconstruction programs, which are made possible by the United Jewish Appeal. SOS is the central overseas relief-in-kind agency for 16 national Jewish women's organizations and other groups.

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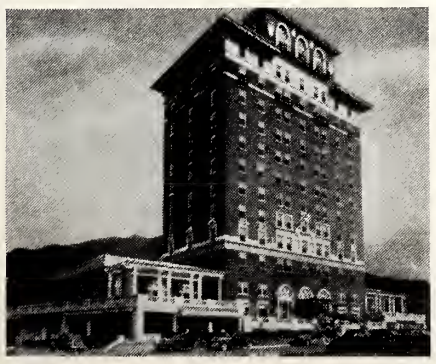

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CHARLOTTE, N. C.

Plans are afoot for the opening of the Temple Israel Gift and Book Shop. Mrs. A. S. Gitlin was in New York to follow up contacts with various book shops which Mrs. Jack Croner had made in regard to the project. Congratulations to the hard workers who are making this project possible.

The Jewish War Veterans in cooperation with the Temple Israel Sisterhood, Temple Beth El and the AZA were responsible for the SOS drive recently held in Charlotte. I. Ashendorf was chairman of the project. Al Sigal was in charge of telephoning for the pick up of the materials. A good deal of much needed material was collected in this drive to be shipped to Europe.

A report of the 33rd annual Hadassah convention in Atlantic City was given by the delegates, Mrs. I. H. Madalia and Mrs. Louis Schaffer at the regular meeting of the local unit. Several members are working on projects for the Hadassah Medical Organization and Youth Aliyah. Mrs. Nathan Schwartz, chairman of the committee publishing a telephone directory of the Jewish Community, reported on this work. Mrs. J. H. Goldstein and Mrs. Al Goodman, co-chairman of the membership committee, reported 27 new members.

"Accent on Youth" was the theme of the Friday evening service at Temple Beth-El when the children of the second grade of the Religious School had charge of the program. They presented a skit, "A Visit in a Jewish Home" and the boys of the Kindergarten class recited a Sabbath poem. The Rabbi delivered the sermonette.

Temple Beth-El joined with Temple Israel for a special service at Temple Israel in commemoration of the partition of Palestine. Abbi Aaron Tofield conducted the service, assisted by Cantor Sternberg. Rabbi Frankel delivered the sermon. A social hour followed the service, at which the following ladies joined together as hostesses: Mrs. Harry Frohman, Mrs. I. H. Madalia and Mrs. I. Ashendorf.

The Beth-El Brotherhood had for their December program a discussion led by Rabbi Frankel on "Freedom and Civil Rights." A social hour followed the discussion.

Using as his subject "From Siani to Lake Success", Rabbi Philip Frankel devoted the services of the Friday night during Chanukah to a commemoration of the holiday.

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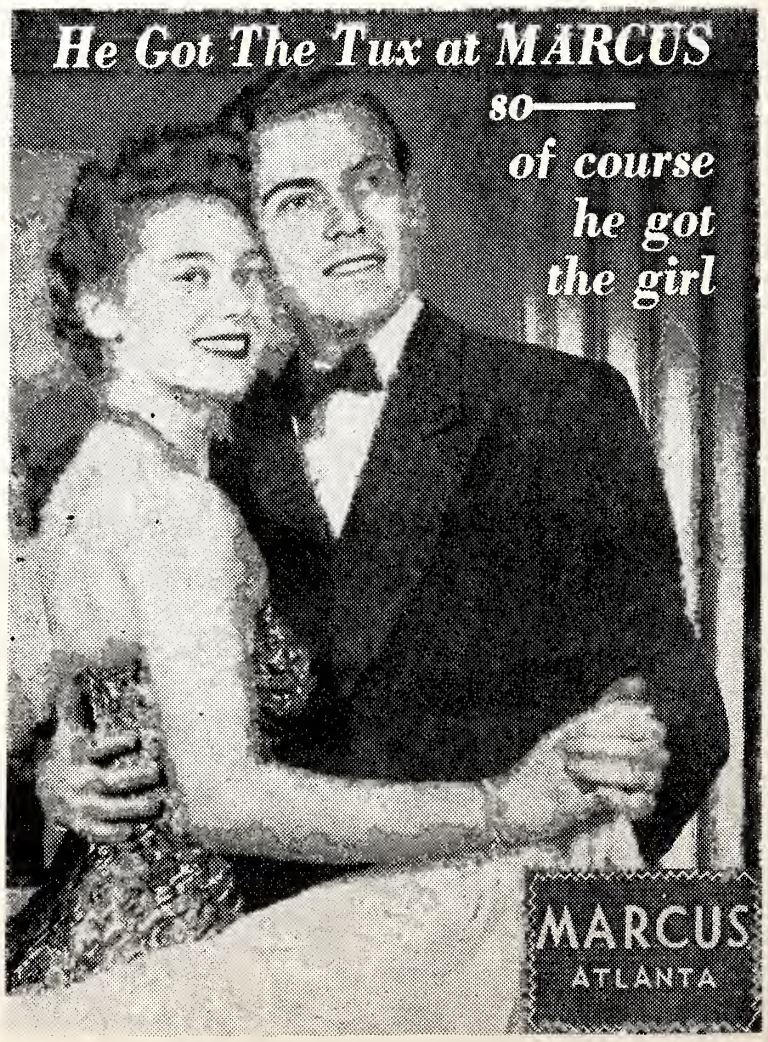
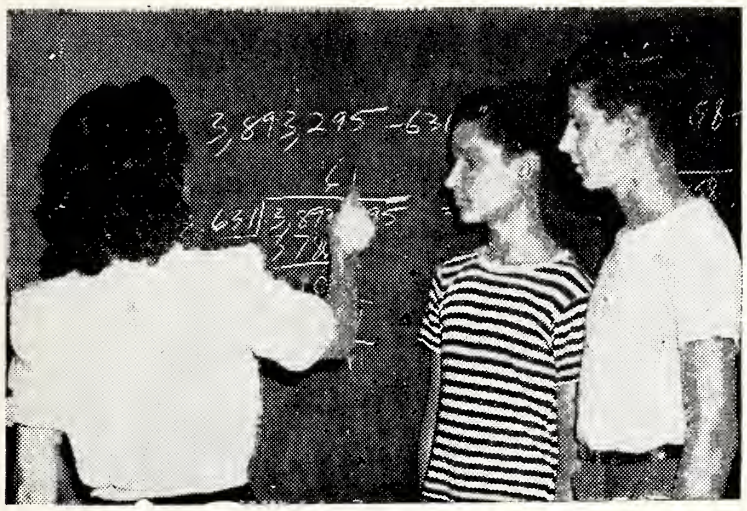


Refugee Brothers Learn 3 R's



Henry and Jo Benson, 12 and 15, who recently arrived in this country with their father from Shanghai, are shown with their new teacher in the Lafayette School at Newark, N. J. The brothers and their parents fled Germany to Shanghai, where they were interned for five years. Their mother is expected to join the family here shortly. Henry, Jo, and Mr. Benson were aided in their immigration by the United Service for New Americans and the Joint Distribution Committee, both of whose programs are supported by the $170,000,000 campaign of the United Jewish Appeal for 1947.

SHARING A GREAT MAN

(Concluded From Page 33)

young. The early building, however, are still used in that school where the memory of that old boy is still honored. One house is called Penn House, and if William Penn could return to his school, he would find his way about it and within easy reach he could ride in the ancient forests where kings had hunted the deer, and the monks had ambled on their ponies by a path still preserved.

It was a Grammar School and one of many founded in the 15th and 16th Century. Those Gramar Schools were not intended to teach what was called "grammar." Such schools did much to train the children of yeomen and the poorer gentry for their part in the New World which was beginning to be. Archbishop Harsnett of York founded Chigwell in 1629. Certainly he left rules for his school which were severe. It is equally certain that William Penn would learn Latin and Holy Scripture and other things. But all learning in that school at that time had its center in Latin. Even if he left at between 11 and 12 years of age, William would read and compose in Latin. It may be guessed if the boy were like other boys, he would not escape the rod and the ferule. If he were overheard speaking English in the Latin School or even in the playground, he would be corrected with the ferule. But the wrath of the founder was kindled most mightily by three vices: lying, swearing, and filthy speaking. If he were severe upon the boys, he was no less particular in his rules for the masters, among whom he could not have any who were "haunters of public houses or puffers of tobacco."

Perhaps the good Archbishop had not enough faith in the modern writers. He permitted "no novelties nor concerted modern writers," only the classics. But when Penn was a boy, Shakespeare had not been dead more than a few years. Not fifteen miles away, Milton was busy writing letters in Latin for the Lord Protector. Classical writers had, and have to be young sometime. It was more than likely the boy would learn of those moderns if not at school, at home. But it staggers us to think that perhaps Shakespeare and Milton were once "concerted moderns."

But all nations, and not two only can share in the spirit in which William Penn made his treaty with the Indians. It comes from a source which is not East or West, North or South, but open to all the children of men. "The great spirit," Penn said to the Indians, "who made me and you, who rules the heavens and the earth, and who knows the innermost thoughts of men, knows that I and my friends have a hearty desire to live in peace and friendship with you and to serve you to the utmost of our power."

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RALEIGH, N. C.

The Sisterhood of Beth Or congregation held its regular meeting in December at the home of Mrs. E. J. Ellisberg. This was the time for the annual Chanukah party and all members brought "Pollyanna" gifts and celebrated the holiday together. Reports from standing committees were brought in and other business matters discussed.

At the regular monthly meeting of the Raleigh B'nai B'rith lodge on December 10th, the matter of amending the by-laws for the election of officers was discussed.

Chanukah was ushered in with a pageant at Temple Beth Or on the Friday evening of Chanukah. Members of the Religious School and the Temple choir participated as well as the president of the Temple and the Sisterhood. The Pullen Memorial Baptist choir were guest performers and Arthur Aronson read the pageant.

The Sisterhood held a Chanukah party for the children of the Religious School of Temple Beth Or. The story of Chanukah was told by Mrs. Henry Goldstone and the lights were lit by the children and gifts were exchanged. During the week two other parties were arranged — Mrs. Gerald Koshar held open house, and another group of children met at the home of Mrs. Fred Levi.

DEATHS

Greensboro, N. C. — Charles Cohen, resident of Greensboro for many years, passed away rather suddenly after a heart attack. A business man in Greensboro for a long time, Mr. Cohen was a member of the Greensboro Conservative Congregation, B'nai B'rith and other Civic groups.

GREENSBORO CONSERVATIVE CONGREGATION ELECTS ADOLPH GUYES PRESIDENT

At a meeting of the Greensboro Conservative Congregation held Sunday, December 14th, the following officers and trustees were elected for the coming year: President, Adolph Guyes; 1st Vice-president, Sol Levin; 2nd Vice-president, Sam Lyons; corresponding secretary, Joe Gray; recording secretary, Sam Prago; treasurer, Sam Goldman. Trustees: Max Zager, Harry Karesh, Cy Jacobs, Ollie Massel and Fred Sands.

Noted Historian to Address AJC Meeting

Dr. Jacob R. Marcus, Adolph S. Ochs Professor of Jewish History at the Hebrew Union College and vice-president of the Central Conference of American Rabbis, will be the guest spaker at the opening session of the 41st annual meeting of the American Jewish Committee to be held in New York at the Hotel Commodore on Saturday evening, January 17th. Dr. Marcus will speak on "Jews in the American Pattern."

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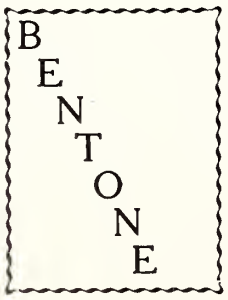

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VISITING Around Greensboro

By MIN KLEIN

CHANUKAH held full sway in the community when both congregations turned out to celebrate. There was the LUNCHEON by the TEMPLE EMANUEL SISTERHOOD with LAURA WEINSTEIN arranging a Chanukah program, following members participating; SOPHIE FARBER, KATE PEARL, IDA TEMKO, MIN KLEIN, SARA KLEIN, CAROLYN LE BAUER, MARY SEGAL, PHYLLIS LANDSBURGER, EMMA BATES and ADELE ROSENBERG . . . ADELE is Sisterhood president. ROSE BACH substituted for ROSE FREEDMAN in a response from the Sunday School. Mrs. HATTIE WEINBERG gave a response for the Congregation. MARIE MARKS and her kitchen committee provided a LUSCIOUS luncheon! . . . . BOTH RELIGIOUS SCHOOLS had their chare of "POTATO LOTKAS," GAMES and SONG, and exchange of gifts . . . THE B'NAI B'RITH GIRLS saw to it that they did not get left out of the festivities. They devoted their December 9th meeting to lighting the Chanukah lights, singing, and otherwise giving their meeting a holiday air . . . and we HOPE you saw how well they carried off the Friday evening service that same week . They even hostessed the reception . . . MIKE and GOLDIE ZAGER opened their attractive recreation room for Chanukah games and entertainment with the AZA and BBG as special guests . . . . It was HOLIDAY time for the HOLIDAY CLUB, too, as they planned an elaborate party in honor of Chanukah, and welcomed their newly elected officers — president, LEO KAPLAN; vice-president, MAURY JACOBS; recording secretary, RUTH MEYERS; corresponding secretary, BETTY ROSEN; treasurer, PHIL LEVINE and social chairman SID SUTKER . . . COUNCIL and HADASSAH injected a new note into study group planning when they combined efforts for a series of eight meetings devoted to THE JEW IN PALESTINE and THE JEW IN AMERICA . . . . MARY SEGAL is the able chairman of the group . . . RABBI SINCOFF was guest speaker and gave a most interesting discourse on life in Palestine . . . Commemorating the UN PALESTINE decision, Hadassah held a special service of rejoicing and prayer for this new epoch in Jewish history . . . . AZA followed their Friday evening service at TEMPLE EMANUEL with another at the CONSERVATIVE SYNAGOGUE and made us all proud of the way they carried off this double performance . . . TEMPLE EMANUEL BROTHERHOOD invited High School Coach BOB JAMISON to be their guest speaker at one of their famous steak dinner meetings . . . COUNCIL featured a former member of German concentration camps, MISS ANNA LOWEY, who is now in the USA appearing before such groups in the interest of help for the DP's. If you heard her tell of her experiences, we're sure you'll want to increase your contributions . . . . "The JEWS and PALESTINE, PAST, PRESENT and FUTURE" was the subject of the Temple EMANUEL Brotherhood symposium after services, in which participants were CHESTER A. BROWN, ARTHUR FREEDMAN AND HERMAN TEMKO, with SIDNEY STERN as moderator . . . More of these symposiums have been asked for . . . . And the congregational dinner held in December was for a final decision to have MR. SALZ as its full time community educational and activities director — that's really a step FORWARD! Don't be surprised if you walk into the Temple Assembly room some Tuesday evening and find yourself in the midst of a bridge tournament — the duplicate weekly games have been going over IN A BIG WAY and there's lots of interest in bridge playing in that gang . . . SOPHIE FARBER and IRENE MILLER

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(Please Turn to Page 40)

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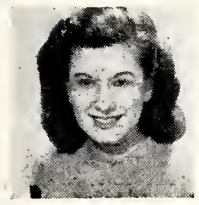

MISS HARRIETTE KRAFT, *Reporter*

As part of the local observance of Jewish Book Month Rabbi Allan Tarshish of K. K. Beth Elohim, was interviewed on Jewish literature over station WCSC by Pearl Baum during her regular program. During the same period Mrs. Thomas J. Tobias reviewed Bartley Crum's "Behind the Silken Curtain" over WTMA. Also, Rabbi Samuel Rubenstein of Beth Israel Synagogue spoke over station WHAN.

Philip Bard, brilliant young newspaper man, lecturer and playwright, who is writing a trilogy of plays dealing with the history of the Jewish people, was guest speaker at the annual banquet of the Charleston Jewish Welfare Fund.

Charleston's contribution to the Fall SOS drive was over 5,000 pounds of food and clothing. Mrs. Macey Kronsberg is chairman of the Charleston SOS committee and has the following ladies assisting her: Mrs. Mation Hornik, of Beth Elohim; Mrs. Jack Grossman of Beth Israel; Mrs. Sol Levine of Daughters of Israel; Mrs. Nathan Rosen, B'nai B'rith Women; Mrs. Arthur Rittenberg, Senior Hadassah; Mrs. Robert Wearb, Senior Council; Mrs. Dan Read, Happy Workers and Mrs. Mose Mendelsohn, Emanu-El.

At a special meeting of the Youth Council held at the Center, the constitution committee presented a report and constitution for the organization. After much discussion and some changes the Council accepted the Constitution and it was referred to the various Youth Organizations for action at their regular meetings.

A series of Thursday night Youth Council movies was inaugurated. The series covers a wide range of subjects including Music, Vocational Guidance, Etiquette and Athletics.

Saturday night dancing has also proved to be very popular. The dance held on Saturday, November 8th was attended by nearly two hundred and visitors from Savannah who followed their football tem here and were recognized and welcomed. The next Council Dance will was held Saturday night, November 22nd beginning at 8 p. m.

CHARLOTTE

A card party was held by the Temple Israel Sisterhood on December 3d in the vestry room of the Synagogue. Bingo, bridge and gin were enjoyed by the large crowd and there was an evening of fun and enjoyment.

Miss Agnew of the First Associate Reform Presbyterian Church brought her class of 25 children and some of the other teachers to the Temple Israel. Rabbi Tofield explained many points in Judaism to the class and a question and answer period took place.

For their December meeting, the Sisterhood of Beth-El arranged a very interesting program combining the occasion of the arrival of the Freedom Train in Charlotte and also the beginning of Chanukah. These two events formed the theme for an original skit by Mrs. Philip Frankel. The Sisterhood also sponsored a bingo and card party during the month, with an enjoyable time had by all present.

Rabbi Frankel was in Augusta, Ga., under the program sponsored by the American Jewish Cavalcade in the interest of Reform Judaism and its Institutions. He was also at Converse College and at Flora McDonald College. He presented a paper on "Are Our Civil Rights Threatened?" before the Charlotte chapter of the Town Meeting of the Air.

The Chanukah party for the children of the Beth-El Religious School was held on Sunday afternoon during Chanukah. A playlet, recitations and songs were on the program. There was an exchange of gifts and refreshments were served.

Mrs. Philip Frankel wrote and directed the excellent skit presented at the Beth-El Sisterhood meeting. Those participating were Mesdames: Joe Cohen, Marshall Kline, I. H. Madalia, Paul Stewart, A. H. Hirsch and Miss Hilda Malever.

Celebrating its fifth anniversary, Temple Beth-El held a special Sabbath service on December 19th. A social hour followed the services.

Menachem Bibergal, a member of Haganah, the Jewish Resistance organization in Palestine, was guest speaker at the December 15th meeting of the Charlotte Zionist Organization. The meeting was open to the entire community.

Mrs. Ernest Frankel has been appointed Junior Red Cross chairman of the local chapter.

LEON POLAKAVITZ

Troy, N. C. — Leon Polakavitz, 40, passed away on December 4th after suffering a heart attack. He is survivied by his wife, four daughters, several sisters and brothers. He was a brother of Mrs. Louis Sutker, of Greensboro.

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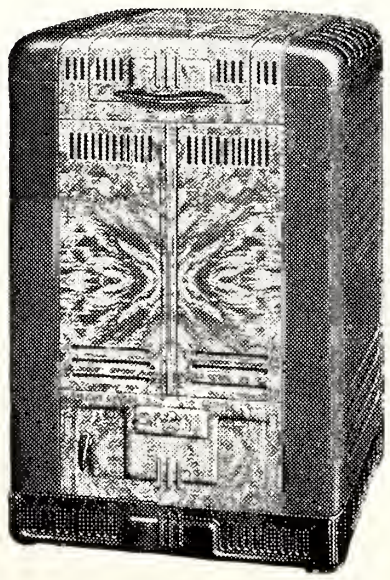

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VISITING AROUND GREENSBORO

(Concluded From Page 35)

NORMA BERNSTEIN who is good for the eyes anytime . . . . DAVID ZAUBER rushed home from school in N. J., too, and just in time to participate in the holiday festivities with all the other vacationers . . . . And if we've overlooked mentioning any of you, please stop us on the street and tell us about it — we don't always get to see everyone! . . . . MOLLYE and MILTON joined son David for a short visit, enroute to ATLANTIC CITY where Milton was Greensboro delegate to the HUGE and IMPRESSIVE meeting of all UNITED JEWISH APPEAL big NAMES . . . . They have lots to tell about this important meeting . . . . CONDOLENCES of the commuity to Mrs. Charles Cohen on the loss of her husband, to Paul Bines at the recent loss of his father and to the Chester A. Browns who were called to New York suddenly at the death of their friend and Chet Jr.'s father-in-law . . . . W. C. activities are many and varied and the girls had a hectic calendar before departing for the winter vacation . . . Lunching with guest-of-the-campus Rabbi Feinstein, of Chattanooga, Tenn., together with Rabbi Rypins and members of the Inter-Faith Council, was a treat . . . . Witty and interesting, Rabbi Feinstein was popular Hillel guest speaker, but came especially for the Symposium sponsored by the Inter-Faith Council . . . . FORTY WC'rs rode a specially chartered bus to Chapel Hill for the HILLEL Chanukah party there and all had a GRAND time . . . . Usual hit of the season comes just about now when the SISTERHOOD of both congregations take over the YW hut on campus for a Chanukah evening. This time Rabbi Sincoff managed the program with participants NAOMI MARRUS, MIMI CROHN, BERNICE KAPLIN (Hillel president) and several others leading the services. The spread provided by the two Sisterhoods seemed a popular objective, somehow . . . . And this is as good a place as any to throw an orchid to our baker-friend, Reubin Peck and meatprovider Mush Fine who are ever on the spot to work in with all plans . . . . THANKS. The student activities committee, represented by the following, saw to it that things moved along: BEA KARESH (Conservative Sisterhood president) JEAN PRAGO, GLORIA ROBINSON, Burlington member, STELLA LEVINE, IDA ISAACSON, MIN KLEIN and Temple Emanuel Sisterhood president, ADELE ROSENBERG . . . Lots of food and fun . . . lighting Chanukah lights, singing, story telling . . . . IZFA had Rabbi Sincoff as special guest and formulated plans for a program to be presened after vacation . . . . and so, with vacation over, back come our lovelies to prepare for EXAMS . . . By the way, if you have something you think would look good in this column of Our Town, give us a ring, will you? Know the number? . . . And it's a good opportunity, so we'll just say . . . here's hoping old 1947 has been good to you and that the yet-untried 1948 will be even better . . . . richer . . . . fuller and more satisfying . . . .

Newly-Elected President

Mrs. Simcha Rabinowitz, who was elected national president of the Mizrachi Women's Organization of America, at the organization's national convention in Atlantic City. A native of New York, Mrs. Rabinowitz has traveled in Palestine and Europe and has been associated with the Mizrachi Women's movement for more than 15 years. The religious Zionist women's movement in the U. S., Mizrachi Women adopted a budget of close to $1,000,000 for the expansion of its child-restoration programs in Palestine.

American Jewish Conference Adopts Plan For Permanent Jewish Body

The fourth session of the American Jewish Conference, held in Chicago November 29-30, organized itself to the task of creating a permanent, democratic voice to coordinate U. S. Jewry.

The new organization, as described by the plan adopted, will be a democratic, representative organization with the functions of securing and protecting the rights of the Jewish people here and abroad and to promote their general welfare. In the field of international affairs the new organization shall act for American Jewry in all representations before government agencies and shall endeavor to cooperate with similar bodies in other countries. In matters effecting Palestine the organization will act through the Jewish Agency.

EMPIRE STATE BUILDING

By ROBERT HALLETT

THE gentleman sidled over toward the operator as the Empire State Building elevator began to rise:

"Say, this is the tallest building in the world, isn't it?"

"I guess so," the operator replied in a bored tone.

The gentleman persisted: "How tall is it?"

The operator couldn't answer that one.

At this point a young girl in the back of the elevator, an employee of the building, barged into the conversation: "It's 1,250 feet high."

The operator and the gentleman turned to her a little startled by this invasion of their conversation. With a mumbled "Thank you," the gentleman again turned to the operator.

"How many elevators are there?"

The operaor didn't know.

"Sixty-five passenger and seven freight," the young lady blurted.

This time the operator glared, the man stiffly nodded thanks and returned to his private quiz contest:

"How many windows does it have?" That one sounded like a sticker.

The door of the elevator opened at the 41st floor and as the young girl left she flung back "6,501." The two men's mouths were still open when the elevator doors closed in front of their faces.

"You must forgive me," the young lady said as she conducted me down the corridor. She was guiding me through the building and arranging brief interviews with officials who could tell about housekeeping and repair problems in the world's tallest building.

"Learning these statistics is a thrill to me," she continued. "Did you ever realize that the two acres of ground this building covers are worth more than $200 per square foot; that the building itself weighs 606,000,0000 pounds and has 36,000,000 cubic feet of space, and . ."

The little people — cleaning women, painters, plumbers, electricians, locksmiths, carpenters, mechanics, window cleaners, guards, and elevator operators make the big giant of New York's skyline what it is. This mecca for world tourists takes a heap of attention. Fifty thousand people work in and visit the building daily.

A crew of 650 building employees daily labor within the structure. These workers range from a crew of men who remove chewing gum from the sidewalks outside the building and inside the main lobby to a score of guides on the 86th and 102nd floor who point out the magic of New York to visitors.

Window washers scrub to brightness 6,501 panes a month — a housewife's horror — while dangling anywhere from two to 86 floors above the ground.

Two men are kept busy on a five-day-week basis merely replacing burnt-out electric bulbs.

Two ex-policemen, now building inspectors, are on contsant patrol of offices of 625 firms renting space. It takes them two weeks to make the complete circuit.

New Air Service

Tel Aviv (ZOA) — Plans are now underway for a joint agreement between "Sky-taxis, Ltd.," a company of the Alpha Group, Johannesburg, South Africa, and the Jewish Agency for Palestine for the operation of air service between Palestine and South Africa, Palestine and Europe, and Palestine and America.

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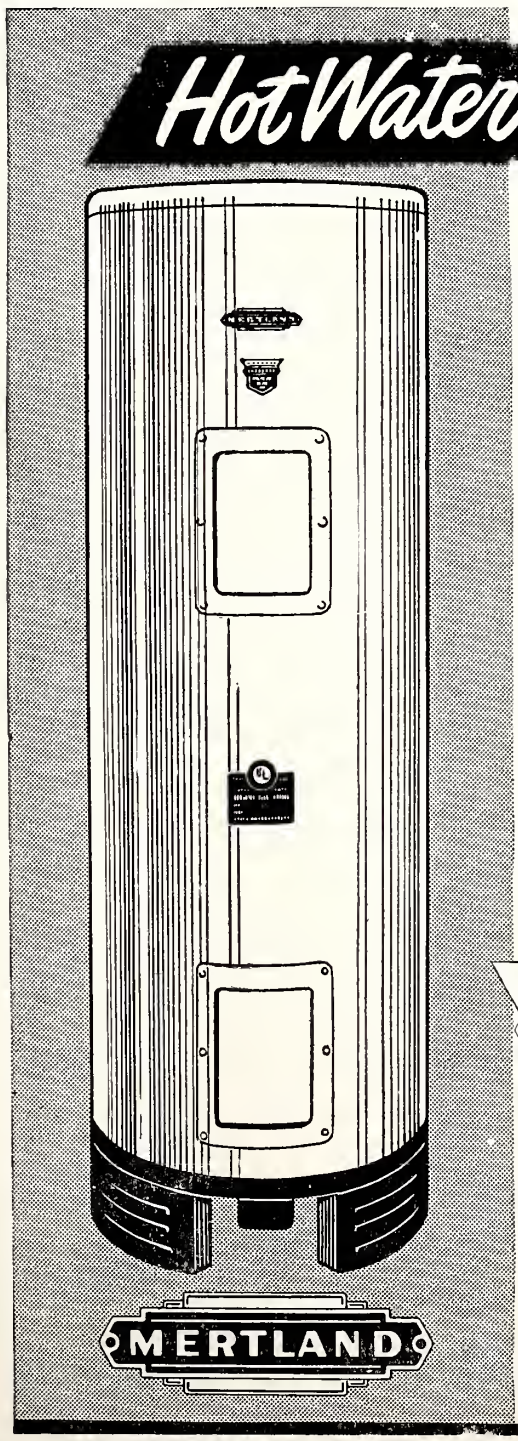

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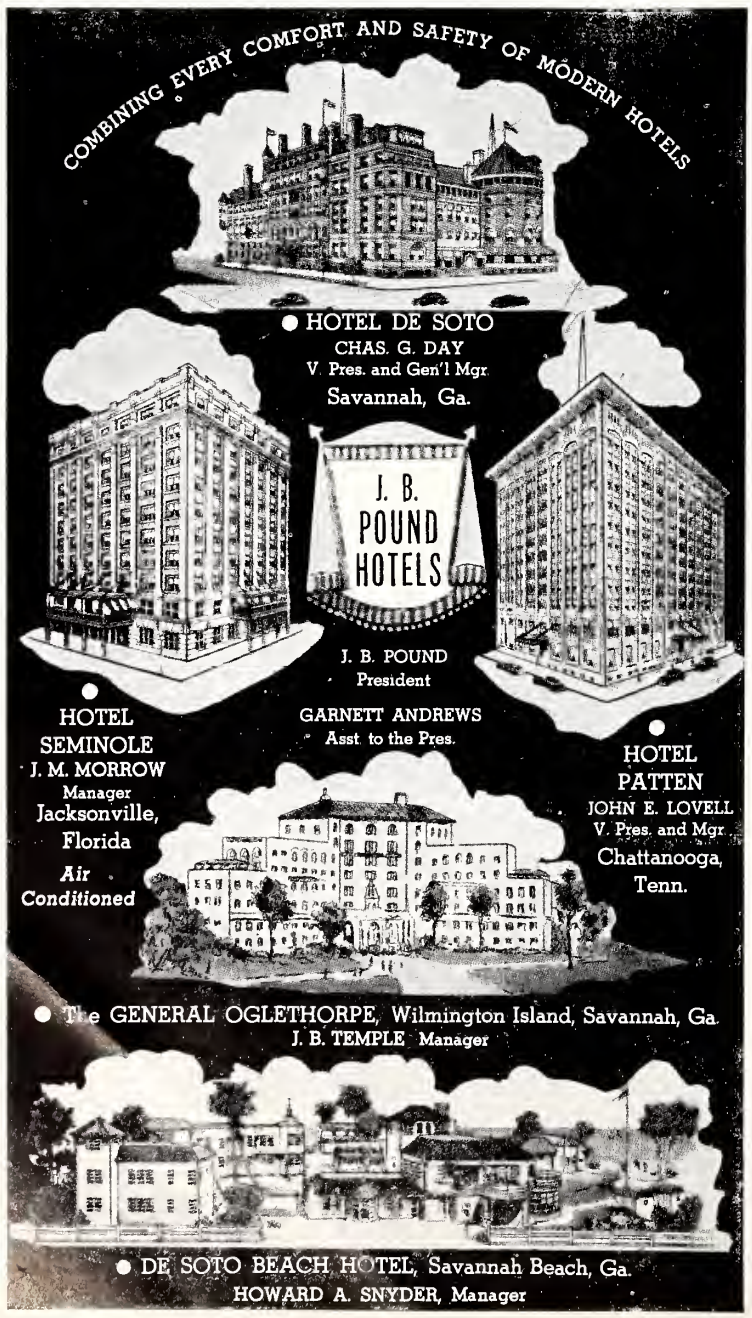

The Eternal Light

(Continued From Page 16)

thinkers and great doers such as Maimonides.

Nervous Beginnings

These vast potentialities of the Eternal Light program were hardly glimpsed when the program was initiated nearly three years ago. The first script of the series was "A Rhode Island Refuge" by Morton Wishengrad, a play about the early Jewish colonists of Newport, Rhode Island and their patriotic stand during the Revolutionary War. In his recently issued collection of Eternal Light plays. Mr. Wishengrad described the opening of the series as "probably as nervous as innovation as any in radio. There were many things against religious drama. It had to overcome religion's uncertainty about radio — it had to build an audience not only in New York but in places like Bozeman, Montana and Jackson, Mississippi. The prospects seemed dubious." But a year later, when the "Rhode Island Refuge" was rebroadcast, the number of NBC affiliated stations carrying the program had more than doubled. The 'dubious' experiment has begun to prove itself."

European Tragedy

The tragedy of European Jewry during the past decade has been sharply compressed in many of the Eternal Light scripts. Among these was "The Battle of the Warsaw Ghetto," about which the writer, Morton Wishengrad, says: "The Battle of the Warsaw Ghetto" tried to capture the tragedy of the most heroic resistance in Jewish history since the Maccabees and to precipitate from it a concentrate of ethical indignation and exaltation." In two years, this script was presented three times by NBC. It was broadcast to troops overseas by Armed Forces Radio. It has been performed all over the world — in Palestine, in DP camps, in hundreds of American schools and universities.

One of the most popular of the Eternal Light presentations has been "The Song of Berditchev," which told the story of "The Kaddish of Reb Levi Yitzhok." Solos of famous Hassidic music were sung by Cantor Robert H. Segal, and the production was conceived as music fully as much as drama. Response began to pour in immediately after the broadcast. In the first week, there were 1153 letters. To date, there have been 1800 requests for scripts, as well as a large demand for recordings of the production.

In October of 1946, the week the United Nations General Assembly convened, the Eternal Light presented a play called "Isaiah and the United Nations," by Stanley Silverman. In it, the Prophet Isaiah appears at the opening session of the General Assembly to

(Please Turn to Page 44)

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DAILY EXERCISES IN JEWISH FAITH

(Concluded From Page 15)

to the Hebrew word Tefilah, meaning prayer, would imply. This Mitzvah has its origin in the commandment (Dueteronomy VI:8) "And thou shalt bind them for a sign upon thine hand and they shall be for frontlets between thine eyes." Their structure and the manner in which they are put on the arm and head give concrete expression to the many varied thoughts involved in the words "a sign of God."

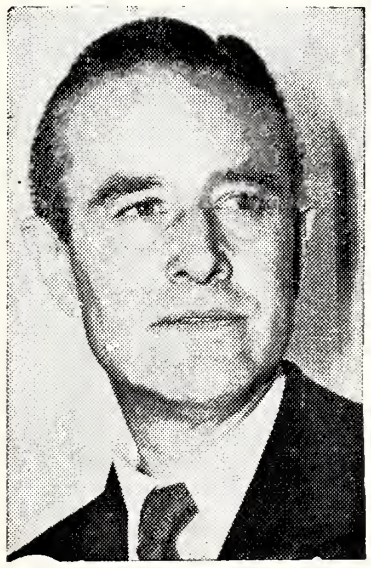
The two cases of the Tefilin contain pieces of parchment on which four portions of the Torah are inscribed, each one of which contains the commandment concerning the Tefilin. These portions proclaim—(1) the unity of God and our duty to express our love for him by fulfilling his commandments; (2) the principle of divine reward for those who obey God's law and punishment for those who violate it; (3) the duty of showing gratitude to God by dedicating the first of everything to him — in this spirit the Jew dedicates the first hour of the day to God — to prayer and the study of the Torah; and (4) the principle that the Torah like God is eternal. It was to apply to the entire people of Israel in every land and in all ages. It also conveys the encouraging thought that just as in the past "by the strength of hand the Lord brought out from Egypt," so will He fulfill His promise to bring Israel back to the land of his fathers, Eretz Israel.

The constant daily exercise of the Talis and Tefilin form of morning prayers builds up in the Jew a reservoir of spiritual strength which is indispensable to American Jewish life today.

An interesting example of the effectiveness of this reservoir of spiritual strength built up by the daily spiritual exercises is the action of a small Jewish community in Poland during the Nazi invasion. After the Synagogue had been burned by the Nazis during the night the Rabbi and his loyal followers went to the smoldering ruins the very next morning, donned their Talis and Tefilin and began reciting their usual morning prayers. When the Nazis saw this even they were solemnly impressed by such a determination to continue fearlessly the exercise of their faith in the very camp of their enemies. They watched silently and soon after left the village. Such is the power of resistance created by the daily spiritual exercise of Talis and Tefilin prayers.

Little wonder, therefore, that the Jewish philosopher Maimonides waxes elequent when he writes about the Tefilin "Great is the sanctity of the Tefilin, for while the Tefilin are on a man's head and about his arm, he is humble and God-fearing; he is not drawn away by levity and idle conversation, nor does his heart entertain evil thought; but he fills his heart with ideals of truth and righteousness."

Harriman Greets "Delayed Pilgrims"



Secretary of Commerce W. Averill Harriman brought America's greetings to 200 newly arrived DPs—"delayed pilgrim's'—marking their first Thanksgiving in America at ceremonies in the New York City Reception Shelter of United Service for New Americans. The newcomers presented Mr. Harriman with a Thanksgiving testimonial for President Truman, signed by thousands of DPs who have settled throughout the country with the aid of United Service, whose work is financed by the United Jewish Appeal.

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The Eternal Light

(Continued From Page 42)

bring the voice of the holy scripture to the delegates. The play touched a sensitive chord of hope in the United Nations, a hope which was expressed by the hundreds of letters which came in from Jewish and non-Jewish listeners throughout the United States and Canada.

When an Eternal Light production goes on the air, at 12:30 on Sundays, it is the result of the combined energies and talents of many people, the fusing of many resources. Doctor Moshe Davis, Dean of the Teachers Institute and Seminary College of Jewish Studies, is Program Editor for the series. Under his guidance, themes are sought, research is directed, ideas are focused and explored. In give-and-take between editor and writer, the idea becomes a potential script, the script a potential radio production.

How Ideas Spring Up

An idea can spring from almost anywhere — from a clipping in the daily newspaper, a passage in a book, a song about Palestine. For example, the idea for "Thomas Kennedy" by Morton Wishengrad, a script which later won a prize as the best religious drama of the year, originated in a footnote in a volume read for another research project. The research which buttresses these ideas has led staff members to old Hebrew texts, to books in the Seminary Library and elsewhere, to the files of organizations like Hadassah, the Jewish Agency for Palestine, Friends of the Hebrew University. For scripts about famous figures many interviews usually take place with living friends and relatives before the research is well enough documented for a script to begin.

Featured writer for the program since it went on the air is Morton Wishengrad, who attracted the attention of NBC officials with his first radio script, one of a series entitled "Labor for Victory," produced during the war. He was then asked to do several programs for "Lands of the Free" and since that time has turned out more than 130 radio plays for the Eternal Light and six other network shows. Last May, Crown Publishers issued a volume entitled *"The Eternal Light,"* including twenty-six plays written by Morton Wishengrad for the program.

The musical score for each script is fully as much a part of the final whole as the written word. When the script has been written, Morris Mamorsky composes original music — painting the scene, stating the emotion, blending and emphasizing the moods of the script. A former NBC staff composer who studied at the Yale School of Music, Mr. Mamorsky was awarded the 1939 Paderewski Fund Prize for an original piano concerto.

(To Be Concluded In Our February Issue)

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SOS National Board Member Inspects Supplies In Europe

MUNICH, GERMANY—Mrs. Leon Harris (left), member of the National Board of the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee and temporary Director of Schools in Vienna for the Women's American ORT, is shown here examining SOS relief supplies at a JDC warehouse near Munich with Henry Meininger, warehouse manager. Mrs. Harris, now on a tour of DP camps in Germany, urges that clothing be given high priority in the 6,000,000 pound Special 1947 Fall Campaign of the SOS Collection, which begins September 25. A project of the JDC, SOS is the central overseas relief-in-kind agency for 16 national Jewish women's organizations and other groups. SOS supplies supplement the purchases of the JDC for its overseas relief and reconstruction programs. The JDC receives its funds from the United Jewish Appeal.

ON SQUELCHING A BIGOT

(Concluded From Page 12)

the powerful Long political machine, which he wanted to capture intact, crumble away in the dust clouds raised by jealous rivals who raced one another for the sceptre.

A less ambitious man might have quit. But when LK realized he could not grab off Louisiana, he set out to win a bigger prize — the USA itself. LK has used various gimmicks: his greatest prominence came before the war with his America First Party which beat the drums (and possibly supplied the kiss of death) for Nye, Wheeler and Ham Fish and stumped for Lindbergh as a presidential "saviour" to replace That Man.

But the war and the nation's sudden disavowal of nationalistic isolationism dulled whatever keeness American Firstism had for the public and Smith has been forced to redecorate the facade. He now does business with a "Christian Nationalist Crusade."

That's why he went to Boston. To publicize his crusade for native fascism.

He sure got the publicity.

There are many ways to squelch the bigot. Exposing him is the best. But the simplest factor in the psychology of public relations tell us not to do it under conditions where "every knock becomes a boost."

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Fifteen Years As Jewish Advisor

(Continued From Page 9)

are being lowered. As a result no further infiltrees are being given DP care. The consequences have been appalling. Over nine thousand hungry, harassed Jews have fled from Roumania since the spring of 1947.

The Germans, with the reduction of U. S. troops and the greater solicitude which they themselves receive, are now more openly displaying their anti-Semitism. This is being directed against the Jewish DP's upon whom the Germans cast the blame for shortages in housing, food, fuel, clothing. Jews are abused in public places, stones are thrown in the windows of Jewish homes, anti-Semitic songs are heard on the streets. Although the Army punished anti-Semitic criminals when caught, it cannot extirpate the hatred which would move six Germans out of ten, according to a recent study, to condone overt acts against the Jews. There is no doubt but that the withdrawal of the U. S. Army would be folowed by pogroms.

More ugly incidents are developing between DP's and GI's. Although top-level military policy is all that can be reasonably expected, the average young American soldier is not aquipped to undertsand the problems of these Jews. He cannot speak their language. His experience has been completely alien to theirs. With the decline in troop strength, without corresponding reduction in responsibilities, the GI's find the DP's increasingly burdensome and irritating. The abnormalities of protracted camp life eventually make for difficulties. As a result, very disturbing incidents have been recurring with greater frequency. The DP's are losing some of their high regard for Americans. On the other hand, American boys, through these factors and the influence of German girls, are being infected with anti-Semitism. General Clay is concerned about this problem and has taken steps to deal with it. They will undoubtedly do some good. But, essentially the problem cannot be solved so long as the Jews remain in Germany.

Realism compels us to face the fact that considerable numbers of Jews will remain in Germany for some years to come. Even if the United Nations should reach and implement an early solution of the Palestine problem, it would take three or four years before all of the DP's would be transferred to the Holy Land. My own estimation is that seventy five thousand DP's per year will be the most that Palestine can absorb. There are one hundred and eighty five thousand under United States care alone in Germany and Austria. The DP's in other zones and in other countries bring the total up to a quarter of a million. This does not take account of Jews in other lands who will wish to go to Palestine and who must be permitted to go in some numbers lest all European Jewry head for the DP camps as the only way to get to Palestine.

We face, then, the need for a four-year plan. The plan should include among other elements, the following:

1. We will have to raise funds as never before. The care, transfer and rehabilitation of such vast numbers of Jews, very largely with Jewish resources, will require the most generous giving in American Jewish history.

2. The best qualified American Jewish professional personnel should be working in Germany. It is shocking to find in the face of this unprecedented crisis that our most experienced and ablest Jewish social workers remain at home. The organizations should make the same arrangements for temporary, emerg

(Please Turn to Page 48)

CHAS B. GILBERT
Pres. & Treas.

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THE JUNIOR PAGE

By NORMAN A. CANTOR

JAKOB was worried about his wife Sara. They were expecting a baby in a few months but instead of looking forward to the blessed event joyously as they both had at the beginning, Sara was becoming very much depressed. In the entire camp and in the nearby German village there wasn't a ball of wool, to be knitted into a sweater, or a piece of cloth for a diaper, or even safety pins.

They themselves were dressed badly enough, but for their baby they didn't even have a blanket or a scrap of cloth. If they could live like normal people Jakob thought, they would have a little place of their own now, in a country where a Jew could walk down the street with his head high; where he could work and earn an honest living, and where Sara could busy herself buying cloth and wool and knitting and sewing the things that are needed for a baby.

But all this was only a dream for them. Every time they needed something they had to see a camp official, an UNRRA representative, or some agency man. They had to make an application and then wait — sometimes they got what they needed and sometimes they didn't.

As soon as they knew the baby was coming they made an application to UNRRA for a layette. That had been months ago. But here it was March 15, and still no layette. And in two weeks there would be no more supplies from UNRRA.

So Jakob had good reason to be worried.

He decided to go and see the UNRRA man again.

"I am very sorry, Mr. Khaner," said the UNRRA secretary in reply to Jakob's anxious questioning. "Our incoming supplies are no more than a trickle now, and as you know they will stop completely on March 31. It doesn't look as though we will be able to supply the layette for your baby."

"Then what are we to do?" Jakob asked pleadingly.

"Perhaps it would be wise to see the JDC man," the secretary replied, "I understand that all applications for layettes are being turned over to him."

Maybe there's some hope after all, Jakob thought as he left the UNRRA office. But then his fears returned again. He could remember other occasions when they had requested assistance and been sent from one agency to another without getting any satisfaction anywhere. Perhaps the same thing would happen again.

He could do nothing else but visit the JDC office so he went over there to see what they could do. A very courteous JDC man listened to his problems then told Jakob that he need not worry. He was almost certain that they could provide a layette in time for the arrival of Sara's baby.

"We know of your difficulties," the JDC man said, "There are many Jewish parents here who are expecting families and need the very same supplies that you do. We have every hope of fulfilling your needs as well as those of other Jewish mothers and fathers."

"Hope, hope," Jakob complained, "we always hear about hope but how do I know that we'll get any real action this time?"

"I am sure you will get action this time," the JDC man replied. "We are not a government agency depending upon official regulations but a private organization depending upon the support of the Jewish people of America.

"In every big city in the United States Jewish groups, mothers and fathers and children too are knitting and sewing, and collecting needed supplies for the SOS layette campaign. They are doing everything they can to help their less fortunate Jewish brethren here in Germany.

"I feel quite sure that when the time comes we will have a layette for your baby."

Jakob felt a lot better after talking to the JDC man. And Sara felt better too, when Jakob told her what he said.

When Sara's baby was born a few weeks later they had clothes for it after all, thanks to the good Jewish people of America. There was even a letter with the layette from the lady who helped pack it. They began a correspondence with her and found that they really had friends in America.

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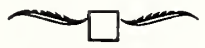

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Fifteen Years As Jewish Advisor

(Concluded From Page 46)

emergency service as congregations made for Jewish chaplains during the war.

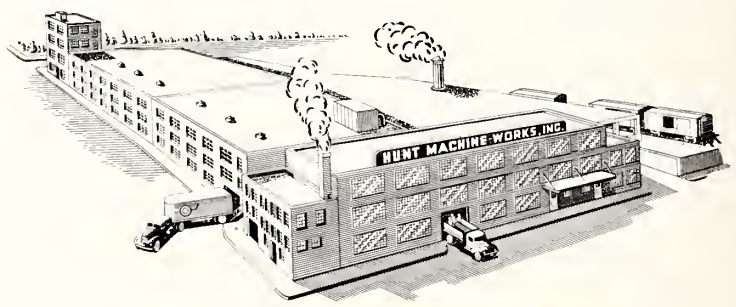
3. Now that solution seems in sight, there should be imaginative, statesmanlike, constructive, realistic planning for the absorption of such vast numbers into Palestine. This should involve a much more thorough re-training program in Germany. In my opinion it should eliminate the objections to working in German industry so long as the distinct DP status is maintained. At best, the camp economy is a make-work program. It can provide little training for the skills required in Palestine. I would object to the forced removal of Jews from camps in order to work in the German economy, but I would not object to work and apprenticeship on a voluntary temporary basis.

4. The cultural program must be improved. Camps are still bare of books. American Jewry should send, not sporadically as at present, a steady stream of singers, instrumentalists, actors, artists, lecturers. I am convinced that if properly organized, this program would receive the cooperation of the people who have most to give.

We are confronted with an historic test of the greatest magnitude and complexity. I trust that American Jewry will measure up to it.

To Tour U. S. For Jewish Cavalcade

Dr. Leo Baeck of London, President of the World Union for Progressive Judaism, will arrive in the United States on New Year's Day to begin a three-months' tour of the United States under the auspices of the American Jewish Cavalcade. Dr. Baeck, outstanding leader of the German Jewish community, was imprisoned by Adolf Hitler for several years in the infamous Theresientadt concentration camp. He comes to this country to participate in the nationwide religious revival program sponsored by the Union of American Hebrew Congregations.



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BRINGING WATER TO THE NEGEV

(Continued From Page 8)

ish firms, the execution of the whole project being in the hands of Mekoroth, Ltd.

However, there are other difficulties which do not result from the work itself but from conditions peculiar to Palestine. In most parts of the world the opening of undeveloped areas is regarded as public work to be planned and financed by the Government. But the Negev irrigation scheme, as far as the Palestine Government is concerned, is a private affair of the Yishuv, subject to Government supervision but not entitled to support by Government funds or any privileges.

In order to connect the isolated Jewish settlements on soil owned by the Jewish National Fund, the water pipe lines have to cross many miles of non-Jewish property, mostly belonging to Arab villages or tribes. With some of them special agreements have been made which include both payment of cash and the supply of water to the owners; but to do so generally would have been far too expensive. The Government was therefore approached and consented to grant, where necessary, the "right of way" for the pipe line. According to Palestine law, all roads registered with the town-planing authorities as well as all existing roads and paths acknowledged as such by the District authorities are regarded as Government property, and the Government can grant permission for pipes to be laid along them even if they cross private property. The necessity of leading the pipe lines as much as possible over Jewish-owned land, following curving and twisting roads and paths where the line has to run over non-Jewish property, accounts for the strange uneconomical meandering of the line.

Plan And Vision

The map shown should give the reader a clear idea of the geographical features of the whole project, though it is not meant to be a blueprint of the actual technical plans. It shows two different groups of settlements to be served: a western group whose southern extremity is the experimental station at Gvuloth, and an eastern group of which Revivim is the outpost.

Work has started so far only on the eastern group, where the laying of the pipe line has been completed from the fountain head of Gvar Am to the point where it is to cross the Gaza-Beersheba highway to proceed due South to Revivim. On its way this pipe line passes the prosperous settlements of Doroth and Ruhama, where a pumping station is under construction. While these two places are just on the

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border of the arid zone but themselves have abundant water supplies, the newly-founded pioneer camps of Shoval and Mishmar Hanegev are in reality "desert" land and water has to be brought there from Ruhama until the pipe line is fully established. Water has already been pumped as far as Mishmar Hanegev several times in order to clean the pipes and to test the distributive machinery.

Work's Progress

After the continuation of the pipe line from Mishmar Hanegev to Revivim was recently held up for some time by administrative difficulties, it now seems that the day is not far off when the men and women who built the dam and the reservoirs of Revivim and for four years saw their efforts imperilled by the vacissitudes of the climate can be sure of an ample and regular water supply to continue their constructive work which may be of decisive importance to the country as a whole.

The laying of the pipe line to Beth Eshel, and the construction of the planned pumping station and reservoir there have been postponed as recent well borings there give hope for a sufficient local water supply for the experimental station and for nearby Nevatim. As more new points are established in that region, the construction of the pipe line will become a necessity.

Work is expected to start in due course on the Western pipe line which is to end at the experimental station of Gvuloth. Here, too, several borings are in progress, at places in the coastal plain which, if they prove to be sufficiently productive, might be included in the fountainhead region of the whole system. Existing plans might have to be changed in consequence of the results of these borings, and work will have to wait until definite plans can be drawn up. The western pipe line will have to serve seven points so far, though their number is certain to increase. Once the two pipe lines to Beth Eshel and Gvuloth are completed, they will be connected by a transverse line in order to create an intercommunicating network, desirable from both a technical and an economic point of view.

A Blessing To All

The length of the provisional pipe line will be between 150 and 200 kilometers, the diameter of the pipes varying between 6" and 14" It's capacity is estimated at 400 cubic meters per hour, and it is expected to carry between a million to a millon and a half cubic meters a year at a cost of 12 to 18 mils a cubic meter to the consumer. This quantity will be sufficient for domestic needs of the existing settlements. The whole project will cost between LP.300,000 and 400,000, paid for exclusively by the Jewish

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community without financial support from the Government.

Despite the lack of Government support, the project will not serve Jewish needs exclusively. "You cannot deny water to the thirsty in a desert," one of the men in charge of the scheme told this writer. The Beduin in the vicinity of Revivim are given drinking water for themselves and their flocks from the reservoirs; an Arab school, a Palestine Police station and an Arab village will be supplied with water from the section of the pipe line already constructed. But as the provisional scheme, even if the output is eventually doubled, will be able to meet only the minimum needs of the Jewish settlements in the Negev, help to the Arab neighbors cannot be so extensive as to make irrigation possible. Even so, the assistance given to the Beudin by the Jewish settlers — the relations between the two have always been friendly and peaceful — will be of great value to the tribes of the Negev.

The Final Goal

But the vision of the Jewish planners by far transcends the project under contsruction, which they not only regard as provisional but as a mere beginning. The ultimate goal is to bring to the Negev 30,000,000 cubic meters of water annually by a comprehensive scheme of harnessing, by all available technical means, every drop of water now going to waste. This program not only includes the storage of great quantities of rain water in the hill regions by means of dams and reservoirs, but also the tapping of all reserves of subsoil water not yet exploited and partly not even explored. This scheme envisages the realization of a Jordan Valley Authority project on lines suggested in the Lowdermilk plan. In short, behind the modest beginning of the provisional pipe line to the Negev rises the gigantic project of organizing all the water resources of Palestine into a planned economy which not only would increase the fertility of Northern Palestine, but would turn enormous areas of the Southern Palestine Desert — the Negev—into cultivated land as productive as the former wastelands which today form the fertile plains of Emek Jezreel and Emek Hefer. With these achievements of the past before their eyes, nobody can have any doubts that the Jews can do it again. And once their goal is reached, not only will the Negev become the home of many thousands of Jewish people who now are smarting in European D.P. camps and the Detention Camps for "Illegals" in Cyprus, leading, for years on end, a life of dejection and enforced idleness and unproductivity, but it will also give security to the Beduin whom no drought will any longer force to leave their graziug grounds in the Negev to seek food for their people and pasture for their flocks in other parts of the country.

STATESVILLE, N. C.

Miss Henrietta Wallace, *Reporter*

The Statesville members of the Piedmont Section of National Council of Jewish Women held a benefit card party at the home of Mrs. Milton Steinberger. Hostesses for this occasion were Mrs. Steinberger, Mrs. Julius Aronson, Mrs. Louis Gordon, Mrs. Henry Weil and Miss Henrietta Wallace. A buffet supper was served during the evening to the guests from Salisbury, Hickory and Statesville.

The Piedmont Section of the National Council of Jewish Women held its December meeting in Statesville at the home of Miss Henrietta Wallace and Mrs. Julius Aronson. Mrs. Jack Bitzick, president, presided. The outstanding local project of Piedmont Section was the recent establishment of a Medical Loan Closet in Iredell County's Social Welfare Chairman in Statesville.

Following the business session, Mrs. Conrad Mizell of Statesville, formerly of Leeds, England, informally addressed the group on the history of Palestine and recent developments there from an international standpoint.

We are happy to welcome to our community the following newcomers; Mr. and Mrs. I. S. Warner and family. Mr. and Mrs. Larry Rochlin who were recently married

Sidney Steinberger of New York was a recent visitor of his brother and sister-in-law, Mr. and Mrs. Milton Steinberger.

SALISBURY, N. C.

Mrs. Philip Rubin, *Reporter*

Salisbury mourns the death of Mrs. Annie Nurick, one of Salisbury's oldest citizens and member of a prominent family in the community. Mrs. Nurick passed away on December 1st. A memorial service was held on December 3rd by Rabbi Aaron Tofield of Charlotte, at the Beth Israel meeting room.

A Chanukah party was given by the Sisterhood of Beth Israel for all members of the community. The younger children presented a play which was directed by Rabbi Tofield of Charlotte. Refreshments were served following the program.

Mrs. Phil Levenson was hostess at a delightful luncheon honoring three Charlotte residents — Mrs. Helen Cohen, Mrs. Rose Schafter and Mrs. Fannie Kurtz.

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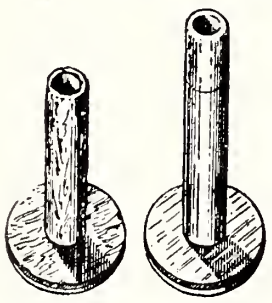

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Social and Personal

COLUMBIA, S. C.

MISS SYLVIA POLAN, *Reporter*

Reverend Dr. Clyde F. Helms of the Shandon Baptist Church was guest speaker for the Friday evening services at the Tree of Life Synagogue. In addition, the following children from the Religious School participated in a ceremonial program: Rhea Ann Levkoff, Nat Love, Lois Miller and Lewis Rosenau.

Open forum discussions have been started by the Tree of Life Congregation following the Friday evening services once a month. The first "Forum Night" was conducted by the following: Mrs. Hyman Rubin, Louis Wolf and Herbert Spiers.

Jewish Book month was observed on Friday evening December 5th with services by Rabbi Ballon. The following week being Chanuka Friday, Rabbi Ballon illustrated the festival of freedom with a talk on the Freedom Train.

The Community Study group, sponsored by the Tree of Life Sisterhood, has continued to meet on the first and third Mondays of the month. The Festival of Chanuko was discussed during the Monday of Chanuko and at their meeting on December 15th, the group had under discussion a review of "A Jewish View of Jesus" by Rabbi H. G. Enelow.

Hillel met for an interesting discussion when Mrs. Julian Hennig spoke to the group on "Jews in South Carolina."

Rabbi Ballon continues to visit and conduct services in Florence, S. C., once each month. During December he was guest speaker in Statesboro under the auspices of the Jewish Chautauqua Society on several occasions.

The Brotherhood of the Tree of Life Congregation listened to an interesting address by Hyman Rubin on "Some Thoughts on Jewish Survival."

The card party held by the Tree of Life Sisterhood was a huge success financially and socially.

A "Brotherhood Chanuko Rally" was held at the Tree of Life Synagogue on the Friday of Chanuko. Installation of the officers of the Brotherhood took place at the same time and a portion of the program was devoted to Freedom Month and the UN Palestine decision.

Rabbi Allan Tarshish, recently elected to the Temple Beth Elohim, Charleston, was guest speaker at the Tree of Life Synagogue on Sunday evening, December 7th. Refreshments were served by the Brotherhood.

New Registrar Named By Teachers Institute of Yeshiva University

Dr. Hyman Grinstein, Jewish historian and educator, has been appointed registrar of the Teachers Institute of Yeshiva University. Author of a standard work in American Jewish History, Dr. Grinstein is Assistant Professor of Jewish History at Yeshiva College.

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Social and Personal

RALEIGH, N. C.

The Sisterhood of Beth Or congregation cooperated with the Council of Jewish Women in one of the largest affairs ever held in the community. A carnival was held on December 3rd, at the old Carolina Pines. n order to make this affair a success financially and socially, all members of both organizations gave to the fullest of their time and effort. A buffet supper at 9 o'clock, followed by games, was the climax to an already full evening.

The Parent-Teacher association of Beth Or congregation held its regular meeting at the Shrine Club. Special guests for this occasion were the mothers of the House of Jacob congregation. Rabbi Maurice Schwartz spoke on "The Jewish School."

In honor of Jewish Book Week, Rabbi Gelfman used for the sabbath services during that week, a survey of Jewish Books of 1947. There was also an exhibit of textbooks used in the Sunday school and the community was urged to read more books of Jewish interest and to stimulate the reading of them in their homes.

Chanukah was appropriately celebrated in the community with a pagent presented as part of the Sabbath services on Friday evening, December 5th. The Temple choir, members of the Sunday school and others participated in this program at Beth Or.

A Chanukah party was held on Sunday of Chanukah for the children of the Sunday schools of both congregations. The Hillel group at State college observed Chanukah with a party at the college Y. M. C A., at which time movies on Palestine were shown and a symposium was held on life in Palestine.

Rabbi and Mrs. Harold Gelfman held open house for members of the congregation at their new home at 1819 Arlington street. A large number of friends called throughout the afternoon to wish them happiness.

Birth:

Mr. and Mrs. Lewis Weinberg announce the birth of a son, Joseph Miles.

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

The series of community Sunday night suppers sponsored by the Ladies Aid and Council of Jewish Women have met with great success. Large groups of members turn out each Sunday night to eat and visit together.

The Sewing Circle of the Council met at the home of Mrs. I. Bloom, with Mrs. Harry Doctor as chairman of Council's Red Cross unit. Mrs. N. P. Yarborough, city Red Cross supervisor, was on hand to help instruct in the sewing of baby items.

The Ladies Aid held their monthly meeting at the home of Mrs. Louis Ershler. Plans were discussed for the New Year dance and various reports were heard. Mrs. Harry Doctor and Mrs. Sam Shavits reported on the work of renovating the Synagogue kitchen.

The second session of the Council study group met at the home of Mrs. Al Schwartz with Mrs. Willard Meyers presiding. Guest speaker was Dr. E. D. Heyer, professor of business administration at High Point College. Dr. Heyer spoke on the Marshall Plan. A question and answer period followed and refreshments were served by the hostess at the conclusion of the meeting.

A benefit card and game party was held at the Elks Club by Mrs. Sidney Setel's circle of the Ladies Aid. The affair was a success financially and socially.

Birth:

Mr. and Mrs. Arthur Cassell announce the birth of a daughter, Sara Lee, on November 4th. The baby is a granddaughter of Mr. and Mrs. Harry Doctor.

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CHARLOTTE, N. C.

Mrs. A. S. Gittlin opened the long awaited gift bar in time to purchase gifts for Chanukah. Special credit is due all who have helped Mrs. Gitlin realize this dream, especially Mr. Conrad Stahl for the glass shelves and Mr. Maurice Weinstein for his excellent carpentry work.

The Temple Israel Sisterhood held its regular monthly meeting on December 9th in the vestry room of the Synagogue. Routine business was discussed.

Miss Lota Sternberg, sister of Cantor Sternberg, was soloist at the Friday evening service at Temple Israel. A large number of members turned out for this treat. Miss Sternberg with her sister, Etta, are now making their home in Charlotte and the community welcomes them.

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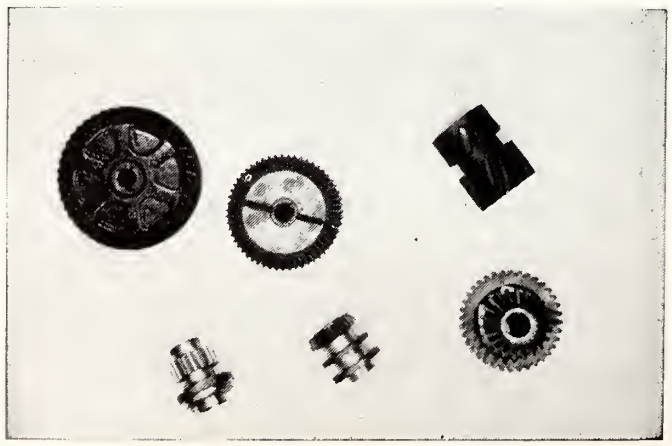

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In honor of Chanukah, the Hillel chapter at the University invited students from Woman's College, State and Duke to join them in an informal dance and buffet supper. Bertha Kaplan, Durham, and her committee did a beautiful job of decorating the Pine room in Lenoir dining hall. Jay Joseph, Vineland, N. J., lit the Chanukah candles in the traditional manner. Entertainment was supplied by local talent and dancing was enjoyed to juke box music. Jerry Weiss, Chase City, Va., was chairman of arrangements. Mrs. Samuel Rosenberg, director was on hand to help and advise. Paul Fergatch, New York, is president of the chapter.

Invited to chaperone were Mr. and Mrs. Jack Lipman, Dr. and Mrs. S. A. Nathan, Professor and Mrs. Samuel Rosenberg and Professor and Mrs. L. Katssoff all of Chapel Hill, and Mr. and Mrs. Charles Pearl, Mr. and Mrs. George Blankstein and Mr. and Mrs. Al Klein all of Greensboro.

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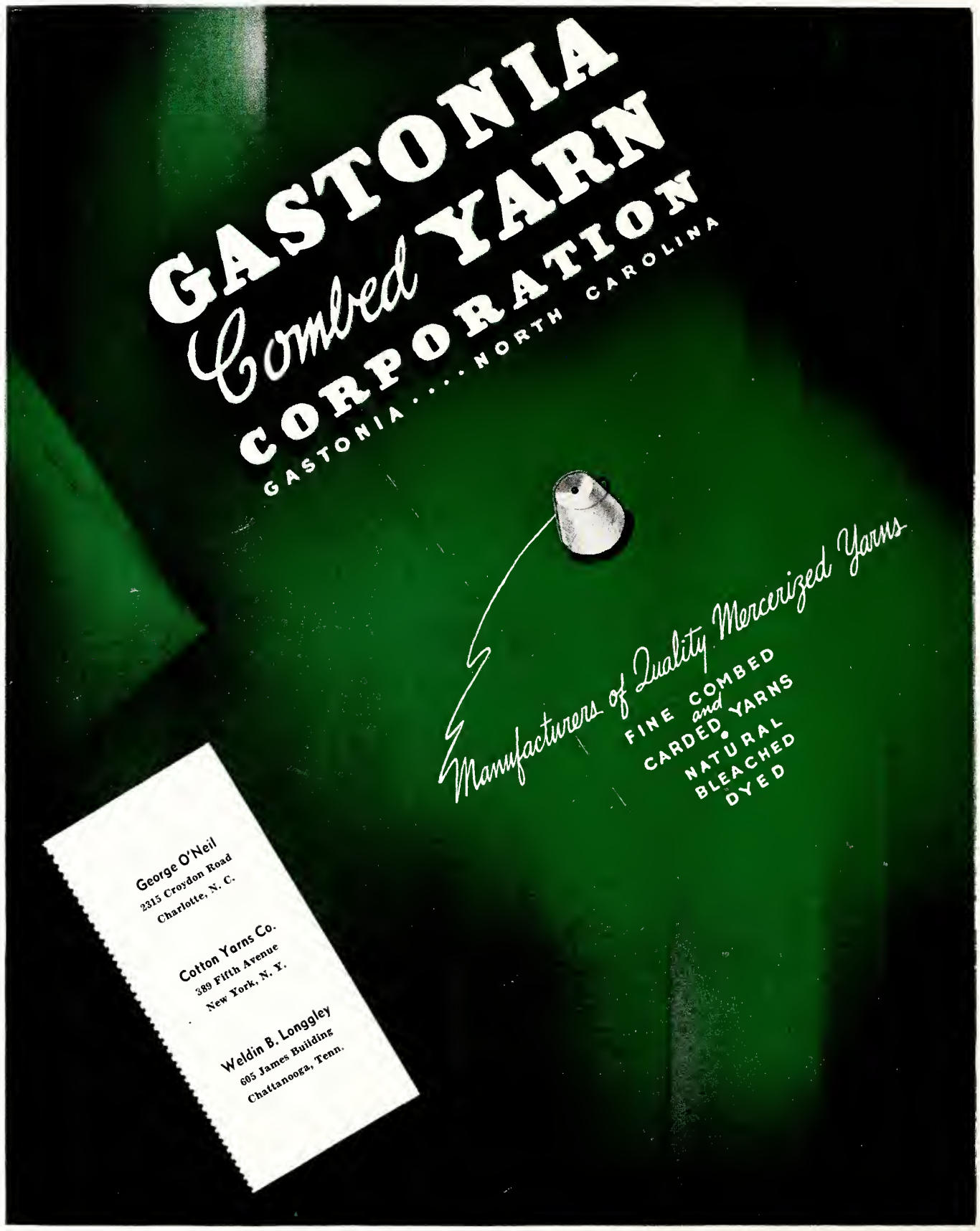
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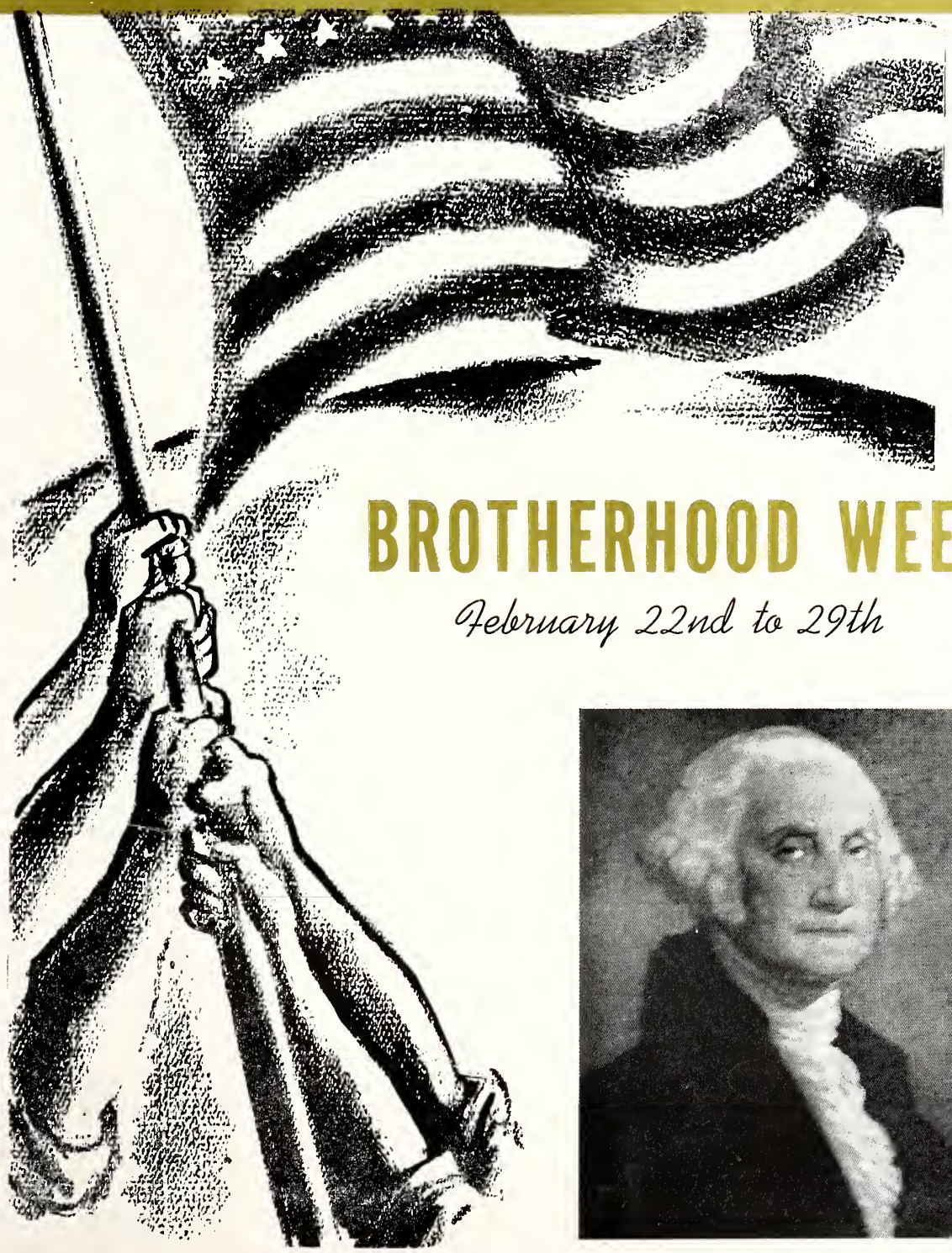
The AMERICAN JEWISH TIMES



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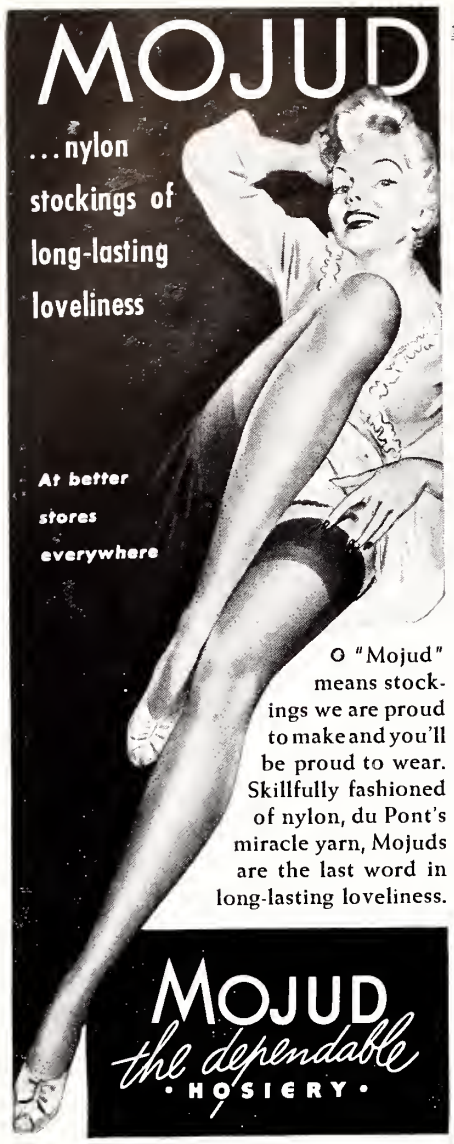

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THE AMERICAN JEWISH TIMES

VOLUME XIII | FEBRUARY, 1948 | NUMBER 6

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Don't Poison Yourself

Brotherhood Week Guest Editorial

By DR. HENRY SEIDEL CANBY

It is curious that most worthy people who have been attacking racial prejudice in this country have not used one argument which history has again and again proved to be true. They think only of the victim of racial prejudice, his sufferings, his wrongs, and the damage done to his dignity as a man. They forget what happens psychologically to the prejudiced man or woman.

The abolitionists before the Civil War were equally narrow sighted. They talked only of the harm done to the Negro by slavery. They said little or nothing of the moral damage to the white man who owned him. It was easy for the South to point out that the Negro was at least better off than he or his parents had been in savagery in Africa; and that freedom for many slaves might prove a doubtful blessing.

What may have been the deepest curse of slavery was seldom mentioned in the North, although enlightened Southern leaders had been aware of it for a century. It was the subtle corruption of the owners of slaves by irresponsible hands over human beings. It was the cheap superiority of the poor white, who had been ruined by slavery, and had only his hate and contempt for an oppressed race to keep up his self-respect. For there is no snake in the breast more dangerous to the man who carries it, than unreasoning hate and nursed contempt. It is the most poisonous kind of compensation for failure or for lack of self-confidence. Despise a race, or hate a race, or dislike a race, and the poison will come out like invisible boils. Whatever goes wrong irritates the haters first. The hated get the blame for everything. And a really prejudiced man becomes a center of infection. But he infects first himself.

Racial prejudice has killed the bodies of millions in the last few years. We cannot forget that. But it is warping the spirits and cramping the minds of tens of millions of the prejudiced. They are unaware that the man who hates and despises a race or a group without discrimination, will sooner or later, though perhaps only in the secret recesses of his mind, come to hate or despise himself. He has been poisoned, though he may not guess the cause. Here is something upon which history, religion and psychology all agree.

U. J. A.'S. New Goal

One of the by-products of the age in which we are living is the way we toss around numbers that in previous eras use to be mentioned only in connection with problems in higher mathematics. National income, the national debt, sales, profits — — — they all fail to get much attention unless they run into billions.

And so, when the United Jewish Appeal, at its Atlantic City session, adopted as its over-all 1948 objective the raising of $250,000,000, it was at first just another one of those quarter billion figures. But we are a bit fearful that when it comes to raising that kind of money, there will have to be a little more analysis and appreciation of just how many dollars that figure really represents.

It took a special kind of courage to set such an unprecedented it was already apparent that the 1947 campaign for $170,000,000 would not come even close to realization. Perhaps what gave the session this courage was the fact that the money will be needed. There isn't much goal, particularly in view of the fact that at the time the figure was set room for argument about that. We don't ever recall a time when money wasn't a vital need in Jewish life, and we probably will never see such a phenomenon.

We are inclined to believe that when this total quota is broken down, and the individual communities, particularly the smaller ones, are apprised of what is expected of them, there will be a lot of hands thrown to high heaven. Every one — — or practically every one, will echo the sentiment of the Atlantic City gathering that the money must be forthcoming, but there will not be too many we fear, who will be able to explain just how it is to be done.

Already we have heard suggestions, that, inasmuch as the goal has been made inordinately high because of the needs in conjunction with the new Palestine situation, the job of raising so much money should fall for the most part on those who are especially interested in Palestine. We know that many will answer this by saying that every Jew should be interested in Palestine. This is true only in theory. Some of us are more interested than others.

In this connection, some one expressed the opinion to us the other day that seems to have some merit. It was pointed out that the organized Zionists no longer need their organizations for propaganda purposes. The street car has been caught — — there's no need to chase it any longer. Why not turn them loose on this matter of raising money?

Another view-point that has substantial support is that the Palestinian Jews themselves would prefer to see money come in as investment or loans, rather than under the guise of charity. Financing of that sort would carry with it an indication of confidence.

We are not trying to be facetious or negative about so serious a matter. But we are mindful of the necessity for being realistic. We face the task of raising the largest sum of money ever attempted by any religious body. We face it at a time when taxation and living costs are causing the matter of making both ends meet to be a real problem with many of us. Add to this the uncertainty of the future, and the possibility of tax adjustments that may seriously effect the willingness to give of our top contributors, and you begin to see what we mean. It is one thing to set figures under the influence of mass emotion, and quite another thing to put it over. We again say that it must be done, but frankly we haven't a single constructive suggestion as to how.

We sincerely hope that there are others who have.

B. O.

It's getting so that you can hardly open a page of book or movie reviews these days without stumbling across a new "solution" to the problems of minorities in America. (Incidentally, this gives us the opportunity to ask whether it wouldn't be more appropriate to call the Jews a menorah-ity).

After reading "Gentlemen's Agreement", "Focus", "Kingsblood Royal", "Crossfire", and now the latest, by one Norman Katkov, "Eagle At My Eyes", we have been doing a bit of wondering about these literary cure-alls. The first question that comes to mind is whether any of them, or all of them put together, solve any problems. We'd be inclined to vote along with the negative on this — and we've read them all. In the first place, no one of them in our humble opinion, is typical. We do not go as far as to say that all of the situations depicted are far-

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The Answered Prayer

It was September, 1781. The ragged armies of the Revolution were encamped through Pennsylvania and the New Jersey flatlands. In New York City, General Clinton's British troops were living on the fat of the land. The American forces were badly in need of food, rifles, and ammunition. Soldiers were deserting their posts to hunt for game, and discontent was spreading rapidly through the ranks. Now at summer's end, there was no prospect ahead but another terrible winter of privation.

George Washington, tall and gaunt, stroked his strong jaw thoughtfully. Standing outside his tent headquarters, he watched campfires blinking through the trees and heard the murmur of the soldiers who sat around them. Finally, the General turned to his visitor, a heavy-set townman.

"You see our condition here, Morris. The men are unwilling to remain in camp longer without pay and food. Mutiny is in the air! I can't blame them; but the hard fact is that unless something is done to relieve the situation, I will soon find myself a General without troops."

The visitor, Robert Morris, Superintendent of Finance of the Continental Congress, shrugged his broad shoulders. His eyes mirrored a discouraged helplessness.

"I've done all in my power, General Washington. But we have no income, our currency is in a chaotic state, and foreign bills of exchange are dropping every day.

Washington clenched his fists. "Our people must be given confidence! If we can only weather this winter, there'll be a chance to keep Clinton in New York, while we march to the South to attack Cornwallis. But meanwhile, we need food, blankets, medicine, guns, bullets! We need money! Is there no one to whom we can turn?"

Robert Morris was silent, his heavy face deep in thought.

Finally he spoke up. "There is a man in Philadelphia, sir, a broker. Men say he is honest and to be trusted."

"What is his name?" the General asked.

"Haym Salomon," Morris replied. "He is a Jew."

George Washington turned toward the other man and gripped his shoulder i na grasp of iron.

"A Jew? He is an American! I've heard of this Salomon. He was a member of the Sons of Liberty in New York, and he was imprisoned twice by the British for aiding our cause. If he can help us, he will. Go to him at once . . ."

When Morris had mounted and ridden away, George Washington passed a tired hand over his forehead. Entering his tent, hidden in the night shadows, he dropped to his knees. His head inclined forward, and the deep-set, kindly eyes closed. The General's strong hands folded in fervent and humble prayer.

"Our Father who art in heaven, help us, thy children, to endure this trial . . . to bring liberty and freedom to this new land, for all people."

A day later, a courier galloped along the cobblestoned streets of Philadelphia. Approaching a small brick building, he vaulted from his mount and sprang up the steps. The building was the synagogue where the Jews of Philadelphia had just gathered for their most important holy day of the year. It was Yom Kippur, the Day of Atonement, a time to fast and pray. Here it was that the messenger would find Haym Salomon.

The messenger extended a white envelope towards the old sexton who greeted him at the door.

"I have a letter from the Superintendent of Finance, Robert Morris, for Haym Solomon."

"For me?"

A slender, brown-haired man stepped forward from the prayer benches. His brows drew together as he swiftly read the enclosed letter. Meanwhile, the other worshippers, many in the ragged regimentals of Washington's army, gathered around in curiosity. What did Robert Morris want with Haym Solomon — on Yom Kippur?

Salomon looked up, his face grave.

"This note says that General Washington is in serious distress. He needs money to prevent mutiny among his men — at once. Secretary Morris has sent us two bills of exchange for $20,000. He hopes that we will be able to let him have that sum, without delay!"

A murmur of protests arose. "But Haym, on the Holy Day?" "We cannot take part in business today." "It would be a sin against God!"

Haym Salomon's brown eyes shot fire and he sprang to the pulpit, holding up his hands for silence.

"Friends!" He waited a moment. "This is part of the battle that all of us are fighting — whether in uniform or out of it. We must raise $20,000 for this crisis — at once!"

The crowd hushed. Then a hesitant voice was heard from the rear. "We have three hundred dollars in the bank, Haym, if that will help . . ." A burley farmer in homespun said, "We'd been planning to buy a new plow and team of oxen —but they can wait." One by one the members of the congregation volunteered their pledges, large and small. Not ten minutes had passed before the entire sum was raised and the men went back to their prayers. Haym Salomon turned to the messenger and said, "Tel

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SO YOU WANT TO BE A *Rabbi!*

By RABBI ROLAND B. GITTELSOHN

RABBI ROLAND B. GITTELSOHN

Rabbi Roland B. Gittelsohn is one of the most famous chaplains of World War II. His dedication of the Military Cemetery at Iwo Jima, in which he voiced a powerful plea for dynamic democracy, was reprinted in the Congressional Record, read over a nation-wide broadcast, reprinted in a national magazine and given acclaim everywhere. Now Rabbi of Central Synagogue, Rockville Centre, Long Island, N. Y., he was graduated from Hebrew Union College in 1936.
—The Editor.

So you want to be a rabbi!

Or do you? In your quest for the right career, have you ever given thought to becoming a rabbi?

Strange thing about being a rabbi! There probably is no other work which has brought greater happiness to some men and deeper sorrow to others. How does a fellow know which it is apt to be for him? Is he supposed to receive a "call" of some kind which invites or compels him to be a rabbi? Well, I suppose in a way you might refer to it as a "call", but there surely isn't anything mysterious or supernatural about it. The smart thing to do is to realistically examine just what kind of work the modern rabbi is supposed to do, then measure yourself against the yardstick of his functions.

You've probably thought of the rabbi primarily as a preacher. So one type of question to ask yourself is: Do you enjoy speaking in public? Do you like to stand before groups of people and convey to them a message of compelling importance to yourself? So far, of course, a prospective lawyer or actor might ask himself the same questions. What distinguishes a preacher from a orator is the distinctive nature or content of his message. There will be other questions to ask yourself.

Such as: Do you feel a very strong bond of affection for your fellow-Jews everywhere? Are you anxious to lead them, to help them? Are you convinced that Judaism as our own specific religious way of life can help modern Jews live more bravely and become better? And are you anxious yourself to help interpret and teach Judaism in a manner that will make it mean more to your modern fellow-Jew? Do you believe that in the universe-at-large and within human life there is a Power with which men can cooperate to strengthen themselves and to build a better world?

But we have scarcely begun to describe what the rabbi is or what he does. He is often the spokesman of Israel to the world of non-Jews, interpreting for them our heritage and tradition. He is an heir of the ancient prophets, applying their visions of righteousness to the specific social and economic questions of our day. He is preeminently a teacher - - a teacher of Judaism to both children and adults. He must be a scholar, or at least a diligent student, never for a moment ending his quest for more knowledge of Judaism and Jewish life. He must be an avid reader of important literature bearing directly or indirectly on the role of religion, especially Jewish religion, in present-day life.

And more than any or all of these, the rabbi is, or ought to be, a personal guide and counsellor for his people. Some of us learned as chaplains that the richest reward a man can seek is the knowledge that he has himself helped to guide another human being who needed assistance. So perhaps the most important questions of all to ask yourself are these: are you essentially interested in *things* or in *people*? With which would you rather work? Do you like to be with people, to discuss their problems with them, to inquire into their psychological and spiritual needs. Can you be patient with those who disagree with you? Are you supersensitive yourself to criticism or do you welcome the opportunity for improvement? Only a man who can successfully survive such questions as these has a reasonable chance of being either happy or successful as a rabbi.

There are rich compensations for the man who really belongs in the rabbinate: a sense of accomplishment; the prestige of community leadership; a wide enough variety of work to keep almost any day from being monotonous; and above all, the wonderfully warm gratitude of someone in your congregation who came to you in a moment of desperate need and found in you a wise and understanding friend.

The American Jewish community needs more rabbis today. Many large congregations can use assistant and associate rabbis. There are smaller congregations without any rabbinical leadership. Nearly every metropolitan city has room for new congregational schools in need of supervision by rabbis who specialize in Jewish education. There are college campuses where the lack of rabbis is one of the principal obstacles to the estab-

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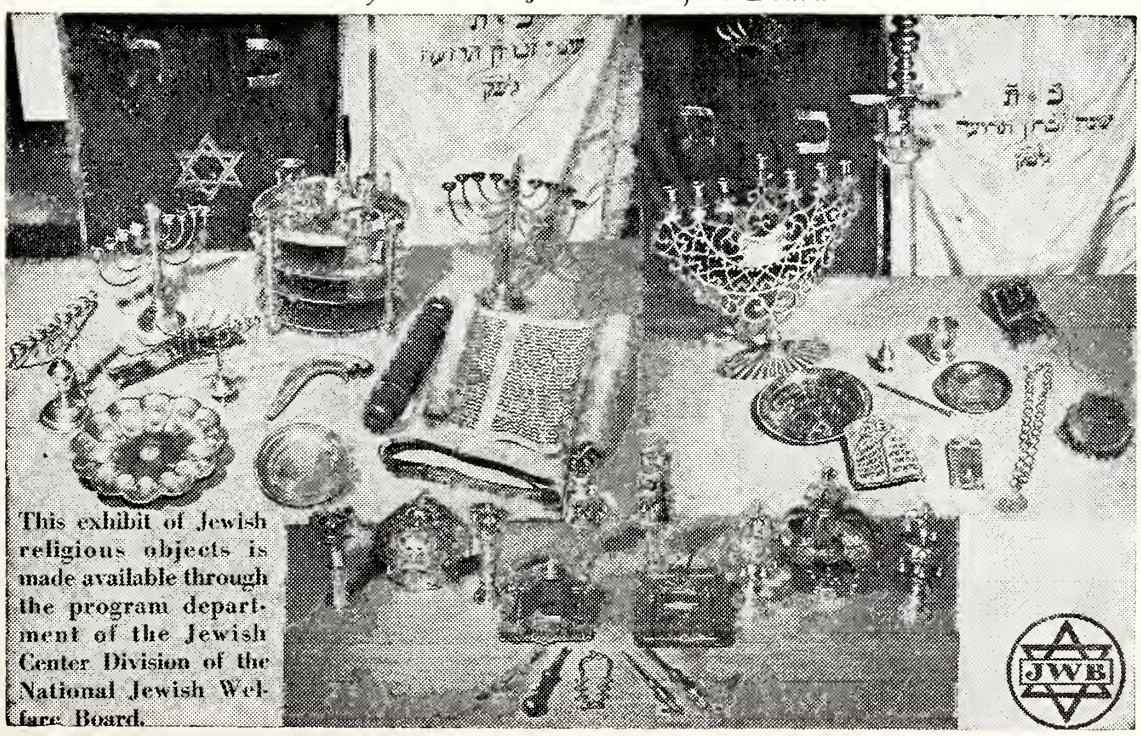
Treasure Trove of Jewish Religious Objects Rescued From Nazis Sent On Tour of Jewish Centers By National Jewish Welfare Board



This exhibit of Jewish religious objects, stolen by the Nazis from synagogues they destroyed throughout Europe and rescued by the Jewish community of Nuremberg, Germany, is now in possession of the National Jewish Welfare Board (JWB) which has sent it on a nationwide tour of its 309 affiliated Jewish Community Centers and YM-YWHAs. The upper left panel shows pieces relating to the major Jewish festivals. The upper right hand panel is a collection of articles used in the synagogue. The lower panel shows pieces relating to the Torah.

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Daily Living In Palestine

By GABRIEL DORON

Mr. Doron, Secretary of the Tel Aviv Chamber of Commerce in a recent address before the convention of the American Fund for Palestinian Institutions, described how it feels to be a Jew in the Jewish Homeland.—THE EDITOR.

I HAVE just come down from a visit to what is considered one of the most beautiful parts of the United States, namely, Cape Cod, where I have had opportunity to admire the beauty of your countryside and as elsewhere, the relative comfort of the life of many people in this part of the world. Driving back to New York, my companion in the car said to me, "Would you not prefer to live in the United States than have all the trials and tribulations of living in a country like Palestine? Think of the quiet and restfulness and the comfort that one can find here." In reply I told him what it means to be a Palestinian, and in fact one who has been fortunate enough to have been born there and to take his share in the building up of that country.

Imagine the thrill which you would get in living at the time of George Washington and of Abraham Lincoln! Imagine the thrill of sitting and listening to the first drafting of the Declaration of Independence and how moved you would be to witness its signature. This is what we are going through today in Palestine. When you open the door of your flat to take in the morning milk and the newspaper, you are, in fact, taking into your house the pages of Jewish history. You are, in fact, living in the era which will be described in the minutest detail in history books of the Jewish people in centuries to come. You rub shoulders today in Palestine with the Jewish Washingtons and Lincolns. You are present at the birth of a nation. Can there be any thrill greater than that? Can there be any greater thrill than knowing that your own individual effort and your daily activities are contributing to giving the Jewish people a place of their own under the sun and a seat in the Commonwealth of Nations?

Going down the street every man who passes you is your own flesh and blood. There is no need for you to wonder whether a man who happens to have said a rude word to you a minute ago is in reality an anti-Semite who represents a potential menace in that he may poison others to hate you. No, the man is merely rude, the man has no breeding but he has no ulterior motives. Many people in this country ask me whether the Jews of Palestine are religious and by that they really mean to ask, "Do they attend synagogues regularly and do they keep their kitchens at home according to the Jewish dietry laws?" The reply, of course, is that you cannot be anything else but observant of the Jewish religion and traditions in Palestine. Your offices, shops, banks, and theatres are closed on the Sabbath, not on Sunday. Your food at home is kosher food for the simple reason that the meat in the municipal slaughter house is killed under supervision of rabbinical authorities. And then again you fulfill other laws which were handed to the children of Israel from Mount Sinai. Since your language is Hebrew you obviously mean the God of Mount Sinai when you say "Thank God" in relief after anxiety. Then again you would be surprised if you are an overseas visitor to see no statues of any of our great Jews in our public open spaces for the Commandment said, "Thou shalt make no graven image." As for going to synagogue, I dare say the proportion of attendance is greater than it is in most countries of the world, due to a large extent to the fact that on the Jewish holidays you don't have to ask your boss for a day off. You are free and, therefore, if you feel that way inclined, you attend synagogues.

You will see then, that there is no other country in the world where

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CHARLESTON'S NEW CONSERVATIVE SYNAGOGUE

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MACEY KRONSBERG

EMANU-EL, the first conservative congregation in South Carolina, dedicated its synagogue with impressive services on December 14th.

Synagogue Emanu-El had its origin in a meeting on the night of

RABBI LEWIS A. WEINTRAUB

July 16, 1947, at the home of Mr. and Mrs. Mose Mendelsohn on Sullivan's Island. The group constituted itself a Steering Committee and selected Macey Kronsberg as Chairman, with Hyman Rephan as Co-Chairman, and Mose Mendelsohn, Treasurer. It was the unanimous feeling of those present that a Conservative Synagogue was needed in Charleston and great enthusiasm was shown at the meeting. The gathering was regarded as an historic meeting in the life of the Charleston Jewish Community. Weekly meetings were held thereafter with the movement gaining strength and momentum with each gathering. Meetings were held at the homes of Mr. and Mrs. Edward Kronsberg, Mr. and Mrs. Mendel Dumas, Mr. and Mrs. Irving Steinberg, Mr. and Mrs. Moses Sharnoff, Mr. and Mrs. W. Edward Fleishman, Mr. and Mrs. William Ackerman and the Jewish Community Center.

A committee was formed to locate a site for a chapel that was sought from the War Assets Administration, through the Chief of Chaplains Corps of the U S. Army.

Arrangements were made to hold the High Holy Day services in a local hotel, but these were changed when the facilities of the Jewish Community Center became available.

At its fifth meeting, on August 13th, the congregation selected the name of Synagogue Emanu-El.

On August 20th, at its sixth meeting, permanent officers and a board of trustees were elected.

Officers and Trustees

President, Macey Kronsberg; 1st Vice President, Dr. Matthew Steinberg; 2nd Vice President, Nathan Goldberg; Treasurer, Mose Mendelsohn; Recording Secretary, Irving Levkoff; Corresponding Secretary, Mrs. Robert Wearb. Trustees, William Ackerman, Milton Banov, Melvin H. Bluestein, Mendel Dumas, Edward Kronsberg, Louis Lesser, Hyman Simon, Irving Steinberg.

The Committee on Rabbinic Placement of the Jewish Theological Seminary made available to us Rabbi Lewis A. Weintraub, who was duly elected by the membership on August 31st. The Synagogue also engaged the services of Cantor Arthur Unterberg for the High Holy Days.

Rabbi Lewis A. Weintraub

Rabbi Weintraub is from Montreal, Canada, and received his elementary and high school education in that city. He obtained his B. A. degree in Social Sciences of the Yeshivah University. While a student in the Yeshivah College Rabbi Weintraub carried on Hebrew and Rabbinical Studies at the Rabbi Isaac Elchanan Yeshivah. After graduation from College, he entered the Jewish Theological Seminary of America and was ordained Rabbi in 1944.

While yet a senior in the Seminary, he acted as replacement Rabbi at Temple Beth El in Fall River, Mass. In June, 1944, he enlisted as a Chaplain in the Canadian Army, and served until April, 1946, when he was discharged with the rank of Captain.

Last year Rabbi Weintraub was assistant to Dr. C. E. H. Kauvar, Rabbi of the Beth HaMedrosh Hagodol Congregation, in Denver, Colorado, where he directed the educational activities of the Congregation, in addition to performing all Rabbinical duties.

Rabbi Weintraub is an ardent Zionist and keenly interested in everything that will help to build up Eretz Yisroel.

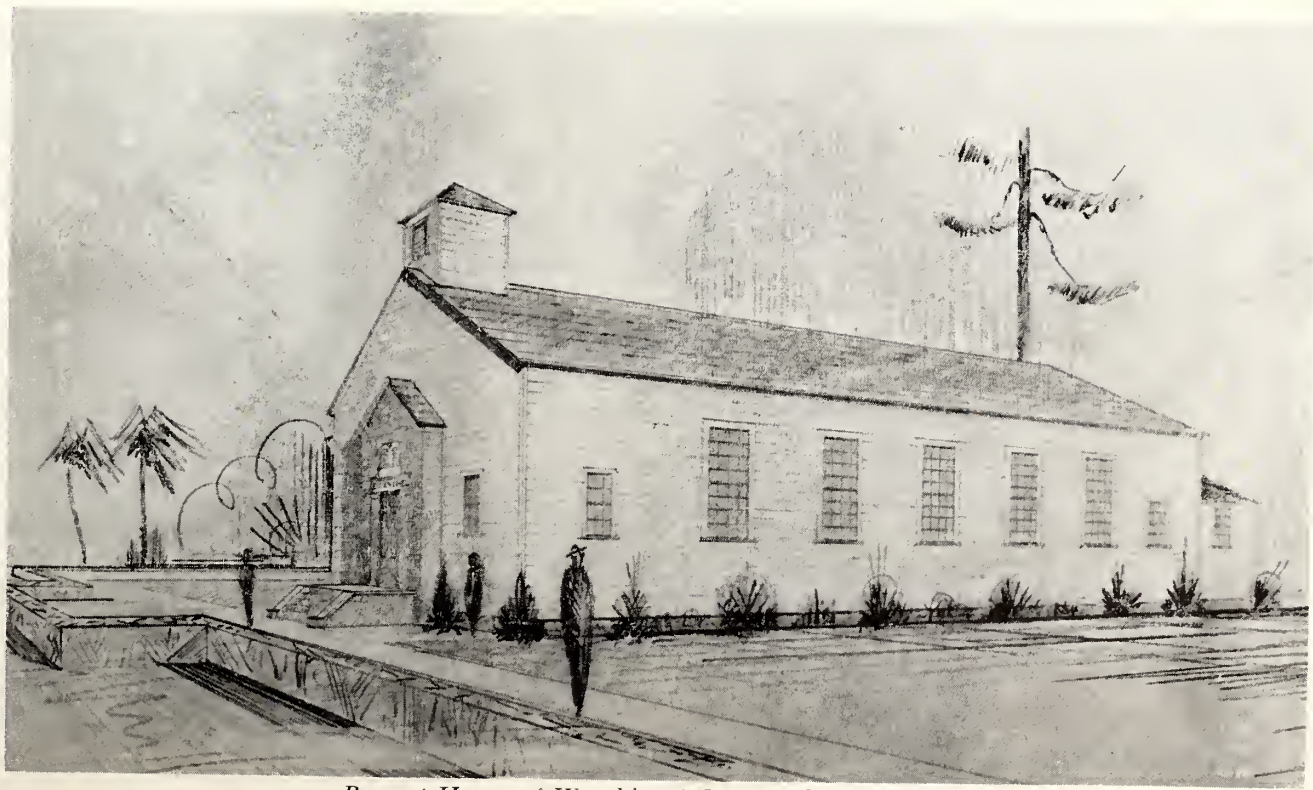
The Sisterhood

The Sisterhood of Synagogue Emanu-El was organized on September 9th, 1947, at a special meeting at the home of Mrs. Louis Lesser. At a subsequent meeting on September 18th at the home of Mrs. Macey Kronsberg, the following officers were elected:

President, Mrs. Leon Steinberg; First Vice Pres., Mrs. Louis Lesser; Second Vice Pres., Mrs. Charles Schiff; Corresponding Sect'y, Mrs. Harmon Gray; Recording Sect'y, Mrs. Milton Kronsberg; Financial Sect'y, Mrs. Herman Needle; Treasurer, Mrs. Samuel Balis; Auditor, Mrs. Mose Sharnoff; Financial Sect'y, Mrs. Herman Needle; Directors, Mrs. Louis Shimel.

Charter Members

Mr. and Mrs. William Ackerman; Mr. and Mrs. Sam Addlestone; Mr. and Mrs. Sidney Addlestone; Mr. and Mrs. Israel H. Altman; Mr. and Mrs. Sam Altman; Mr. and Mrs. Louis Baker; Mr. and Mrs. Samuel Balis; Mr. and Mrs. Milton Banov; Mr. Manuel Barshay; Mr. and Mrs. Nathan Bebergal; Mr. and Mrs. Nathan Berkman; Mr. and Mrs. Sidney



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Seated: Moses Mendelsohn, Mrs. R. J. Wearb, Dr. Matthew Steinberg, Macey Kronsberg, Mrs. Leon Steinberg, Nathan Goldberg. Middle: Sam Altman, Irving Levkoff, Melvin H. Bluestein, Milton Banov, Irving Steinberg, Hyman Rephan, Edward Kronsberg. Back: Mendel Dumas, William Ackerman, Leon Steinberg, Louis Lesser, Ben Rubin, Solomon Simon.

Berkman; Mrs. Joseph S. Bluestein; Mr. Leon Bluestein; Mr. and Mrs. Melvin Bluestein; Mr. and Mrs. George S. Bogin; Mr. and Mrs. A. L. Cohen, Mr. and Mrs. Harold Cohen; Mr. and Mrs. Leroy Cohen; Dr. and Mrs. Ralph Coleman; Mr. and Mrs. Mendel Dumas; Mrs. Sadie Fechter; Mr. and Mrs. Nathan Goldberg; Mr. and Mrs. Marcus Goldstein; Mr. and Mrs. Harmon Gray; Mr. and Mrs. Abe Harris; Mr. and Mrs. Melvin Jacobs; Mr. Mr. and Mrs. Alex Karesh; Mr. Irwin D. Karesh; Dr. and Mrs. Stanley Karesh; Mr. and Mrs. Edward Kronsberg; Mrs. Lena Kronsberg; Mr. and Mrs. Macey Kronsberg; Mr. and Mrs. Milton W. Kronsberg; Mr. and Mrs. Jules Lancer; Mr. and Mrs. Maxwell Lehrer; Mr. and Mrs. Isadore Lesser; Mr. and Mrs. Louis Lesser; Mr. and Mrs. Melvin Lesser; Mr.

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Sisterhood of Synagogue Emanu-El

Seated—Mesdames Moses Sharnoff, Charles Schiff, Leon Steinberg, Louis Lesser. Standing—Mesdames Harmon Gray, Milton W. Kronsberg, Samuel Balis, Herman Needle.

The Future of The . . . AMERICAN JEWISH CONFERENCE

By DR. ISRAEL GOLDSTEIN

THE opposition to the Eisendrath Committee's proposals for an American Jewish Conference comes from three sources — the negativists, the alternativists and the perfectionists.

The Negativists do not want any kind of over-all American Jewish organization. They still suffer from the hangover of phobias lest the over-all Jewish organization be regarded by American public opinion as "a state within a state." These people have apparently been asleep for a long time, nor do they know their American Jewish history. They need to be reminded that in 1858 there was organized the Board of Delegates of American Israelites for the purpose of protecting Jewish civil and religious rights at home and abroad.

By this time it should be transparently clear to anyone who thinks about it that American Jewry needs organization more than ever, for the purpose of protecting the civil and religious rights of Jews at home and abroad. Such an organization exists in England in the Board of Jewish Deputies; similar organizations exist in other countries. American Jewry should be no exception.

The alternativists are those who say that other organizations exist for this purpose and can be relied upon to fulfill the responsibilities involved. To those who propose that the Council of Jewish Federations and Welfare Funds be charged with these responsibilities, it needs to be said that the welfare funds and federations are neither intended nor equipped for purposes of policy-making on questions of Jewish concern. They are intended and equipped mostly for Jewish philanthropy. Their leadership consists, for the most part, of men whose qualifcations are in the realm of philanthropy, either as contributors or as administrators, but not in the realm of civil and political affairs.

To the adherents of the American Jewish Committee, American Jewish Congress, B'nai B'rith or the Jewish Labor Committee respectively, who believe that their own special organization can fulfill the purposes called for, it needs to be said that none of these organizations represent as large a cross-section or as democratic a constituency or as representative a body as the American Jewish Conference is today or its successor

DR. ISRAEL GOLDSTEIN

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would be tomorrow.

The greatest danger, however, comes from the perfectionists because by concentrating their attack on the weaknesses of the proposed plan for a permanent American Jewish Conference and glossing over the positive aspects of such a plan, they discourage the friends of a permanent organization.

Sometimes I do indeed wonder whether these councils of perfection may not have behind them a deeper desire to see the American Jewish Conference die, without saying so publicly. We need a sense of perspective in our pres entation of the criticism of the proposed plan. Criticism of the details is valid, and it should be welcome. What is disturbing is that the center of gravity in the presentation of the criticism is disproportionately on the attack. One is not left with the feeling that the critics really desire to see a permanent American Jewish Conference evolve into being. One would like to hear from the critics some formulation as the following, which would be reasonable and understandable: "We believe that the proposed plan has weaknesses and inadequacies. We would like to correct these inadequacies along certain lines. We maintain, however, that even if we cannot carry through the kind of plan that we believe we ought to have, we nevertheless assert that there should be a permanent American Jewish Conference, or American Jewish Assembly, organized to immediately succeed the present American Jewish Conference, and we hope that it will gradually grow into the kind of organization it ought to be."

I do not mean to impugn the motives of all the perfectionists. Many of them, no doubt, are entirely sincere, but they must not lose their sense of perspective and they must guard against unwittingly lending themselves to those who want to destroy the possibility of a permanent American Jewish over-all organization.

The relevant questions to ask in order to determine the criteria for the decision are the following:

1. Has the American Jewish Conference served a good purpose The creation and existence of this in the several years of its existence? organization have fully justified themselves. In Washington they have a high regard for the American Jewish Conference which has conducted its representations with dignity and with a considerable measure of effectiveness. The DP's in Europe and their representatives have expressed appreciation of what has been done by the American Jewish Conference in their behalf. The exceptionally splendid attitude of our War Department and of the United States Army authorities in Germany in relation to the opening of the borders to refugees fleeing into the American zone and in relation to the treatment of the DP's in the American zone, is due in no small measure to the intercessions of the American Jewish Conference with Washington,—as is, the fact that men of the calibre of Judge Rifkind, Rabbi Bernstein and Judge Levinthal have been appointed as advisers to the United States Military Government in Germany.

It would be unfair to imply that other organizations have not been similarly helpful. They all worked together on these matters. But the American Jewish Conference, in my judgment, has been the most consistently persistent factor in pressing for affirmative attitudes toward the problem of the Jewish DP's.

In the summer of 1946, I was in Paris participating, as a representative of the American Jewish Conference, in the deliberations of Jewish bodies with reference to Jewish representation at the discussion of the peace treaties in Paris. There I had an opportunity to see firsthand the part played by the American Jewish Conference in holding together the eleven Jewish organizations there assembled. Other organizations too deserve acknowledgement for their contribution toward this united front. Nevertheless, it was the American Jewish Conference which played the leading part in polarizing the affirmative attitudes which resulted in a joint memorandum to the statesmen of the world assembled in Paris. If

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PLAN FOR PERMANENT ORGANIZATION OF AMERICAN JEWRY

Adopted by the Fourth Session of the American Jewish Conference

I. PURPOSE AND SCOPE

1. An organization, democratic in structure and representative of the American Jewish community, shall be established to secure and protect rights and to promote the general welfare of the Jewish people, here and abroad; and to enhance the contribution of the Jewish community to American democracy.

a. In matters affecting the rights and status of Jews on the international scene, this organization shall act for American Jewry in all representations before the United States Govrnment and its departments, intergovernmental agencies and the United Nations, and in all public relations connected therewith. The organiztion shall endeavor to cooperate with the organized Jewish communities of other countries and with such international Jewish agencies as are or may be established.

b. In all matters affecting the rights and status of the Jewish people with regard to Palestine and its upbuilding, the organization shall endeavor to cooperate with the Jewish Agency for Palestine, as the official spokesman of the Jewish people with respect to Palestine, and may request organizations and agencies engaged in activities in this field in the United States to submit reports periodically.

c. In the defense of Jewish rights in the United States and in opposing all anti-democratic forces and tendencies in American life and in combatting anti-Semitism in all its forms, the organization shall act through recognized Jewish agencies, affiliated with the organization, operating in these fields, without affecting their autonomy, it being understood that such agencies shall be invited to report to the organization periodically in order that the organization may be in a position to consider their policies and work, and recommend proposals to promote their objectives.

d. In the field of overseas relief and rehabilitation, the organization shall act through recognized Jewish agencies, affiliated with the organization, operating in

Stratton Addresses United Service Meeting

Representative William G. Stratton of Illinois, author of Congressional bill to increase DP immigration to the U. S. A., was a principal speaker at annual meeting of United Service for New Americans in New York City on January 11.

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these fields, without affecting their autonomy, it being understood that such agencies shall be invited to report to the organization periodically in order that the organization may be in a position to consider their policies and work, and recommend proposals to promote their objectives.

c. American Israel is rooted in the great historic and religious tradition of our people and this organization, aware of our common spiritual heritage, in its program and activities, shall recognize the right of individuals and organizations to adhere to this heritage in accordance with their own beliefs and practices. This organization shall not interfere with the autonomy of religious groups.

II. STRUCTURE

1. The organization shall be governed by a National Council which will decide its policies and elect an executive body to conduct its affairs.

2. The National Council shall meet annually at a time and place to be fixed by its executive body; and provision shall be made for special sessions of the National Council at the call of the executive body.

3. The National Council shall consist of not more than 750 delegates to be elected biannually in accordance with the rules of election approved by the Council. The election shall be supervised by a National Board of Elections to be named by the executive body.

4. The delegates shall be elected as follows:

a. 150 to be elected by recognized national organizations on a basis of parity; that is, these organizations shall be divided into categories, the members of which shall have equal representation;

(The following sub-paragraphs b, c, d, are subject to revision by the National Board of Elections.)

b. 100 to be elected from the City of New York;

c. The remainder to be elected by communities on the following basis:

All communities with a Jewish population of 1,000 or more shall elect one delegate for the first 1,000, an additional delegate for the next 7,500 or major fraction thereof, and additional delegates for each 15,000 or major fraction thereof.

d. States where there are no communities having 1,000 Jewish residents shall be deemed to be regions which are entitled to one delegate each.

5. The National Board of Elections shall have authority to designate to serve as the local elections committee to supervise the election of delegates, either the representative body of the local community or, if there is no such central representative body in a position to act, or where no such body can be organized and ad hoc committee to be appointed after consultation with representatives of the the local community.

III. REPRESENTATION

1. The National Board of Elections shall formulate rules to ensure a democratic system of representation. The rules in effect at the First Session of the American Jewish Conference shall govern the elections for delegates to the new body, with the exception that:

a. The system of cumulative voting shall be discontinued.

c. All electors shall be elected at meetings of their organizations called for the purpose.

2. The National Board of Elections shall have continuously under review methods of election in all parts of the country in order to perfect the most democratic and practical electoral procedures. In view of the fact that direct elections have been urged as conducive to democratization, the National Board of Elections is authorized to study the question and to experiment in this form of elections in any communities with a Jewish population of 5,000 or less, where the local nominations committee, by a majority vote, shall express its desire for direst elections.

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THE ETERNAL LIGHT EXPERIMENT

Second and Concluding Article

Often, a radio script can stand or fall on "the production." The crew at the NBC studio that brings a script to life each week is composed of skillful artists. The music is played by 25 members of the NBC Symphony Orchestra, conducted by Milton Katims, one of America's leading musicians. This summer, Mr. Katims has been hailed for his sensitive performance as conductor of the NBC Symphony Orchestra, an honor for which he was selected by Toscannini.

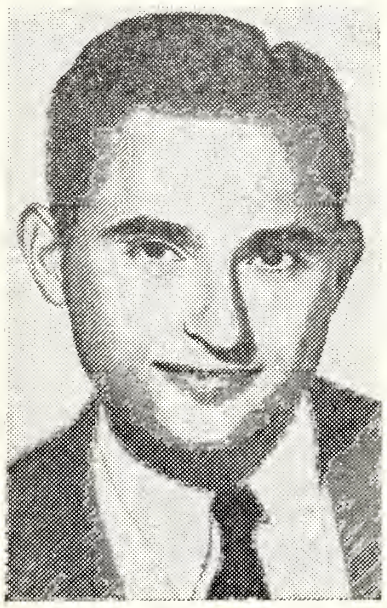
Stars On Program

The difficult and exacting job of "holding the strings" of the performance together has been the responsibility of director Frank Papp, who is now in Europe collecting data on Displaced Persons Camps for a series of radio programs to be presented under the sponsorship of Protestant church groups. During Mr. Papp's absence, he has been replaced by Walter McGraw, one of NBC's ablest directors.

Among the actors and actresses who have played in the Eternal Light have been distinguished artists, including Jane Cowl, who played "Lillian Wald," Raymond Massey, who was featured in "Jabod and the Indians" and "The Battle of the Warsaw Ghetto," Margaret Webster as "Emma Lazarus," Sam Jaffe as "Sholem Aleichem." The liturgical solos are sung by Cantor David Putterman of the Park Avenue Synagogue and Cantor Robert H. Segal of the Mount Neboh Synagogue, both in New York.

Producer of the Eternal Light, who has watched it grow from its inception and given it confidence and encouragement and over-all supervision is Milton Krents. During the war, Mr. Krents served as radio consultant to the Office of Civilian Defense and produced two important wartime shows "The Day of Reckoning" and Stephen Vincent Benet's "Dear Adolph" series.

In the past year, the Eternal Light has extended beyond the borders of the United States. The Palestine Company has presented Hebrew translations of Eternal



MORTON WISHENGRAD

Light scripts, the most recent of which was "The Doorway to the World," by Arnold Perl, a play describing the career of Abraham Joseph Stybel, Hebrew publisher and philanthropist.

In Germany, the Eternal Light is being produced by men and women who survived the ghettos and death camps of Hitler — dominated Europe, people who see in the program a chance to combat the virus of anti-Semtitism and to help bring the richness of the Jewish heritage into the lives of the victims of persecution. Israel Blummenfeld, who initiated the project in Germany, is a veteran of the Battle of the Warsaw Ghetto, and now edits the "Juddische Rundashu," a magazine "of, by and for the liberated Jews in Germany." His Yiddish translations of Eternal Light scripts have been dramatized in DP Camps; his productions have been heard over Radio Nuremberg, Frankfurt, Bremen and Cologne. The most popular broadcast has been "Moses Mendelssohn" by Morton Wishengrad, a play based on the life of the German-Jewish philosophy who fought prejudice in the days of Frederick the Great. When the program was first presented, thousands of letters poured into the studios of Radio Frankfurt requesting a repeat performance. Since then, Blumenfeld writes that more than 15,000 letters of

(Please Turn To Page 14)

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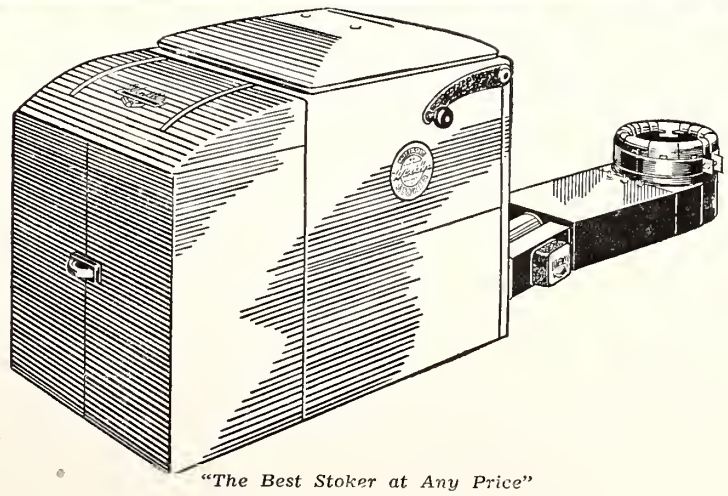

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Ben Franklin's Question

Benjamin Franklin, whose birthday we commemorate on January 17, was a statesman, diplomat, scientist, inventor. Wherever his interest led him — whether in philosophy, journalism or the arts — he made wise and important contributions. His famous experiment with a kite during a lightening storm is a part of every schoolboy's treasured tales. The sharp wisdom of his "Poor Richard's Almanac" has not dulled with the passing years.

Less widely known is Franklin's "Information to Those Who Would Remove to America," written in 1782. In this piece of writing which has considerable pertinence today, he described the qualities most desirable in those who would emigrate to this country. The one kind of person, Franklin felt, who would be ill-advised to come here was "a person who had no other merit to recommend him but his birth. In Europe it has indeed its value," he explained, "but it is a commodity that cannot be carried to a worse market than that of America where people do not inquire of a stranger: *What is he?* but *What can he do?* If he has any useful art, he is welcome; and if he exericses it and behaves well, he will be respected by all who knows him."

How would Franklin feel about the displaced persons of Europe today? We know that practical Ben would look upon the "D.P.'s" who come to this country as added wealth. He would do everything in his power to make possible the admission of our fair share of these long-suffering victims of Nazism.

America has grown wealthy and strong with the work and genius of its generations of immigrants. From our earliest days, newcomers tilled our soil, built our cities, laid our railroads — and raised proud American children who fought America's battles in every corner of the globe.

Today, among the displaced persons waiting to be released from camps and barracks, are men and women from a dozen different countries of Europe; lands that gave birth to some of our finest citizens in the past. There are some 150,000 children; 650,000 Catholics and Protestants; 200,000 Jews. They are people of many skills—craftsmen, farmers, scientists, bricklayers. They want to put their skills to work and we can put them to work. Like Franklin, we need only to ask, not, "Who are you?" but *"What can you do?"*

A great tradition stands behind that question — a tradition that America is bound to uphold.

The Eternal Light Experiment

(Concluded From Page 13)

encouragement have come from non-Jewish listeners in Germany.

In a report of his activities, Blumenfeld writes: 'The Ewige-Light-Programm' had therefore to have chiefly an educational task. First for liberated Jews in Germany, who have for six years missed the contact with Jewish culture — Second, for the German population as re-education to tolerance and goodwill between religious groups."

The Eternal Light program is also heard in Canada, over the facilities of the Canadian Broadcasting Company. Requests for scripts come from Australia, South Africa, China, and Japan, for use in troop information and other educational projects.

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SOMETHING SUPER

Barbara tossed around in her bed. She had spent that afternoon at the library gathering material for her assignment in Composition I, and now little odd scraps of information kept popping into her sleepy head. St. Patrick's Day was only a week off and Barbara had decided to write about prominent Irish Americans who had made great contributions to the development of our country.

"I'd like to make people actually come to life in my story . . ." she mused.

No sooner did this thought flash through her mind than something she saw made her fairly bolt out of bed. Outlined in the moonlight streaming through the window was a figure coming toward her bearing a gleaming cross.

"Who are you?" asked Barbara, somewhat astonished but feeling no fear.

"I'm St. Patrick, Barbara," said a gentle voice, "I don't suppose you know me. I lived over 1400 years ago . . ."

"Why, of course, I know you," burst out Barbara. "You're the patron saint of Ireland. I read all about you in the library today. You see, I have to write a paper on you for Composition I," she added quickly.

"How nice!" observed St. Patrick. "What are you going to write about?"

"Well, that's the trouble. I haven't figured it out yet. It's going to be about great Irish Americans — you know, people like Al Smith and Thomas Hunter. But honestly, I'm very glad to meet you. You were a pretty wonderful person yourself."

"Thank you, Barbara. I'm glad you think so," returned the Saint.

"Oh yes, I was terribly impressed. The book I read said that although demons and vultures beset you, you never let them interfere with your work of uniting men in the bonds of Christian love."

"I had good reason to want people to live in brotherhood together," said the Saint sadly. "If you remember, I was captured when I was 16 and sold as a slave. For six years I endured the misery of bondage. That's why I dedicated myself to the Christian religion. It recognizes the dignity of man and regards all people as free and equal in the eyes of God."

"Just like democracy," reflected Barbara aloud.

"Democracy?"

"Yes. Our form of government in the U. S. It grants to all people, regardless of color or religion or

PROGRAM DIRECTOR — Shown above is Bernard B. Segal, New York, who has been appointed Program Director of the National Membership Department of B'nai B'rith. As part of the over-all membership retention program of B'nai B'rith, Segal will develop program material and resources for use of the organization's units in providing stimulating activity for the membership.

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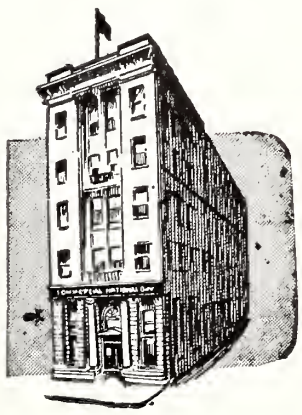

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nationality, the right to life, liberty and happiness."

"Barbara, I'd like to help you with your paper . . ."

"That'll be super!"

Just then, there was a vigorous gust of wind and another form floated in.

"This is Thomas Hunter, Barbara. He's had lots of experience with young ladies. Maybe he can give you some ideas," suggested St. Patrick.

Barbara strained her eyes in the darkness. "I'm certainly glad to meet you," she said. "You're pretty popular with the girls. I'm told that you went all out for us and established the first Normal College for young women in New York."

"You mean Hunter College," replied Mr. Hunter. "They honored me by giving it my name a year before I died. I believe in education for everybody and I can't see that girls are less capable than boys anymore than one race or religion is inferior to any other."

"You must be pretty pleased about Hunter College then," said Barbara. "I hear the only requirement for admission is ability and willingness to work."

"Yes, that's the way I wanted it," sighed Thomas Hunter happily. "It would certainly be fine if all schools and colleges operated in the same way."

St. Patrick was growing impatient. "It's getting late," he said, "and there's someone elese I want you to meet. The Irish claim him as their own, but he really belongs to the whole world. Barbara, do you know this gentleman?"

There wasn't even time to gasp. Before her in the dim light, wearing his familiar derby and swinging a cane, stood the beloved Al Smith.

"This is super! Wait'll the girls in school hear it," stammered Barbara.

"I'm mighty glad to meet you, Barbara," chuckled the visitor. "Do you mean they still remember me down here on earth?"

"Remember you!" exclaimed Barbara. "Why, people all over the world adore you. Just the other day, father had me simply palpitating while he told me how you rose from the sidewalks of New York to become the Governor of the State."

"Well, it wasn't easy, believe me," said Al Smith, "But I grew up on the East Side and got to know and love all kinds of people — Italians, Spaniards, Greeks and Chinese, people from every country and of every faith. I decided to do my best for all of them."

"You did that all right," replied Barbara. "Father said you fought for human rights of all men, rich and poor, high and low, Protestants, Catholics and Jews." She paused. "Do you mind if I ask you a question?"

"Fire away," laughed Al Smith.

"If you could talk to the people now, what would you say?"

The genial man smiled. "There's a hospital called St. Vincent's that I loved very much in my lifetime. Shortly after I died, the people paid tribute to my memory by building an addition to St. Vincent's and over the main entrance they engraved the words that are dear to my heart: 'These doors are ever open to the afflicted of all classes without distinction of creed, color or country . . .' "

But Barbara never heard the rest, for just then daylight came streaming through the windows and she heard her mother saying:

"Wake up, dear. You must have been dreaming. You were muttering and turning about so."

Barbara opened her eyes and smiled. "Yes, mother, I was. And now I know exactly what to write for my English assignment. Al Smith never finished his message

(Please Turn To Page 30)

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THE JEWISH JESTER

By ELYEH NATHANS

Inevitably, when a man acquires national and international importance, anecdotes accumulate around his person. Bernard Baruch is world-famous today and the stories about him are legion. To a previous list, we now add the following ones from our files.

Several years ago the famous Jewish statesman invited a friend to his estate in South Carolina for some hunting. The friends had the desire but not the ability. Although he roamed the woods hunting for wild turkey, his every shot missed.

Baruch was too courteous a host to pass any comment. However on the last afternoon the friend was strolling dejectedly through the woods when he saw a fat turkey in a tree. He raised the rifle, took careful aim and pressed the trigger. To his delight, the turkey tumbled from the tree and fell on the ground.

As the jubilant hunter stooped to pick it up, he noticed a card around the bird's neck which read simply, "With the compliments of Barney Baruch."

At a dinner one time discussion arose regarding a certain court ruling. One man deplored the phraseology of the ruling, saying that it was chock full of errors.

Henry Wallace Visits Hebrew University

During his trip to Palestine in October, Henry Wallace visited the Hebrew University on Mount Scopus. He is shown here on the campus with a group of the approximately 150 American students enrolled at the University. Henry Wallace was particularly interested in the Hebrew University's research work on soils, fertilizers, and other agricultural problems.

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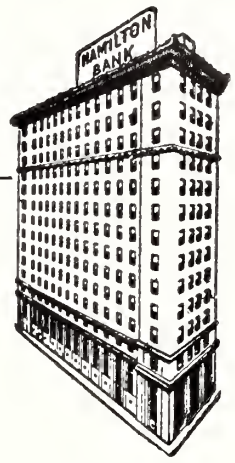

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Baruch agreed, but observed that in some counties the wording didn't matter as long as justice is administered.

He cited a case to illustrate. "A man was found dead in a frontier town. The jury brought in this verdict: "We find that Joe Bloke came to his death from heart failure. We found two bullet holes and a knife in the heart and we recommend that Sam Smith be lynched so that nobody else dies from heart failure."

At an important gathering Baruch was introduced to a certain feminine detective story writer who was as boring and tenacious as she was well-known. After tolerating her chatter as long as he could. Baruch escaped to another room.

"She's rather dull, isn't she?" the hostess remarked.

Baruch admitted that she was not scintillating.

"But she has a brilliant mind," continued the hostess. "I hear that in her new book she has found the way to commit the perfect crime."

"I know," replied Baruch. "She almost bored me to death, too."

"America is a land of opportunity," Baruch once declared. "A man can start out sweeping sidewalks and end up behind a desk—if he doesn't mind the financial sacrifice."

Baruch once attended an art gathering where the prize exhibit was a huge canvass entitled "The Dance of Salome." While there he overheard two of the city's art connoiseurs discussing its merits.

"What is this supposed to be?" asked the first.

The second glanced through the catalogue and answered, "It says here it's Salome dancing for Herod."

"He never did," retorted the first.

"Oh, but he must have," the other answered warmly. "Else how was he photographed?"

An author once told Baruch that book critics were weird in their ignorance and often confused themselves with God. He added hastily, "The confusion is not justified."

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Call home our exiles
Back from the alien corn.
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Sound the great horn.
Tell the great tidings,—
Israel reborn.
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Sound the great horn.
After the long night
Comes freedom's dawn.
Sound the great horn.

Sound the great horn.
David's star shines
Clear in the morn.
Sound the great horn.

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Federal Judge Elected to Board of Yeshiva University

Judge Harry E. Kalodner of the U. S. Circuit Court of Appeals, Third Circuit, embracing Del., N. J., Pa., and Va., has been elected to the Board of Trustees of Yeshiva University, the only University under Jewish auspices in the Americas. Judge Kalodner, a resident of Philadelphia, has had a distinguished career as a jurist, newspaperman, public official and communal leader.

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Social and Personal

CHARLESTON, S. C.

Births:

Mr. and Mrs. G. Pearlman announce the birth of a son. The baby is a grandson of Mr. and Mrs. H. Pearlman.

Mr. and Mrs. W. Solomon announce the birth of a son, The baby is a grandson of Mr. and Mrs. I. Solomon and Mr. and Mrs. S. Tesler.

Mr. and Mrs. H. Oxler announce the birth of a son. The baby is a grandson of Mr. and Mrs. William Oxler and Mr. and Mrs. S. Levy, and a great-grandson of Mrs. V. Altman.

Mr. and Mrs. D. Lancer announce the birth of a son. The baby is a grandson of Mr. and Mrs. M. Hirsch.

Mr. and Mrs. I. Sonenshine announce the birth of a son. The baby is a grandson of Mr. and Mrs. M. Sonenshine and Mr. and Mrs. S. Breibert.

Mr. and Mrs. L. Mescon announce the birth of a daughter. She is a granddaughter of Mr. and Mrs. J. Zucker and Mr. and Mrs. A. Mescon.

Mr. and Mrs. Israel Altman announce the birth of a daughter. The baby is a granddaughter of Mrs. V. Altman and Mrs. S. Tesler.

Mr. and Mrs. A. Doobrow announce the birth of a daughter. The baby is a granddaughter of Mr. and Mrs. J. Truere and Mrs. J. Doobrow.

Mr. and Mrs. B. Feldman announce the birth of a daughter. She is a granddaughter of Mrs. J. Gretenstein.

Mr. and Mrs. H. Gotbetter announce the birth of a son. He is a grandson of Mrs. V. Altman.

Mr. and Mrs. E. Streit announce the birth of a daughter. She is a granddaughter of Mr. J. L. Goldberg.

Mr. and Mrs. A. Epstein announce the birth of a son. He is a grandson of Mr. and Mrs. J. Epstein.

Engagements:

Mr. and Mrs. M. Applebaum announce the engagement of their daughter, Sydelle to Dr. Newton Traum of Bayonne, N. J.

Mr. and Mrs. I. Jaffe announce the engagement of their daughter, Esther, to Sampson Garber, of Atlanta, Ga.

Marriage:

Melvin Solomon, son of Mr. and Mrs. S. Solomon, was married to Miss Judy Mendell, of Camden, New Jersey.

Two members of Charleston's Jewish community are members of the City Board of Aldermen. They are Sam Addlestone and Irwin D. Karesh.

Beth Israel Synagogue:

At the recent Synagogue election the following officers were elected to the Board of Trustees of the Congregation:

Honorary Chairman, Isadore Solomon; Chairman, Morris P. Sokol; Vice-Chairman, Marty Chase; Corresponding and Recording Secretary, David S. Goldberg; Financial Secretary, Albert Kaufman; Treasurer, Louis Baker.

Board of Trustees:

J. Cohen, H. Pearlman, M. Goldman, I. H. Jacobson, H. Yaschik, H. Goldberg, O. Sokol, H. Rosenberg, J. I. Schwartz, J. Winter, I. Altman, M. Garfinkel, M. Zucker, B. Epstein, S. Brickman.

The following committee chairmen were appointed:

House—J. I. Schwartz
Membership—O. Sokol
Membership Tablets and Sale of Pews—I. Solomon
Religious and Education—J. Winter
Dedication—I. H. Jacobson
Cemetery—I. Solomon.

ORANGEBURG, S. C.

Obituary:

Samuel Bebergal, formerly of Charleston, died in Knoxville, Tenn., at the age of 70. Funeral services were held in Knoxville. He is survived by his widow, three sons, two daughters, and a sister.

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VISITING *Around Greensboro*

By MIN KLEIN

COUNCIL started off the new year with the January meeting at the CONSERVATIVE SYNAGOGUE . . . The idea is to alternate between Temple Emanuel and the Synagague which pleases everyone. The January program brought MISS CAROLYN BLUE, executive director of the Family Service Agency, who explained the workings of that very fruitful organization . . . . B'NAI B'RITH picked up its threads again after the holiday lull, resuming its Wednesday luncheon meetings . . . . RABBI SINCOFF started the ball a-rolling at the night meetings, being guest speaker for the January 12th get-together at the Conservative Synagogue . . . . TEMPLE EMANUEL SISTERHOOD turned into a Monday Sewing Circle at their January meeting, when members sat around and sewed on baby layettes for the SOS. Eating homemade sandwiches, drinking coffee, and kitbitzing completed the meeting which started off with the usual routine business reports. A SWELL job they've done, too . . . sent off a number of completed layette outfits earlier in the winter . . . leave it to SOS dynamo, LENA KRIEGER . . . she gets the work going! . . . Board members of the Conservative Sisterhood put on a playlet at their January meeting which went over with a BANG, with members of the board all participating and depicting activities of the organization . . . . MONA BINES, program chairman, was in charge . . . . COUNCIL-HADASSAH study group heard HILDA WEINSTEIN on "Geography of Palestine—Its Relationship to the Near East." It's FUN to sit around munching our own sandwiches and listening to good talk . . . Hadassah's January evening meeting really put the pressure on the thinking caps of members . . . It was an excellent QUIZZ radio program, at which LAURA WEINSTEIN MC'd and which put special emphasis on JNF and CW of Hadassah . . . BERNICE STADIEM, with co-chairman RIMSKY worked out the questions on the JNF while the CW was taken care of by MRS. DAVID FINE. Pdizes for correct answers were attractive little potted plants, commemorating the planting of trees in Palestine, because of the Jewish Arbor Day which fell in January this year . . . Even the HUSBANDS came to listen and to participate and to enjoy the refreshments served at a lovely table presided over by LEE SILVERSTEIN and BEA BROWN . . . President GOLDIE ZAGER cut short the business part of the program for this occasion . . . SIGNS OF GROWTH all through our fair community: we look around at meetings and see new faces; we listen to reports and there are new committees; we take a stock and there are always new jobs. We're proud of our growth — — and we look toward a good many more signs . . . . . NEWEST addition to receive an open-arm welcome is JACK SALZ, recently arrived Activities director attached to Temple Emanuel to whom we look among other

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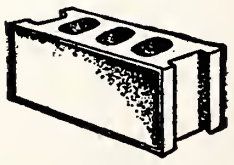
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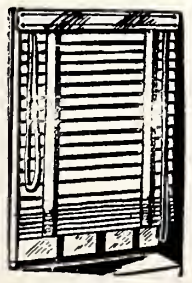
things, for a HUGE program of plans for the Youth of our entire community . . . Things being back to normal again, AZA and BBG resumed meetings and turned to serious business again. BBG introduced THREE new members, two of whom are newcomers from NYC and one High Pointer who just came of age . . . Big doings on hand when BBG holds its huge carnival on which they are now concentrating . . . Co-ordinating committee members to work with Mr. Salz on Temple activities include MILTON WEINSTEIN and CHESTER A. BROWN from the congregation; VIRGINIA BLOCH and MIN KLEIN from the Temple Sisterhood and BILL STERN and BERT BLOCH from the Brotherhood . . . New officers were elected at the January meeting of the Brotherhood of Temple Emanuel and plans for the year were drawn up . . . The first officers of the comparatively new organization handed over the reins to: president Alvin Hamburger; vice-president Dr. Arthur Freedman; secretary Milton Smith and Treasurer Charles Roth . . . January was seemingly a good visiting and coming-home month. Nicest surprise visit was that of the SILVERSTEIN'S LYNN with her fiance, who came to tell everyone the good news. SWELL couple! The announcement even brought her aunt from Cincinnati, MRS. GOLDBERG, whom we're always glad to have for a visit . . . . The BLANKSTEINS had the KESTENBAUM family (Mrs. K. and Mrs. B. are sisters) to come help celebrate New Year's which was also the Blankstein's silver wedding anniversary . . . . Big time for everyone . . . The GEORGE CARPS had a house full over vacation time when members of Mrs. Carp's New York family came down for lots of visiting around and much party-ing . . . HILDA WEINSTEIN'S mother, MRS. SCHEIN, came for a visit from Beaufort, S. C. and it was nice to see her again . . . . And Milton Zauber's very attractive sister, MRS. RUKLIN, was in for a short visit from Roanoke, Va. . . . On the going-away list were RUTH RYPINS, who visited in New York; LEE and FRAN KAY who accompanied Mother and Father Blankstein to the Big City . . . and the Blankstein's, not content with New York and lots of entertaining, were off for their annual FLORIDA visit, too . . . Braving the much publicized snows and storms in the northeast, SID SUTKER, JERRY HYMAN and EARL YOFFE simply HAD to make NYC for New Year's . . . they made it, and back too! . . . We have some returning members of the community, too, whom we are glad to welcome back here to live . . . there are the HERMAN POLISHUKES (she was Laura Silbiger, remember?) and their charming young daughter, who are already here; and soon there will be ADELAIDE (LOVE) and ARCHIE ISRAEL and son STEPHEN, coming here for keeps from their Norfolk home . . . Welcome home, boys and girls! . . . Well, glad to see you're all reading this column—last month several of you even mentioned the number of times your names appeared here . . . all right, keep looking! . . . And just by way of a reminder . . . you know, February is National Brotherhood Week, so listen to the radio programs, read the posters, and help make BROTHERHOOD a reality . . . many of our members are part of the local N. C. C. J. committee who are making these programs possible . . . Yes, it's a good time to visit that neighbor or attend worship services with our fellow citizens . . .

Reports On Program For Newcomers

Joseph E. Beck, Executive Director of United Service for New Americans, reported on operation of country's greatest welfare program for newcomers at agency's annual meeting in New York on January 10-11.

VENETIAN BLINDS



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HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

Speaking on the topic, "Council—A Program of Education and Action," Mrs. Julian Zander, a past president of the Nashville, Tenn. section of the Council of Jewish Women, was principal speaker at a meeting of the local chapter at the Synagogue. With an enviable record of Council offices back of her, Mrs. Zander presented a revealing picture of national and international Council activities. Mrs. Israel Bloom, president of the local chapter, was in the chair.

The High Point AZA chapter was host to the annual Winter Meeting of the N. C. Council of AZA. Beginning with a dance on Saturday evening, a luncheon and business meeting occupied most of Sunday. The state AZA championship football game was also held on Sunday morning. Stephen Sutker of Charlotte was elected state president for the coming year.

A "farewell" dinner was held by the Young Judea boys and girls of High Point, the "farewell" angle being caused by the fact that all members are now eligible for membership in AZA and BBG. The thirteen members of the organization and their parents attended. Dickie Harris expressed the appreciation and gratitude of the club to Sidney Setel who has been the father and guiding spirit of the group since its inception two years ago.

Dr. Howard Carroll, professor of philosophy at High Point College, spoke before the Study Group of the local Council of Jewish Women at the home of Mrs. I. Bloom.

Dr. Carroll's subject was "Ideas and the Men Behind Democracy." He said that democracy was an idea that has not yet been achieved. Dr. Carroll pictured man's growth through the ages toward our present democracy.

The speaker concluded his talk by quoting Thomas Jefferson and his ideas of public education to fit a man economically and with pride and sense to make a social individual, which is the basis of a true democratic government.

The Study Group concluded with a round table discussion. Mrs. Willard Myers, educational chairman presided at the meeting.

The High Point Council of Jewish Women met at the home of Mrs. Edward Leyton with Mrs. Daniel Ballow associate hostess.

Mrs. I. Bloom presided during the business session when reports from the various committees were heard. Mrs. Harry Doctor, Red Cross chairman, reported on Christmas Gifts which were sent to Oteen Veterans Hospital. Mrs. Samuel Hyman reported that baskets were distributed to needy families in High Point.

After the meeting refreshments were served to the thirty members present.

In order to inaugurate and greet the New Year right, the men of the High Point Community took over and arranged a Gala Affair for all present to enjoy. And that everyone did.

A cocktail party given by Mr. and Mrs. Murray Abeles statred things off with a bang. Everyone then proceeded to the Sheraton Hotel where a fourteen piece orchestra furnished music for the cabaret dance. At 12 a buffet style turkey dinner was served.

This was truly the best affair ever to be held in our community and we wish to thank these gentlemen who made it possible. Murray Abeles, Milton Alberts, Israel Bloom, Al Schwartz, and Julian Josephson.

Condolences to—

Edward Leyton on the death of his beloved brother, Mr. Leon Polakavetz of Troy, N. C.

Mrs. Robert Wagger on the death of her beloved mother, Mrs. Davis of Charlotte, N. C.

A Speedy Recovery to—

Mrs. Louis Tanner who recently underwent an operation at the Baptist Hospital in Winston-Salem.

Mrs. Louis Ershler who recently underwent an operation at the High Point Hospital.

CHARLOTTE, N. C.

Engagement:

Mr. and Mrs. Frank Eisman announce the engagement of their daughter, Claire Rose, to

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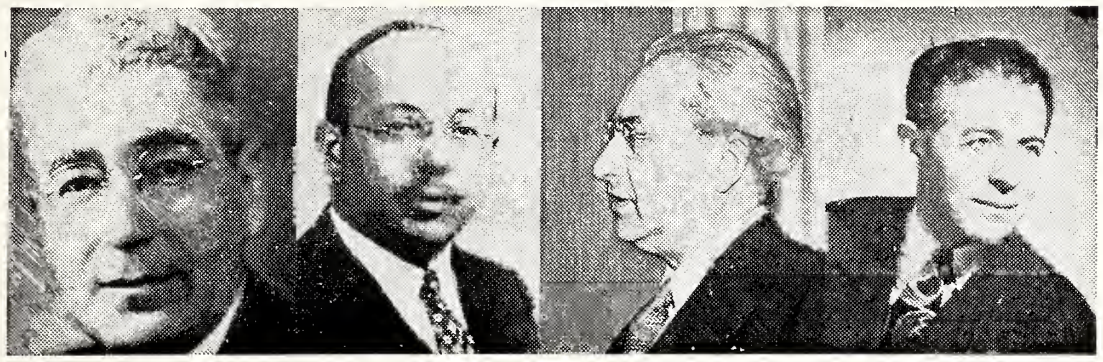
Dr. Solomon Freehof New Chairman of J WB's Division of Religious Activities



Dr. Solomon B. Freehof, Pittsburgh, former president of the Central Conference of American Rabbis, succeeds Dr. David de Sola Pool as chairman of JWB's Division of Religious Activties, through which the Jewish community recruits, endorses and serves Jewish chaplains in the Army, Navy and Veterans Administration. L. to R. Dr. Freehof, Rabbi Joseph Lookstein, New York, vice-chairman, representing Orthodox Rabbinate; Rabbi Barnett Brickner, Cleveland, vice-chairman, representing Reform Rabbinate, and Rabbi Louis Levitsky, Newark, N. J., vice-chairman representing

Morris A. Kline, who is a resident of Columbia, S. C.

Birth:

Mr. and Mrs. Paul Fligel announce the birth of a son, Stuart Alan.

At the opening of Hadassah, Mrs. Louis Schaffer, program chairman, and Mrs. Philip Frankel, presented the children of Hadassah members in a play, "The New Look," written by Mrs. Frankel and Mrs. I. H. Madalia, Hadassah president. The business portion of the meeting was concerned with Youth Aliyah and H. M. C. campaigns. Hostesses were Mesdames: J. B. Freedland, David Nabow, Harry L. Schwartz, and Morris Speizman. Refreshments were served following the meeting.

Arthur Goodman was elected commander of the Charlotte Post of Jewish War Veterans. Other officers elected are: Aaron Orenstein, Senior Vice-President; Sam Wallace, Jr., Vice-Commander; Leon Schwartz, Adjutant; Elias Margoles, Quartermaster; Maurice Weinstein, Judge Advocate; Dr. Philip Naumoff, Surgeon; Rabbi Aaron J. Tofield, Chaplain; I. Ashendorf, Officer of the Day; Howard Schwartz, Officer of the Guard; Ted Valenstein, Patriotic Instructor; Halbert Furestman, Historian; Sol Fligel, Service Officer; Arthur Collins, Ted Morgan, and I. D. Blumenthal, Trustees.

During the month of January, Rabbi Frankel conducted a special series of lectures on the theme, "Jewish and Mohammedan Worlds," dividing the series into the following subjects: "Judaism and Islam," "Jews in Arabic Countries," and "Jew and Arab—the Future of Palestine."

The Jewish War Veterans of Charlotte entertained the children of the Alexander Home with a magic show. Morris Pepper was master of ceremonies for the event. I. Ashendorf presented the Home with a set of children's books, and Ted Valenstein helped distribute gifts to the children.

Rabbi Frankel spoke at the South Carolina B'nai B'rith convention in Florence, on Sunday, February 1st. On January 9th he was invited to give the benediction at the Girl Scout luncheon in Charlotte. On January 14th Rabbi Frankel also addressed the banquet of the Tennessee Men's Clubs, at Knoxville.

Going to the B'nai B'rith conference in Greensboro were the following from Charlotte: J. H. Goldstein, Maurice Weinstein, A. S. Gitlin, and I. H. Madalia. Maurice Weinstein is the incoming president of the local lodge, succeeding J. H. Goldstein.

The January meeting of the Beth-El Sisterhood had for their program an address by Rabbi Frankel on "Once In A Lifetime," at which he presented a number of unusual and strange characters from the passing parade of Jewish History. At the request of the Beth-El Brotherhood, Rabbi Frankel repeated this program for them at their January 8th meeting. The Sisterhood also held its monthly game night on Wednesday, January 14th, at which time a very pleasant social evening was enjoyed.

The community wishes to express heartfelt sympathy to J. H. Goldstein on the death of his brother, A. M. Goldstein, in Atlanta, Ga.

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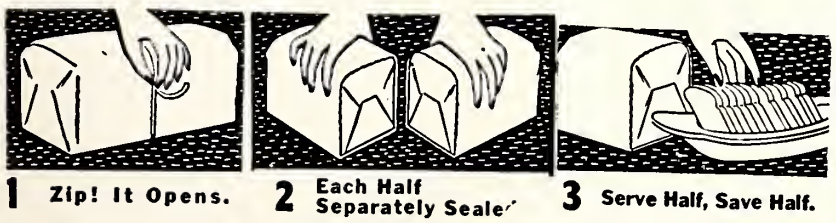

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WILMINGTON, N. C.

MRS. S. E. WARSHAUER, *Reporter*

Marriage:

KAPLAN-RETCHIN

Miss Pearl Elaine Kaplan, daughter of Max Kaplan of Kirkland Lake, Ontario, Canada, was married to Daniel David Retchin, son of Mr. and Mrs. Raymond Retchin, of Wilmington, on December 28th in the Kirkland Lake Synagogue. Going from Wilmington for the wedding were the groom's parents and his brother, Frederick Retchin. The couple will make their home in Chapel Hill, where the Mr. Retchin is attending Law School at the University.

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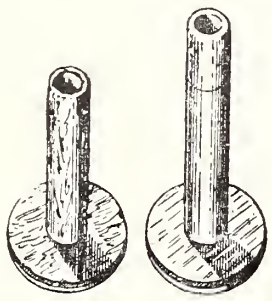

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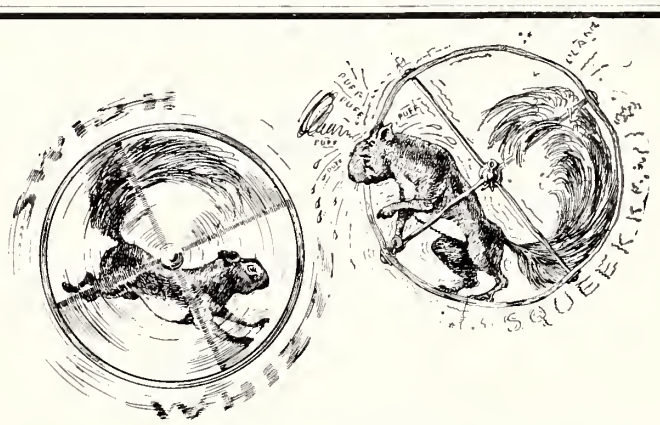

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Miss Blanche Barbara Jacobi, daughter of Mr. and Mrs. David B. Jacobi, was married on Sunday, January 11th, to Jacob Blumenthal, Jr., son of Mrs. Jacob Blumenthal, of Philadelphia. The ceremony was performed by Rabbi Pizer Jacobs of the Temple of Israel, at the home of the bride's parents. Miss Eloise Jacobs, sister of the bride, was her only attendant. S. K. Blumenthal, brother of the groom, was his best man.

Over 100 attended the New Year's Eve dance held by the Covenant Club at St. John's Tavern. Dinner, dancing and a floor show featured the entertainment of the evening.

The monthly Hadassah meeting was thrown open to all members of the community, with husbands of the members as special guests. The group was shown a movie, "The Forgotten Children," following which an address by Rabbi Friedman was given. In commemoration of Jewish Music Week, Rabbi Friedman led the group in singing Hebrew songs.

BURLINGTON, N. C.

Miss Muriel Freedman, daughter of Mr. and Mrs. J. H. Freedman, of Burlington, entertained at a cocktail party at her home in Brookwood on Saturday evening, December 27th at eight-thirty o'clock. Approximately eighty friends from over the state of North Carolina attended. Out-of-state guests included Al Rubin, Al Silberman, Misses Ruth Newman and Mildred Koplen, of Danville, Va.; Vernon Becker, of New York City; Sidney Beck, of Brooklyn, N. Y. and Mrs. Shirley Mason, of Newark, N. J.

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MRS. KALMAN SHERMAN, *Reporter*

Travelers All

Mrs. Jennie B. Rosenberg, of Austin, Texas, has returned to her home after enjoying the Xmas holiday with the Mac Provdas.

Mrs. Nathan Patla and Mrs. Sam Cooley are now visiting in Charleston, S. C.

Caught in the New York snowstorms were Mr. Jack Davies and Mr. George Heyman, who attended the Bar Mitzvah of his nephew.

En route to Mexico Dr. and Mrs. P. Feldman of Roselle, N. J., were the guests of the Kalman Shermans.

Barry Kalin and Donald Michalove were among the members who attended the AZA convention in Charleston, S. C.

After spending the holiday season in Hendersonville, Mr. and Mrs. Walter N. Gaeser of Charleston, S. C., were accompanied home by Miss Yetta Mottsman.

Sunning themselves on the beach at Miami, are Mrs. Morris Kalin and daughter, Claire Jean. To take advantage of the same sunshine are Mr. and Mrs. Louis Williams, Mrs. Morris Kaplan and young son, David.

Mr. Meyer Levinson has returned after attending the wedding of his niece in Chicago.

Mr. Sid Kalin and Mr. Dick Mottsnran spent their Xmas holiday from Chapel Hill with their families and friends here.

Mr. and Mrs. Dan Michalove and Mrs. Sam Kalin attended the recent furniture show in High Point.

AGUDAS ISRAEL MEN'S MEETING HELD

At the recent meeting of the Agudas Israel men's meeting Mr. Morris Kapllan was elected vice-president to fulfil the post left vacant by the passing of Mr. Nathan Patla. A new oil heating unit will be installed in the Synagogue.

COLUMBIA, S. C.

MISS SYLVIA POLAN, *Reporter*

Births:

Rabbi and Mrs. Sidney Ballon announce the birth of their son, Charles Douglas.

Mr. and Mrs. Hank Rothenberg announce the birth of their daughter.

A joint meeting of the Temple Brotherhood and Sisterhood was held on January 5th, at the Temple. A special program and Bingo featured the meeting.

Mrs. Julian Henning led the discussion at the Sisterhood Study Group. The subject was "Jesus and the Jews." An open forum followed and it was decided that "Paul" would be the subject of the next discussion, which was led by Mrs. Sol Kohn, Jr.

Nathan Sheftman spoke and led the discussion on the Marshall Plan at the Temple Brotherhood meeting.

Using for his subject, "The Present Situation in Palestine," Rabbi Ballon addressed the Central Baptist Ministers' Union.

The monthly Tree of Life forum had for its subject at the January meeting, "Divorce in South Carolina." Leroy Want, of the University Law School, doing special research on that subject, led the discussion and answered questions.

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Mrs. Erle Kellert, *Reporter*

A New Year's Eve dance was held by the Rosenbloom-Epstein Lodge, B'nai B'rith at the Briggs Hotel. Many out of town guests came to help make this a huge success.

Mrs. Nathan Shore was welcomed as a new member of the Beth El Sisterhood at its recent meeting.

Dr. and Mrs. Herbert Feurst were the guests of Mrs. Feurst's parents, Mr. and Mrs. J. Rosenbloom. Mrs. Feurst is the former Dale Rosenbloom.

Mr. and Mrs. Sigmund Cohen and son, Alan, spent several weeks at Miami Beach.

Mrs. H. Berk has returned from a trip to New York.

Mrs. Naomi Gold and daughter, Gloria, were visitors with relatives in Lenoir.

Mrs. Frances Gold has returned from a recent trip to New York.

GASTONIA, N. C.

Mrs. Marshall Rauch, *Reporter*

Birth:

Congratulations to Mr. and Mrs. Marshall Rauch on the birth of a daughter, Ingrid Helene. Mrs. Rauch is the former Miss Jeanne Girard.

Death:

Our community extends heartfelt sympathy to Mrs. Harry Cohen of Shelby, N. C., on the passing of her mother, Mrs. J. Posner.

Mrs. Sam R. Planer had as her guests her sister and brother-in-law, Mrs. George Bender and Mr. Bender, of Charleston, S. C.

Mr. and Mrs. Cy Girard and Mr. and Mrs. Clarence Ross spent a few weeks in Florida.

Mr. and Mrs. Leon Schneider had as their guests Mr. and Mrs. E. J. Evans and son, Sonny, of Durham, N. C.

Mr. and Mrs. Robert Gurney have returned from several weeks' stay in Hollywood, Fla.

Mr. and Mrs. Harry Schneider had as their guests Mr. and Mrs. Harold Lansky and daughter, Janice, of New York City. Mrs. Lansky is a daughter of Mr. and Mrs. Schneider.

Mrs. Jules Witten has returned from a stay of several weeks' visit to New York City.

Mr. and Mrs. Saul Mandel had as their guest, Mrs. Bessie Mandel, of New York City, mother of Mr. Mandel.

WILMINGTON, N. C.

Dr. Samuel E. Warshauer was elected president of the New Hanover County Medical Society. He was installed at the January meeting.

Jewry Names Simon Lazarus

Jews in this country and abroad are mourning the loss of Simon Lazarus,noted business leader and philanthropist, who died in Columbia, O. on December 21. Mr. Lazarus was the grandson of the founder of the Lazarus department store in Columbus, (also Simon Lazarus,) and the son of Fred Lazarus Sr. He was in his 66th year.

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The Future of The American Jewish Conference

(Continued From Page 10)

we did not get very far with our demands and proposals, it was not our fault. It was the fault of the world situation, a world whose sense of morality had become dulled and whose concern for the problems of our people was obscured by other considerations. Nevertheless, the fact remains that had it not been for this united presentation, the Jewish people would have been discredited as it was discredited at the Evian conference by a bable of tongues.

It should not be difficult to recall the important part played by the American Jewish Conference at the hearings of the Anglo-Amercan Commission. It was not only Mr. Monsky's personal manner and persuasive argument which made the impression, but the fact that he was the delegated spokesmen of more than sixty national Jewish organizations speaking through the American Jewish Conference on behalf of the majority of American Jews.

It is my own opiinon that the recent attitude of the American Jewish Committee on the question of Palestine, which we all heartily welcome, may have been brought about, in part at least, by the very existence of the American Jewish Conference, speaking for the majority of American Jews, exercised a moral pressure upon other organizations and helped to tone up their own attitudes.

The answer to the question, "Has the American Jewish Conference served a worthwhile purpose?" is obvious.

The second question is "Is the job finished?" Obviously, the job is not finished. The problems of our brothers and sisters in European lands, not only the DP's, but Jews in Poland, Rumania, Hungary, Bulgaria, and so forth, and the problems of Jews in North African countries, will continue to call for the vigilant intercession of American Jewry with the United States Government and with otehr governments.

So far as Palestine is concerned, we must not permit ourselves to be lulled by the illusion that because the UN decided upon the establishment of a Jewish state in Palestine, the Jewish state will, from that point on, be able to get along without the moral and political help of American Jews. This infant Jewish state will be subject to great dangers and difficulties. The surrounding Arab states will be looking for every sign of weakness in the Jewish State. Many of the friends of the Jewish state in America, now that it has been decided on by the UN, will relax their efforts, believing that they have completed their work. The question of financial government assistance will be a very important one. There will be many aspects in which the friendship of the American people and government and the moral, financial, and political support of the American people and government, will continue to be greatly necessary. Therefore, the Jews of America will have to continue to bring to bear their views upon public opinion generally and upon government circles. From this point of view, therefore, the American Jewish Conference influence will be needed in the future at least as much in the past.

As for the new scope to be undertaken by the proposed organization, namely, the American scene and the fight against anti-Semitism, it is, I admit, a weak part in the plan. That weakness apparently is the price that has to be paid for a broad constitutncy. It is a price which, in my judgment, should be paid if we cannot have it in any other way. I am persuaded that if the American Jewish Conference, or whatever name it bears, will show statesmanship in this field as in other fields, it will win the confidence of its own constituent organizations to a point where these constituent organizations will endow it with greater and greater competence and scope.

(Please Turn to Page 30)

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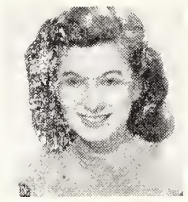

MISS HARRIETTE KRAFT, *Reporter*

The eleventh annual convention of district 5 of AZA was held in Charleston with more than 400 B'nai B'rith youth members attending.

The convention began with a luncheon at the Beth Israel Social Hall. Business meetings and discussion meetings were held.

A debate was held Sunday afternoon. Charleston won. Afterwards a bowling tournament was held with Charleston winning that also. That night the members and their guests attended a theatre party at the Dock Street Theater. A skit contest between the representatives of the different chapters, initiation of the Henry Monsky pledge class, and piano selections by Ronald Kramer were featured. On the program were: Bob Truere, master of ceremonies; Dr. Leon Banov, Jr., president of Dan Lodge, B'nai B'rith; and Maier Triest, chairman of the District 5 youth organization committee.

A sport dance at the Francis Marion Hotel, a carnival and barn dance at the A. & I. fair building were other highlights of the convention.

At the convention's New Year's Eve dance which was given at the Hibernian Hall, Miss Mary Weitz of Savannah was chosen AZA sweetheart for 1948. Miss Annette Liberman, 1947 sweetheart, presented a bouquet to the new queen.

New regional officers elected were:

Leon Eplan of Atlanta, president; Joe Schandler of Asheville, vice-president; Melton Kligman of Atlanta, treasurer.

Plans Set For Annual Junior Hadassah Conference

The annual Southeastern Regional Conference of Junior Hadassah was held in Charleston from January 31 to February 2. Miss Theo Abramson was general chairman, appointed by Miss Sara Levy, president of the local chapter.

Plans included a pre-conference dance, a joint luncheon with the different Zionist groups of Charleston, a luncheon with Senior Hadassah at which time the guest speaker was Mrs. Moses Epstein, national president of Hadassah. Business meetings were held at the Francis Marion Hotel, headquarters for the conference.

Highlight of the conference was the banquet on Sunday night at which time Ruth Ludwin, vice-president of the National Junior Hadassah, was guest speaker.

Guests and delegates attended from Atlanta, Augusta, Savannah, Columbus, Jacksonville, and Tampa.

Dr. A. L. Sachar, retiring national director of B'nai B'rith Hilliel Foundation, was guest speaker at the public initiation of Dan Lodge on Sunday, January 11th. This was part of the District Grand Lodge Number 5 meeting held here on January 10, 11 and 12. At this time committee and board members met, the B'nai B'rith women prepared a luncheon for the visitors and business sessions were held. Louis Heiman of Miami, Fla., District 5 president, presided over the men's meetings; Mrs. L. Piassick, president, the Women's Grand Lodge, presided at the committee meetings of the women's groups. In charge of arrangements for this event were: Mr. and Mrs. Sol Breibart, co-chairmen; Mr. and Mrs. Arthur Rittenberg, Mr. and Mrs. Harold Jacobs, Mr. and Mrs. Maier Triest, Mrs. Manning Bernstein, Mrs. Hyman Pearlman, Mrs. Nathan Rosen, Mr. Leon Banov, Jr., Mr. Arnold Prytowsky, Mr. Arnold Ellison, and Mr. Max Turteltaub.

The Kalushiner Society re-elected M. Chase as president, Sam Addlestone, vice-president; W. Solomon, treasurer, and M. Martin Davis, secretary. Mr. Solomon has served as the organization's treasurer for 29 years.

Maier Triest was elected president of the Hebrew Orphan Society at a recent meeting at the Hassell St. Synagogue. He succeeds Isadore Blank, deceased. Hyman Rephan was elected vice-president, Max Turteltaub re-elected secretary and treasurer, and Thomas Tobias was reinstated as a member.

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Congregation Emanu-El, organized last summer was dedicated on Sunday, Dec. 14th. At the same time, installation ceremony was held for Rabbi Weintraub. Professor Shalom Spiegel and Cantor Robert Segal, both of New York City, participated in the ceremony.

Following a custom of many years of having a representative of Judaism occupy the Unitarian pulpit, Rev. Dr. Allan Tarshish was invited by Rev. Dr. Westwood to occupy the pulpit. Dr. Tarshish chose for his subject "The Meaning of God in Human Life."

Announcement has been made of plans for the Southeastern Regional Conference of Hadassah to be held in Charleston early in February. Mrs. Walter H. Solomon, president of the local chapter, has appointed Mrs. Bernard J. Olasov to serve as general conference chairman.

Birth:

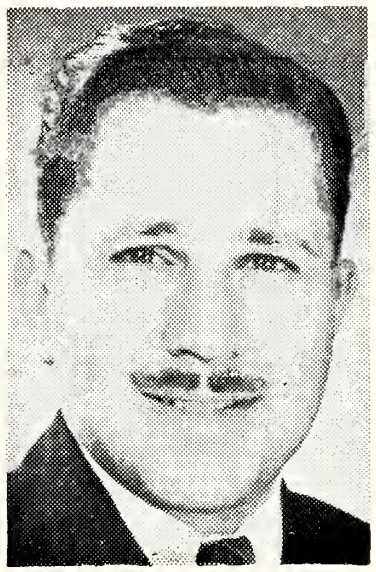
A daughter, Carol, was born to Mr. and Mrs. Hyman Bebergal. Mrs. Bebergal is the former Miss Lilly Zalkin of this city.

Bar Mitzvah:

Alan Rubin, son of Mr. and Mrs. Ben Rubin, celebrated his Bar Mitzvah with services at Temple Emanu-El. Rabbi Weintraub and Cantor Renzer conducted the service jointly.

Marriages:

Miss Mildred Garfinkel, daughter of the late Mr. and Mrs. H. L. Garfinkel, was married to Sidney Silverman, son of Mrs. David Wein and the late Harry Silverman of New York. The marriage took place in Savannah at the home of Rabbi and Mrs. I. Barnett. Rabbi Barnett was assisted by Rev. J. Salsman.



Brith Sholom Congregation Has New Rabbi

Rabbi Gilbert Klaperman is the new spiritual leader of B'rith Sholom Congregation.

Rabbi Klaperman is 29 years old, and has a B.A. degree from Yeshiva university and his master of arts degree from State University of Iowa. He has served communities as Rabbi in Kingston, Ontario; Iowa City, Iowa, and West New York, N. J. As the first orthodox rabbi ever to guide and counsel a Hillel foundation, he directed the B'nai B'rith Hillel foundation at Queens University, Kingston, Ontario, the Hillel Foundation at the State University of Iowa, and also at Iowa college, Ames, Iowa.

Charleston's New Conservative Synogogue

(Concluded From Page 8)

and Mrs. Irving Levkoff; Mr. and Mrs. Hyman Meddin; Mrs. Fay Mendelsohn; Mr. and Mrs. Harry Mendelsohn; Mr. and Mrs. Moses Mendelsohn; Mr. and Mrs. Manuel Natelson; Dr. and Mrs. Herman Needle; Mr. and Mrs. Joseph Needle; Mr. and Mrs. Aaron Prystowsky; Dr. and Mrs. Sidney Prystowsky; Mr. and Mrs. Jack Rephan; Mr. and Mrs. Hyman Rephan; Mrs. Sidney Rittenberg; Mr. and Mrs. Morris Rosen; Mr. and Mrs. Ben Rubin; Mr. and Mrs. Charles Schiff; Mr. and Mrs. Moses Sharnoff; Mr. and Mrs. Simon Scharnoff; Mr. and Mrs. Louis M. Shimel; Mr. Solomon Simon; Mr. and Mrs. Jules Spar; Mr. and Mrs. Abe Stanley; Mr. and Irving Steinberg; Mr. and Mrs. Jack Steinberg; Mr. and Mrs. Leon Steinberg; Dr. and Mrs. Matthew Steinberg; Mr. and Mrs. Maurice Steinberg; Mr. and Mrs. Louis Tannbaum; Mrs. Rose Tannbaum; Mr. and Mrs. Louis Toporek; Mr. and Mrs. Max Turteltaub; Mr. and Mrs. R. J. Wearb; Mr. and Mrs. Nathan Zelmenovitz.

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MACON, GEORGIA

The Future of The American Jewish Conference

(Concluded From Page 27)

In Europe they have an expression: "Yishiv baderech" — Palestine on the way. You find that expression used in Cyprus and you see it in inscriptions by DP's on the columns of the Arch of Titus in Rome. Likewise, we may say of the American Jewish Conference that it is "'achdut baderech" — American Jewish Conference on the way. It is not yet an over-all organization speaking for the whole of American Jewry and effective in all departments. But it goes a long way toward that goal.

We have labored for four years and we have worked out methods and techniques of effective functioning, and we have won the confidence of the broadest constituency which has ever been brought together for continuous work since the days of the American Jewish Congress after the last war. It would be a pity to voluntarily lose all those gains. We are on the way to American Jewish unity. Let us not turn back.

Plan For Permanent Organization of American Jewry

(Concluded From Page 12)

IV. PROCEDURE

The decisions of the National Council shall be deemed the views of the body as a whole but shall not be regarded as representative of the views of all affiliated organizations unless such organizations have ratified the actions.

Amendments to the constitution of the new organization may be adopted by a two-thirds vote of the delegates at a meeting of the National Council; except that amendments to Article I, Purpose and Scope, shall require a two-thirds vote of the delegates of the national organizations and a two-thirds vote of the delegates representing the communities.

CHARLOTTE, N. C.

Morris Speizman, president of the Charlotte Federation, gave a brief report to the board members on the UJA conference held in Atlantic City, at which time a quota of $250,000,000 was adopted.

Newly elected officers of the Charlotte ZOA are: Larry Madalia, president; Dr. Philip Naumoff, first vice-president; I. Ashendorf, second vice - president; Alex Stahl, treasurer, and Manny Eisenberg, secretary.

The January meeting of the Temple Israel Sisterhood was open to the community to enable them to hear Thomas Robinson, publisher of the Charlotte News. Routine business was also conducted at the meeting.

Rabbi Tofield resumed the Adult Education program of Temple Israel with two discussion groups, one at the home of Mr. and Mrs. Sol Fligel and the other at the home of Mr. and Mrs. Nathan Schwartz.

The community wishes to express condolence to Al and Morris Goodman on the death of their father in Atlanta, Ga.

Something Super

(Concluded From Page 16)

but I know what it was. It was the message of Thomas Hunter and St. Patrick and of all people who want peace and good will on earth. And I'm going to help to spread it a little."

Barbara's mother looked a little perplexed, but she had a feeling that what happened that night must have been something "SUPER."

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DAILY LIVING IN PALESTINE

(Concluded From Page 6)

a Jew today lives as full and complete a Jewish life, as he does in the ancient Homeland which is being rebuilt and which he is assisting in rebuilding for the Jewish people in Eretz Israel. I would sum up by telling you a little story which will illustrate what I mean.

A Palestinian friend of mine went on a business trip to England ten years ago where he met a girl who was never particularly interested in Palestine and he married her and took her to Tel-Aviv. This year she went back to England for the first time after an absence of ten years and when I saw her in Tel-Aviv five weeks ago and asked her how she liked going back, she said, "Do you know I nearly stayed there? That beautiful country with the long summer evenings and the charming people whom I have known most of my life almost made me want to stay there and not come back to this undoubtedly hard struggle. Yet one day walking down the street in Glasgow, I saw an inscription on the wall of a house which read 'Down with the Jews', and I looked at it and smiled, and then I asked myself, why am I smiling? And the answer suddenly dawned on me. I could go back home to Palestine and write on my own wall, 'Down with the British'. This realization that Palestine is the only country in the world where I can give free expression to my feelings either in writing them on the wall or saying them publicly without having to lower my voice, is the answer to the Jewish problem."

HIGH POINT, N. C.

The High Point Council of Jewish Women will sponsor a debutante ball March 29 at The Plantation Supper Club. This will be one of the outstanding events of the year. Girls 18-22 should contact Mrs. Daniel Ballow, High Point for details.

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Social and Personal

CHARLESTON, S. C.

The annual New Year's Eve ball given by Senior Hadassah was held at the Beth Israel Social Hall from 10 p. m. 'til 2 a. m. Music was furnished by Dimpy Pearson's orchestra. Refreshments were served, and everyone made merry with the hats, horns, and other favors. This ball was one of the most enjoyable ever given by Hadassah.

The committee was ably headed by Lilla Levine and Miriam Toporek.

Proceeds of the dance will go to child welfare and vocational education programs in Palestine and the Brandeis Vocational Training Center in Jerusalem.

Mrs. Adolph Robinson, of West Englewood, N. J., accredited observer to the United Nations for the National Council of Jewish Women, was the principal speaker at the January meeting of Council. Having a background of training and experience which makes her well equipped for the post, Mrs. Robinson brought a message of interest not only to all Council members, but to all Jews. She spoke particularly on Palestine.

B. O.

(Concluded From Editorial Page)

fetched, but all in all, the characters do not ring true. The Jews, Gentiles, and Negroes that run through the pages are not average. They are strained. The reactions of one group to another may be true under certain circumstances, but are far from being general. You can't solve deep problems that way.

One notable exception is Gladys Schmitt's "Alexandra." While the author of "David The King" has kept the Jew-Gentile relationships largely as back-ground in her new work, the characters have a genuine plausibility. Miss Schmitt makes no attempt to solve a problem.

Which leads us to our second conclusion. In the parlance of show-business the initials "B. O." stand for Box Office. A show that is successful is called "good box office". We are inclined to the opinion that many of the authors of these minority problem solutions were written with at least one eye to B. O. The writers have realized that the subject matter is timely, controversial — — — — and "hot copy" and that the public will buy. This is in no sense a condemnation. There is nothing illegal or even unethical in the process. It is merely business acumen. Perhaps we are just jealous that we are not in on it.

But we ARE concerned about creating false impressions. If we make accusations, we should be prepared to substantiate our charges with something more factual than imagery. If we expect to be taken seriously, if we want to change conditions, if we hope to create better understanding, we must paint our pictures with the brush of realism.

We are not discrediting any of these types of books, or impugning the motives of the authors. We say "read them". But we also add this bit of advice.

Don't take them too seriously.

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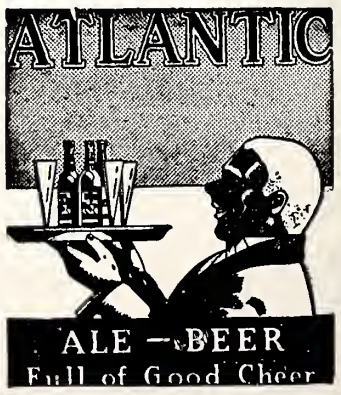

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Social and Personal

STATESVILLE, N. C.

Miss Henrietta Wallace,
Reporter

Mr. and Mrs. Julius Aronson attended the Gift Show in Atlanta January 12th.

Mr. and Mrs. Henry Weil and son, Martin, recently returned from a visit in New York and vicinity.

Mr. and Mrs. L. Gordon entertained the personnel of Gordon Furniture Company and additional guests at their home in Oakland Heights. A buffet supper was served. Special features of the party were vocal and guitar songs plus the cleverness of magician-ventriloquist Horne.

The January meeting of the Piedmont Section of the National Council of Jewish Women was held at the Yadkin Hotel in Salisbury. Mrs. Jack Bitzick, president, presided over the luncheon meeting which was given in honor of Mrs. Julian Zander, Volunteer Section Service representative, Nashville, Tenn. Mrs. Zander gave invaluable aid and suggestions to the group through her presentation of National's program. Informal discussion and questions followed her informal talk. During the business session the Section voted to donate a wheel chair to the newly established Medical Loan Closet. Crutches will be given by individual contribution.

GREENSBORO, N. C.

Birth:

Mr. and Mrs. Simeon Nathan announce the birth of a son, Rodney Scott, on January 2nd. The baby is a grandson of Mr. and Mrs. A. Blumenthal, of Greensboro, and Dr. and Mrs. S. A. Nathan of Chapel Hill.

Engagement:

Mr. and Mrs. Louis Silverstein announce the engagement of their daughter, Marilyn, to Robert Keller, of New York City. Wedding plans will be announced later.

Miss Silverstein, a 1946 graduate of Woman's College, Greensboro, has been doing psychiatric social work with Rockland State Hospital, New York. Mr. Keller, who served in the U. S. Army for a year and a half, will graduate from the N. Y. U. School of Dentistry in June.

ORANGEBURG, S. C.

Miss Jeanette Wilensky, daughter of Mrs. Jacob Wilensky of Orangeburg, was married to Joseph Cohen of Miami, formerly of Charleston, at the Hotel Eutaw, in Orangeburg. Rabbi Samuel Rubenstein and Rev. Alter Kirshtein, both of Charleston, officiated. Mrs. Milton Hurwitz of Orangeburg, was her sister's only attendant. Isadore Cohen of Miami was his brother's best man.

Members of Charleston Chapter No. 143 of the AZA reelected Maurice Fox as their Aleph Godol. Bernard Karesh was elected Aleph S'gan; Jack Briebart, Aleph Mazkir; Bill Novit, Aleph Gizbor; Sam Appe, Aleph Kohen Godol; Howard Sudit, Aleph Sopher; Harvey Spar, Aleph Shotare Godol; and Mervin Rabinowitz, Aleph Shotare Kotone.

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So You Want To Be A Rabbi!

(Concluded From Page 5)

lishment of new Jewish student foundations. It is doubtful whether any other profession in the United States has greater need today for men of high intelligence and deep devotion.

If you feel you would like to look more closely into the rabbinate as a possible career, how do you go about getting more information? One way, of course, would be to consult your own rabbi. Better yet, write to The Director of Field Activities at the Hebrew Union College in Cincinnati, Ohio.

Seventy-odd years ago Rabbi Isaac Mayer Wise founded the Hebrew Union College for the training of a new kind of rabbi - - a specifically American-trained rabbi for the leadership of congregations which would express an American Judaism.

When all is said and done, perhaps this is just about the best way to characterize the Hebrew Union College: America's oldest rabbinical seminary, dedicated to the teaching of the best in our Jewish past, reinterpreted in the light of our American present.

The Hebrew Union College appeals to young men because, despite its more than seventy years, it is still a young college. Its president and many of its professors and instructors are young American-born men who have returned to teach at their alma-mater. Its faculty also includes some of the most distinguished Jewish scholars and teachers exiled from Europe. Its curriculum covers the old disciplines of Bible, Midrash, Mishnah, Talmud, etc., plus excellent modern training in Jewish history and social studies, Jewish education and modern literature as well as a background in pastoral psychiatry.

HUC is located in an important center of American culture, yet removed from the noisy confusion of our largest cities. Its students, who live in a comfortable, well-appointed dormitory, have immediate access to one of the largest and finest Jewish libraries in the world. For their moments of relaxation and leisure there are tennis courts, a swimming pool and a gymnasium on the campus. Many of us who are graduates of the Hebrew Union College look back upon our years as among the most stimulating and enjoyable we have lived.

Only you can decide whether or not you'll like to be a rabbi. If, in these few paragraphs, we can start you thinking and wondering, good! If you'd care to contact us for more information or for a heart-to-heart talk about your career, fine! We're ready to meet you, either by letter or in person, to supply all the information you want, to help in any way we can.

The American rabbinate is calling young men. Are you one of those who should answer?

The Answered Prayer

(Concluded From Page 4)

General Washington that he shall have the money he needs!"

In the years that followed, Haym Salomon again and again aided the cause of the American Revolution. Unstintingly he gave, impoverishing his business and family so that he might contribute huge sums to the Continental Congress. These sums were never paid back, and when he died, Haym Salomon was penniless. But he left his children a far greater heritage than money. He left them the prideful knowledge that their patriot father had played a mighty important role in the winning of independence for the United States of America.

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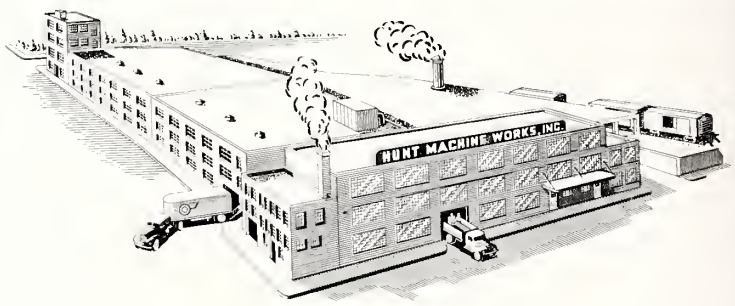

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PURIM

Therefore do the Jews of the villages, that dwell in the unwalled towns make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another. —*Book of Esther.*

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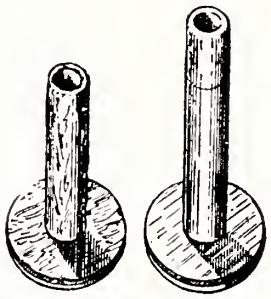

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THE AMERICAN JEWISH TIMES

VOLUME XIII | MARCH, 1948 | NUMBER 7

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

In Which We Express Amazement

The announcement by a B'nai B'rith special committee, that it had voted unanimously not to join the American Jewish Assembly came as a bolt out of the blue. Its effect on the plans proposed by the American Jewish Conference for a unified Jewish body may well be fatal.

We yield to no one in our respect and high regard for B'nai B'rith. But we must admit to considerable disappointment, and much puzzlement in the B'nai B'rith decision.

As far as we are able to analyze the committee's statement, we feel that it lacks much that it should have. No concrete reason is at any point given for the attitude taken, and all that we can make of it is a conglomeration of generalities, all of which fail to make much sense — at least to us. Such words as "Adherence to the proposed American Jewish Assembly . . . would appear to postpone rather and achieve the possibility of an ultimate unity among American Jews." Why? How? But there is no amplification. Then again, "B'nai B'rith will not join a confederation where national Jewish organizations significant in character and number, have failed as yet or refused to adhere." Surely, in a group composed of five representatives of each of the seven American Grand Lodges and the Women's Supreme Council, together with all the members of the National Executive Committee of the order, there should have been some one who realized that the reluctance or tentative refusal of other Jewish bodies might have been waiting on the announcement of B'nai B'rith's position.

Unless there are other factors which are being concealed, we feel that B'nai B'rith has missed a marvelous opportunity to take the leadership in a manner that would have influenced the decisions of other bodies and assured the success of the proposed plan. One cannot easily forget that the late and revered Henry Monsky, B'nai B'rith leader par excellence, was a prime factor in the American Jewish Conference, which has fathered the Assembly idea.

Our quarrel with B'nai B'rith is not so much because of what it did, but how it was done, particularly the inanity of the committee's statement. If there are important reasons that prompted their decision, why not make them known? Or of another approach was felt more desirable, why not say so?

Surely, B'nai B'rith, as well as any other thinking group which has Jewish welfare at heart, must recognize the value particularly at this time, of unity. If they have some counter-proposal by which such unity might be achieved they owe it to their fellow-Jews to make it known. Or if they are not yet ready with a plan, at least make it plain that they want it, even if in some other form. Anything but a jumble of meaningless words the reading of which almost made us ashamed for their vacuity.

What's the *real* story? Let's have it.

A Stony Path

There were many among us who, even in the period of elation that accompanied the United Nation decisions that purported to solve the Palestine problem, realized that there was much that had to be done before a political decision became an accomplished fact. And what has transpired has borne out that realization. Matters are in such a chaotic condition that there is even the possibility that the U. N. partition might never be carried out.

As we go to press there are many indications that public opinion has been aroused to the point where some decisions affecting the situations may be made. Nothing that we have here given as our opinion, however, stands much chance of being changed materially. This being an important election year, statements made by even our most important officials will have to be read with a full realization that they may not always carry the sincerity that they should have.

The chaos is a result of many things, but when they are run down, they seem to have a common base. There seems to be a conspiracy to sabotage the U. N. partition plan.

Of course, there was no subterfuge in the Arab's position. They made it clear from the very outset that they would do all in their power to thwart the accomplishment of the plan. They were at least outspoken in their hostility. But not so other forces.

One does not have to be particularly of keen insight to realize that Gt. Britain has been doing as much as is possible for one power to do, to make difficult, if not thwart altogether the carrying out of the U. N. decision. The Arabs have found splendid co-operation in their announced determination to make the partition plan impossible to implement in the many acts of omission and commission of which the British Government is guilty.

Our own country too, is not blameless, because its apathy is responsible for many of the barriers that have been placed in the path of achieving Jewish State-hood in Palestine. One does not even have to believe the charges of collusion between our State Department and the British government to realize that if it were so disposed the United States could have taken a much more aggressive stand in insisting that the U. N. decision be implemented. The danger is deeper than a mere affront to the Zionists. It involves the entire U. N. set up. For if it is possible to circumvent what is to-date the only actual accomplishment of that body, what standing can that body have for the future?

It is quite evident for a long time that Britain has not been too much concerned with quelling the carnage in Palestine. There are those who allege that the clashes have been fomented by Britain and the Arabs actually aided in their forays, so that the world might come to the conclusion that implementation of the U. N. decision isn't possible. There are countless incidents that point to this. It is hardly likely that all are co-incidence. It, of course, wouldn't be the first time that his Majesty's Government had agreed to abide by a decision, and then reneged. There is precedent even within this self-same Palestine affair.

We do not believe that the Palestine partition plan will actually be scuttled. We are of the opinion that the other countries which were a party to the plan, will ultimately fight for its achievement, and eventually insist on implementation. But meanwhile, lives are being unnecessarily lost, property is being damaged and the road to State-hood is being made so stony as to discourage all but the most stout-hearted.

Of course, this is nothing new to the Jew. History is replete with instances that demonstratate that nothing comes easily to him. Struggle against odds has been his lot over the centuries. Perhaps that is what has given him character. But we can't be blamed if we hope that some time we will achieve something without having to do it the hard way.

But apparently State-hood isn't one of them. We can only do what we can to shape public opinion and hope that the matter will be straightened out as quickly as possible, that the carnage in Palestine will be stopped, and that constituted authority will again be upheld.

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Final Resting Place

By HARRY SQUIRES

THE letter arrived three years after the fateful telegram. It was from the U. S. Army Graves Registration Service in Washington and was addressed to Mr. and Mrs. Nathan Mendelson.

The message was military in every respect: no trace of emotion, brief but to the point. After lying in a Belgium cemetery for three years, the army was sending the remains of Dave Mendelson to his parents to be buried near his home.

Eva Mendelson, Dave's mother, cried just as she did when she received the telegram in 1944. Alone in the house, she broke down and wept with her whole heart. But in her weeping and wailing she felt somehow different than she did three years ago. Now Dave was coming home; now she could go to the cemetery, a short distance from town, as often as she pleased and cry over her son's grave.

She brushed aside her tears and ran down the street to show the letter to her husband, who ran a grocery store in the small midwestern town.

"Eva, tell me, something is wrong?" Nathan asked, detecting a tear that his wife had overlooked.

"Nathan, look, this letter came just fifteen minutes ago," Eva replied. "The army is sending us our son."

Nathan took the letter and read it, and he, who had been going around like a lost soul for three years, reached out for his handkerchief and covered his eyes from his customers.

"Eva," he said, after he had regained his composure, "we should be happy. Our Dave is coming home to us. Why are we crying? Go in the house. When we have supper, we'll talk more about it, yes?"

That evening the Mendelson family gathered to discuss the letter and Dave's short life, in general. Married daughters, sons-in-laws and relatives crowded the Mendelson living room. Some wept, some talked in hushed tones, while the children, playing on the rug, were busy fighting a war with toy soldiers.

"Ma . . . Pa," said Dorothy, the older of the two Mendelson daughters, "don't look so sad. It'll be better with Dave here. You can go to the cemetery and decorate the grave before every *Rosh Hashonah*." Dorothy was expecting a baby any day, and as she waddled from one room to another,her husband watched her with a solicitous gaze.

Several weeks later an Associated Press story in the newspaper carried the names of local servicemen whose bodies had arrived in New York from foreign ports. The name of Corporal David L. Mendelson was in the list and again the Mendelson clan gathered in the living room to discuss the latest news — and also to rejoice that Dorothy had given birth to an eight-pound boy.

The next day the Mendelsons received a letter from the army, notifying them that their son's body would arrive at the local terminal the following Sunday. The army requested that the Mendelsons get in touch with the local army officials who would make the necessary funeral arrangements.

That evening a man dressed in the uniform of a veterans organization came to the house. He said his name was Sol Tannenbaum and that he was the commander of the local post of the Jewish War Veterans.

"Mr. and Mrs. Mendelson," he said, "we of the Jewish War Veterans would like to have the honor of handling all the arrangements for your son's burial services. I did not know your son, but a couple of our members, Goldhammer and Phil Greenberg, went to school with him, and they asked me to see you and find out if they could be honorary pallbearers."

"But, Mr. Tannenbaum," Mr. Mendelson replied, "the army wrote us that we should get in touch with the local army officials and they would take care of all the arrangements."

"Don't worry, Mr. Mendelson," said Commander Tannenbaum, "If it's all right with both of you, we can see the officials and tell them that we have your okay to handle everything. I'm sure that they'll let us go ahead with our plans."

"It's all right with me," said Nathan, after a pause.

"So, let it be all right with me, too," said Eva.

The funeral parlor was full of

(Please Turn To Page 21)

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RABBI LEO JUNG

PIONEERS OF THE *Spirit*

By RABBI LEO JUNG, *Chairman J.D.C. Committee On Cultural Religious Affairs*

IN Palestine today there are two types of pioneers. One is represented by courageous men and women who wrestle with the barren wastelands or swamps to make the land productive. The other type, less publicized but just as heroic in stature, is represented by the men who have dedicated their lives to holding high the torch of Judaism -- the Yeshiva men, whose constant companions are hunger, cold and austere poverty.

The Joint Distribution Committee brings help to both groups of pioneers. In cooperation with the Jewish Agency, it has brought thousands of pioneers of the soil to the Holy Land. But on my recent trip to Palestine, I was especially interested in visiting those institutions and in observing those services which the "Joint" supports in behalf of students and rabbis who are working and studying in the time-honored tradition of Jewish scholarship -- the pioneers of the spirit.

JDC PROVIDING SUBSTANTIAL ASSISTANCE

Although the JDC, which receives its funds from the United Jewish Appeal. is providing substantial assistance for cultural and religious activities in Palestine - $365,000 was appropriated for this purpose in 1946, and more than $300,000 has been provided thus far in 1947 - the lot of Palestine's men of learning is a difficult and self-sacrificial one. Receiving no large-scale support from any other organization, the teachers and students in the Yeshivoth are subsisting on an average stipend of only twelve pounds a month. In purchasing value this would be about $20 monthly. When we think of this amount in terms of milk and eggs, shoes and medicines for themselves and their families (a considerable proportion of the scholars are husbands and fathers) the extent of their sacrifices becomes apparent.

One day I met a lovely woman, the wife of one of the Yeshiva men. She was about twenty-five years old, and as I talked with her, it became apparent that she was a woman of culture and considerable educational background. But the dress she was wearing was patched and re-patched, and her face, though spirited, was the face of a woman who has not had enough to eat in a long time.

After we had talked for a while I asked her frankly why she was willing to endure the hardships which must necessarily follow her husband's choice of work, because - although he is a very learned person, while he pursues a life of study like thousands of other Yeshiva men - he will never be able to feed or clothe his children properly.

Her answer was prompt and self- assured.

"This is our task," she said. "We are those who have to keep Judaism alive."

The same spirit was evident among all the research scholars, the Yeshiva students, the refugee rabbis and other "pioneers of the spirit" whom I met. There is a sound basis for the attitude, for, since the war, there are no more great Yeshivoth outside Palestine. A few are established in America, but the focus of Jewish learning is in Palestine.

THE RESEARCH PROJECTS UNDER WAY

The JDC now supports 68 Yeshivoth and seminaries in Palestine. Additionally, there are 328 refugee rabbis, renowned scholars who miraculously escaped the hands of the Nazis, who are enabled to continue their work through JDC special assistance.

Many of these men of learning are now occupied in one of three research projects being financed by the JDC. Some thirty leading scholars, under the supervision of Chief Rabbi Herzog, are bringing up to date the "Shulchan Aruch," (Code of Laws) through a digest of recent decisions -- a task which has been undertaken every twenty years since 1565, when the original Code was composed by Rabbi Joseph Caro of Safed and Rabbi Moses Isserles of Cracow.

This work is of vital importance, because since World War I, no new edition of the Code has been made, and an enormous amount of Jewish history, decisions of the rabbinic authorities, and other relevant data has gone unrecorded. Surely this work, as the young woman I met would say, is "keeping Judaism alive."

A second research project supported by the JDC is the preparation of a new, comprehensive "Shass" (Talmud) and an Encyclopaedia of the Talmud, while the third project has for its purpose the clarification of the status of widows, a subject, unfortunately, of special and urgent importance, because of the thousands

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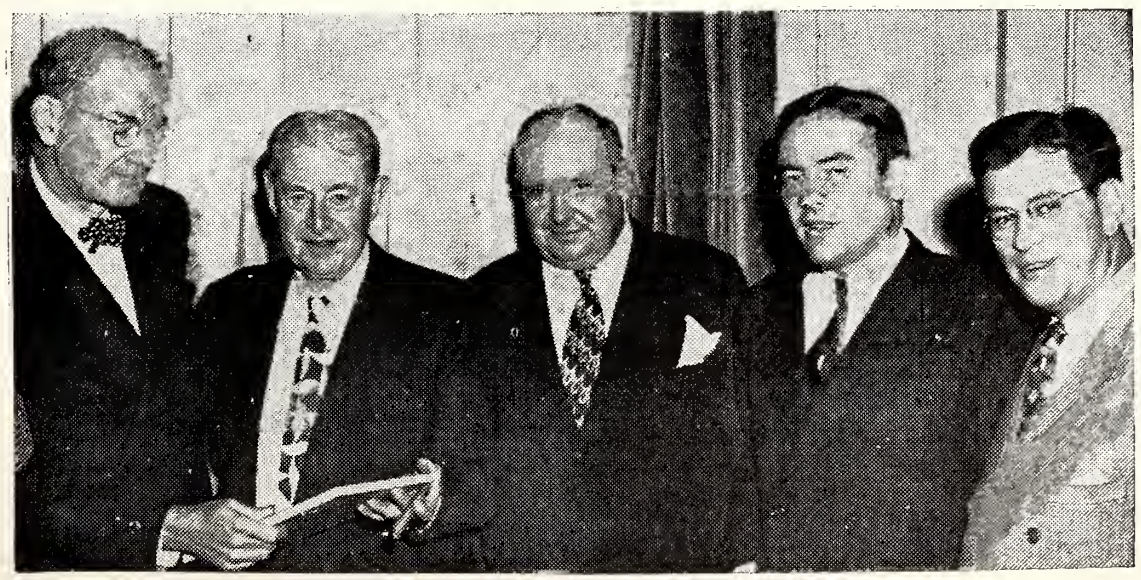
Denver B'nai B'rith Lodge Celebrates Diamond Jubilee



Nearly 700 persons, including the Governor of Colorado and the Mayor of Denver, gathered at the Cosmopolitan Hotel to help Denver Lodge of B'nai B'rith celebrate its 75th anniversary.

Principal speaker at the celebration was Sidney G. Knsworm, Dayton, O., treasnrer of B'nai B'rith, who paid tribnte to the Lodge for its outstanding position among B'nai B'rith units.

Shown above (l. to r.) are Governor Lee Knous of Colorado; Milton Anfenger, who was among a group of seven awarded certificates for 50 years in B'nai B'rith; Mr. Knsworm; Mayor Quigg Newton of Denver; and Max Goldberg, jubilee chairman.

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A Purim Feast In Nuremburg

By LESTER MECKLER

This short story by a young writer, in the style of Ring Lardner, has a subtle humor and pathos.—THE EDITOR.

WELL, as I was saying, one of the most interesting things that happened to me was when I was stationed in Nuremburg. Well, maybe it wasn't the most interesting, but it did stick in my mind. I wasn't there very long, that is, I spent more time in Munich, really. But I was on duty for a while in Nuremburg.

You see, when I was in Nuremburg on this special M. P. duty, I used to get along all right with the people there. They seemed all right to me, of course, there were a lot of Nazis, but I never met up with one of them myself. Anyhow, who the heck is going to play mad all the time with some of these cute frauleins running around making goo-goo eyes?

Anyhow, there was this girl Sally I used to know. I used to date her when I was off duty. She had a little apartment on a side street near the main part of town — a darn nice little place, full of soft rugs and drapes. You know, really cozy. She was pretty friendly, too, the peach of the thing was the way she used to take a shine to me. Of course, maybe she had something on her mind, the way a dog snuggles up to you when he's done something wrong he knows he shouldn't have. Some one told me a lot of those young girls used to belong to some sort of Hitler Youth group. Something like our Girl Scouts, I guess.

But the funny part of it was about those Jews living on the floor below. I had to pass by the door whenever I went up to see Sally. Of course, there really wasn't a door — some one'd rammed it in, looking for somebody, I guess, and then somebody'd carted off most of the pieces for firewood, so it was a pretty patched-up job.

Anyhow, there they were on the floor below and I had to pass them every time I went up to see Sally, or came down with her to go to the G. I. movies. If I didn't meet one of them on the landing, I could just about see them through the holes in the door, even though they were patched with cardboard. There was this old guy, dried up like a lemon, with those shaking hands of his—or maybe he wasn't so old, his kids were only between ten and seventeen or so, but he looked about sixty. Asd those eyes of his, holy smoke, you never saw such eyes; big as door knobs, and all drawn down at the corners like he was always crying. He used to be in some sort of concentration camp, I understand.

Anyhow, this guy used to sit there in his chair, never saying a word — I could sort of see him through those cracks in the door, like I said. I never could figure them out, these Jews. His kids too, I mean. You know how most of these kids are, they always run around a soldier. But once I met the two boys in the hall — they were around ten, twelve years old —and they started playing around like kids do, only this old guy calls them in like he didn't want them around me. And that was after all we did for them, him being in some camp and all that.

And there was this girl, about seventeen. She was a pip — dark, cute as heck, and really nice like some of the girls back home. She beat Sally all to be—Jesus, being young and, well—cleaner looking, I guess. But I never could get next to her. I mean she always shied away just like the other kids, from the very first time I saw them when I was going out with Sally.

But that's not what I started to tell you about. I was just getting around to this Hallowe'en party.

Well, it was after I'd been seeing Sally a while and, well, I was getting sick of her anyhow, the

(Please Turn To Page 20)

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Partners In Judaism

Jewish Community Center as Complement to Synagogue

By DR. DAVID DE SOLA POOL

That the Jewish Community Center, open to all elements in the community, and the synagogue are natural partners in building a healthy Jewish life in America is the thesis of this timely article by Dr. Pool, distinguished rabbi of Congregation Shearith Israel, oldest synagogue in the New World, and former president of the Synagogue Council of America.—THE EDITOR.

There was a time in American Jewish life when there were no Jewish Centers; there was only the synagogue. In the oldest American Jewish communities such as New York, Newport, R. I., Charleston, Richmond, Philadelphia, if you wanted to be and remain a Jew, you had to belong to the synagogue.

If you came to town as a poor displaced person, the only place to which you could go for help was the synagogue; there was no organization of Jewish charity outside the synagogue. If you wanted to give your chillren an education — and I speak not necessarily of a Jewish education, but also of a general education — virtually the place where you could give your children that education was in the synagogue. If you wanted to eat matzoth on Passover, you could not go to a store and buy them; the only place where you could obtain matzoth was through the synagogue. If you wished to eat kosher meat you could not simply go into a butcher shop and buy it; it was a monopoly of the synagogue. The organization and supervision of the shehitah, the kosher butcher and baking matzoth was a function of the synagogue.

If you wanted to get married, you could not go to what is nowadays so aptly called a "marriage performer." There was only one way in which you could marry if you married within the Jewish community, and that was through the synagogue. If you decided to die and wanted to be given Jewish burial, unless you had been a supporting member of the synagogue during your life you could not be buried in the only cemetery that the Jews had, unless your heirs paid the synagogue very heavily for your communal delinquency. There was only the synagogue to coordinate jewish life from birth to death. It was the focal center of the community, and every Jew who counted himself within the Jewish community had to be a member of the synagogue.

Today many of these functions are exercised quite independently of the synagogue and to a certain extent apart from the synagogue. The synagogue no longer has the hegemony which it once had, and in this country with the separation of church and state it can not hope to have it. We in America can never have a monopolistic organization of synagogue or church holding sole control of community ac-

Benjamin Cone (above), of Greensboro, has been named vice-chairman of the National Council of the Joint Defense Appeal (JDA). The announcement was made by Charles W. Morris, of Louisville, chairman of the JDA Council.

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tivities. Even Judaism as a religion is sometimes removed from the synagogue. The American chief protagonist of the thesis that we are Jews only by religion knows pathetically little about Judaism, knows no Hebrew, and is seen in a temple only twice a year. We are not solely a religious community, and one of the illustrations of this is the comparative failure of the synagogue even in its own religious field.

Our synagogues have in large measure failed to hold the Jews of the community. They have always had a poor attendance at services except on certain great days in the year. We have always had in America a standard of Jewish ignorance which it has been difficult to overcome. We did not produce a single American trained rabbi until late in the nineteenth century. Before then for over two hundred years every rabbi in this country was "made in Germany" or elsewhere overseas.

In the early days of the community, families not infrequently had twelve, fourteen, sixteen, eighteen, even twenty children. Had the synagogues held on to them as Jews, by sheer geometrical progression we should have had today a community of unknown numbers of millions, when you remember the large increments that came to us throughout the nineteenth century from immigration. And yet, while there are still in my congregation descendants of those who came to America in 1655, and many descendants of those who dedicated our first synagogue building in 1730, this is the exception. There are very many more Christian than Jewish desdendants of eighteenth century and early nineteenth century American Jewry.

How many Jews do you know who can date any American family connection to 1747? How many Jews do you know among your own friends and acquaintances who can date their family back in this country for even one century to 1847? What has happened? Most of the descendants of 1747 and 1847 have been absorbed into the amalgam of the Christianized American culture in which we are living. It reminds one painfully of the story of the little boy who said to his father, "Daddy, I am a Christian and you are a Christian, but grandpa is a Jew. How old does one have to be before one becomes a Jew?"

The synagogues are not holding the Jewish community within the fold. So long as there were immigrants pouring into the country, we could make good the losses; but today we cannot. We have to manufacture our own Jews in this country the more vigorously today because the synagogue is not creating and maintaining a viable remnant of Jews adequate and able to carry on our Jewish tradition, much less to increase the numbers of the American Jewish community.

Yet the synagogue is the essential symbol and the necessary nucleus of our American Jewish life. All those who have turned their backs on the synagogue, sooner or later, quickly or slowly, have disappeared out of Jewish life in this country. True that it is possible for a time to maintain a racial remnant, a biological group instead of a theological group, but since we have no color line to demark us, any such segregation of Jews as Jews racially without a distinctive religious tradition, could hardly become a permanent condition. It would be as though we were to say that Senator Wagner or that Wendell Willkie was to be regarded as a German-American, or Franklin D. Roosevelt as a Dutch-American. With all our pluralistic culture in the United States, we do not think that way and we do not live that way. The one essential factor that gives meaning and significance to our existence as a separate Jewish group is our religious heritage.

But the religious heritage of the Jew is something broader and more comprehensive than an expression of faith, or attending a synagogue and uttering Jewish prayers. Our modern American synagogues by themselves do not give us the comprehensive fullness of Jewish life; they need many an auxiliary and collateral agency to strengthen, support and complement their primary function.

In the Berlin that I used to know it was said that there were three types of Jews. There were the "Juden," people like ourselves, Jews without further definition. Then there were the "Auch Juden," those who were incidentally Jews, and finally there were the "Bauch Juden," the gastronomic Jews, the sort of Jews who in the Army became Jewish for "lox" and "beigel." In civilian life we also have such Jews with Jewish appetites. We also have Jews whose attachment to the Jewish community seems to be through ancestor worship when they go to synagogue for Yizkor. There is the story of a Jew who had left the community but who one day was seen in a kosher restaurant.

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SABBATH JOY — A NECESSITY

By RABBI MORRIS MAX, *Executive Vice-President, Rabbinical Council of America*

PEOPLE living in strenuous times require periods of complete relaxation if they are to function effectively. This was proven during the war when industrial plants, mobilized for the war effort, were forced to place their workers on a seven-day week schedule. The foremen soon noticed a deterioration of the workers' efficiency, and they immediately recognized the wisdom and necessity of preserving the physical and mental health of their workmen by giving them a day of rest.

The same principle applies to the spiritual life of people even in times of apparent peace. We Jews have been taught this fundamental fact which makes for happiness in life from the very dawn of our existence as a people. So fundamental was this to the very existence of civilization that God Himself rested, so to speak, on the seventh day, after having created the universe in six days. Thus He Himself set the example for mankind.

Our Talmudic sages understood this well. When they read the sentence in Genesis "And God finished his work on the seventh day," they queried, "Does that not contradict the passage in Exodus (Chapter 20) which reads "For in six days the Lord made the heaven and the earth, the sea and all that is therein?' Was not His work completed at the end of th esixth day and not on the seventh?" With their keen insight they found an answer for they said, "After the world was created there was something lacking—that was, rest. When God brought rest upon the earth then and only then was the creation completed." Therefore, God actually completed the creation on the seventh day, although He did no work on that day.

The way the Sabbath is observed by Jews is indicative of the spiritual aspect of the day of rest which creates a better and more pleasant relaxation even in the physical sense. In the observant Jewish home the Sabbath is already felt on Thursday night or Friday morning. It is Erev Shabbos, when the mother or the housewife begins to prepare the special dishes which, as the Talmud expresses it, contain the Sabbath spices.

On Friday afternoon the mother sets the Sabbath table with the glistening white tablecloth. On it are placed two Challahs (twisted

RABBI MORRIS MAX

loaves of white bread) reminiscent of the Lechem Mishneh — the double portion of Manna which God brought to our ancestors in the wilderness where they wandered for forty years on their way from Egypt to the Promised Land, Eretz Israel. These two Challahs remind everyone that God who watched over our ancestors will also watch over the present Jewish generation, and will provide the Sabbath observers with the means of a livelihood. He need not worry that by closing his store or staying away from the factory on Saturday he will not have enough to provide for his family's needs. The mother by placing the two Challahs on the

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Social and Personal

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Dr. Emanuel Gamoran, director of Religious Education of the Union of American Hebrew Congregations, was a distinguished visitor in the city during February. He met with Rabbi Frankel to discuss the religious school program of Beth-El and he also addressed the Jewish community under the auspices of the ZOA and Hadassah. Dr. Gamoran, distinguished in the field of Jewish education and author of many textbooks for religious schools, returned recently from a trip through Europe and Palestine where he went especially to attend the Conference on Jewish Education in the Disapora called by the Hebrew University of Palestine.

Mr. William Reddig, editor of *The Charlotte News*, was guest speaker at the Brotherhood meeting. A social hour followed the business meeting.

The following officers were elected by the Charlotte AZA:

Aleph Godol, Bob Kurtz; Aleph S'gan, Harold Weinstein; Aleph Mazkir, Shelton Gorelick; Aleph Gizbor, Bernard Abrams; Aleph Shotare Godol, Eugene Schaffer; Aleph Sopher, Edwin Goodman; Aleph Shotare Koton, Steve Sutker; Kohen Godol, Benjy Diamond.

Julius Fisher, executive secretary of the fifth district, was guest speaker at the installation dinner of the Charlotte B'nai B'rith. Dinner at the Mecklenburg hotel started the meeting. Reservations were in charge of Larry Madalia and Ted Valenstein.

A joint meeting of the Sisterhood and Brotherhood of Beth El was held on February 5th. Dr. James Goddard, Dean of Queens College and professor of Psychology, was guest speaker of the evening, using as his subject "The Psychology of Brotherhood."

Temple Israel Sabbath services on Friday, February 13th, were devoted to Henrietta Szold, when Rabbi Tofield based his sermon on the life of this great Jewish woman.

Rabbi Tofield reviewed Konrad Bercovici's "The Exodus" on February 18th at the Temple Israel Sisterhood book review. The Rabbi also led discussion groups at the home of Mr. and Mrs. Lou Schlanger and also at the home of Mr. and Mrs. Conrad Stahl.

Unveiling of a monument to the late Mrs. L. Garmise of Gastonia on Sunday, February 15th, was attended by a number of Charlotte people. Mrs. Garmise was a sister of Mrs. B. Silverstein of Charlotte. Rabbi Sajowitz of Gastonia officiated.

Philip Redelheim, of Baltimore, Md., BBYO director of district No. 5 was guest speaker at the AZA Sabbath at Temple Israel. Also on the program were AZA members Steve Sutker, Harold Weinstein, William Gorelick, Michael Meiselman, Shelton Gorelick and Bernard Abrams. Aleph Godol Robert Kurtz introduced the speakers and concluded the service. Edwin Goodman was in charge of the ushers. A social hour followed the services.

Mrs. E. J. Evans of Durham, member of the National Board of Hadassah, was in Charlotte for a two-day meeting with the local chapter of Hadassah. Mrs. Evans presented a report of the emergency meeting of the National Board which she had just attended. She also conducted a one-day speakers' training course in Charlotte as she has been doing in many communities where Hadassah exists.

Rabbi William Greenberg, formerly of Charlotte and now of Allentown, Pa., was guest speaker at the farewell dinner in honor of Mr. and Mrs. A. S. Gittlin who are leaving Charlottee after ten years of residence here. A large number of friends turned out for the occasion.

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month, the youth groups of the First Presbyterian Church were guests at services at Beth-El. Rabbi Frankel directed his sermon toward the Youth groups and also spoke on "Jew and Arab - - Hope for Palestine," at the Sabbath day services on the 13th.

The February meeting of B'nai B'rith was held Monday, the 16th at the Hotel Charlotte. A panel discussion was held on the subject, "Are the Present Goodwill Movements Worthwhile?" Participants were I. Ashendorf, Hermann Cohen, Harry Golden and S. T. Taylor. Moderator was George Seibert. A social hour followed the meeting.

Among the honor students at A. G. School were: Richard Bernstein, Carol Morgan and Joey Raff. Congratulations from the community to them.

HENDERSONVILLE, N. C.

U. J. A. Drive Officially Opened

At the recent meeting of the Aqudas Israel Congregation Mr. Linc Adele discussed with the members the greater need for aid to the Jews in Palestine and the Haganah. After the setting of the local quota, Mr. Harry Patterson was appointed chairman. His vice-chairman is Mr. George Heyman, while members of the women's division are Mrs. George Heyman, Mrs. Nathan Patla, and Mrs. Jack Davies.

DURHAM, N. C.

Leo Nurkin, 37, died at Watts Hospital after a short illness. Rabbi Einhorn officiated at the funeral services held by the Durham Chevra Kadishal. Surviving are his wife, Mrs. Nell Nurkin; two sons; a daughter; his mother; two sisters, and two brothers.

Dr. Philip Hillkowitz

Dr. Philip Hillkowitz, one of the founders and president of the Jewish Consumptives' Relief Society of Denver, a free, non-sectarian sanatorium for tuberculosis, died January 30th in that city of a stroke. His age was 74.

An outstanding pathologist, Dr. Hillkowitz had served as president of that society since its inception forty-four years ago. Born in Lithuania, the son of Rabbi Flya Heshel Hillkowitz, he was brought to this country as a young boy. He settled in Cincinnati with his family and later received his medical and bachelor of science degrees from the University of Cincinnati.

He began his medical practice in Denver, specializing in clinical pathology. In 1904, Dr. Hillkowitz and a group of physicians attended a mass meeting that was called by a handful of Jewish consumptive sufferers. Out of that meeting came the Jewish Consumptives' Relief Society.

During the first World War, Dr. Hillkowitz held the rank of Captain in the Army Medical Corps. He was the founder and the president of the American Society of Clinical Pathologists. He was active in JCRS affairs up until the time of his death.

His widow, Minnie, of Denver, and a daughter, Mrs. R. B. Armstrong, of Folsom, California, survive.

CHARLESTON, S. C.

Mr. and Mrs. J. Feldman announce the birth of a son. The baby is a grandson of Mr. and Mrs. R. Feldman.

Mr. and Mrs. D. Hirsch announce the birth of a daughter. She is a granddaughter of Mr. and Mrs. H. Hirsch.

Mr. and Mrs. D. Nosokoff announce the birth of a dauhgter.

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SABBATH JOY - A NECESSITY

(Concluded From Page 9)

table reassures him and everyone in the home that God is good and provides enough during the week for the Holy Sabbath.

The Challahs are covered with a white cloth as an additional reminder of the Manna which in the words of the Torah was covered with a layer of dew, "fine as the hoar-frost on the ground." Next to the Challahs are placed the knife—in some homes a special knife with the word Shabbos inscribed on the handle is used — and a container of salt. According to tradition the Jewish table today takes the place of the altar in the Temple of old. The meal, especially on the Shabbos, becomes as sacred as the sacrifices of old about which the Torah decreed "With all thine offerings thou shalt offer salt."

In the center of the table are placed two candlesticks with candles that are kindled about eighteen minutes before sunset. The Jewish mother does not wait until the last minute of the day. In joyous expectation she brings in the Shabbos spirit with the kindling of the candles at least a quarter of an hour before the sun sets. The Talmud states that two candles are required as a reminder of the fourth of the Ten Commandments which begins in the book of Exodus with the word "Zachor" - - "Remember the Sabbath Day to keep it holy"—while in Deutoronomy the same commandment begins with the word "Shamor" — "Observe the Sabbath Day to keep it holy." In other words to remember the Sabbath Day in theory is not enough. One must actually observe the Sabbath as a sacred day.

The father of the family and the children, in the meantime, do their share by attending the synagogue. Upon returning from the synagogue the entire family joins in the joyous singing of Shalom Aleichem (Peace Be Unto Ye), through which, as the Talmudic sages viewed it, a greeting is extended to the angels of the Sabbath Queen, who transforms the humblest home into a stately palace.

In the Sabbath atmosphere created by the mother, the father pays tribute to the "woman of valor . . . who is more precious than diamonds" because she brings spirituality into the home. He then recites the Kiddush — the sanctification prayer — over the golden cup of wine and thus officially announces to his family the arrival of God's day, a day that reminds one not only of God the creator, who rested, but also of the going out of our people from Egyptian slavery. It is the Sabbath that effectively prevents the Jew from succumbing to slavery again. Little wonder that the traditional Sabbath melodies and songs known as Zmiroth sung between the courses of the meal have such a hold upon the observant Jew and Jewess. Every member of the family is eager to express his joy at sharing in the sacredness of the day.

When the meal is over and grace is recited the Chumash is opened and the Sedrah, the weekly portion of the Torah, is chanted twice, interspersed with the reading of the Targum, the Aramaic translation, to show that the Torah must not only be read but also understood. It is significant that the Hebrew is chanted twice, to show that the original Hebrew of the Torah is more important than the translation.

While this is being chanted, the father obtains a report of his child's progress at the Yeshiva or at the Talmud Torah. The child becomes aware of the need for a thorough knowledge of the Torah. Only in that way can he join completely in the festive atmosphere of the Sabbath. Where it is impossible for the family to engage in study, as described above, the evening is utilized for organized communal spiritual activity. The family wends its way to the synagogue to listen to a lecture on some Jewish subject, to participate in an open forum at the Oneg Shabbat of the community and to join in communal singing of traditional and Palestinian melodies.

Thus the entire family is bound closely together by strong spiritual ties which can resist all the economic, educational and social forces of the non-Jewish environment. As a Sabbath eve comes to a close with the last flicker of the candle light and the Sabbath Menuchah (calm) descends upon the Jewish home there comes eloquent evidence of the truth of the Talmudic sages that man and woman, father and mother, are capable of making the divine presence dwell among them.

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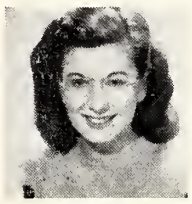

Miss Harriett Kraft, *Reporter*

Engagements:

SOKOL-KIPNIS

Mr. and Mrs. Joseph Sokol have announced the engagement of their daughter, Dorothy Gertrude, to Dr. Frank Howard Kipnis, of Morris Plains, N. J., son of Mr. and Mrs. Isadore H. Kipnis of Brooklyn, N. Y.

Mr. and Mrs. M. J. Rudich announce the engagement of their daughter, Pearl, to Warren Hyman of the Bronx, N. Y.

Mr. and Mrs. J. Zalkin announce the engagement of their daughter, Helen, to Harold Pont, of Miami, Fla.

Mr. and Mrs. I. Jaffee announce the engagement of their daughter, Esther, to Sampson Garber of Atlanta, Ga.

The engagement of Miss Marilyn Richmond, of Savannah, Ga., to Leon Feldman, son of Mr. and Mrs. W. Feldman of Charleston, has been announced.

Marriages:

Announcement has been received in Charleston of the marriage of Miss Fay Miller, daughter of Mrs. Max Miller of New York, formerly of Charleston, to Howard J. Barnhard, son of Mr. and Mrs. Harry Barnhard, of Miami Beach, Fla. The wedding took place in December in the Beth Jacob Synagogue.

Joseph Cohen, son of Mrs. S. H. Cohen, was married to Miss Jeannette Wilensky of Orangeburg, S. C.

Mr. and Mrs. S. Slotchiver announce the marriage of their daughter, Dora, to Morris Rovick, of Kansas City, Mo.

Births:

Mr. and Mrs. B. Feldman announce the birth of a daughter. The baby is the granddaughter of Mr. and Mrs. Gretenstein.

Grandparents of the baby are Mr. and Mrs. L. Toporek.

Announcement is made by Mr. and Mrs. A. Garfinkel and by Mr. and Mrs. A. Miller of the adoption of a baby boy by each couple.

Funeral services for Mrs. Lena Savage Collis were held at Stuhr's Chapel with burial at KBS cemetery. Widow of Meyer Collis, Mrs. Collis is survived by three daughters, two sons, and one grandchild.

Mrs. Moses Epstein, national political chairman of Hadassah, spoke before 300 delegates of the Southeastern Regional conference of Hadassah at the Ft. Sumter Hotel. Mrs. Epstein, introduced by Mrs. I. D. Shapiro of Augusta, Ga., spoke of the work of the 19th commission sent to Palestine for investigation before the UN decision.

The Charleston, South Carolina Chapter of Junior Hadassah was hostess to the annual conference of the Southeastern Region which took place February 1st and 2nd. Visitors and delegates from Alabama, Georgia, Florida and South Carolina participated is the sessions and festivities that took place. Headquarters was at the Francis Marion Hotel.

On the night of January 31st a pre-conference dance was held at the Jewish Community Center. Music was rendered by Bruce Hamilton and his orchestra.

The highlight of the conference was the Junior Banquet which took place at the Francis Marion Hotel on February 1st. At this time Miss Ruth Ludwin spoke on "The New Challenge to American-Jewish Youth," and also installed the newly elected officers of the region.

Miss Rosalie Abramovitz of Tampa, Florida was elected as president. Others elected to serve with her as vice-presidents include Gabriella Mayer of Jacksonville, Florida; Flora Hirsch of Atlanta, Georgia, and Toby Cooper of Miami Beach, Florida. Miss Lena Wohl of Tampa, Florida, was elected corresponding secretary, Esther Kirshstein of Charleston, recording secretary, and Bernice Feinberg of Columbus, Georgia, treasurer.

Members participated in the Zionist Family Luncheon and also met with the Seniors to hear Mrs. Moses P. Epstein, national president of Hadassah, speak. Mrs. Epstein spoke on "Mobilizing for the Jewish State Through Hadassah."

Miss Sarah Belle Levy is president of the Charleston Chapter of Junior Hadassah, and Miss Themora J. Abramson served as conference chairman.

WILMINGTON, N. C.

Mrs. Samuel Warshauer, *Reporter*

Marriage:

HOROWITZ-FRANK

Miss Doris Little Horowitz, daughter of Mr. and Mrs. Jake Horowitz, was married on January 18 to Harold Frank, son of Mrs. William Frank of Hamden, Conn. The wedding was a formal affair at the B'nai Israel Synagogue at which Rabbi Samuel Friedman officiated.

Birth:

Mr. and Mrs. Harold Scher announce the birth of a daughter, Dena Harriet. Mrs. Scher is the former Miss Pauline Finkelstein.

A luncheon meeting featured the February meeting of the Concordia Society when 40 members attended. Rabbi Samuel Friedman was guest speaker. Mrs. Louis Goodman is president of the organization which has had an unusually successful year.

Ken Alpert is the newly elected president of the Covenant Club, succeeding Bob Berman who served faithfully for two years. Plans are underway for a club house in the near future and many ambitious undertakings are being discussed.

Mrs. Bill Zimmer was hostess at a tea honoring her mother, Mrs. Goldfarb. Over 50 guests called during the afternoon.

Mr. and Mrs Herman Hoffman and daughter, Susie, of New Brunswick, N. J., spent ten days as guests of Dr. and Mrs. S. E. Warshauer. Mrs. Hoffman and Mrs. Warshauer are sisters.

Miss Sybil Tobias of New York spent three weeks as guest of her sister, Mrs. Robert Kallman.

Miss Marie Solomon, daughter of Mr. and Mrs. Harry M. Solomon, has accepted a position in Philadelphia with a lamp designing specialty shop. A recent graduate of Woman's College, Greensobro, Miss Solomon had been visiting in Philadelphia before accepting this position.

Phil Berlin Honored

Among the North Carolinians honored recently by the Supreme Masonic Council at Washington, D. C. was Phil Berlin, who was elevated to a 33rd degree Scotish Rite Mason.

Mr. Berlin, who has been in Masonry for 28 years, is a member of Greensboro Lodge No. 76 and the Greensboro Consistry of the Scotish Rite.

Harry M. Solomon of Wilmington, N. C., was similarly honored.

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VISITING *Around Greensboro*

By MIN KLEIN

FEBRUARY FUN AND FESTIVITIES were not halted by the excessive amount of white and sleety weather . . . Visitors flowed in and out, parties, meetings, gatherings went on as usual . . . only "more so" if this is a way of measuring. Perhaps because BROTHERHOOD WEEK was in February and with it came the opportunity to attend Brotherhood meetings and teas - - - also the HADASSAH INSTITUTE brought charming and interesting visitors to the community; and it was the occasion for the first FAMILY NIGHT at TEMPLE EMANUEL which marked the beginning of activities under the directorship of JACK SALZ . . . Lots of fun, food and games . . . everyone turned out in good spirit to enjoy the affair and to help in the kitchen as well as the "parlor" when called upon . . . Mrs. Irma Lindheim brought an interesting message when she was here to speak on "Palestine, Yesterday, Today and Tomorrow." Good crowd turned out to hear her. PHIL SEGAL was "master of arrangements" . . . COUNCIL presented DR. RICHARD BARDOLPH of the history department at Woman's College in an address which provoked much thought among the audience - - "The Marshall Plan" and also a discussion on President Truman's recent presentation of Civil Rights - - make us stop and consider that we have much to do . . . TEMPLE EMANUEL Sisterhood also came across with one of our favorite speakers - - DR. FRANKLIN McNUTT - - - also of Woman's College. Because of Brotherhood Week Dr. McNutt, chairman of the education committee of the Greensboro Conference of Christians and Jews, visited many groups, including our B'nai B'rith, and we were happy to have been included in his itinerary . . . . Temple Emanuel's Activities Council organized at the home of the Bert Blochs, with Chester A. Brown as chairman, Milton Weinstein vice - chairman, and Min Klein, secretary . . . THE FINAL HOME MEETING of the Conservative Sisterhood, before moving on to regular Synagogue meetings, was hostessed by ROSE MASSELL whose Starmount home was thrown open to members. She put a dress-up touch to the business meeting by passing around luscious refreshments at the end of the interesting and entertaining program presented by MONA BINES. Officers and committee chairmen were introduced in rhymes created by MONA and National Sisterhood. It was cleverly done to bring to the attention of the members the work being carried on by each committee. Mona's mother-in-law, Mrs. M. BINES, was visiting just at the time and came with Mona to listen and enjoy the activities . . . . SISTERHOOD SABBATH at the Conservative Synagogue brought almost the whole congregation and a number of visitors . . . With Rabbi Sincoff and Cantor Rosenthal in their usual Sabbath Eve roles, members of the Sisterhood prepared and presented the services . . . Readings were by EDITH DAVIDSON, RENE CAPLAN and MRS. ABE COHAN . . . . MRS. SAM STEIN gave the opening prayer and Hadassah president GOLDIE ZAGER gave the closing prayer . . . giving sermons were Sisterhood president BEA KARESH, "THE JEWISH COMMUNITY SPIRIT;" BLANCHE LYON, "THE RESPONSIBILITY OF PARENTS," and HELEN RIMSKY, "THE PAST AND THE FUTURE." Because it was their wedding anniversary, the H. MARKOWITZ'S were host and hostess for the ONEG SHABBAT . . . and it turned out to be the birthday of Rabbi Sincoff, too! . . . Another occasion for good wishes is the new home of the HARRY KARESH'S. Everyone says "lots of luck and much happiness to you." . . . But on the get-well-quick list is KATE PEARL who was a victim of the slippery weather, having fallen and fractured a hip . . . Speedy recovery, Kate! BROTHERHOOD WEEK events took RABBI RYPINS to ATLANTA, GA., where he participated in a symposium of Catholic, Protestant and Jewish speakers - - We were

DURHAM, N. C.

proud of his successful visit there . . . And we heard some fine comments from Guilford students on the talk which RABBI SINCOFF delivered there, when he spoke before a large group on PALESTINE . . . which reminds us to say "congratulations" to Rabbi Sincoff on his approaching marriage to charming and talented Yolanda Roth from NYC . . . A surprise program, a linen shower, and a social hour was the full agenda for the February 16th meeting of the local HADASSAH . . . Taking time out here to congratulate the new B'nai B'rith officers, elected at the February meeting . . . GREAT TURNOUT for the special meeting called by AZA-BBG when PHILIP REDELHEIM, Director of District No. 5, sent word that he was coming - - - he came - - - and so did DR. ARTHUR J. LELYVELD, National HILLEL director, on the same day, disregarding the elements from above which made walking and riding fairly difficult . . . But nothing stops those folks when the job has to be done and the trip made . . . Mr. Redelheim proceeded from here to Charlotte for further BBYO conferences and Dr. Lelyveld, after an informal talk to the Hillel group at W. C., was escorted to Chapel Hill by the local Hillel Committee . . . Speaking of AZA brings to us the charming picture of the lovely young things at the VALENTINE DANCE that group hosted, with the girls like refreshing Spring flowers and the boys on hand to see that all had a grand time . . . NUMBERS of AZA's and BBG's from all around attended that event here . . . The HOLIDAY CLUB went all out for a LEAP-YEAR dance and entertainment, and in spite of many hurdles, successfully put the event over . . . Proud of our local SOS committee, aren't we? Getting the award of merit for going over our quota means recognition from National; but it also represents many hundreds of hours of hard work by the committee members — and the job is not finished — let's keep it going for as long as the need exists — which connects with the coming meeting at the O. Henry of N. C. REGIONAL Conference of UJA — keep the date — March 14 — open . . . . And let's all help the BBG girls make a success of their FIRST money - making venture when they put on their long-and-hard-worked on PURIM Carnvial on the 13th — you should see those "busy-bees" at their committee meetings . . . In the VISITORS column are the STERNBERGER GIRLS, ELIZABETH WEINSTEIN and MILDRED SHAVLIN who made it a family reunion at the Meyer Sternberger home when they all came home for a visit. Husbands, too, of course; and Mildred brought eight-months old LESLIE ELIZABETH to visit with her grandparents for the first time . . . The Sternbergers held open house one night so that all their friends could come and say "hello," and lots of parties followed . . . FANNIE KROHN presided at a beautifully catered luncheon at Mrs. Cartland's when a number of friends were invited to greet the ROCKWELL visitors — MRS. ROCKWELL and daughter, MARY, who came for a stay with the rest of the family here — good to see them — more gatherings came later — and ROSE

(Please Turn To Page 16)

STATESVILLE, N. C.

MISS HENRIETTA WALLACE,

Reporter

The February meeting of the Piedmont section, National Council of Jewish Women, was held at the home of Mrs. M. Steinberger. Mrs. J. W. Chinn, Ways and Means chairman, gave a report of the recent benefit party held in Salisbury. Mrs. Steinberger, civic and social service chairman in Statesville, reported on that committee. A letter was read from the director of the orphanage in France where Council has been sending packages in the national "Ship-A-Box" project.

A social hour followed the meeting.

Mrs. Julius Aronson and Miss Henrietta Wallace entertained at a buffet super at their home honoring their uncle, Herman Wallace, who celebrated his 75th birthday. An informal evening was enjoyed by the guests. Indoor movies of the group were made to commemorate this happy occasion.

Dr. and Mrs. Ben Schechter of Pittsburgh, Pa., were guests of Mr. and Mrs. L. Gordon.

Mr. and Mrs. Larry Rochlen have returned to Statesville after a visit of several weeks in New York.

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GREENSBORO, N. C.

With the Greensboro chapter of Hadassah as hosts, the Seaboard Region, embracing Maryland, Virginia, Washington and North Carolina, held a "four-in-one" educational institute at Sedgefield Inn on February 4th. Mrs. Louis Samuels of Baltimore, president of the Seaboard region, presided. Mrs. Samuel Lubin of Arlington, Va., was chairman of the institute, and Mrs. Max Zager, local president, was in charge of all arrangements.

The institute emphasized the following four projects: Political affairs, led by Mrs. William Saxon of Baltimore; education, led by Mrs. Allen Mirvis of Hampton, Va.; program, led by Mrs. Henry Segal, of Washington, and speakers institute, led by Mrs. Daniel Schiller of Richmond. There were representatives at the institute from Richmond and Arlington, Va., Baltimore, Washington, Raleigh, Charlotte, Durham, and Greensboro. Luncheon broke the morning and afternoon sessions.

Following the institute, a "president's emergency" meeting was held, at which time the presidents of the North Carolina chapters met to discuss the 50 per cent increase in quotas which has just been announced for all chapters. Other imporatnt discussions were held. The meeting was presided over by Mrs. E. J. Evans of Durham, member of the national board and former regional president.

B'Nai B'rith Girls' Carnival

The Etta Spier Chapter of B'nai B'rith girls will hold their Purim carnival on Saturday evening, March 13th in the basement of the Conservative Synagogue. All efforts are being turned toward making this a success, financially and socially. Since the funds will go into a special treasury to help defray the expenses of the District meeting in June, they are eager for cooperation from the entire community to help them put it over. This is for adult as well as the younger members of Greensboro, High Point and Burlington. Bring anyone you wish and help them to put this affair over in a big way. Conservative Synagogue, Saturday evening, March 13th.

S. O. S. Award of Merit Given to Greensboro

At the annual JDC-SOS Southeast Regional Meeting held in Atlanta, Ga. on February 14th, the Greensboro SOS committee was awarded the certificate of merit for going over 100 per cent of its quota during the year 1947.

As of January, 1948, the SOS national warehouse had received 21,328 pounds of relief supplies from Greensboro. The original quota was 20,000 pounds.

Announcement of the award was received by Mrs. Philip Michalove, chairman of the local committee.

B'nai B'rith Elects Segal

Philip Segal was elected president of the Sidney J. Stern Lodge, B'nai B'rith, at the election of officers which took place Monday night, February 16th, at the Conservative Synagogue. Other officers elected were: 1st vice-president, Lewis Rosenberg; 2nd vice-president, Louis Silverstein; recording secretary, William Stern; corresponding secretary, Harry Ganderson; treasurer, Ben Krieger; monitor, Chester A. Brown; guardian, Albert Mazo; warden, Harry Abrams.

Re-Elected to J.D.C. Committee

The Joint Distribution Committee, major American agency aiding distressed Jews abroad, at the second annual meeting of its Southeast Region in Atlanta, Ga., February 16th, reelected the foling residents of Greensboro to the Executive Committee: Ceasar Cone; Mrs. Philip Michalove.

Welcome Stranger!

Mr. and Mrs. Harry Rockwell announce the birth of a son, on February 16th.

ANNUAL CONVENTION TO BE HELD IN HIGH POINT

The annual convention of the North Carolina Association of Jewish Women, North Carolina Association of Jewish Men and North Carolina Association of Jewish Youth, will be held this year in High Point, on Sunday, April 4th. Announcements and programs are being mailed and it is hoped that all members and their families will attend. A full day of activity has been planned and two excellent speakers have been secured who will bring messages of interest to all Jewry. A luncheon meeting will focus attention on the Youth group. Rabbi William Sajowitz of Gastonia will be guest speaker at this event. The highlight of the day will be the usual evening banquet meeting. Rabbi Harry Kellman of Camden, N. J., well known among a large number of North Carolinians, will be the featured speaker at the evening event.

Business meetings throughout the morning and afternoon will be held by all three groups. Mrs. A. F. Klein of Greensboro is state president of the women's group; Harry Doctor of High Point is state president of the men's group, and Paul Friedman of High Point leads the Youth group.

The Sheraton Hotel will be the center of the entire convention and several hundred people from all parts of the state, are expected to attend this important annual function.

FAYETTEVILLE, N. C.

Rabbi Epstein Appointed Chaplain

Appointment of Rabbi Samuel Epstein of Fayetteville, N. C. as the part-time Jewish chaplain at Fort Bragg, Fayetteville, and the Fayetteville VA Hospital has been announced by Dr. Solomon B. Freehof, of Pittsburgh, chairman fo the Division of Religious Activities of the National Jewish Welfare Board (JWB).

Visiting Around Greensboro

(Concluded From Page 15)

BACH invited a crowd to play bridge and pass a few friendly hours with Elma Dryzer's mother, MRS. GLADSTEIN who stopped over for awhile before proceeding to FLORIDA . . . Colorful and lucious plates of food brought Spring right into the charming KRIEGER home on West Market street when LENA decided to have about 20 friends over to make a dreary, slushy day turn into an afternoon of friendly chat, bridge and other enjoyable ways of passing a few congenial hours . . . old friends coming back and new ones becoming acquainted . . . Oh, yes. The Zaubers were off on another jaunt when they spent some time with son RAYMOND in Texas — nice way to avoid all the slush and snow in N. C. . . . Now PURIM is almost here — don't forget to give the kids a party — just to give them a chance to beat Haman a couple of times . . . HAPPY HOLIDAY, but remember, it's also the time of giving, as when isn't it?

Six JDC Workshops Open in DP Camps

Munich, Germany — Six new workshops for tailoring, shoemaking, and hand knitting have been established under the Joint Distribution Committee's employment projects for Jewish displaced persons in the American zone of Germany, it was announced this week. The manufacture of overcoats on a large scale has already been started.

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Social and Personal

HENDERSONVILLE, N. C.
MRS. KALMAN SHERMAN, *Reporter*

Mr. and Mrs. A. S. Levine have returned from their recent stay in Florida.

After a round of gay festivities, Mrs. N. Morris and Miss Patricia Morris have returned from Atlanta, Ga.

Mr. Dan Michalove can now be found enjoying his vacation in Hot Springs, Arkansas.

Mr. and Mrs. George Lazarus have returned from their visit in Columbia.

Home again is Miss Rose Schas after attending the wedding of her cousin in Detroit, Michigan.

Mr. and Mrs. Meyer Levinson have had as their guest Mr. Marvin Widen, of Chicago, Illinois.

Jewish Women's Auxiliary And Hadassah Meet

Mrs. George Lazarus was hostess at the recent meeting of the J. W. A. and Hadassah, with Mrs. J. Davies presiding. The members voted unanimously to increase their 1948 Hadassah quota 50 per cent. Five layettes were completed and will be sent to Palestine.

Mrs. A. I. Gold reported that the cake sale had been a huge success.

Dr. Bardin Honored

Dr. S. Bardin, head of the Brandeis camp, was honored at a luncheon given recently in Hendersonville. Members of the ministerial Association and civic officials attended and gave Dr. Bardin and his organization a heartwarming reception.

Mr. and Mrs. E. Frankel were hosts to a reception at the Skyland Hotel, given in honor of Dr. Bardin.

ROTH-SINCOFF

NEW YORK, N. Y. — Dr. and Mrs. Leon Roth of New York City have announced the engagement of their daughter, Yolanda, to Rabbi Benjamin Sincoff, of Greensboro, N. C. Miss Roth, a graduate of the Julliard School of Music, is teaching in New York City. Rabbi Sincoff, recently arrived in Greensboro, is spiritual leader of the Greensboro Conservative Congregation. He is a native of Philadelphia and was recently Rabbi of a congregation in Summit, N. J. Wedding plans are not yet complete.

SYLVA, N. C.

From Slyva, N. C. comes word that Mr. and Mrs. Sol Schulman are proud parents of another boy born on February 4th.

Rabbi Lewis A. Weintraub Joins Editorial Advisory Board of The American Jewish Times

Lewis A. Weintraub, rabbi of Congregation Emanu-El, Charleston, S. C., has become a member of the Editorial Advisory Board of the American Jewish Times, succeeding Rabbi Solomon D. Goldfarb.

Rabbi Weintraub is from Montreal, Canada, and received his elementary and high school education in that city. He obtained his B. A. degree in Social Sciences at the Yeshivah University. While a student in the Yeshivah College Rabbi Weintraub carried on Hebrew and Rabbinical Studies at the Rabbi Isaac Elchanan Yeshivah. After graduation from college, he entered the Jewish Theological Seminary of America and was ordained Rabbi in 1944.

While still at the Seminary, he acted as replacement Rabbi at Temple Beth El in Fall River, Mass. In June, 1944, he enlisted as a Chaplain in the Canadian Army, and served until 1946, when he was discharged with the rank of Captain.

Last year Rabbi Weintraub was assistant to Dr. C. E. H. Kauvar, Rabbi of the Beth HaMedrosh Hagodol Congregation, in Denver, Colorado, where he directed the educational activities of the Congregation, in addition to performing all Rabbinical duties.

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Social and Personal

DURHAM, N. C.

MRS. LEON MOEL, *Reporter*

Wedding:

SCHREIBER-EISENBERG

NORFOLK, Va. — Miss Evelyn Leah Schreiber, daughter of Mr. and Mrs. Nathan Schreiber of Norfolk, Va., became the bride of Ezra Eisenberg, son of Mr. and Mrs. M. Eisenberg of Durham, on January 4th at the home of the bride's parents in Norfolk. Rabbi Eugene Greenfield and Cantor Samuel Scidelman performed the double ring ceremony. The bride was given in marriage by her father and had as her only attendant her sister, Mrs. Joseph L. Kantor. Sam Eisenberg of Reidsville was his brother's best man. Following a trip to Florida, Mr. and Mrs. Eisenberg are making their home in Durham.

Obituary:

Mrs. Sophia Stadiem, 67, passed away after an illness of some time. Funeral services were conducted by Rabbi Einhorn and burial was in the Durham Hebrew cemetery. A native of Poland, Mrs. Stadiem had lived in Durham since 1910, when she came here with her husband. Surviving in addition to her husband are several sons and daughters; four grandchildren; brothers and sisters.

The children of the religious school presented a program at the Sisterhood meeting of Beth-El Synagogue. Mrs. N. Wolfe, program chairman, presented Donnie Lieberstein, master of ceremonies for the evening. Those on the program were: Zora and Sonyia Daniels, Herbert Paul Kaplon, Luba Freedman, Natalie Moel, Eugene Bane, Ronald Bane and Jean Rancer. Mrs. M. Gladstein, president, presided at the meeting.

At the regular monthly meeting of the Sisterhood, plans were made for the Purim ball to be held on March 24th. Mrs. Nathan Wolfe and Mrs. Leon Moel are co-chairmen of this affair. Mrs. Mitchell Bergman presented a new directory for the organization's use in telephoning. Mrs. J. C. Margolis and Mrs. Ezra Eisenberg were introduced as new members. Following the business meeting, Rabbi Einhorn reviewed Laura Hobson's "Gentleman's Agreement." A social hour followed with Mrs. Mitchell Bergman, Mrs. I. Ornoff, and Mrs. S. Rancer acting as hostesses.

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Partners In Judaism

(Concluded From Page Eight)

When someone went up to him and told him that his presence was resented, he said, "What can I do? Today is the 'Jahrzeit' for my father, and I didn't know what to do, so I came here." We frequently see the element of ancestor worship holding Jews to the Jewish community. But "Af al pi shehata Yisrael hu." "Even though he is a sinner we still regard him as a Jew." The ancient Jewish tradition is to keep the gates open, and to welcome him back if we can. So let us not belittle stomachic Judaism or the ancestor worship which holds some Jews tangentially to the Jewish community.

There are others whose Jewish loyalty seems to be expressed by their love of the Yiddish language. This also is a valuable hold for it represents a form of Jewish culture which they have known and loved. There are other Jews who are Jews by grace of the pricks and whips of anti-Semitism. They are Jews on the defensive who come back to what they feel to be a ghetto, but who yet are more at home in a Jewish social gregariousness so long as anti-Semitism makes them feel less at home outside of their own Jewish group.

There are Jews who are Jews by virtue of their contributions to Jewish charity federations, welfare funds, and the UJA. They hold their Judaism in check in their checkbook. This is also a hold on the Jewish community. There are other Jews who seem to be Jewish only by virtue of their Zionism. This is a very strong hold, because, though they may never go to a synagogue, they at least believe in the survival of their Jewish people, and they are doing what they can through Zionism to preserve that Jewish people.

All such retentive holds as these constitute ancillary survival values in Jewish life. But the primary one among them is active Jewish knowledge. The greatest menace to our survival today is not absorption into the religion of the majority, as it was in pre-war Germany or Austria, nor is it anti-Semitism from without; it is our own Jewish ignorance and our apathy born of that ignorance. Jewish ignorance is widespread and profound among all classes of Jews. When couples come to me to arrange for marriage there is almost invariably the same phenomenon of the bridegroom who does not know enough Hebrew to say the words: "Haray at mekudeshet li" that will make the girl his wife. Sometime ago in officiating at a funeral I read the twenty-third Psalm. After the funeral a Jewish woman came up to me and said, "Rabbi, I liked the way you read the Lord's Prayer." There was the young man who, when he heard that Sodom and Gomorrah were places, said, "Why, I thought they were husband and wife, like Dan and Beersheba." You all know Jews the limit of whose Hebrew knowledge is that of the Western Union clerk; they know the words "mazel tov."

(To Be Concluded In Our April Issue)

Pioneers of The Spirit

(Concluded From Page Five)

of Jewish women who lost their husbands and families during the Hitler period. Another JDC-financed project is the publication of a popular edition of the Code of Maimonides, which is appearing in a series of 32-page low-cost booklets.

Malnutrition Is Problem Among Scholars

To combat malnutrition among the scholars who contribute with such sacrifice to the intellectual and religious life of Palestine, JDC in 1944 established a special feeding project which, through model kitchens and trained instructors, provides practical guidance and instruction on nutritional food, dishes and utensils. These programs are being continued to make possible essential food requirements for the Yeshiva "bachurim."

Another channel of concrete JDC assistance to help raise the standard of living of Jewish scholars is the Yeshiva Consumer Store.

Established by the JDC nearly four years ago, this cooperative enterprise enables Jewish scholars to purchase the necessities of life at far below the market cost. This has become practically self-supporting, it was turned back to the Board of Yeshivoth with a grant of $5,000 to insure the continuance of this urgently-needed project.

One result of JDC support of religious and cultural activities in Palestine is the impetus has also been to religious and cultural activities in other areas. This is nowhere more clearly evidenced than in Iran, where Talmud Torahs now serving 12,000 children were organized in cooperation with the Otzar Hatorah (an organization for Jewish religious education in the Near East) by an emissary of the Chief Rabbi of Palestine - a development which would not have been realized without the financial assistance of the JDC, which is providing at the rate of about $100,000 a year to maintain this work.

With the continued support of the JDC, and such other agencies as should appropriately assist the Yeshivoth and other religious-cultural activities, Palestine's "pioneers of the spirit" will move forward to new and greater endeavors. The devotion, self-dedication and sacrifice which they are showing demand that we continue to encourage their significant and vital work.

Social and Personal

RALEIGH, N. C.

Rabbi Gelfman conducted a series of sermons at Temple Beth Or during January and February. Touching on subjects of interest to everyone in the community, the sermons were divided into three separate programs: "The Jewish Home," "The Synagogue," and "The Jewish Community."

Brotherhood Sabbath was observed at Temple Beth Or on Friday evening, February 20th. Rev. Fred Eutsler was the guest preacher. The Shaw University choir were guest soloists.

"Music in the Life of the Jew" was subject of Rabbi Gelfman's sermon during Jewish Music Week. Special tribute was paid by Rabbi Gelfman to the choir and its director, Dr. Nell Hirschberg, who have served the congregation so faithfully. Recognition was also given to those who have often assisted Dr. Hirschberg at the organ.

A daughter, Joan Roberta, was born to Rabbi and Mrs. Harold Gelfman.

WINSTON-SALEM, N. C.

Engagement:

KATZIN-TULMAN

Mr. and Mrs. P. Katzin announce the engagement of their daughter, Eleanor, to Stanley Tulman, formerly of New York, now of Winston-Salem. Wedding plans have not been announced.

Miss Katzin, a 1947 graduate of Woman's College, Greensboro, has recently returned from Palestine where she spent several months, having gone over for study at the University and for visiting with her family. Mr. Tulman is in business with A. Milder's Sons in Winston-Salem.

Marriage:

Dr. Mordy Katzin of Winston-Salem and Miss June Rubenstein of Brooklyn, N. Y. were married in December in a formal ceremony at the St. George Hotel in Brooklyn. Dr. Katzin, who practiced optometry in Winston-Salem for several years, is now in practice at Jacksonville, N. C, where the couple are making their home.

MT. AIRY, N. C.

The Jewish community of Mt. Airy was awarded the certificate of merit by the S. O. S.-J. D. C. committee for going over their quota in 1947.

The award was made at a dinner meeting of the regional section of the organization.

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RALEIGH, N. C.

GOLDSBORO, N. C.

An estimated one million dollar loss was sustained when the H. Weil and Company department store was practically destroyed by fire on February 9th. Threatening the entire block of buildings, the fire was fought by fire squads from all available surrounding communities. No definite plans for rebuilding of the institution were announced.

The first meeting of the newly organized Goldsboro Youth group was held at the home of Rabbi and Mrs. Feuer, with Seymour Brown, president, in charge. Rabbi Feuer delivered a lecture on "A Bird's Eye View of Jewish History." A program of magical tricks and other entertainment followed.

The purpose of this organization is to bring together once a month young people from the Jewish communities of Wilson, Kinston and Goldsboro. Cultural as well as social programs are to be included on the agenda.

Mr. and Mrs. Emil Rosenthal were in New York for the graduation of their daughter, Mrs. Charles Ladenheim, from Cornell University. At the same time they visited another daughter, Mrs. Herbert Herlands in New York City.

Miss Gertrude Weil is on an extended tour of South America.

Mr. and Mrs. Seymour Brown were in Chicago for the convention of the Institute on Scrap Iron.

Miss Marion Brown of N. Bergen, N. J., was the guest of her cousin, Miss Elaine Brown.

Mr. and Mrs. Hyman Meyers and Mrs. Sidney Meyers were in Chicago for the furniture showings.

Mrs. Edna Oettinger is in California where she will spend some time. Also in California was Miss Hilda Weil.

Miss Barbara Edwards is now at home after working in New York for some time.

Mrs. Isaac Kadis had as her visitor Mrs. S. Banks of Baltimore.

Mrs. Milton Baere of New York was guest of her sister-in-law, Mrs. Ruth Epstein.

Mrs. Julia Weil spent two weeks in New York visiting friends. Also in New York were Mr. and Mrs. Jake Shrago.

NEW BERN, N. C.

S. Coplon, 84, for years a leading merchant in New Bern, died on January 29th at his home in Baltimore.

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RALEIGH, N. C.

Social and Personal

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

In cooperation with the High Point Youth Month, boys and girls of our congregation have conducted a few of the Friday evening services.

On January 30th the B'nai B'rith Girls were in charge of services. Florence Fine presented a splendid sermon entitled "Peace of Mind," while Barbara Tobias gave the responding prayers and Temma Leyton chanted the Hebrew prayers.

In February children of Junior high school age conducted services. Teasa Bloom presented the sermon, "I Am My Brother's Keeper." The rest of the program was rendered by Dick and Don Harris.

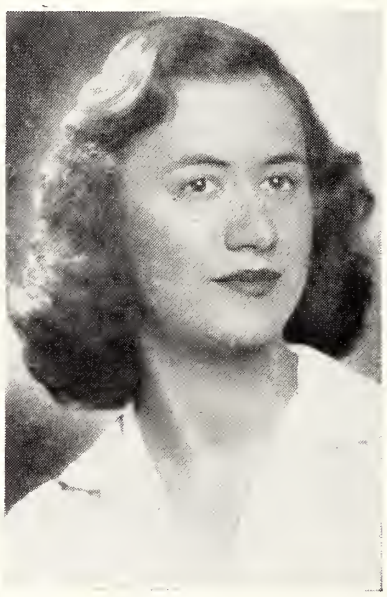
A religious service over station WHPE was also presented by the youths. Dick Harris opened the program with a prayer after which Teasa Bloom presented the sermon, "I Am My Brother's Keeper." Others participating were: Donnie Harris, Marsha Setel, Morton Ershler, Betzi Morris, Harold Schwab, Irving Silver, and Rabbi Frankel.

Dr. Douglas M. Kelley, psychiatrist, connected with the medical staff of Bowman Gray School of Medicine in Winston-Salem, was the guest speaker at the annual installation of officers of the local B'nai B'rith lodge at the Sheraton Hotel.

The newly elected officers installed were: Sidney Setel, president; Willard Myers, vice-president; Daniel Ballow, secretary; J. W. Samet, treasurer, and Irving Silverstein, financial secretary.

A Benefit Card Party was held at the home of Mrs. I. Rose with some guests calling at the home of Mrs. J. W. Samet. Associate hostesses were: Mesdames Irving Silverstein (chairman); Burton Wagger, Irving Schultz, Harold Wagger, Seema Landers, and Miss Ruth Rose. Proceeds went to the Council of Jewish Women.

Welcome home to Mr. and Mrs. Norman Silver who recently returned from honeymooning in



New Orleans. The newly-weds were married in New York the end of January. Mrs. Silver is the former Bernice Wechsler of New York City, N. Y.

Big plans are now being completed for the Debutante Ball which will be held at the Plantation Supper Club on Monday evening, March 29th. Any girls between the ages of 18 and 21 who are interested in being a debutante can receive all information by writing Mrs. Daniel Ballow, High Point. All are invited to attend this big affair.

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RALEIGH, N. C.

A Purim Feast In Nuremburg

(Concluded From Page Six)

way she began harping on the rotten time her husband had in Russia — he was killed, you know—and the way the Russians used to burn up those villages, and all that bunk. Anyhow, I got sick of it. I didn't give a damn about the Russians and I told her to shut up her ya-ta-tee. I tried getting next to that little girl downstairs, but of course she wouldn't look at me, like I said. The sourest bunch of people I ever saw.

That is, until the Hallowe'en party. That's the funny part of it. I mean about Hallowe'en being in the middle of summer. Of course, it wasn't really Hallowe'en, but it seemed so much like it, really.

Sally was in a lousy mood, the way things were going in Nuremburg, and I got sore and told her to can it once and for all, and that the Germans had it coming anyway for attacking us in the first place. So I left her flat.

Of course, once I was inside, they offered me tea and cookies, and I felt good and put on the table the two packages of cigarettes I was going to give Sally, but didn't, and a candy bar.

Well, that's the way it was. I stayed there a couple of hours, I guess. I even learned that funny dance, and hummed some of the tunes. It was a nice party all right, not much to eat but it was really friendly. I never figured these Jews were like that, especially not in Germany and this old man just out of some concentration camp. Even he was singing to beat the band.

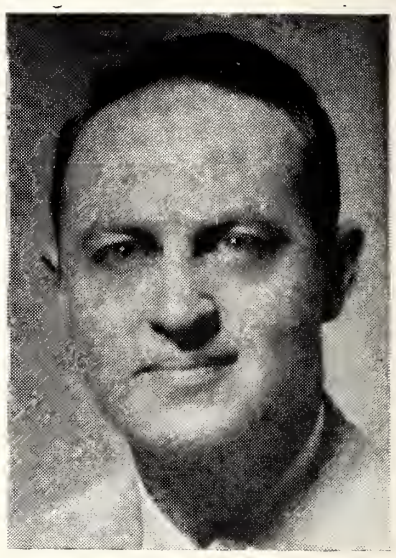
I don't know what it was all about, really. I can't speak any German, and even some of these songs they sang weren't German. That much I know. But it was all right, though the thing that got me was the way the kids kept yellinging at me, "Poor him! Poor him!" like they wanted to explain something. Who "him" was I don't know. It was just a Hallowe'en party to me, though that was a funny time of year to hold it.

But these Jews, I never really could figure them out. It was funny though—Sally upstairs in her apartment sulking her heart out like the world had come to an end, and these people downstairs with little more than a table in the front room, singing like it was the Second Coming.

That's all there is to it, really; but it somehow stuck in my mind, I guess, because it was the very next day they hung those big Nazi leaders in the jail at Nuremburg.

A week later I shipped out for Austria.

E. J. EVANS HEADS N. C. U. J. A.



E. J. Evans of Durham is the chairman for the state of North Carolina in the forthcoming United Jewish Appeal campaign, which has a national goal of $250,000,000.

Mr. Evans will preside at a luncheon session at the O. Henry Hotel in Greensboro on Sunday, March 14th. This will be in conjunction with a statewide conference which will have as its objective the building of an organization that will have the responsibility for raising the state's share of the national quota.

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FINAL RESTING PLACE

(Continued From Page Four)

relatives and friends of the Mendelsons and members of the Jewish War Veterans as the rabbi arose to deliver his sermon over the flag-draped casket bearing the legend, "Corporal David L. Mendelson, Army Serial No. 357899-79."

"What can we say about David Mendelson that will measure up to his deeds?" began the rabbi, speaking slowly and thoughtfully. He went on telling of the fortitude of thousands of other American parents, who were facing this same ordeal.

But Eva Mendelson only sank her head lower, and her mind dwelt on thoughts that were years removed from the present. In her mind's eye she say Nathan's happy face, as he stood over her in the hospital, looking down at his first son.

"Eva," she recalled he said, "Now I'm so happy I could kiss the doctor. When a man has a son, he has a bright future." He leaned over and kissed Eva with keen enjoyment.

Eva then thought of a shiny-faced boy of five running towards her and shouting, "Ma, Ma, I don't like school. I want to stay home and play in the yard with Joey."

And while the rabbi spoke with warmth and fervor of the sacrifices made on the battlefields, Eva was thinking of a *Bar Mitzvah* boy wearing his first suit with long pants and his grandfather's *tallis* and *yamilke*. She say the boy standing on the *bima* and heard him recite the ancient blessing:

"Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who·givest the Law."

Meanwhile the rabbi continued speaking: "What words can we say to this mother and to this father to assuage the pain in their hearts? Are words in themselves adequate to bind the wounds? Can phrases, regardless of how well-expressed and well-meant, bring back life even for one day?"

Eva didn't hear a word. She thought of an October night when Dave was fourteen and was sick with pneumonia. The *tummel* that went on in that house! Everybody running into Dave's room with pills, poultices, and pillows. But when everyone had

(Please Turn To Page 22)

GOLDSBORO, N. C.

Lionel Weil, Sr., 71-year-old Goldsboro business leader and member of the State Board of Agriculture, died on February 11th at Johns Hopkins Hospital in Baltimore after an extended illness.

Mr. Weil's life was marked by a fervent interest in promoting projects for public welfare. As a member of the Goldsboro Board of Aldermen, he was instrumental in effecting major civic developments. He presented the home of his parents to the City of Goldsboro as a public library.

LIONEL WEIL, Sr.

At the same time, he took leading parts in statewide organizations, being president of the Plant Food Institute of North Carolina and Virginia, a director for the National Fertilizers Association, state chairman of the National Jewish Welfare Board, and vice-president of the Hood Industrial Bank of Goldsboro.

Mr. Weil was a leading Elk and was the oldest active member of the Goldsboro Rotary Club.

He was a graduate of the University of North Carolina and received an honorary degree of doctor of humanities from the university last June. He also was a member of the board of trustees of the university and established the Weil lectures in American citizenship there.

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FINAL RESTING PLACE

(Concluded From Page 21)

left, it was Eva who clutched Dave to her bosom and nursed him back to health. She recalled how she ran and worried and prayed . . . and didn't sleep for two nights.

All this flashed through her mind as the rabbi spoke of the external facts of Dave's short life. "Here was a boy of only 21 who hadn't begun to live, in a manner of speaking. Dave Mendelson was only 18 when he enlisted in the army and three years later, years filled with stern duties and responsibilities, he died on the battlefield fighting for the land in which he and his sisters had been born and for the country which had given a home and refuge to his mother and father."

Eva's mind envisaged a tall, slim young man of 17, dressed in his graduation suit, being kidded by his sisters, as he is about to leave the house to take his girl to the high school senior prom. Her happiness was at a high level, as he bent to kiss her good night and to tell her not to wait up for him.

She recalled with a faint smile what excitement went on in the house the day Dave was to be graduated from high school. After the commencement exercises, the whole family went into the most expensive restaurant on Main Street and enjoyed themselves until late in the evening, as Dave, in a comic attitude, told them what great things he was going to do, now that he had the world ahead of him.

The rabbi was reciting the memorial prayer for those fallen in battle.

"O God, who art full of compassion, who dwellest on high, to all who bravely laid down their lives for their country, grant perfect rest beneath the shelter of Thy divine presence . . ."

But Eva shuffled her feet a bit, pursed her dry lips, and thought of how Dave obtained a position as a bank clerk. Things were going along at an even keel in the Mendelson home, when Dave came home one evening with a pretty, golden-haired girl and announced to the family over a late cup of tea that he and Sylvia Miller, the girl with him, were thinking of getting married.

For the next few minutes a miniature revolution shook the walls, as Eva fainted, Nathan stood up and shouted that he would never allow it, and the two sisters cornered Sylvia and tried to convince her that she and Dave were talking out of their heads. Finally, after a semblance of order was restored, Dave and Sylvia had agreed to wait until Dave was of age.

The rabbi had completed the prepared part of his sermon and was beginning to intone *Kaddish*, the prayer for those who mourn: "Yisgadal, V'yiskadash . . . Magnified and sanctified be his great name in the world which he hath created according to his will."

Eva quietly brushed aside a tear, as she thought how one short year after graduation, Dave, driven by youthful idealism, had enlisted in the army. His parents were proud, but still they worried and prayed every night for their 18-year-old only son. Eva recalled how he had come home on his last furlough, before he went overseas. She saw too little of him, as he spent most of his time with Sylvia, but she noticed how he had put on weight and how ruddy his complexion had become. After he got back to his station, he sent home a picture he had taken in the town near the fort. This was the last picture of Dave. Eva had it enlarged and placed it in a frame in the center of the mantlepiece.

The rabbi was concluding the *Kaddish*: " . . . . . May he make peace for us and for all Israel; and say ye Amen."

Everyone in the funeral parlor answered, "Amen." Eva awoke from her reverie with a start and for the first time since the rabbi had begun talking, she realized what was happening.

Six brawny members of the Jewish War Veterans carried the casket to a waiting hearse, marching with slow cadence between rows of uniformed veterans, who came to attention and saluted crisply as the casket passed by. The streets were lined with friends and curious onlookers. Automobiles and street cars were held up as dozens of persons jammed the street.

Eddie Goldhammer, who'd once been a close friend of Dave's, was wiping the perspiration from his forehead, after he and the other five pallbearers had carefully placed the heavy casket in the hearse. Eddie glanced to one side and there, standing alone, he noticed a blonde girl, dressed in black, dabbing her eyes with her handkerchief from time to time and sobbing fitfully.

He recognized the girl as Sylvia Miller. After the news of Dave's death had reached home, Sylvia had broken down completely, but about a year later, her youthful zest for life had gotten the upper hand, and she had become engaged to a young lawyer. Now she was married but as Eddie looked at her, he thought that she still grieved for Dave.

At the cemetery the rabbi sympathetically led the parents away, as the ex-soldiers lowered Dave to his final resting place. The family and friends got into automobiles and returned to town.

Later relatives and friends came into the Mendelson home to console Eva and Nathan, who both sat at the kitchen table, their heads buried in their arms.

Suddenly the door bell rang and in walked Dorothy, her husband and her baby. Eva and Nathan looked up and as they saw the baby, their eyes shone as they had not glistened for three years. A smile broke out on both of their faces and they ran to the child.

They clutched the infant and smothered him with hugs and kisses. Sarah Michael, a neighbor of Eva's, came over and she looked at the baby smiling back at his grandparents.

"Tell me, Eva," Sarah asked, "what is your grandchild's name?"

"Sarah, you mean you don't know," Eva replied, "Why, his name is David. He's named after his uncle - - he should live to be a hundred and twenty years old."

Eva cried, but this time it was for joy.

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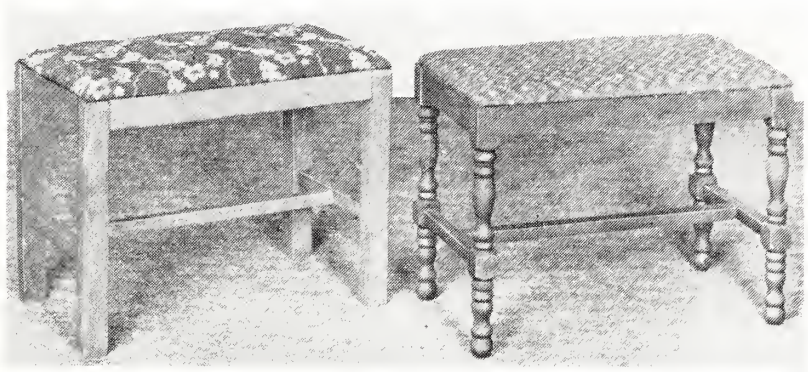

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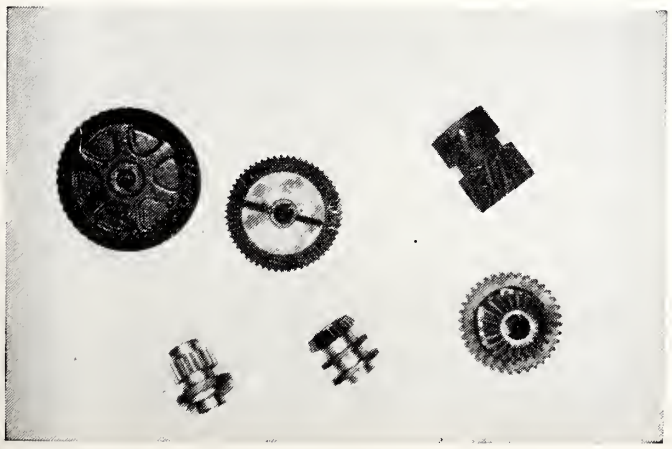

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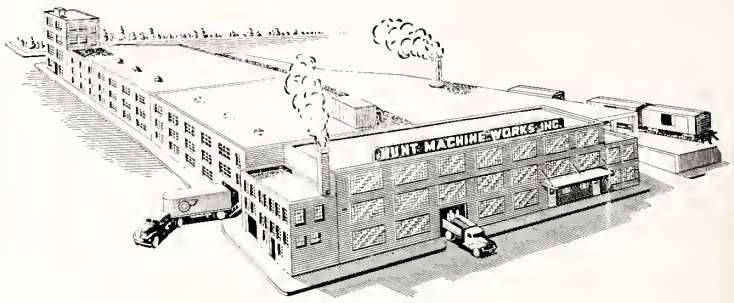

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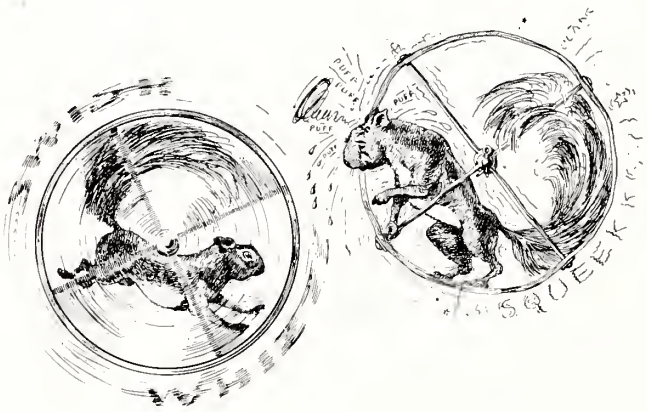

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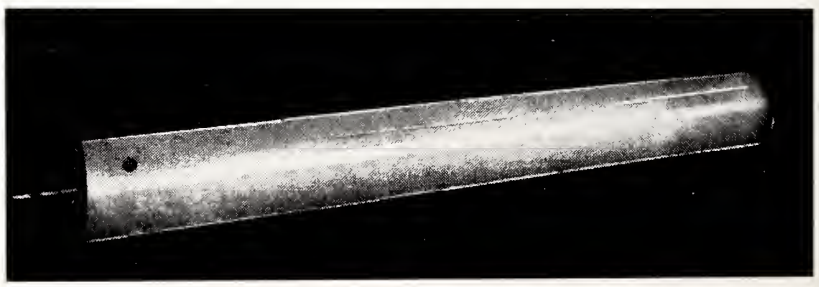

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THE AMERICAN JEWISH TIMES

VOLUME XIII | APRIL, 1948 | NUMBER 8

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Palestine's Betrayal

In every reference that we have made to the Palestine partition plan, since its adoption by the United Nations in the closing days of November last, we cautioned against over-optimism, pointing out the difference between a political decision, and an accomplished fact. We warned of the difficulties that stood in the path of implementation. We even predicted that the plan might never be carried out. But we will confess that in all this prognostication we never for a moment believed that the plan would be betrayed by our own government.

There have been many times when we have been far prouder of being an American than at the present moment. The weird gyrations of Mr. Truman's government are putting to a severe test the philosophy of "right or wrong, my country." The officials of the State Department, and the Department of National Defense, in "pouring oil on troubled waters" as their solution of the Palestine problem, have placed our government in an extremely unfavorable situation as far as world opinion is concerned. Where the League of Nations may have failed, following World War I, because of the refusal of the United States to participate, it looks now as if the United Nations is doomed to a like failure because of the assininity of this country's foreign policy.

Our turn-about-face in the Palestine situation, after our espousal of the partition plan was entirely responsible for its adoption, is attributable to a few top men in the State Department who have insisted on their biased will becoming the voice of the nation. These men are appointed and not elected, so that a direct approach to the remedy is difficult. But if this is an example of the kind of leadership to which we can look forward in these highly critical times, then it is about time that something was done about the elected officials who are responsible for the appointment and confirmation of these betrayers of our sacred trust.

Time alone has the answer to what lies ahead for our pitifully betrayed bretheren in Palestine. We were never anxious for a more active interest in that strife-torn country by Soviet Russia, but if the Jew are to be abandoned by the Western powers, they will have no choice but to accept the aid of any power that will save them from complete annihilation by the Arabs.

Some other more desirable answer may be found. We can only hope so.

A Hardy Perennial

That hardy old perennial, religion in the public schools, once again is throwing its shoots over the country-side of American Jewry. The tempest rages all the way from those who are concerned with the seemingly innocuous singing of Christmas carols, to those who see in the use of released time for religious instruction in the schools, a menace to separation of church and state, and to the very constitution for which our ancestors fought and died, etc., etc.

Because of the interest and importance of the problem and its many ramifications, we have been keeping our editorial eye peeled for a sane, factual, non-hysterical discussion of the subject. We believe that we have finally found one.

We are pleased to announce that beginning in this issue we present "Religion and the Public Schools," by Leo Pfeffer. Prepared and issued under the sponsorship of the Office of Jewish Information, of the American Jewish Congress, this article in our opinion comes as close to a dispassionate, analytical treatment of this vexing problem, as we can hope to find. The author, assistant director of the Commission on Law and Social Action of the American Jewish Congress, is a member of the bar. Recognized as a leading authority on the problem of the relationship of church and state in democratic society, Mr. Pfeffer was the draftsman of the brief submitted in behalf of virtually all American Jewish organizations in the major test case before the Supreme Court of the United States on released time in Champaign, Illinois (People ex rel McCollum vs. Board of Education.)

Since Mr. Pfeffer wrote his article, the United States Supreme Court, by a vote of eight to one, upheld the contention in the Champaign case and ruled unconstitutional the use of public school systems to help any religious group spread its faith.

We believe that Mr. Pfeffer will stimulate our thinking on this provocative question, and his analysis might well enable some of us to reach a conclusion. We would be glad to receive public reaction when the series of two articles is concluded.

Paging Pollyanna

Writers will generally agree, we believe, that it is far more pleasant to write of happy things and in a vein of optimism, than it is to have to record conditions that border on despair. And yet, in the interest of truth, where is one to look today for something pleasant about which to write? We defy even a Pollyanna to peruse our daily recording of current events and find much about which to be optimistic.

This is particularly true for those of us who are concerned with the problems of minorities. For example, the reception accorded in the South to President Harry Truman's civil liberties views might lead us to fear, not a war with some foreign power, but a resumption of the War Between the States. The revolt which resulted from the President's statement is important not so much for its political implications, but more because of the throw-back that liberalism has had in some of our southern states.

The situation unquestionably is responsible for the re-emergence of the Ku Klux Klan. That this group is again in the saddle is attested to in the almost daily reports of cross-burnings and white-hooded marchers. The current frame of mind of many of our southern citizens permits them to roam without much opposition. Certainly, the report that the high school athletic coach, who defied the Klan under dramatic circumstances, was to be dismissed from the Georgia school system, doesn't make pleasant, or comfortable reading. Nor do the re-establishment of the Long regime in Louisiana, and the growing strength of the Talmadge group in Georgia. Yet, those are the facts.

Getting away from the south, we read of the banning from its library by a New York city high school, of "Gentlemen's Agreement" and "Focus," — both best-selling novels that have to do with the subject of anti-Semitism.

In the world scene, one does not have to be a Zionist to deplore the turn of events that finds our own country turning its back on the Palestine partition that it earlier espoused. And in the British, United States and Soviet Russian zones of occupied Germany, denazification commissions are being dissolved, despite the fact that many important nazi criminals are still in circulation, and that all information coming from Germany is to the effect that the nazi philosophy is still rampant.

Contemplate, in addition to the above, the shameful snatching of Czechoslovakia, with more of the same in prospect for Finland, and Italy, and try to emerge with a feeling of anything but gloom.

We are reminded of the comment of a friend of ours who had just listened to an address on the status of our current civilization, and prospects for the future. The speaker had been quite realistic. Our friend said, "Well, I don't know how you feel about it, but I am going home and tear up all my government bonds and insurance papers." While we do not entirely subscribe to that idea, we do admit a growing difficulty in trying to justify the belief that "it will all come out in the wash."

Perhaps Pollyanna can help us.

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DR. ALEXANDER M. DUSHKIN

A World Union ... for JEWISH EDUCATION

By DR. ALEXANDER M. DUSHKIN

Dr. Dushkin has recently returned from a six-month visit to Palestine. During this period, he gave a series of lectures at the Hebrew University on American methods of education. He also conducted a survey of Youth Aliyah and helped to organize the first conference of the World Union for Jewish Education. This meeting, which is of great significance to Jewish education the world over, gives promise of growth and usefulness to Jewish education in the United States. In this article, Dr. Dushkin outlines the purposes and the first accomplishments of this new organization.—(THE EDITOR).

The World Conference on Jewish Education, held in Jerusalem during the past summer, was as significant as it was courageous and dramatic. We believe that it marked the sad end of an important era in our history, that of Eastern European hegemony in Jewish cultural life, and the beginning of what must now be the new era in Jewish education, in which the Yishuv of Palestine and the Jewish community of America must together cooperate to play the central roles.

Again we were given proof of the spiritual energy of the Yishuv. Engaged as it is during these difficult times in so many vital struggles on so many fronts, the Yishuv nevertheless found sufficient energy to bid at this very time for leadership in our common struggle against Jewish ignorance and self-depreciation. Perhaps the chief significance of the Conference lies in the fact that the Yishuv has thus begun to play consciously its central spiritual role in the Jewish world. For the first time after so many centuries, the WORD, however muffled and uncertain, has again begun to come from Jerusalem.

In spite of the difficulties of travel, in spite of real and imaginary dangers of life in Palestine during days of cruel barbed wire, jittery curfew atmosphere, and demoralizing terror, almost 150 educators came from 24 lands. They came all the way from India and Australia, from Canada and Chile, from France, Holland, Great Britain, from Eastern and Middle Europe, from North and South Africa. We are proud to record the decisive role played by American Jewry; for in the days of indecision when some leaders even in Eretz Yisrael thought the project foolhardy, it was the American Jewish educators who made the dream a reality when they declared that over sixty delegates were ready to come from the U. S. A. The dignified academic exercises in the amphitheatre of the Hebrew University, which opened the Conference on the afternoon of July 29, with the setting sun reflected against the opalescent mountains of Moab, gave a glorious setting to the drama of Jewish education returning to Zion for the Word.

To be sure, there were no prophets at this conference. This first world gathering was rather in the nature of a kibbutz galuyot longing for Shekhinah; a scattered people coming together to express their unified desire for some guiding, fructifying words in Jewish education. On the surface, the Conference was like any other such gathering; including the usual wordy discussions, over heated debates and high - sounding resolutions. It was clearly recognized that it would be futile and foolish to attempt to draw up a charter or a constitution for the the conduct of Jewish education even at this first Conference, throughout the world. It was natural, however, that the delegates, should attempt to express their own desiderata in Jewish education; without pretending that these are either directives or immutable principles.

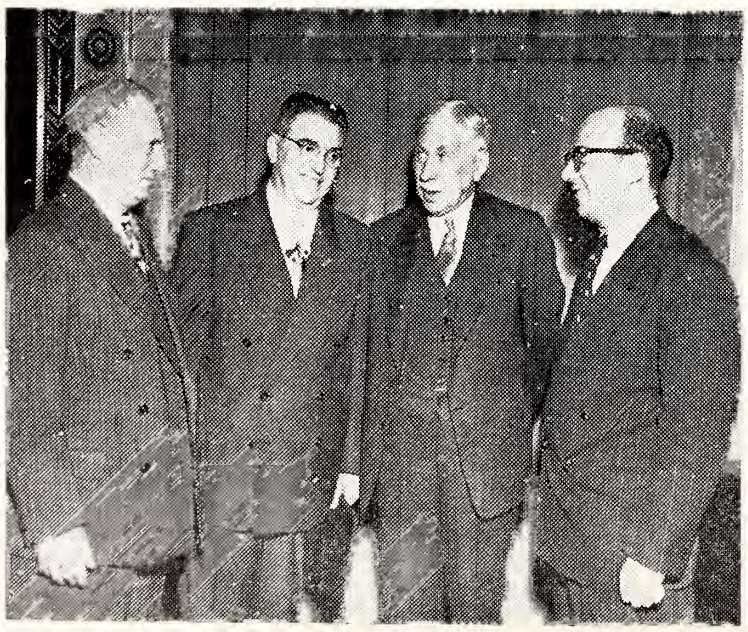
The most spirited and warm debates were in the realm of aims, particularly on the question of hityashvut: to what degree personal settlement in Eretz Yisrael is to be the primary aim of Jewish education in the Diaspora. As was to be expected, there was a lively disagreement on this issue, expressive of the difference of emphasis between the East and the West. The educators from all the lands of the European continent presented with overpowering intensity their own immediate need and desire for personal settlement in Eretz Yisrael as the dominant, nay the only, motive for Jewish education. The educators from Western Europe, particularly Britain, and from America, laid greater stress on education for life in the local Jewish communities, with frequent pilgrimages to Eretz Yisrael as part of that education.

Likewise there was considerable warmth in the discussion of the place of "religion" in Jewish education. Many of the western educators insisted that everything which is taught to Jewish children in the Diaspore must be regarded as religious teaching, though not necessarily Orthodox teaching. The educators of Eretz Yisrael, and many of the Europeans as well, argued for an "all or nothing" conception of religious education; either Hinukh Dati as Orthodox education, or education in Jewish culture and civilization in a nationalist secular framework. Our contention that religious education can be either Orthodox or non-Orthodox, they consider trivial and superficial. For evidently to them *dat* is codified religious law, as interpreted in life by the rabbinate, and particularly by the Chief Rabbinate in Eretz Yisrael. No other religious ideology has as yet made itself felt in the life of the Yishuv, or in most of the communities of the Diaspora.

The resolutions as adopted by the Conference which related to these questions were necessarily general - that "Jewish education is to be Zionist and Hebraic, in the spirit of Torah and of classic Jewish Tradition. Such education is to prepare the individual Jew to share in the life and activities of his local community. But it is also to develop in him the desire for Jewish living to the point of wishing full personal identification with the fullness of creative

(Please Turn To Page 37)

ADL Awards Honor Scroll To Gutstadt For Service



At a testimonial dinner attended by prominent representatives of the Jewish community, Richard E. Gustadt (second from left), is presented with a scroll of honor "in tribute to his 15 years of inspiring leadership as national director" of the Anti-Defamation League of B'nai B'rith. With him are (left to right) Justice Meier Steinbrink, national chairman of the League, Judge Joseph M. Proskauer, president of the American Jewish Committee, and Benjamin R. Epstein, newly elected national director of the ADL. In Mr. Gustadt's new duties as executive vice-chairman, the scroll declared, the ADL looks forward "to the benefit of his rich experience and enlightened counsel." The dinner was held at the Waldorf-Astoria Hotel in New York.

HENDERSONVILLE TO HAVE

Brandeis Camp

DR. SHLOMO BARDIN

☆ ☆

UNDER the auspices of the Brandeis Camp Institute, Inc., and suported by an inter-denominational group of citizens, Hendersonville, N. C., will open a Brandeis Camp on August 2nd. There will be a four-weeks institute, closing at the end of August, under the direct supervision of Dr. Schlomo Bardin, Director of the Brandeis Camp Institute, Inc. Dr. Bardin will have a staff of instructors and counsellors to assist him.

The Camp will follow the general pattern of others in Pennsylvania and California, and will be co-educational, open only to Jewish students of American colleges and universities who have been awarded scholarships. Community support for the project was pledged at a dinner recently held in Dr. Barden's honor at the Bowen Hotel in Hendersonville.

Raleigh Reese, president of the Sky Land company, who was instrumental in bringing the institution to Hendersonville, was host at the dinner.

Guests at the dinner were Mayor A. V. Edwards. Commissioners T. D. Clark and Ben L. Foster and Chief of Police Orr, representing the city; Dr. O. M. Seigler, Dr. L. B. Hayes, Dr. L. T. Wilds, the Rev. John D. Barringer and Father McCarthy, representing the churches; President E. A. Smyth and Secretary P. M. Camak, representing the senior Chamber of Commerce; President W. W. Carpenter of the Junior Chamber of Commerce; Superintendent A. D. Kornegay of the city schools; Bob Amos, manager of radio station WHKP; C. M. Ogle, co-publisher of The Times-News; Ernie Frankel, Hendersonville merchant and secretary of the Brandeis Camp Institute, and Mr. Reese, who was toastmaster.

The Brandeis Camp Institute is named after the late Supreme Court Justice Louis D. Brandeis not only because his life, ideas and ideals serve as a living symbol and guiding light for the hundreds of young American Jews who pass through the Institute, but also because of the Justice's stimulation, encouragement and support of this project.

During 1940-41, in several conferences with Dr. Bardin founder and director of Brandeis Camp Institute, Justice Brandeis earnestly encouraged the search for new methods and approaches. He strongly felt that we could make better Americans of Jewish Youth by nourishing their loyalty to Jewish heritage, and by encouraging self-identification with the needs and aspirations of the Jewish people.

When in 1941, Dr. Bardin first approached Justice Brandeis with the plan of integrating into one institution the pattern of the American summer camp, with the ideas and methods of the Danish Volk high schools, infusing it all with the spirit of the Palestine cooperative settlement, he gave this project his full encouragement and underwrote half of the budget. He felt that it was essential to bring the creative labors and achievements of Jews in Palestine within the personal experience of young Americans.

Justice Brandeis frequently expressed the thought that the young American Jew who has been inculcated with the spirit of the American pioneers, ought to be receptive to the saga of Palestine Pioneering, from which he will derive both self-respect and social idealism. Said Justice Brandeis, "We cannot go as far as the pioneers in Palestine, but we must make their example to radiate in our lives."

A few weeks later Justice Brandeis was no longer with us, but his spirit, in the words of his daughter, Susan, who visited the Camp in July, 1946, "hovers over all the place."

Shlomo Bardin, National Director of the American Zionist Youth Commission, Founder and Director of the Brandeis Camp Institute, was born at Zhitomir, Russia, on December 3, 1898. He received a thorough traditional Hebrew education at Cheder and Yeshivah. As a young man in Russia he took an active part in the Zionist youth movement. In 1919 he settled in Palestine, having arrived with the first group of the Third Aliyah.

He is the founder of the Haifa Technical High School and the Haifa Nautical School, and served as principal of both schools until 1939.

Dr. Bardin was educated at the Universities of Berlin, London, and Teachers College, Columbia University, where he received his M.A. and Ph.D. degrees. He is the author of "Pioneer Youth in Palestine" and "Jews and the Sea."

Typical scene at a Brandeis Camp. On Shobos, everyone dresses in white.

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RELIGION IN THE SCHOOLS

By LEO PFEFFER

Leo Pfeffer, Assistant Director of the Commission on Law and Social Action of the American Jewish Congress, is a member of the Bar of the State of New York and the United States Supreme Court. He was formerly editor of the New York University Law Review, the New York Law Jist, and the Appeal News and Statute Digest. Recognized as a leading authority on the problem of the relationship of church and state in democratic socitey. Since Mr. Pfeffer wrote his article, the United States Supreme Court, by a vote of eight to one, upheld the contention in the Champaign case and ruled unconstitutionally the use of public school systems to help any religious group spread its faith.—THE EDITOR.

What Thomas Jefferson called a "wall of separation between Church and State" has been a basic element in the American political structure since its foundation. It was intended to safeguard our public institutions against potentially unhealthy pressures from organized groups. At the same time it was designed to protect the freedom of religious groups to organize their own spiritual life and religious education. The Constitution prohibits Congress from passing any law establishing a religion or preventing the free exercise of religion. Although the Federal Constitution does not expressly regulate action by the states in this area, by the end of the last century religious tests for public office and compulsory support of religion were prohibited by statute or constitution in nearly all of the states.

Until recently the struggle for this principle appeared to be won —particularly in the field of education. The denominational school, which a century earlier, had been practically the only kind of school in existence, had largely been displaced by the secular public school. Sectarianism in the public school system was prohibited by law in the great majority of the states. To most observers it seemed that in the United States, at least, the long-drawn fight to divorce the church and public education was permanently won.

This divorce, however, raised serious problems for church groups. With the disappearance of the denominational institution as a primary factor in education, some method had to be devised to provide religious education for children of school age. A survey conducted by the United States Office of Education in 1932 found "that a negligible amount of a child's time comes under the influence of the church and that only a small proportion of the children throughout the country have even brief contact with church influence." With increasing frequency and intensity, churchmen and lay religious bodies expressed alarm at the growing irreligion of the American people and particularly of the younger generation.

One possible solution which suggested itself was the establishment and maintenance of parochial schools, parallel with but independent of the public school system. These schools, maintained by church bodies, provide both secular and religious education, with varying degrees of state supervision in respect to the secular instruction. Although the United States Supreme Court, in 1925, declared parochial schools constitutionally immune from legislative attack, they proved an inadequate solution to the problem, except possibly among the Catholics. The religious census of 1936 revealed that of the 4,650,000 Catholic children of school age, almost half attended parochial schools, while of the 31 million Protestant school children only some 275,000, principally Lutherans, were enrolled in parochial schools. Similarly, Sunday and after-hour weekday religious schools proved a partial solution for the Jewish communities, but proved completely inadequate for the Protestants.

Groping about for other solutions, Protestant leaders first suggested releasing children from public school one or two hours weekly to enable them to attend weekday church schools for religious instruction. No practical effect was given to this suggestion, however, until 1913, when William Wirt, school superintendent at Gary, Indiana, instituted a program of dismissing children one hour earlier each week to enable them to pursue music, art, religious or other interests. Church leaders in Gary quickly took advantage of the program by organizing classes for the children, and the plan began to spread to other communities.

Attempts to introduce the program met with varying reactions among the communities. In New York City, an attempt to establish the "Gary Plan" (as it was then known) actually provoked riots at public hearings, thus, for the time being, bringing an end to the whole attempt. More often, however, the stumbling block proved to be apathy and inertia rather than outright opposition. Formation of an Interfaith Committee in 1923 to press for introduction of the program in New York met with no greater success. Notwithstanding a favorable decision in

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SOMA MORGANSTERN

A MONUMENT TO EAST EUROPEAN JEWRY

A review of Soma Morganstern's "IN MY FATHER'S PASTURES" by Maurice Samuel, author of "HARVEST IN THE DESERT," "THE WORLD OF SHOLOM ALEICHEM," etc.

WHAT A rare and wonderful experience it is to pick up a new book, to glance through the first paragraph, and to be pulled up by the feeling: "Good heavens! This is a writer!" Then to settle down comfortably, willingly and gratefully to the slow perusal, ungrudging of the hours, unhaunted by the thought: "I might be doing something better with my time."

This, quite simply, is what I want to say first about Soma Morgenstern's IN MY FATHER'S PASTURES. It is not something put together for the market by someone who "had an idea" and is able to string sentences together. It is literature. It is a clear vision of life mirrored in a record: the product of a mind which brooded for many years in careful and loving scrutiny over an entire world, and then proceeded to set down, with grace and clarity, with tenderness and insight and humor, all that it had perceived and all that had moved it.

I would have read and re-read this book with deep joy even if its particular theme had not been so precious to me; and I would have felt just as keenly the protest of its pure craftsmanship if it had not been applied to a Jewish subject. For it is, among other things mentioned below, an implied protest. Every honest man is a reproach to rogues and mountebanks and charlatans; and the Jewish theme, now being to the fore, has attracted its quota of these—the "easy popularity" boys and girls, the "clean-up-while-the going's good" word peddlers, the shrewd speculators in drooling goodwill movements. Against these shoddy offerings, which confirm the corruption of public taste by exercising it daily, IN MY FATHER'S PASTURES stands like a prophetic rebuke.

MAURICE SAMUEL

The narrative of this book moves with skilful counterpoise on two levels, the personal and the panoramic. On both there is—despite the tragic close—enchantment. The personal story deals with the nineteen-year-old Alfred Mohilever, who has been brought up un-Jewishly in Vienna, and who is adopted by his uncle, Wolf Mohilever, of Galicia, a landowner and an orthodox Jew. Alfred in turn as eagerly adopts and learns the religion of his uncle and of his forefathers.

The time of the story is post-World War I. The peculiar, one night say the stealthy and crafty charm of the situation lies in this: young Alfred, the sophisticate, is not won over to Judaism by great arguments and tedious appeals, the stock instruments of novelists engaged on this theme. Nor does he take the step in intellectual desperation. He is captured by the sheer warmth and loveliness of the Jewish lore and Jewish life; and, granted his emotional predisposition, it is made all the more plausible by Morgenstern's astounding evocation of that life and lore.

The milieu is not the city, and not even the urbanized village life of the Jew. It is the country itself. A group of Jews on the land, in the midst of a gentile landscape: orthodox Jews, with a Jewish *and* rural tradition; Jews as familiar with cattle and crops, ploughshares and scythes, as they are with *chumesh* and Rashi, *Tzadikkim* and Sabbath candles — these are the protagonists. What is immensely attractive about it all is, that they are drawn as persons, not as types. The writer does not strike an attitude and invite one in the reader. He narrates and describes: meticulously, intimately, slyly, affectionately, making a continuous drama of the revelation of character and personality, so that each individual becomes an unforgettable event. Some of them, like the boy, Alfred, the red-headed pious old maid, Jessa, and the 77-year-old bailiff, Yankel Christiampoler, become obsessively interesting.

On the panoramic level the narrative is equally gripping. The Jewish group, so long settled hereabouts as to feel almost autochthonous, is involved in the fateful struggle between the Polish and the Ukranian groups. With its own inner life to live, its own identity and eternal values to safeguard, it must steer a tortuous course between the two contenders, whose mutual hostility is a symbol of all those tensions which led to the World War II, in which the Jewry of this region perished.

I am afraid to say of this book, and of its predecessor, THE SON OF THE LOST SON, that they are the beginnings of a monument to that perished Jewry — afraid only because the reader might gather that I am speaking of some vast and forbidding classic which one tries to read only in a passing fit t'*shuvah*. These are books which in the reading are a continuous delight, and in the remembering a permanent treasure. IN MY FATHER'S PASTURES has the immense advantage of having been translated by Ludwig Lewisohn; but in both books there are memorable passages which I have read out over and over to friends: Judah Mohilever *davvening*, the mourning ceremony at the Agudat Israel convention, the concert in Vienna, in the first book; in the second, the Sabbath service in Judah Mohilever's home chapel, the harvest day among the peasants, the kitchen scene between red-headed Pessa and the maid, Malanka, the wooing of the schickse, Donja, by Alfred (right in the midst of his redemption, too). I think these will in time to come take their place in every anthology of Jewish writing.

If the third and fourth volumes of the series maintain the standard set in the first two, the monument will have been completed.

New Immigration Commissioner Meets With B'nai B'rith Leaders

Watson Miller (center), newly appointed United States Commissioner of Immigration, told the Executive Committee of B'nai B'rith during its Washington, D. C. meeting (August 31-September 1) that the "State Department, Congress, the Immigration Service and organizations such as B'nai B'rith" must work together in solving the Displaced Persons and immigration problems of the nation. Shown above are Frank Goldman (left), Lowell, Mass., president of B'nai B'rith, and Maurice Bisgyer (right), Washington, D. C., national secretary, greeting Mr. Miller at the Executive Committee session.

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RELIGION IN THE SCHOOLS

(Continued From Page 6)

1927 by the highest court in the State, it was not until a ruling in 1940 by the New York City Board of Education holding mandatory the statute authorizing released time passed that year by the New York State Legislature, that the plan was actually put into effect in New York City.

During the period between 1913 and 1920, the movement for the program made slight progress, principally in the Protestant midwest. The combination of religious revival, which is a frequent concomitant of a war and postwar period, and the general prosperity of the American people and churches, resulted in a rapid spread of the movement in the twenties. Conversely, the depression had the two-fold effect of drying-up substantial sources of church funds and at the same time shifting the national consciousness to economic and political issues, thereby temporarily slowing down the growth of the movement. However, the return of prosperity and the religious revival which accompanied the second world war have again operated to revive interest in the program and have given impetus to its further expansion.

Extent of the Plan

It is almost impossible to estimate with any degree of accuracy the number of states or communities in which the plan is presently in operation or the number of school children participating. No two independent estimates as to any of these items correspond with any degree of closeness. This much is probably true: estimates by fervent or professional advocates of the program must be discounted; when compared with estimates based on studies by disinterested opposing or even mildly sympathetic groups, they appear to be greatly exaggerated.

Let us first consider the number of states in which the program is in operation. Dr. Franer, a Catholic student of the subject, estimated that in 1937 the plan was in operation in 45 states. Dr. Erwin L. Shaver of the International Council of Religious Education, chief promoter of the plan, reported in 1944 that it was in operation in at least 44 states, and reported again in 1946 that all but two of the 48 states had released time classes. On the other hand, a survey by the U. S. Office of Education in 1932 indicated that the plan was in operation in 35 states, and a follow-up survey in 1940 showed that the number had increased to 38. A study by the National Education Association published in February, 1946, indicated that the program was in operation in 33 states, while a questionnaire circulated by the American Civil Liberties Union in the same year resulted in 27 affirmative replies from the 42 states which responded to the questionnaire.

Very little is indicated by these figures except that the program is geographically widespread. The apparent inconsistency in the estimates may be explained by the probability that the proponents of the program include their listing any state from which they receive a report that a community or even a school has instituted the plan, whereas the disinterested students base their estimates on replies received from state departments of education, and an affirmative reply is generally received only if the plan is of sufficient extent and permanence to be noted by the state departments of education.

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(Please Turn To Page 33)

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Partners In Judaism

By DR. DAVID DE SOLA POOL

PART II

There is a terrifying inadequacy and a large element of failure in the attempt of our synagogues to transmit the rich Jewish cultural heritage through which alone we can be sure that in the next generation there will be Jews who will be something more than a racial remnant held together through anti-Semitism. Because of this weakness the American Synagogue today is compelled to seek the cooperation of extension instruments of Jewish educational as well as other Jewish work outside the synagogue. Today the complex needs of the Jewish community demand specialization, and the synagogue has to extend its functions in Jewish Center buildings, whether they be Synagogue Centers or whether they be Community Centers.

The Synagogue Center is ideal for the synagogue's work of education, because it makes possible intensive and extensive Jewish education under favorable physical conditions. It is also ideal for intensifying Jewish contacts and Jewish social life within the congregation. It potentially makes the synagogue what it should be always, and what it traditionally always has been, a synagogue together with a "beth hamidrash," a place for prayer and for Jewish study.

But the Synagogue Center may have definite limitations. It is often a partial institution, maintained primarily, and occasionally exclusively for its own members. It may be a reform Synagogue Center, or a conservative Synagogue Center, or an orthodox Synagogue Center, with a denominational division and exclusiveness that is not altogether a happy thing. Moreover, as a rule one has to belong to a particular synagague to get the full advantages of its Synagogue Center, and as synagogues are organized it is unfortunately not everyone who can afford to belong to a synagogue.

We are told in the Talmud, "Take special care of the poor because from them comes the Torah." But it is the poor who sometimes are or who sometimes feel themselves to be excluded from a Syna-

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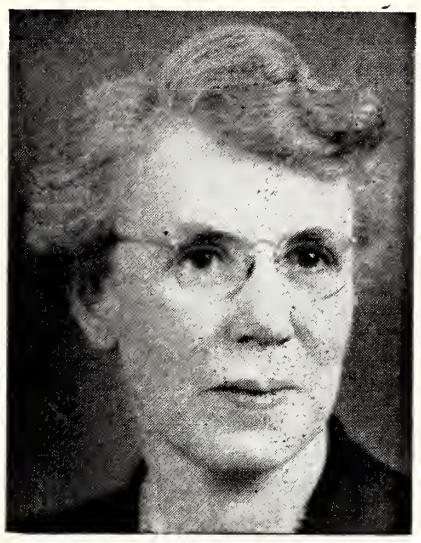
Mrs. Julian Hennig Delivers Address At Sisterhood Sabbath



Mrs. Julian Hennig was guest speaker on the Sisterhood Sabbath program presented at Temple Emanuel, Greensboro, N. C., using as her subject "The Inwardness of Judaism."

Mrs. Julian Hennig of Columbia, S. C. is chairman of the National Committee on Programs of the National Federation of Temple and educated in Columbia, is familiar with the problems and activities of small Jewish communities. Member of a prominent South Carolina Jewish family, Mrs. Hennig has had wide experiences with all phases of religious work in her own community. She has done special work in the field of education so that, using her own words, she could "prepare myself for better service." Having held many offices with the National Federation of Temple Sisterhoods, Mrs. Hennig has traveled much, lectured in many places and has written many books and pamphlets. She truly lives the life of a busy and inspiring Jewish woman.

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PARTNERS IN JUDAISM

(Continued From Page 9)

gogue Center. The great numbers of Jews who are unsynagogued but who are associated with groups and factions in Jewish life have very little share in the Synagogue Center.

On the other hand in Jewish Community Centers everyone can find a home, whether it be a member of the D. A. R. or whether it be yesterday's graduate from Ellis Island. Therefore we also need the Community Center as a complement to the synagogue to augment its work. For the synagogue is the essential nucleus of organic Jewish life. The Community Center must therefore cooperate with the synagogue and further its basic work. But the synagogue because of the limitations on its functioning cannot dominate or control the Community Center.

There was emphasized through the sessions of the JWB convention the need of strengthening the Jewish character of the Center. The communal tendency now is altogether away from the non-sectarian settlement with its program of Americanization of recent immigrants. The emphasis is now on the Judaization of American-born Jews. The program of the Jewish Center today must devote primary attention to Jewish content.

While activities connected with recreation and health education find their place in a well rounded program of the Jewish Center, the first and greatest emphasis should be placed upon the spiritual-cultural factors which constitute the Jewish way of life. We have to overcome the apathy and the ignorance of our Jews, else we are headed for imminent destruction. It is an interesting fact that the Talmud disapproves of the term Beth-Am, the house of the people, for describing the synagogue. It was a popular term in use at the time, but the Talmud is not satisfied with that name because it indicated a secularization. We do not wish to survive as an inflamed and inflammatory racial appendix in the national or human body politic.

The Jewish Community Center of today has to put primary stress on Jewish education. The thesis went through the discussion in the JWB convention commissions and debates. It was understood that Judaism is not a dogma or creed, and that Jewish education is not simply the inculcation of Jewish theological learning, essential and important as this may be, but that Judaism is a method of living which has to penetrate every Jewish activity. It was said in the commission where I was present that there is no such thing as a Jewish gymnasium. But there is, and there can be Jewish emphasis in the gymnasium. Hakoah, the Maccabis, and such movements should make this abundantly clear. Judaism is interested in the symbolism and actual ideal of the swimming pool. We have had the "mikveh" for centuries, and we wash our hands before meals when we are living a traditional Jewish life. We believe as the "Mishnah" said that cleanliness is next to godliness. It is not un-Jewish to have a merry heart, to hold celebrations and to have a good time. The "shadhan" has been almost a religious functionary in Jewish life. The "simhah" is part of the content of Jewish living, and youth social activities in the Jewish Centers are an essential of Jewish living.

But in our unghettoed generation, the primary challenge facing us is to give our youth an adequate and well rounded Jewish education that will reinforce the emphasis of the synagogue's educational program with values derived from Jewish tradition. Hence, in the report of the recommendations of the JWB Survey the insistence on the Jewishness of the Jewish Centers. That report reminds us that the JWB and the Centers should have on their directorate men who are sensitive to Jewish values. I do not know how many of you recall these figures in the report: that only 32 per cent of the Centers (and they include Synagogue Centers) have rabbis on the board, and in most of these cases the rabbi is on the board only in an honorary capacity. That indicates yesterday's unhealthy aloofness from Jewish religious

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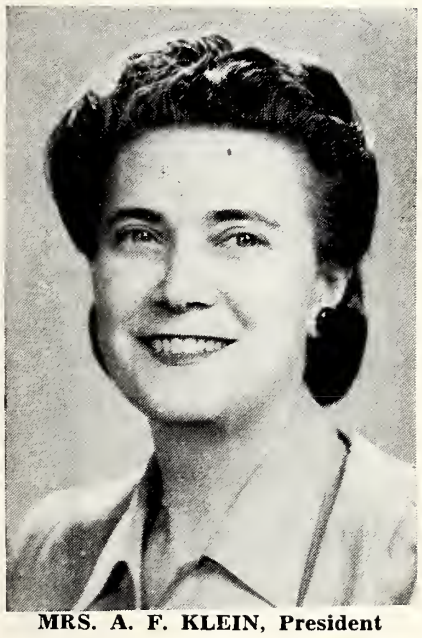
N. C. Association of Jewish Women Convenes

High Point will play host to the North Carolina Association of Jewish Women, and their men's and youths' affiliates, on Sunday April 4th, in their 27th annual convention. The meetings will begin at 10:30 a. m. and resume after the luncheon.

Speaker at the banquet will be Rabbi Harry B. Kellman, and at the luncheon Rabbi William Sajowitz will deliver the address.

In the mezzanine of the Hotel Sheraton, where the convention will meet, will be an exhibit of Jewish books and other objects of religious interest, arranged by Mrs. Fred Rypins.



MRS. A. F. KLEIN, President

Rabbi Harry B. Kellman, of Beth-El Synagogue, Camden, N. J., is a native of Philadelphia, where he also received his early education. A graduate of the University of Pennsylvania, he received his Hebrew education at the Yeshivath Mishkan Israel and Gratz College in Philadelphia. He was ordained at the Jewish Theological Seminary in 1931.

While attending the Seminary, Rabbi Kellman did field work in the Carolinas and the Virginias. He also lectured at the State Teachers College of New Jersey and before Christian students at the University of Pennsylvania on "Comparative Religions."

Rabbi Kellman served as chairman of the War Labor Board for the Philadelphia and South Jersey Region. Serving as a Chaplain in the Army Air Force for two years, he was separated with the rank of Captain in 1946. His last post was at ORD in Greensboro, N. C.

Always active in Zionist affairs,

RABBI HARRY B. KELLMAN

Rabbi Kellman was recently chosen to act as spokesman for the New Jersey State delegation before Congressmen and Senators of that state at the Emergency Council Convention in Washington.

Rabbi William Sajowitz, spiritual leader of Temple Emanuel, Gastonia, N. C. is a graduate of the Hebrew Union College, Cincinnati. A native of Springfield, Ohio, he spent his early years in Dayton, attending the University there. Before entering Hebrew Union, he

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THE MAN WHO SUBSIDIZED THE HEBREW LITERARY RENNAISANCE

The Story of Abraham Joseph Stybel

By CHAIM LEAF

The first anniversary of the death of Abraham Joseph Stybel, greatest patron of Hebrew letters in our time and perhaps all time, was observed September 16th. Chaim Leaf, author of the following article, is a noted writer and scholar of Hebrew letters, who as editorial secretary of the distinguished Hebrew quarterly Hatekufah, one of Mr. Stybel's great contributions to Hebrew letters, collaborated with the deceased for many years.—THE EDITOR.

One year has elapsed since the death of Abraham Joseph Stybel, the man who spent a fortune of two million dollars to subsidize Hebrew writers, the translation of universal classics into Hebrew and the publication of modern Hebrew books. How a poor Jewish boy from a small Polish town became the patron prince of Hebrew letters, is a romantic saga in itself. Stybel received the traditional Jewish education, customary among Eastern European Jewry three generations ago, but supplemented his talmudic studies with voluminous reading of secular literature of which the pious of that day disapproved. One of the first books that exerted a great influence on the impressionable young mind was a Hebrew translation of "Daniel Deronda" by George Eliot. This one book gave new direction to his life, and he later wrote somewhat naively, that the day on which this book came into his hands he made an everlasting covenant with Hebrew literature.

It seems that Hebrew was destined to be intertwined with all of Stybel's business ventures. After taking a correspondence course in bookkeeping he obtained a position with a dealer in straw hats. Young Stybel noticed that the articles were marked with Japanese characters. A thought occurred to him: Why order the material by way of Warsaw when it surely can be obtained at a lower cost directly from Japan? He sat down and addressed Hebrew letters to Japanese straw producers —soon samples of straw began to arrive from Japan.

It is a remarkable fact that Hebrew, which was then still an unspoken tongue, became to Stybel the natural meduim of his commercial contacts. His first letters to American leather merchants were likewise written in Hebrew. These American contacts led him to assume the foremost place among leather merchants in Russia during the first World War. The fortunes made in these business ventures were soon invested in non-profit Hebrew publishing. No single person has done as much for the en richment of our Hebrew literature. Stybel is responsbile to a great extent for the rapid and remarkable prograss of Hebrew in Palestine.

Abraham Joseph Stybel engaged a great group of writers, scholars, linguists and translators in order to carry out this gigantic task, and make available to Hebrew readers translations of Homer, Plato and Aristotle, Ovid and Virgil, and Seneca, the writings of Dante, Milton and Shakespeare, Spinoza and Leibnitz. From English literature Stybel published translations of Carlyle, Emerson, Dickens, Wilde, Shaw and Galsworthy; from the French — Balzac, Flaubert, Hugo, and Zola; from Scandinavian literature — Ibsen, Strindberg and Hamsun; from the German — Goethe, Schiller, and Heine, and from the Russian — Tolstoy, Dostoevsky and

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Women's Walk By IRVING KAHEN

Before Laura Z. Hobson started writing her book, "Gentleman's Agreement" she approached the publishers with this remark. "I've got an idea for a book that the magazines will never look at, the movies won't touch and the public won't buy." She was wrong on all three counts. An international magazine bought the book before it was finished. While it was still in the galley and proof-reading stage, the novel was purchased by Twentieth-Century Fox Film for close to $100,000, and by the time it was out on the market, it remained a best seller for five months.

Mrs. Hobson had underestimated her own ability. Her study of the social and economic aspects of "polite" anti-Semitism in America was so skillfully presented that it became palatable and useful reading to Americans.

"So long as there is anti-Semitism in this country," says Mrs. Hobson, "I shall not hide the fact that I am Jewish, and I shall not cease to fight for the cause of liberty for everyone, everywhere."

Laura Zametkin acquired the name of Hobson through marriage. She was born in New York, the daughter of Michael and Adella Zametkin. Her father became prominent in the United States as an editor and as a labor organizer. "I was fortunate," says Mrs. Hobson. "I grew up in a liberal-minded family and I knew from the start what pitfalls lurked for liberals."

After graduation from Cornell. Laura Zametkin wrote copy for an advertising agency, then turned to a position as reporter for the old New York Post. In 1934, she joined the staff of the Luce publications — Time, Life and Fortune — and remained there till 1940. By 1935, however, she had already had her first short stories published in Collier's, Ladies' Home Journal, and other top-flight magazines.

The success of these induced her to give up her promotional work for Luce and devote herself to creative writing.

Three years later, she published her first novel, "The Trespassers." This was her first major attempt to analyze a contemporary problem. "The Trespassers" considered the disorientation of European refugees and their difficulty in securing entrance into America. It was, in substance, an indictment of the quota system which prevented the entrance of Nazi-oppressed refugees into United States.

From 1942 to 1947, when "Gentleman's Agreement" appear-

(Please Turn To Page 16)

Named National JWV Chaplain

Rabbi Aryeh Lev, of New York, has been named National Chaplain of the Jewish War Veterans of the United States of America by Col. Julius Klein of Chicago, JWV's National Commander. Now the Director of the Division of Religious Activities for the National Jewish Welfare Board, Rabbi Lev is a veteran of five years' service in World War II during which he served as a Lieutenant Colonel of the Chaplains Corps with overseas service in every theatre of war.

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VISITING *Around Greensboro*

By MIN KLEIN

UNFAILING SIGNS OF SPRING: When FANNIE LOVE is seen raking leaves from around her beauteous pansies preparing her magnificent gardens for the Summer Garden Tours . . . with ADELAIDE, ARCHIE and their son STEVE, not forgetting his almost new baby sister, MARJORIE, the Loves will have plenty of help for leave-raking — maybe! . . . And right around the corner are the FRED SANDS enjoying a visit with little granddaughter, BARBARA, who's here for a while with her mother, DOROTHY (SANDS) PITLICK coming all the way from Rochester, N. Y. . . . Which reminds us to say CONGRATULATIONS to the MAX SANDS who used to be among Greensboro's most popular couples before they migrated up-New York — the congratulations being due them for becoming grandparents when MARILYN and MARVIN presented them with little LAURIE . . . This also makes another "great" for Grandmother WEINSTEIN . . . And since this seems to be the grandparents' section, it won't be complete without mentioning BONNIE JOAN BROWN, the CHESTER BROWN'S pride and joy, who came with the Chester, Jrs., for a visit. Bonnie's maternal grandmother MRS. HELEN STRAUSS, completed the guest list at the Brown's . . . Sorry to say the "hurry and get well" list grows — ISSY KAHN was in the hospital for a while but he's up and out now . . . KATE PEARL is back from the hospital and we hope will soon be on her own feet again . . . MARIE SABEL, too, took to her bed for a while but we're glad to say she's nearly as good as new now . . . Shock of the month was the sudden illness of MRS. DORA MACKLIN, who came to visit her niece and nephew, the RAY FARBERS, and had to be rushed to the hospital . . . Glad to hear she's improving . . . Ray's mother came down to be with her for a while . . . Most encouraging of all is ROSE ABRAMS who was finally able to take that trip to Florida to recuperate completely from her recent illness . . . And, RENA SILVER, is that a way to get your name into print ? ? ? ? Glad it isn't serious though, and you can be out again . . . A novel, and rather pleasant experience for Greensboro, having a "just-married" Rabbi . . . A hearty welcome from the entire community to MRS. SINCOFF and all good wishes to them both . . . While to the JACK SALZ's we say "Happy Anniversary." JACK took time off for a short trip to celebrate the occasion with his family . . . Isn't it nice to see EDGAR MARKS back home, quite the man of the world after nearly two years in the tropics. We're all very proud of Edgar's accomplishments . . . MARCH was quite a month of important events and visitors . . . COUNCIL SABBATH at Temple Emanuel featured a joint service by members of both congregations with both Rabbis officiating . . . Charming guest speaker was MRS. ADOLF ROBISON of New Jersey, accredited observer to the UN for National Council . . . Members of Council conducted the services, with the speaker being introduced by Greensboro chapter president, LEE TANNENBAUM . . . Joining in a luncheon for Mrs. Robison were board members of the local Council . . . The following week was SISTERHOOD SABBATH at Temple Emanuel with MRS. JULIAN HENNIG of Columbia, S. C.

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as guest speaker and members of the Tempel Emanuel Sisterhood participating in the service . . . Mrs. Hennig, National Program Chairman of the N.F.T.S., and a writer and lecturer in her own right, delighted the audience with an address on THE INWARDNESS OF JUDAISM . . . Program chairman of the local Sisterhood introduced Mrs. Hennig . . . An open board meeting and luncheon preceded Mrs. Hennig's appearance on the Temple program . . . It was also time for HADASSAH SABBATH and a large part of both congregations turned out for for a joint service at the CONSERVATIVE SYNAGOGUE to hear MRS. MARTHA SHARPE vivacious and interesting speaker on the Youth Aliyah work in Palestine . . . GENE JACOBS was in charge of the program and introduced the speaker. Also on the program were HADASSAH president, GOLDIE ZAGER, BETTY FINE, LENA KRIEGER, ELMA DRYZER, SARA KLEIN, ROSE BACH. . . . The March meeting of HADASSAH took place at Temple Emanuel and followed a business meeting with card games, to which the husbands were invited . . . And DON'T FORGET the HMO (Hadassah) dance on April 5th — fun, gayety, and a GOOD cause . . . Of course the gala Purim celebrations were important events and there was much ado at both congregations . . . MARCH 21st seemed to be more than just the first day of Spring in Greensboro — the Conservative Purim activities began at 2 o'clock in the afternoon and "kids" of all ages enoyed the masquerade, prize contests, grab bag, singing and of course, the proper refreshments . . . TEMPLE EMANUEL activities began a bit later in the afternoon and a big time was had by every member of the family — this being almost another "Family Party" which we still remember . . . Food, fun and frolic was the order of the day with traditional Purim games, refreshments and contests . . . Dignified and impressive were the installation services for the newly elected B'NAI B'RITH officers at the dinner meeting for husbands and wives held at Bliss' on March 8th . . . Outgoing president CHESTER BROWN turned the gavel over to newly elected president PHIL SEGAL in services participated in by other out going officers and presided over by State B. B. President, ADOLPH GUYES, . . . Good luck, Phil! . . . The BBG girls want to say "thank you" to everyone in the community who cooperated so faithfully in helping to put over their Purim Carnival and making it a success all the way around . . . "Outstanding Achievements of the Jews in Palestine" was the subject of a discussion led by LEE TANNENBAUM and PHYLIS LANDSBERGER at the Council-Hadassah Study group meeting . . . everyone was interested in this discussion and certainly gained much . . . Greensboro turned out to hear the trio of speakers on the UJA regional conference program at the O. Henry on March 14th . . . Many important North Carolinians were on hand to see that the appeal for the "Year of Destiny" drive goes over in a big way . . . The first in a series of OPEN FORUMS by the TEMPLE EMANUEL BROTHERHOOD featured Dr. Reardon of WC on the last Sabbath eve in March . . . others are eagerly anticipated. . . . We hear talk of a BROTHERHOOD - SISTER - HOOD Social soon to come about . . . Waiting to see what this will turn out to be . . . And of course, we cannot say enough about the CONSERVATIVE SISTERHOOD who recently presented, "Reflection On Us" which brought out much latent talent in the community . . . MONA BINES and EDITH DAVIDSON were the authors - producers - directors and people are still talking of the side-splitting, aisle-rolling performances of the actors and actresses, of whom there were too many to mention at length . . . Congratulations to all of you . . . Have you noticed how much finer the TEMPLE EMANUEL BULLETIN looks in its impressive new dress? . . . W. C. activities are keeping the girls busy and now that they are just back from their annual Spring vacation they are preparing for the last lap, come June first . . . While on the subject of WC we want to hand a bouquet to ANNE GENDEN who as Inter-Faith president did a grand job on the University Hour program, "Symphony in Discord." Also to LORRAINE D'LUGIN who was on the same program . . . And to EVE DAVIDOWITZ, ROSALIE TEICHMAN and SUE MENDELSOHN who acquitted themselves so well in the Playlikers' presentation of THE WOMEN . . . SUE really carried off her important part with a big flourish . . . This is as good a time as any to inform everyone that SID SUTKER has solved an important problem for our community . . . Remember that dance band which made such a hit here recently, MAX WESTERBAND? Sid is their new manager and wants to put them over in Greensboro and vicinity, so call him or write to him if you need a good band for any occasion . . . Well, see you Sunday the 4th in High Point at the N. C. ASSOCIATION CONVENTION. From what we hear of the program and plans, it will be well worth coming for it!

Mrs. Adolf Robison Council Sabbath Speaker

Mrs. Adolf Robison of West Englewood, N. J., accredited observer to the United Nations for the National Council of Jewish Women, was the guest speaker on the Council Sabbath program at Temple Emanuel, Greensboro, N. C., on Friday evening March 5th.

Long active in Council, Mrs. Robison is a member of the National Committee on Education and Social Action; Chairman of the Bergen Section's Committee on International Relations and Peace and a former Financial Secretary of the Section. Mrs. Robison is also affiliated with many civic, welfare and religious organizations in New Jersey Region of Hadassah. She is a member of the Speakers' Bureau of the American Association for the UN.

A graduate of the University of Maine and a member of Phi Beta Kappa, Mrs. Robison received her M. A. degree from Columbia University. She taught French for many years. She now lives with her husband and two sons in West Englewood.

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Greensboro's Hadassah Sabbath

Mrs. Martha Sharp of Boston, Mass., wife of a Unitarian Minister, the Reverend Waitstill Hastings Sharp, is uniquely equipped to

MRS. MARTHA SHARP

evaluate and analyze the the plight of Europe's children, and especially the Jewish boys and girls who have been left orphaned and destitute in Europe. She has made trips to Palestine in the interest of Hadassah and Zionism and has concentrated her efforts on the rescue work of Youth Aliyah. Her contacts with children have been close; her experiences in Palestine and with Hadassah have been many and varied. She was instrumental in creating "Children to Palestine, Inc.," a Christian-Jewish committee for the rescue of Jewish refugee children thru Hadassah.

Mrs. Sharp, mother of two children, is a graduate of Pembroke College, Brown University and has an M.A. from Radcliffe. An attractive and dynamic speaker, she drew a large crowd whom she held spell-bound with her experiences, when she was guest speaker on the Hadassah Sabbath program at the Conservative Synagogue on March 19th.

Mrs. Sharp has traveled through Europe extensively and has been decorated by the Czechoslovak Government, the Portuguese Government and has been honored by the French and Portuguese Red Cross. She has been made a life member of Hadassah and her name is inscribed in the Golden Book in Palestine. Reverend and Mrs. Sharp have together traveled overseas in the interest of the Unitarian Service Committee and have been called the "guardian angels of European Children." Their work together in the interests of humanity is well known.

Women's Walk

(Concluded From Page 13)

ed, Mrs. Hobson worked exclusively on her second novel. The plot of the book concerns itself with the experiences of a young Gentile writer who, in order to secure material on anti-Semitism for a series of articles, poses as a Jew himself. In its own way, the books exposes the subtler brand of anti-Semitic poison that infects every section of American life, and particularly that class which claims to be "liberal."

With an emotional impact that few books of this type achieve, the novel is a devastating expose of the bigotry and prejudice which has seeped into the very pores of America.

An opportunity for Mrs. Hobson to prove her point was presented recently at a mock trial in Stamford, Connecticut. On the basis of the novel, and using it as a measuring rod, 250 residents of the Stamford community were adjudged guilty of anti-Semitism.

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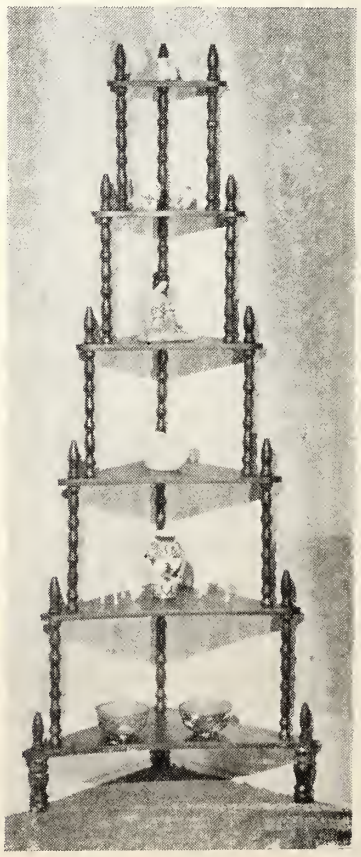

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Among Our Contemporaries

LET'S HAVE THE FACTS

Henry Morgenthau, Jr., former Secretary of the Treasury, has made such astounding charges against the State Department that, were they not issued by so responsible a person, there would be an inclination to dismiss them as sheer exaggeration.

In an article in Colliers Mr. Morgenthau charged in sum and substance that while efforts were on foot to save Europe's Jews from death at the hands of Hitlerite Germany, the State Department contributed to their deaths by sabotage, by suppression of vital information, by procrastination and by hostility to all rescue plans.

It long had been known in Jewish circles that the State Department, before and during the war, had been derelict in saving human lives. Mr. Morgenthau's documentation of specific criminal derelictions on the part of officials in the State Department lifts the question from the framework of a Jewish issue and places it where it belongs—on the agenda of American public opinion and of Congressional action.

Mr. Morgenthau charges that for 18 months after it had become known that the Nazis were planning to exterminate European Jewry, State Department attaches not only failed to act but obstructed action. He accuses State Department officials with having suppressed information of German atrocities against Jews so as to prevent public pressure from compelling it to act.

He says officials thwarted a plan to save 70,000 Rumanian and French Jews under the pretense that bribing Nazi officials into releasing them would be an aid to German economy during the war. He discloses that a report transmitted to the World Jewish Congress from Berne had been suppressed and that the War Refugee Board was established only after he personally faced the late President Roosevelt with evidence of "gross procrastination" by the State Department.

These are shocking disclosures. Since they are made by a man of Mr. Morgenthau's reputation they merit investigation. *The American Israelite.*

(Please Turn To Page 28)

SAVANNAH, GA.

Engagement:

Mr. and Mrs. George Richman announce the engagement of their daughter, Marilyn, to Dr. Leon Feldman, son of Mr. and Mrs. William Feldman of Charleston. Wedding plans have not been announced.

Miss Richman is a student at Armstrong Junior College in Savannah. Dr. Feldman attended Duke University, Durham, N. C. and the school of dentistry at Emory University. He is now in the Navy, stationed at Paris Island.

GEORGETOWN, S. C.

SNEG-KIRSHSTEIN

Miss Sara Sneg, daughter of Mr. and Mrs. Moses Sneg, was married to Louis Kirshstein, son of Mr. and Mrs. Abe Kirshstein of Charleston, in a ceremony performed by the Rev. David Sherman and the Rev. Alter Kirshstein at the Brith Sholom Synagogue. The marriage took place in January.

HENDERSONVILLE, N. C.

Mrs. A. I. Gold has returned from a visit to Charleston, S. C.

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AMOUNG OUR CONTEMPORARIES

(Concluded From Page 17)

RESTORATION OF LOOT

The announcement that the U. S. Military Government in Germany decreed a restitution law in the American zone is gratifying although belated news.

Common sense and basic concepts of justice dictate that the first act of the liberators should have been to restore the property stolen by the Hitler regime, at least to the surviving victims. Hitler's Germany brooked no delay in confiscating the property. Certainly there was no reason why those whose property had been taken away and who survived the Nazi holocaust should have been subjected to the pain and agony of waiting.

But a restitution law alone will not be sufficient unless drastic measures are taken to eliminate the red tape generally involved in such procedure. Otherwise the purpose of the law will be defeated. Nor will the law have meaning unless the property, or the increment from property, to which there are no apparent heirs, is returned to organizations representing the victims so that it might be used to alleviate the plight of those who will look to private relief organizations for subsistence. Such a course would materially contribute to the problem of maintaining and rehabilitating the Jewish survivors. —The American Israelite.

Division Heads UJA Women's

Mrs. Ernest G. Wadel of Dallas, Tex., noted Southwest civic and philanthropic leader, has accepted the chairmanship of the National Women's Division of the record $250,000,000 campaign of the 1948 United Jewish Appeal. Mrs. Wadel will go overseas January 17th for a month-long tour of Europe and Palestine to study the relief and reconstruction problems of Europe's remaining Jews, and the upbuilding, settlement and security needs of the Jewish State in Palestine. Mrs. David M. Levy of New York, former National Chairman of the Women's Division, wil serve as Honorary Chairman.

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Men of The Times

By IRVING KAHEN

One of the most precarious of all positions in any newspaper is that of critic. Whether it is as a critic of literature, drama, art or music, the person holding that desk is liable to more insults and, in some cases, bodily injury than a wrestler in an arena. So when a critic of music is proclaimed "a keen informant", "an intense listener", and "an accurate reporter", by artists, fellow critics and impressarios, he undoubtedly deserves unstinting praise.

This unique and individual music critic is Irving Kolodin, chief of the New York Sun's music critics. The son of Russian immigrants to the United States, he is a born New Yorker, but a resident Newarker. Before he graduated in 1925 from the Newark South Side School, he had already decided that listening to music and writing about it would be an ideal career and a wonderful existence. The thought of receiving free tickets to musical events of importance, and hearing new musical trends, spurred him on in his ambition.

As an extensive student at Columbia University, from 1927 to 1931, he took courses in musical theory, practised the violin, taught harmony and theory and generally was an all-round musical scholar. He worked hard towards realizing his ambition. At the Institute of Musical Art (undergraduate division of the Juilliard School of Music), he wrote for the faculty-edited student publication, "The Baton". His experiences were sufficient to land him his first commercial position on the musical staff of the Brooklyn Eagle. From there, he moved on to the New York Sun as assistant to the Sun's chief music critic. He remained with that publication, working as associate with the celebrated Oscar Thompson, and then, after service in the Army in 1945, was promoted to the new position of first critic.

The position of chief critic has more advantages than disadvantages, according to Kolodin. In the first place, it has enabled him to amass a collection of musical books, scores and texts that is vast and definitive. In the second place, it has placed him in a position to receive new recordings for review in his column on the subject of records, and to compile a library of records on jazz and classics alike.

No effete critic, Kolodin is a scholar in the field of swing. Shortly before he entered the armed forces in 1943, he was busy with several projects concerning jazz music, providing scripts for the CBS radio program, "Jazz Laboratory", and program notes for Duke Ellington's jazz concerts in New York, Boston, and Philadelphia. He looks upon jazz as a historian in music looks upon Beethoven. Often his articles have been extended studies of such phases of music as "The Dance Band Business", "The Number One Swing Man", "Swing Is Here". But that doesn't mean to say that he is no authority on the subject of classics, too.

Contrary to the contention of some impressarios, Kolodin is not deaf, but has a remarkably sensitive ear to classical music. His definitive book on "The Metropolitan Opera", published in 1935, proved that. In addition, his articles, "Singing Actors and Acting Singer", "Concert Hall Into Theatre", "What Hope For Opera",

(Please Turn To Page 21)

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STATESVILLE, N. C.

Miss Henrietta Wallace
Reporter

Honoring Mr. Benjamin Cohen, Assistant Secretary General of the United Nations, Mr. and Mrs. L. Gordon held open house and entertained at a buffet supper. Mr. Cohen was in Statesville as guest speaker for the Lions International and Collegiate Council of the United Nations.

A number of Statesville people attended the benefit party given by the Piedmont Section, Council of Jewish Women, in Salisbury. The affair was held at the home of Mr. and Mrs. Leon Rhodes.

Miss Abby Silverstein of Miami Beach, was the guest of her sister and brother-in-law, Mr. and Mrs. Larry Rochlin.

Mr. Bernard Katz, who has been visiting in Gotesborg, Sweden, for some time, will return shortly to the United States.

At Installation Ceremonies

Dr. Samuel Belkin, President of Yeshiva University, Sam Berlin, President of Brith Sholom, and Rabbi Gilbert Klaperman, newly installed spiritual leader of Brith Sholom, Charleston, S. C.

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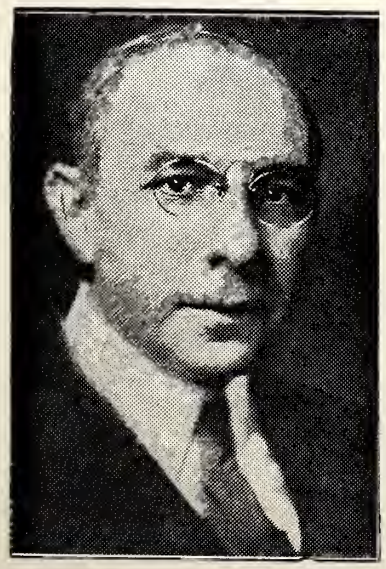
NORTH CAROLINA U. J. A. CAMPAIGN UNDER WAY

With E. J. Evans, of Durham, N. C., in the chair, the United Jewish Appeal Campaign for 1948 got underway in North Carolina with a meeting held at the O. Henry Hotel in Greensboro on Sunday March 14th. The State began to organize to raise its quota of the $250,000,000 national goal.

The program, which was attended by a large delegation of representatives from all over the State, included a luncheon, and a business session. Addresses were made by I. Edwin Goldwasser, vice-president and treasurer of the Joint Distribution Committee, Madame Paulette Oppert, and Mrs. Irving E. Blum.

The United Jewish Appeal will require a minimum of $250,00,000 in 1948 to provide for large-scale immigration, upbuilding and settlement in the new Jewish State in Palestine, for long-range relief and rehabilitation assistance in Europe, and for aid to Jewish refugees now reaching the United States at the rate of 2,000 a month. The greatest private fund-raising campaign in the history of the United States, the United Jewish Appeal provides the funds for the worldwide reconstruction programs of the Joint Distribution Committee, which conducts a vast program of assistance for the 1,500,00 Jews remaining in Europe; the United Palestine Appeal, which must provide for the absorption of 75,000 homeless European Jews in Palestine in 1948 and make available the funds for the establishment and security of the new Jewish nation; and the United Service for New Americans, which is concerned with the reception, care and resettlement of newcomers to the United States.

Vice Chairman and Treasurer of the Joint Distribution Committee, Mr. Goldwasser's philanthropic interests are worldwide in scope.



L. EDWIN GOLDWASSER

Vitally concerned with the welfare of the numerous underprivileged in his native city, "melting pot" of America, he organized in 1918 and became the driving force behind the Federation of Jewish Philanthropies of New York, one of the largest and most efficient union of local charitable agencies in the world, and a model for similar organizations throughout the United States. At one time Executive Director, he is currently Trustee-at-large and Vice President of Federation.

Mr. Goldwasser holds Executive Committee memberships in the United Service for New Americans, the American Jewish Committee, and the Bureau of Jewish Social Research and is also Chairman of the Budget Committee of the United Service for New Americans.

A prominent and successful business man, Mr. Goldwasser is Vice-President of Commercial Factors Corporation of New York City.

Mme. Oppert was born in Paris, and her ambition was to be a trained nurse. During the winter of 1939, she headed the nursing staff of a French war hospital caring for wounded soldiers.

MME. PAULETTE OPPERT

With her husband, she became a leader of the French underground. Her husband was seized by the Nazis twice — and the second time was tortured and executed.

Mme. Oppert then assumed charge of the Maison D'Enfantes, one of eight children's homes in France administered by the Committee for the Protection of Jewish Children.

Mme. Oppert is herself the mother of two daughters. One of them, aged ten, is with her in this country. The other, six years old, is in the Maison D'Enfantes.

Mrs. Blum is a vice chairman of the U.J.A.'s Regional Organization, and a former vice chairman of the National Women's Division.

MRS. IRVING BLUM

Vice-chairmen for the North Carolina Campaign include:

Dr. Leon H. Feldman, Asheville; Robert J. Gurney, Gastonia; Adolph Guyes, Greensboro; J. Herman Leder, Whiteville; Moses Richter, Mt. Gilead; Morris Speizman, Charlotte; and J. Bernard Stein, Fayetteville.

Zone chairmen are Max H. Crohn, Asheville; Louis Silverstein, Greensboro; Leon N. Epstein, Rocky Mount; Morris Leder, Goldsboro and Harry E. Kramer, Wallace.

GREENSBORO, N. C.

Births:

Mr. and Mrs. Marvin Sands announce the birth of a daughter, Laurie on Sunday, February 29th, 1948, at Rochester, N. Y. The Sands, formerly residents of Greensboro, are now at Canandaigua, N. Y. Mrs. Sands is the former Miss Marilyn Alpert of New York.

Men of The Times

(Concluded From Page 19)

have become classics in music criticism. His "Guide To Recorded Music", listing and evaluating the various recorded classical works, is an intense and significant as well as extensive survey of the field. The latest revision takes the reader up to the releases of 1947.

Kolodin is preparing a revision of his book "Metropolitan Opera", to be released early in 1948. The period covered will include the years 1883 to 1947, and the publishers promise that this revised edition will show "A keen perception of the place of the Metropolitan as an individual unit, a part of a city's history, and a reflection of the city's society."

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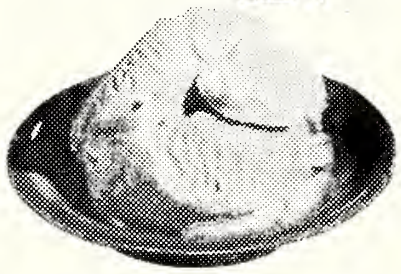

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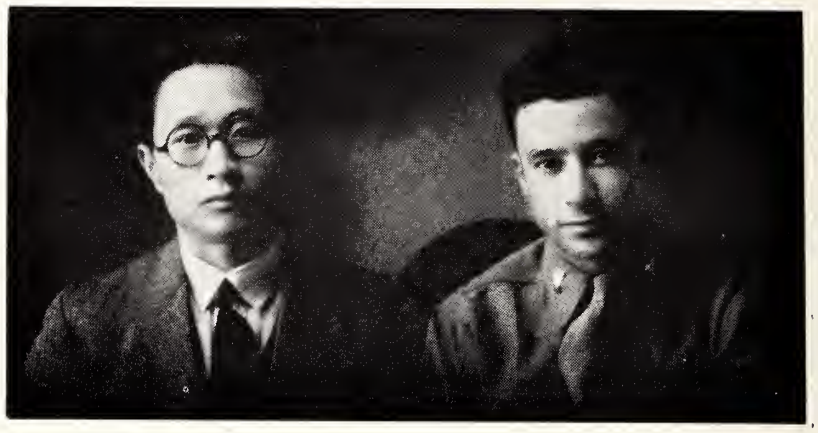
Dr. Edgar Marks Returns Fron Korea



Korean Dr. Kim Yong Muck with Dr. Edgar Marks

"There was very little social contact and I saw only one Jewish family during my time in the small province," said Edgar Marks in answer to one of many questions fired at him during his first week at home. Edgar, who is now Dr. Edgar Marks, son of Mr. and Mrs. Benjamin Marks, of Greensboro, N. C., has recently returned from almost two years in Korea where he was in charge of a large province, Makpo, while with the U. S. Military Government, with the rank of Captain. Responsibility for the two or three million natives and others who had drifted into the vicinity, the small medical group, headed by Dr. Marks were often on 24 hour duty. Since these men had gone into the study of medicine with the U. S. Government during the war, they were now at the end of their training and well prepared for the important job of looking after the health of all these people. A strategic and important job for the army of occupation, Dr. Marks was on his own most of the time and had to utilize to every possible degree all the training which he had received to date. In addition to the medical duties which occupied so much of his time, he was also in charge of the work of UNRA distribution of aid and supplies in the district of Makpo.

"I missed the good American food," Dr. Marks continues, but there were many packages from home and my Jewish friends, the Collins's, were kind enough to supply me with many Jewish delicacies." Upon his return to the states, Dr. Marks visited with the Collins' in California, where they had preceded him by a few months. In July, Dr. Marks will become assistant resident physician on the staff of Bowman-Gray Hospital in Winston-Salem. For the time being he is catching up on sleeping, eating and visiting with his many relatives and friends.

Those of us who know Edgar from early Sunday School days, are indeed proud of his accomplishments and extend to him enthusiastic good wishes in his fine work.

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GOLDSBORO, N. C.

MRS. SEYMOUR BROWN, *Reporter*

Engagement:

Mr. and Mrs. N. A. Edwards of Goldsboro, announce the engagement of their daughter Barbara Jean to Mr. Arthur Allen Winters of New Rochelle, N. Y., and Charlotte, N. C., son of Mr. and Mrs. Joseph Weinberg of New Rochelle. The wedding will take place in early April.

Bar Mitzvah:

The Bar Mitzvah of Allen Korschum, son of Mr. and Mrs. Charles Korschum was held on Saturday Morning, March 6th. A reception in his honor was given by his parents in the Temple Annex on Friday night, after services and on Saturday morning after his Bar Mitzvah.

The Sisterhood met in the Temple Annex with Mrs. Jack Bernstein as hostess. Mrs. Seymour Brown was elected chairman of the committee to plan the hot dog super and card party benefit affair held on March 14th. Also on the committee were: Mesdames Frieda Avery, Julia Weill and Moe Kirschner.

Hadassah met at the home of Mrs. Harry Shrago for the March meeting. Mrs. Ben Ellis and Mrs. Herman Levine presented a program on the life of Henrietta Szold. Miss Gertrude Weil gave a summary of recent events in Palestine. A social hour followed the meeting.

During the services Friday evening February 27, the infant daughter of Mr. and Mrs. Lionel S. Weil was blessed by the Rabbi and named Sarah Grimsley Weil.

On Tuesday, March 9, Rabbi Feuer addressed the Student Body and Faculty of St. Mary's Junior College, Raleigh, N. C. on behalf of the Jewish Chautauqua Society of Cincinnati.

Officers as follows were elected by the local B'nai B'rith.

President, Sidney Meyers; First Vice President, Jack Bernstein; Second Vice President, Sidney Gordon; Corresponding Secretary, Rabbi Feuer; Finance Secretary, Judah Lesser; Warden, Seymour Brown; Guardian, Milton Pentzer; Treasurer, Jake Shrago.

Installation of officers was held during the March meeting.

The Jewish Youth Group of Goldsboro held its monthly meeting on Wednesday, February 25, in the apartment of Mr. Nathan Kadis. Sidney Meyers and David Fuchs of Kinston led a symposium on the subject: The Jews: National or Religious Sect. A lively discussion followed their talks. Entertainment was provided by Mr. Herman Josephs of Goldsboro, formerly with the Ringling Brothers Circus. He told several stories and sang songs.

The community welcomes newcomers Mr. and Mrs. Henry Goldstone, formerly of Raleigh into the Congregation. Mrs. Goldstone has joined the teaching staff of the Religious School. Mr. Goldstone is connected with Weil's.

CHARLESTON, S. C.

Dan Lodge Installs Tanenbaum

Louis M. Tanenbaum was installed as president of Dan Lodge of B'nai B'rith at the installation ceremonies at the Jewish Community Center Sunday March 7th.

Henry Bane, Durham lawyer and a past president of the North Carolina Federation of B'nai B'rith was the principal speaker. Maier Triest was the installing officer. The other officers who took office are Arnold Prystowsky, first vice president; Arnold Ellison, second vice president; I. H. Jacobson, third vice president; Harold Priluker, secretary; George Cohen, treasurer; Dr. Leon Banov, Jr., monitor.

Trustees are Henry Yaschik, L. L. Silverstein, Sol Breibert, Harold Jacobs and Max Turtletaub.

CHARLOTTE, N. C.

The children of Temple Israel enjoyed a Purim "Costume" party following the Purim services on the evening preceding the holiday. Games were enjoyed and prizes awarded for the costumes.

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Social and Personal

CHARLOTTE, N. C.

Marriage:

Miss Lena Roth and Mr. Ellis Berlin were married on February 15th.

Births:

Mr. and Mrs. E. Margoles announce the birth of a daughter, Arlene Hilda.

Mr. and Mrs. Joe Murneck announce the birth of a son, Carl David.

Junior Hadassah sponsored a "tacky party," proceeds going to the Junior Hadassah's children's colony in Palestine, Meier Shfeyah. The affair was well attended by members of the community and was a great success.

"Is Inter-faith Work between Christians and Jews Worth While?" was the subject of a round table discussion presented by B'nai B'rith at the Charlotte Hotel. George Seibert was moderator, while participating were H. E. Cohen, H. L. Golden, I. Ashendorf and S. T. Taylor, Alvin London was in charge of refreshments.

Rabbi Tofield was on the program of the Chaplain's conference held in Charlotte. Dr. A. Poling was the main speaker of the event.

Arthur Goodman was elected to serve his eighth year as president of the Mecklenburg County Humane Society. The Society recently observed its 10th anniversary.

Jack Sosnik was elected president when the Temple Israel Men's Club was recently organized. Vice-presidents are: Ellis Berlin and M. J. Siegel; secretary, B. Goldsmith and treasurer, Adolph Balkind. Dr. Philip Maumoff was chairman of the meeting; Jack Sosnik was in charge of arrangements and Morton Gittlin and I. Ashendorf were in charge of refreshments.

A group of Baptist ministers met with Rabbi Frankel at Temple Beth-El on March 8th. Object of the meeting was to hear a lecture by the Rabbi on Jewish religious views and practices.

The Beth-El Brotherhood held their regular meeting at the Temple on Thursday, March 11th.

The Sisterhood of Beth-El congregation met on Tuesday, March 2nd, at the Temple. Luncheon was followed by an interesting program. The story of Purim was told in a novel manner with a libretto prepared by Mrs. Frankel.

A welcome home is being extended to Major Jack Lavitan who is now a civilian.

The Purim Ball of the Temple Israel Sisterhood was held on Sunday, March 21st at the El Morocco club. Cocktails, dancing, entertainment, contests, prizes and buffet supper provided a gala evening. Mrs. Abe Goldstein, chairman and Mrs. Morton Gittlin, co-chairman did a splendid job of arrangements. Mrs. Harry Schaffer and Mrs. Nathan Schwartz were in charge of tickets; Mrs. I. Ashendorf handled the publicity and Mrs. Morton Gittlin was in charge of entertainment.

A re-broadcast of the Eternal Light radio program on the life of Emma Lazarus was presented by the Temple Israel Sisterhood at their March meeting.

The BBYO of B'nai B'rith presented a "lucky 13" carnival on Saturday, March 13th. It was a very successful affair.

The Board of Trustees of Temple Israel and the Sisterhood Board have approved plans for the Temple Israel Nursery School. Mrs. Nat Krumbein has been appointed to the Sisterhood Board to head this new project.

Marriage:

Mr. and Mrs. H. J. Nelson announce the marriage of their daughter, Rhoda, to Leonard C. Axelrod which took place in New York City. Rabbi William Greenberg, formerly of Charlotte, performed the ceremony.

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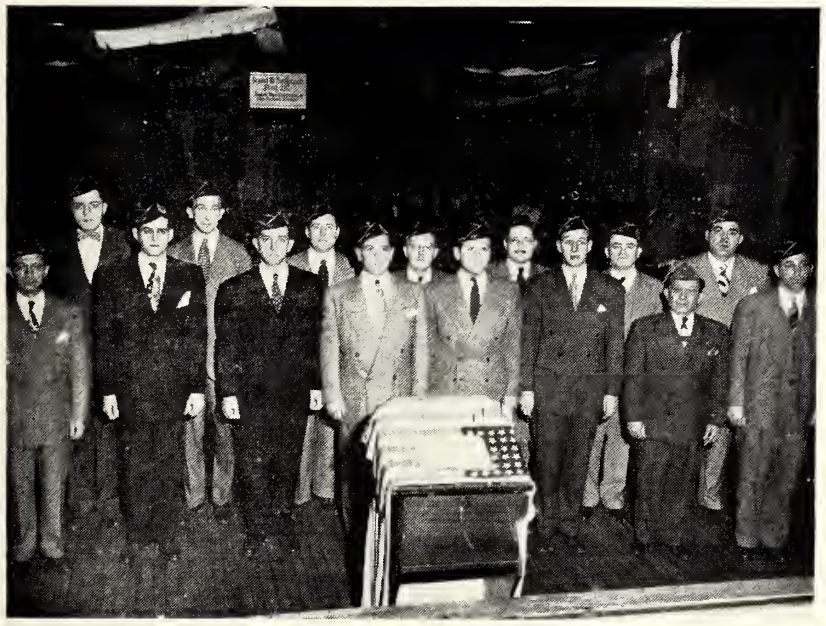
Social and Personal

CHARLESTON, S. C.

I. H. Jacobson was elected Commander of the Samuel D. Turteltaub post 237, Jewish War Veterans. Other officers elected to serve for the coming year are: 1st Vice Commander Irving Solomon, 2nd Vice Commander, Nathan Garfinkle, Judge Advocate David "Rocky" Goldberg, Adjutant, Marshall Berg, Surgeon, Dr. Irwin Karesh, Quartermaster, David Kramer, Officer of the Day, Harry Cohen, Historian, Milton Goodman, Officer of The Guard, Israel Goldberg. Chaplains, Rabbi Gilbert Klaperman, Rabbi Lewis Weintraub, Liason Officer, Morris Yaschik, Trustees, William Ackerman, Leroy Silverstein, Harold Jacobs, Samuel Bielsky, Saul Feldman, Louis Draisin.



Charleston J. W. V.

Mr. Sumner Loewenberg, Field representative for the Southeast Region of SOS spoke to the Charleston SOS committee recently in preparation for Charleston's April drive for foods. Mrs. Macey Kronsberg SOS chairman for Charleston, and her able committee are busy making plans for the drive.

Formal dedication ceremonies of Beth Israel Synagogue will take place sometime in April. Further announcement will be made as to dates and other details.

Sunday morning Service-Breakfasts have been initiated by members of B'rith Sholom congregation and are proving very popular. The morning is spent praying informally in the Beth HaMidrash, then breakfasting on traditional delicacies. The meeting is concluded with a discussion on a subject of common interest. "The New Jewish State," "The Jewish Community Center," "Our Civic Responsibility" and many such topics have been used for discussions, with participants being members of the congregation. Ladies of the congregation plan and serve the breakfasts.

Rabbi Klaperman was recently appointed Hillel Counselor to the Jewish cadets at the Citadel. The appointment was made by the National Hillel office in New York.

Births:

Mr. and Mrs. Leo Rudich announce the birth of a son.

Mr. and Mrs. Rudolph Robinson announce the birth of a son.

Ben Rubin and Isadore Rubin have combined businesses by consolidating the Rubin Brothers Booterie with the French Boot Shop. The merger which took place in March, will conduct business at the King street store and will add a completely new line of merchandise. A children's shoe department is included in the additions.

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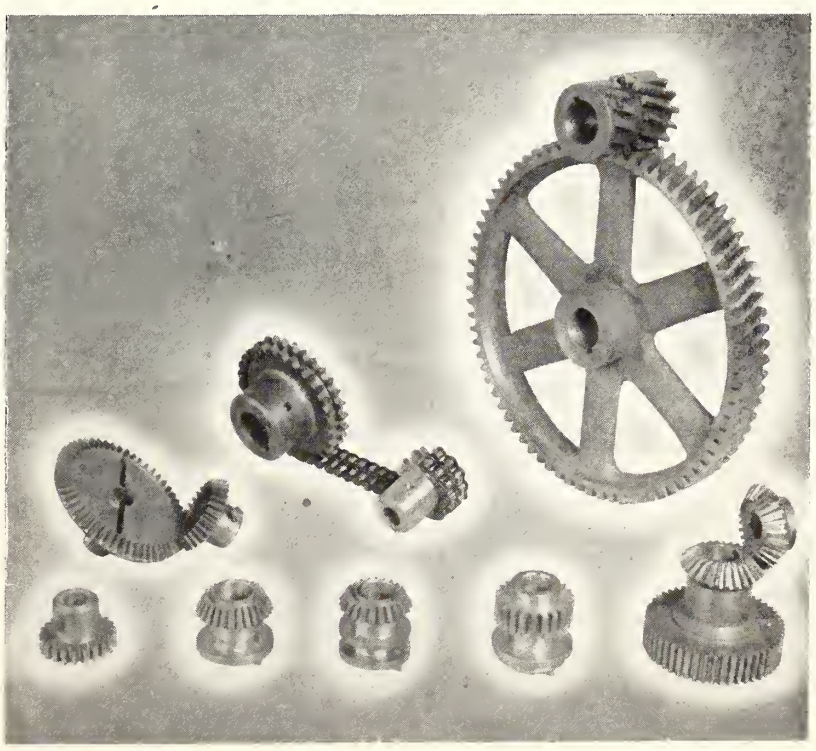

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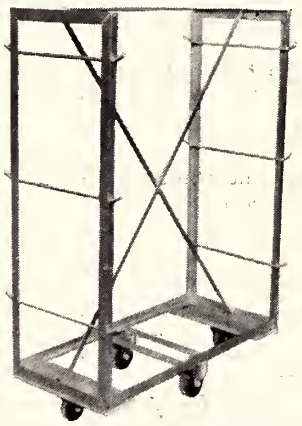

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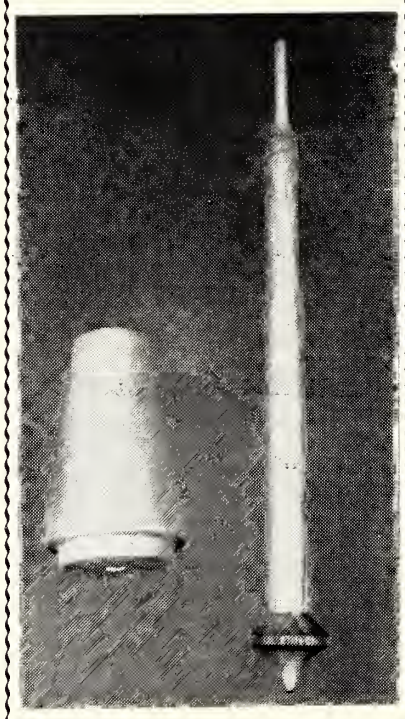

Social and Personal

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

Birth:

Mr. and Mrs. Harold Wagger announce the birth of a son, Michael Gary. The Briss was held at the Bowman-Gray hospital with a reception at the Synagogue following.

Marriage:

Miss Ann Bolitch of Gary, Ind., and Mickie Schwartz of High Point were married in Chicago on February 14th. The community welcomes Mrs. Schwartz.

The High Point Council of Jewish Women met at the Synagogue for their regular monthly meeting. Mrs. I. Bloom, president, conducted the business session when various committee reports were heard. Following the business meeting, Mrs. William Frankel chairman of International Relations, read an interesting paper on The Marshall Plan. A social hour followed the meeting. Mesdames J. Fine and William Frankel were hostesses for the evening.

Norman Fidler, manager of the Burlington office of the Metropolitan Life Insurance Company, addressed the Council Study Group. He gave an informative and interesting talk on various kinds of insurance and on the origin of the insurance business.

The High Point District of the ZOA held its first meeting on March 16th at the Synagogue. Officers were elected and Mr. Jess Nathan, director of the Seacoast Region of the ZOA, was guest speaker.

A bingo party and supper was sponsored by the High Point AZA on Sunday, March 7th. Prizes were given and a good time was had by all.

A reception honoring Mr. and Mrs. Kiel and son, newcomers to High Point, was tendered by their cousins, Mr. and Mrs. Jake Samet. The Kiels are originally from the Bronx, N. Y.

Honoring her daughter-in-law, Mrs. Norman Silver, Mrs. Philip Silver entertained informally on March 17th at the Silver home. Mr. and Mrs. Norman Silver were married in January.

Engagement:

Mr. and Mrs. Jake Pliskin announce the engagement of their daughter, Miriam, to Stanley Hockman of Baltimore. Wedding plans have not been announced.

CHARLESTON, S. C.

A daughter was born to Mr. and Mrs. L. Baker.

Mr. and Mrs. S. Altman of Brunswick, Ga., announce the birth of a son. The baby is a grandson of Mr. and Mrs. S. Berlin of Charleston.

Mr. Jack Krawcheck has received many compliments and good wishes at the opening of the new addition to his store. Plans have been going on for this addition for a number of years and the completed building is a combination of traditional and modern in architecture and planning. A gala opening to which the public was invited, included a special ceremony at which Mayor Morrison was asked to turn the lock opening the store for the first time.

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Social and Personal

DURHAM, N. C.

MRS. LEON MOEL, *Reporter*

Wedding:

SILVER-HUFFMAN

Mrs. Rose Silver announces the marriage of her daughter, Peggy Elizabeth, to Carl Murray Huffman, on October 11th, 1947. Mrs. Huffman, a native of Durham, is the manager of the "My Shop" in Kannapolis, N. C. Mr. Huffman, son of Mr. and Mrs. R. L. Huffman of Kannapolis, is connected with the Cannon Mills in Kannapolis. The couple are making their home in Concord.

Jacob Zuckerman was named president of the Rosenstein Lodge of B'nai B'rith at the annual election of officers. Other officers elected to serve with Mr. Zuckerman are: Isadore Golden, v.-president; Swartz, recording secretary; Jacob Margolis, corresponding secretary; Gene Swartz, recording secretary; Jacob Margolis, corresponding secretary; Leon Moel, treasurer; Harry Bergman, immediate past president, monitor and Henry Fruchtman, sergeant-at-arms. The new officers will be installed at a banquet to be held in April.

Dr. William Perlzweig, head of the Bio-Chemistry department at Duke University, and an outstanding member of the Hadassah National Medical Reference Board, was guest speaker at the regular Hadassah meeting in March. Mrs. Sam Freedman, vice-president, was in the chair. Dr. Perlzweig, who spent four months in Palestine under the auspices of Hadassah, laying the groundwork and foundation for Hadassah University Medical School, presented a most comprehensive and interesting report to the members. A question and answer period followed the meeting after which a social hour was enjoyed.

The annual banquet of the Durham chapter of Hadassah was held on Thursday night, March 18th at the Washington Duke Hotel. Approximately 300 members and guests attended. Mrs. Martha Sharpe of Boston, Mass., was the guest speaker. Mrs. E. J. Evans was chairman of the banquet committee. Mrs. M. D. Brandt is president of the local chapter.

The regular meeting of the Beth-

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El Sisterhood was held in the Synagogue with Mrs. Melvin Gladstein, presiding. Mrs. N. Wolfe and Mrs. Leon Moel, co-chairmen of the annual Purim ball, reported on this project, which was held on Purim eve, March 24th. Plans for a joint community Passover Seder were discussed. Mrs. George Lewin reported on the SOS drive held the latter part of March and Mrs. Gladstein announced that a report on the activities of the Education Committee was being prepared.

Following the business meeting, Mrs. Estelle Greenwood spoke on the activities of the Child Guidance Clinic of the Social Planning Council. A social hour followed the meeting.

HENDERSONVILLE, N. C.

MRS. KALMAM SHERMAN, *Reporter*

Birth:

Mr. and Mrs. Kalman Sherman announce the birth of a daughter, Rebecca Lynn, on February 12th.

Obituary:

Harry Mottsman, 59, passed away suddenly after a heart attack. He is survived by his wife, three daughters, three sons and four grandchildren.

Mrs. Dan Michalove was hostess at the recent celebration honoring the 36th anniversary of the founding of Hadassah. Mrs. George Heyman and Mrs. D. Michalove presented a clever skit, while Miss Ruth Weisberg, student at Hendersonville High School, rendered several musical selections.

Miss Ruth Weisberg, a junior at Hendersonville High School, was recently initiated into the Valentine Honor Society.

Mrs. Jake Oliner of Salt Lake City, Utah, was guest of her daughter and son-in-law, Mr. and Mrs. Kalman Sherman. She came especially to meet her new granddaughter, Rebecca Lynn. Also visiting the Shermans for the occasion were Mr. and Mrs. Walter N. Gaeser, uncle and aunt of Rebecca Lynn.

Vacationing in Florida for some time were Mrs. Ernie Frankel and little daughter, Sherry. Also, Mr. and Mrs. Sam Kalin.

Mrs. H. Patterson has returned from a visit to Atlanta, Ga.

Mrs. Mark Markowitz visited friends and relatives in Hendersonville.

North Carolinians Elected to USNA Directorate

Mrs. Irving M. Engel, chairman of the Board of Directors of the United Service or New Americans, announces the election to the board of I. D. Blumenthal, of Charlotte, and Mrs. Sam Tobias of High Point.

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Social and Personal

GASTONIA, N. C.

MRS. MARSHAL RAUSCH, *Reporter*

Rabbi William Sajowitz was guest lecturer at the University of Tennessee in Chattanooga, being sponsored by the Jewish Chautauqua Society. Rabbi Sajowitz spent three days at the university where he addressed the Department of Sociology and various classes and assemblies on "aspects of Judaism." From Chattanooga Rabbi Sajowitz went to Dayton, Ohio, his home town, where he spoke at Temple Israel on "A Rabbi Goes to College."

As a memorial to a great North Carolinian, the Temple Emanuel Sisterhood has joined other organizations in buying trees for the Josephus Daniels Memorial Grove.

The annual Purim dinner in Gastonia was a huge success. With over 100 persons in attendance, food, games and entertainment were very much enjoyed. The children of the religious school also celebrated Purim in traditional manner.

Visitors to Gastonia during the past several weeks included: Mrs. J. Dresner of Chicago, who was the guest of her daughter and son-in-law, Rabbi and Mrs. Sajowitz; Miss Meryl Saphro of Brooklyn who came to visit the family of her fiance, Alvin Witten; Mr. and Mrs. Isadore Allen of Baltimore, who visited the Morris Levinsons and Mr. and Mrs. Morris Cohen of New York, who visited Mr. and Mrs. Saul Mandel. Gastonians who were away on various vacations were: Mrs. Ben Lieber who was in New York; Mrs. Sam Sapperstein in Baltimore; Mr. and Mrs. Sam Planer and son Dickie who spent some time in Sun Valley, Idaho and California where they visited Mr. and Mrs. Planer's sister, Mrs. Jack Drucker and family; Mr. and Mrs. Robert Gurney were in Boca Raton, Fla., where they were joined by their daughter and son-in-law, Mr. and Mrs. William Cone of New York; Mr. and Mrs. Sidney Cone were in Memphis and Hot Springs.

Birthdays were celebrated last month by: Mrs. Clarence Ross who entertained at the Country Club, and Mrs. Harris Samel who celebrated in Charlotte. Little Myron Slutsky son of the Abe Slutskys, celebrated his sixth birthday with a party for 30 guests.

ROTH-SINCOFF

The marriage of Rabbi Benjamin Sincoff, spiritual leader of the Greensboro Conservative Hebrew Congregation, and Miss Yolanda Roth, daughter of Dr. and Mrs. Leon Roth of New York city, was solemnized on Sunday March 21, at the Hotel Warwick in New York. Participating in the ceremony were Rabbis Philip Alstat, Louis J. Haas and Liber Cohen.

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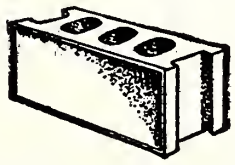

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"The Future of the American Jew" was the topic under discussion when the Rabbis of Charleston met at the Jewish Community Center for Charleston's "Own Town Hall." Participating were Rabbis Gilbert Klaperman, Samuel Rubenstein, Allen Tarshish and Lewis Weintraub.

The Charleston chapter of B'nai B'rith Women joined the city in the card party and charity shower which the Mayor's committee planned at the County Hall for the purpose of accumulating clothes, food and medical supplies for Flers de L'Orne, France. This town in France has been adopted by the city of Charleston and all women's groups are joining in a project to help support this adopted town. A big tournout to the game party helped swell the collection of needy items. Mrs. Manning Bernstein was general chairman of the group. Mrs. Harold Jacobs also served on the committee.

Children of the Beth Israel Congregation conducted services on Friday evening, March 5th. Those participating were: Sidney Appel, Philip Chase, Barry Clarke, Teddy Cohen, Edgar Doobrow, Jerome Fewox, Faye Goldberg, Leonard Goldberg, Sanford Goldberg, Irene Goldman, Ellis Kahan, Hershal Kaufman, Evelyn Lipman, Meyer Lipman, Doris Naimark, Harvey Oberman, Marvin Oberman, Phyllis Rundbaken, Sonia Sokol, Stanley Toporek, Leonard Winter and Harvey Yaschik.

The following students acted as ushers: Marvin Berlinsky, Perry Feldman, Howard Garfinkel, Sewell Kahan, Leroy Rosenberg.

A reception was held following the services.

The Booster Club elected Rudolph Robinson president and the following other officers to serve for the coming year: Max Krawcheck, First Vice-President, Mr. Abe Dumas, Second Vice-President, Saul Feldman, Corresponding Secretary, Mr. Arnold Prystowsky, Recording Secretary, and Mr. Leonard Karesh, Treasurer.

Charleston Chapter No. 143 of AZA sponsored a Convention Appreciation Semi-formal dance at the Jewish Community Center on Saturday, March 6th. Music was provided by Bruce Hamilton and his orchestra. Members agreed that instead of buying flowers for their dates, it will be made known that the money went to the UJA fund. The affair was very successful.

The annual Purim ball given by the Hebrew Benevolent Society of Charleston was a huge success. A cocktail hour from 9 to 10 in the lounge of the Center, started the affair. Dancing, in various costumes, followed. There were door prizes and prizes for costumes; much fun and entertainment for all. Chairman of the ball was Edwin S. Pearlstine. Other members of the committee yere: Abe Dumas, George Birlant, Hyman Rephan, Maier Triest, Harry Sholk, Nat Shulman, Saul Feldman, Mesdmes. Manning Bernstein and Al Levinson.

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New York State Supreme Justice Meier Steinbrink, National Chairman of the Anti-Defamation League of B'nai B'rith (left), cites Dr. Hyman Chartock, prominent psychiatrist, who served with the Army Medical Corps, for his "outstanding efforts on behalf of the veterans of World War II."

The Hebrew Literary Rennaisance

(Continued From Page 12)

Chekhov. To the Jewish youth in the Diaspora and Palestine, as well as to the average Hebrew reader, Abrham Stybel became a legendary figure, who, made available to them the rich and vast literary treasures of the East and West, both ancient and modern.

The new direction that Hebrew literature took, thanks to Stybel's publishing efforts, was best reflected in the quarterly Hatekufah, which he founded in Moscow in 1917. Stybel engaged as editor of this compendium of Hebrew literary creativity, David Frishman, novelist, critic, translator and poet, one of the keenest and most brilliant masters of Hebrew letters. Each volume of the Hatekufah enriched Hebrew literature with outstanding works in every field of endeavor. The Hatekufah published the contributions of such masters of Hebrew prose and poetry as M.I. Ben-Gouryon (Berditichevksy) and Hillel Zeitlin, the glorifiers and expounders of Hasidic lore; Chaim Nachman Bialik, greatest modern Hebrew poet; Saul Tchernickowsky, Nahum Sokolow, Yakob Kahan, S. J. Agnon, G. Shofman, David Schimonowitz, Jacob Fishman, Eliezer Steinman. The Hatekubah introduced young writers who have since taken their place in modern Hebrew literature: M. Shoham, Yehuda Bourla, Ch. Hazzaz, Uri-Zevi Greenberg, and many others.

The 31 volumes of the quarterly published so far represent a veritable treasury of Jewish knowledge, and no important Jewish library is complete if it does not contain the Hatekufah.

As early as 1920, Abraham Joseph Stybel extended his activities to the U.S., where he launched the monthly Miklat, which although short lived, is still remembered as the best edited monthly ever published in Hebrew, in Diaspora or in Palestine.

It was Abraham Joseph Stybel's lot to carry out his plans under the most trying conditions. Ten publishing houses which he founded in 1917 were caught in the turmoil of

(Please Turn To Page 32)

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Partners In Judaism

(Concluded From Page 10)

interest in the Jewish Centers. That dichotomy has to be overcome.

Two of the resolutions adopted said that the National Jewish Welfare Board could and should establish a liaison with the Synagogue Council of America, the overall organization of rabbis and of congregational laity. It is necessary also to establish a similar liaison on the local level between the Centers and the local rabbis, the local synagogues, and the local Jewish educational organizations. In this way we can help create this synthesis and cooperation of synagogue and Center.

There is a story that has been in my mind a great deal in these last months, a story which all of you know, the story of what happened when Jerusalem was being besieged by the Romans. It was the last days of the siege, and it had become clear that the desperate and heroic resistance offered from within the walls was doomed to utter calamity; the city was breached. At that time Rabbi Johanan ben Zakkai, the leading figure representing Judaism, had himself carried out from the walls in a coffin. It was the only stratagem by which he could leave the city alive. He was brought before the Roman general, Vespasian, who asked him what he wanted. Johanan ben Zakkai asked, "Give me permission to open a school at Yavneh."

In these days of postwar reconstruction, when in the Old World so many Jewish communities have been destroyed, and all Jewry has been so desperately weakened, the one essential thing we should seek is to build Yavnehs through intensive Jewish theological academies, Jewish high schools and Hebrew schools, and Jewish Centers, primarily devoted to a Jewish educational and cultural program for children, youths and adults. Only in this way can we hope to survive not as a racial creation of a narrow perfervid nationalism, nor in reaction against anti-Semitism, but as an "Am Olom," an eternal people.

Hebrew Literary Rennaisance

(Concluded From Page 31)

the Russian Revolution, when Abraham Joseph Stybel lost two-thirds of his wealth and investments.

He went to Poland, where he immediately resumed his publishing activities in Warsaw, later extending them to America, Germany and Palestine.

In the course of 15 years Abraham Joseph Stybel spent two million dollars on the gargantuan undertaking. His efforts for the revival of our Hebrew spiriutal heritage were motivated solely by an unselfish love and idealism.

Abraham Joseph Stybel planned to resume book publishing. He also intended to assemble his own scattered essays and belles-letters. Humble to the point of self-negation he sacrificed his own considerable literary talents for the sake of others.

He made provisions in his will for the continuance of his efforts in Hebrew publishing by his heirs.

N. C. Association of Jewish Women

(Concluded From Page 11)

graduated from the University of Cincinnati. Prior to coming to Gastonia, he held pulpits in San Antonio, Texas, Portsmouth, Ohio and Wilmington, N. C.

RABBI WILLIAM SAJOWITZ

Since coming to Gastonia, Rabbi Sajowitz has been extremely active in all phases of community work and in Zionist work. He is also active in Rotary, Boy Scouts, and has devoted much time and interest to working with all groups of young people. His address at the Youth Group luncheon will carry a special message.

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Americans Prepare For Life In Palestine

A group of young American Jews on the Plugat Aliyah Farm at Wappinger Falls, New York, vary their farm chores with intensive study of Hebrew preparatory to going to Palestine. They use the new book, "Hebrew Self-Taught," published by the Zionist Organization of Ameriea, which has been acclaimed by educators as the finest Hebrew text available in this country.

RELIGION IN THE SCHOOLS

(Continued From Page 8)

ber of states in which the program operates, is the number of communities involved. Here, too, there is a wide variance among estimates. The United States Office of Education survey in 1940 showed the plan in operation in 488 public school systems consisting of approximately 1800 public schools. Dr. Shaver estimates that at least 2,000 communities today provide for religious education through the released time plan. Other estimates vary between these extremes, the most reasonable estimate probably being about 1,000 communities.

Nor is there agreement as to the number of children participating in the program. Dr. Franer, who estimated that in 1937 the plan was in operation in 2,000 centers in 45 states, also estimated that the enrollment was only about 265,000. On the other extreme, there have been estimates as high as 2,500,000 enrollments. The 1940 study of the Office of Education disclosed that of the 488 school systems reporting operation of the plan, 357 gave a combined average daily attendance of 164,013. The number of enrollments is unquestionably larger, for even in respect to actual attendance the reports were in many cases concededly incomplete. After making generous allowances for such incompleteness and for the school systems which failed to report, and considering also the accretions since 1940 (the most substantial one — some 110,000 enrollees — resulting from the introduction of the system in the New York City public school system in 1941) it is probable that the average released time attendance in all public elementary and secondary schools in the country is between 1,000,000 and 1,500,000. (There were 24,562,473 pupils enrolled in American public elementary and secondary schools in 1942). In New York City, 111,611 out of 826,973 pupils enrolled in the public elementary schools in 1945 participated in released time classes.

Who Participates

There appear to be no accurate figures regarding the extent to which the three principal religious groups in the United States, Protestant, Catholic and Jewish, have participated in the plan. Reports from observers are generally unanimous that there is little participation by the Jewish communities, principally because of opposition to the plan by the overwhelming majority of Jewish religious, professional and lay leaders, but also partly because of the practical difficulties of operation where the Jewish pupils constitute

(Please Turn To Page 36)

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The Brotherhood of the Tree of Life Congregation held their regular meeting at the Synagogue. James Hinton, officer of the Southern Regional Council was guest speaker. Mr. Hinton is also executive secretary of the local unit of the National Association for the Advancement of Colored People.

Rabbi Ballon was guest speaker at the March meeting of the Tree of Life Sisterhood. A business meeting was also held.

Sisterhood Sabbath was observed at the Tree of Life Synagogue with Mrs. Melvin S. Harris as guest speaker. Mrs. Alvin Reyner and Mrs. Sanford Aroneck were the readers. Carla Donen recited the blessings over the candles and dedicated the new candle sticks in memory of her grandmother, Mrs. J. M. Cohen. Hostesses for the social hour which followed were: Mrs. Hy Rothberg, Mrs. Edward Menler and Mrs. Jules Lindau. Mrs. Edwin Coplan was general chairman of arrangements. The flowers for the pulpit were given by Mr. J. M. Cohen in memory of his wife.

Rabbi Ballon addressed the class in Sacred Music at Columbia College. He also spoke at Paine College, Augusta, Ga., under the auspices of the Jewish Chautauqua Society.

"We are All Brothers" was the title of a slide film shown at the Hillel meeting which took place at the Tree of Life Synagogue. At their following meeting Hillel had as their guest speaker Mr. James Hinton.

Engagement:
Mr. and Mrs. Julius Coplan announce the engagement of their daughter, Marilyn, to Abe Hyman of Columbia, son of Mrs. Sarah Hyman of High Point, N. C. Wedding plans have not been announced.

WINSTON-SALEM, N. C.

Wedding:
KATZIN-TULMAN

Mr. and Mrs. Philip Katzin announce the marriage of their daughter, Eleanor Ora to Stanley Lewis Tulman, on Saturday February 7th, 1948, in Brooklyn N. Y. Mr. and Mrs. Tulman will reside in Winston-Salem, where Mr. Tulman is connected with A. Milder and Company.

On Saturday evening, March 6th, Mr. and Mrs. Katzin were hosts at a reception at Reynolds Grill, honoring the couple. A large number of guests from all over the state attended this affair.

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Wedding:

FINKLESTEIN-BERNSTEIN

Mr. and Mrs. Charles Finkelstein announce the marriage of their daughter Shirley, to Martin M. Bernstein, son of Mr. and Mrs. Walter J. Bernstein of Greensboro, The wedding took place at B'nai Israel Synagogue on Sunday, March 7th, with Rabbi Samuel Friedman officiating. The bride was given in marriage by her father and had as her maid of honor the bridegroom's sister, Miss Norma Jane Bernstein, student at Bryn Mawr college. Matron of honor was the bride's sister, Mrs. Harold Scher. Larry Cohen of Greensboro was best man for his cousin, while ushers were Richard Backer of Winston-Salem, another cousin; Milton Finkelstein, Kenneth R. Alpert and S. Harold Scher. Mr. and Mrs. Finkelstein were hosts at a reception following the ceremony, after which the couple left for a wedding trip in Bermuda.

Mrs. Bernstein, a native of Wilmington, graduates from Duke University in February, receiving her A.B. degree in Sociology. She is a member of Alpha Epsilon Sorority. Mr. Bernstein, who attended Riverside Military Academy, served as a pilot in the Army Air Corps. He is now in business in Rockingham where the couple will reside.

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RELIGION IN THE SCHOOLS

(Concluded From Page 33)

a very small fraction of the school enrollment.

Catholic participation apparently is determined by the attitude to the plan of Catholic church leadership in a particular diocese. In the early part of the plan's development, Catholic church leadership was opposed or apathetic; lately, the Catholic church has exhibited increasing interest in its potentialities, and Catholic participation has accordingly increased substantially. In those communities where the Catholic church leadership has taken an active interest in the plan, participation by Catholic children is substantial — in many cases from 80 per cent to 100 per cent of the Catholic children who attend public schools participate in the released time classes.

No figures on Protestant participation are available on a national scale. However, more than three out of four children in American public schools, are from families which are Protestant by profession or descent, and since total attendance at released time classes probably does not exceed one and a half million out of the almost 25 million children enrolled in American Public schools, it is obvious that released time religious instruction reaches only a very small fraction of Protestant children.

In New York City, the Public Education Association made a study of the operation of the released time program in 1943 and again in 1945. The figures on participation by the various faiths (substantially the same in both years) indicate that in the 88 schools studied, 81 out of every 100 children released were Catholic, 14 were Protestant, and 5 were Jewish. There are no reliable estimates regarding the distribution by religion of New York City public school enrollment, but on the basis of the 1936 census of religious bodies it has been estimated that about 28 per cent of the general population of New York City is Jewish and about 22 per cent Catholic. The Catholic children released in the schools studied by the Public Education Association constituted more than 23 per cent of the total registration of those schools; the Protestant children constituted about 4 per cent and the Jewish children about 1 per cent. Assuming that general population ratios are reflected in public school enrollments, it is a fair inference that the great majority of Catholic children in the New York City public schools participated in the released time program, whereas the percentages of Protestant and Jewish children participating in the program were negligible.

(To Be Continued In Our May Issue)

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MRS. ERLE KELLERT, *Reporter*

Mrs. Swarzman of New York was guest of her niece, Mrs. J. Klitzner and her sister, Mrs. Gold.

Mrs. S. Levy of Washington was guest of her daughter, Mrs. Kenneth Berk.

Birth:

Mr. and Mrs. Lawrence Gold announce the birth of a daughter, Janet Lawrence.

The regular meeting of the Beth-El Sisterhood was held at the home of Mrs. Ted Levy. A collection for the Loan Fund of the North Carolina Association of Jewish Women was conducted at that time.

At another Sisterhood meeting, at which Mrs. S. Justa was hostess, $50 was donated to the Hadassah drive. The Sisterhood was awarded the S.O.S. certificate of merit for exceeding their quota in 1947, with 2100 pounds of supplies going to the J.D.C. The group has pledged themselves to conduct five drives during 1948. Through the efforts of Mrs. Bob Baker, flour, shortening and baking powder were sent by the Sisterhood members to needy people in Europe. The members have also been sewing on baby layettes for S.O.S.

Obituary:

The community extends sympathy to Mrs. Sigmund Cohen at the passing of her mother, Mrs. Greenspon.

Marriage:

Mr. and Mrs. Aaron Coplon announce the marriage of their daughter, Shirley Frances, to Robert Reinhard, of Richmond, Va., on Sunday, March 7th, 1948, at Rocky Mount, N. C.

DR. ISRAEL M. GOLDMAN

President of the Rabinnical Assembly of America, he will take up his new post as spiritual leader of Chizuk Amnuo Congregation in Baltimore during the summer, after having served Temple Emanu-El in Providence, Rhode Island, for more than 23 years.

Jewish Education

(Continued From Page 4)

Jewish life in Palestine."

Out of the discussions and resolutions some very important though simple, guiding words were spoken; not as mandates but as indications of the desired direction in Jewish education. These simple words were given special importance, nay a certain sanctity, by the occasion and the place:

1. Jewish education is one the world over, and its problems are basically common to all lands of the Diaspora despite environmental differences. No single group or community, whether large or small, important or unimportant, should or can isolate itself from other groups and communities in the common task of teaching Jewish life and culture to our children. In this increasingly inter-dependent world of ours, Jewish educators must organize themselves into a World Union for mutual understanding and aid.

2. In the post-war world family of Jews there are two Big Brothers, so to speak, the Yishuv in Eretz Yisrael and the Jewish community in America. Upon these two devolves the duty of implementing the idea of world union into a practical program of educational inter-communication and of help particularly to the less fortunate Jewish communities. The position of the Yishuv must be central; its contribution is to be in Hebraic content, in new life

(Please Turn To Page 38)

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JEWISH EDUCATION

(Concluded From Page 37)

forms and in a renewed faith in the vitality of Judaism in the modern world, resulting from the dynamics of life in Eretz Yisrael. The contribution of America as the greatest center of the Diaspora, is to come mainly in social approaches and pedagogic means, in the methodology and practice of Jewish education; for its problems are more akin to those of the other Diaspora communities than are the problems of the Yishuv.

The World Union for Jewish Education in the Diaspora, organized at the Conference, is therefore to have its central seat in Jerusalem (with Dr. Eliezer Rieger of the Hebrew University as its President), and is to have a subsidiary office in New York. The overall purposes of the World Union are to channelize the contributions of both the Yishuv and the Diaspora, to work for the cross-fertilization of educational ideas and practices, and for the stimulation and improvement of Jewish education everywhere, particularly in the Jewishly weaker communities of the world.

3. Between the Homeland in Eretz Yisrael and the communities in the Diaspora, cultural bridges are to be erected. Among the most important are those to be achieved through the continuous interchange of students and teachers. The World Union is to concern itself with stimulating and directing young people to come to Eretz Yisrael for study at the Hebrew University and in other Palestinian institutions and for participating in the life of the Yishuv, either as *ole regel*, visitors and pilgrims, or as those bringing a specific contribution to *binyan haaretz* in skill and knowledge, or as permanent settlers. In the reverse direction of this two-way passage, the World Union is to help place the sons and daughters of the Yishuv who go abroad for special study, so that these can be of the greatest use in the Jewish life of the communities in which they temporarily abide. Another concern of the Union is stimulating the exchange of teachers and professors in secondary and higher schools; as is also the setting up of a Jerusalem Examination in Hebrew, to be given in all non-Hebrew-speaking countries as a standardizing educational instrument, after the pattern of the Cambridge Examination in English now given in non-English-speaking countries.

4. As for the content and spirit of Jewish education, the Conference expressed itself for a maximum of Zionist Hebraic education, to be given in fully integrated modern bi-lingual all-day schools. Where the all-day school is not possible or feasible, the desideratum should be some other intensive Hebraic school, such as the daily Talmud Torah. It was abundantly clear to those present that other forms of Jewish education, a great variety of them, may have to be used by communities and institutions in the Diaspora. The spirit of the Conference, however, was that these should not be defended as educational ideals, but rather as compromises which may be necessary in particular places and for particular reasons.

That the aims of the Conference are far from reality in Diaspora practice was quite well known to the participants. While they were glad to learn of the developments in the all-day schools in the U. S. A. and in Hebraic summer camp movement, it did not require much acumen for them to realize that there are many social and psychic factors which make these educational programs difficult to achieve in the Diaspora; almost to the point of despair. But it is exactly at this point that the World Union under the leadership of the Yishuv may have its greatest contribution to make, namely in reinspiring the Diaspora with some of its own spirit of "nevertheless," of *af al pi ken - v'lamrot ha-kol.*

We in the Diaspora stand in need of rededication to our religious ethical tradition of making life what it ought to be. In this regard, all of us can say *Al Het.* We have succumbed too quickly to the difficulties of environment. Hebrew teachers have too quickly succumbed to the parents' desire for Ivri; Conservative rabbis, and even Orthodox, have too quickly succumbed to the Sunday school; Jewish educators have too quickly succumbed to the pressure for "easier and cheaper" forms of education, without gaining either this world or the next, either more pupils or more knowledge. Naturally, we must continue to reckon with our environment and to work in accordance with the social and psychic "realities" in our situation.

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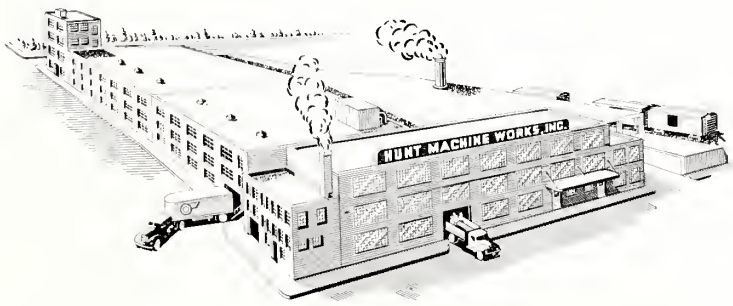

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The AMERICAN JEWISH TIMES

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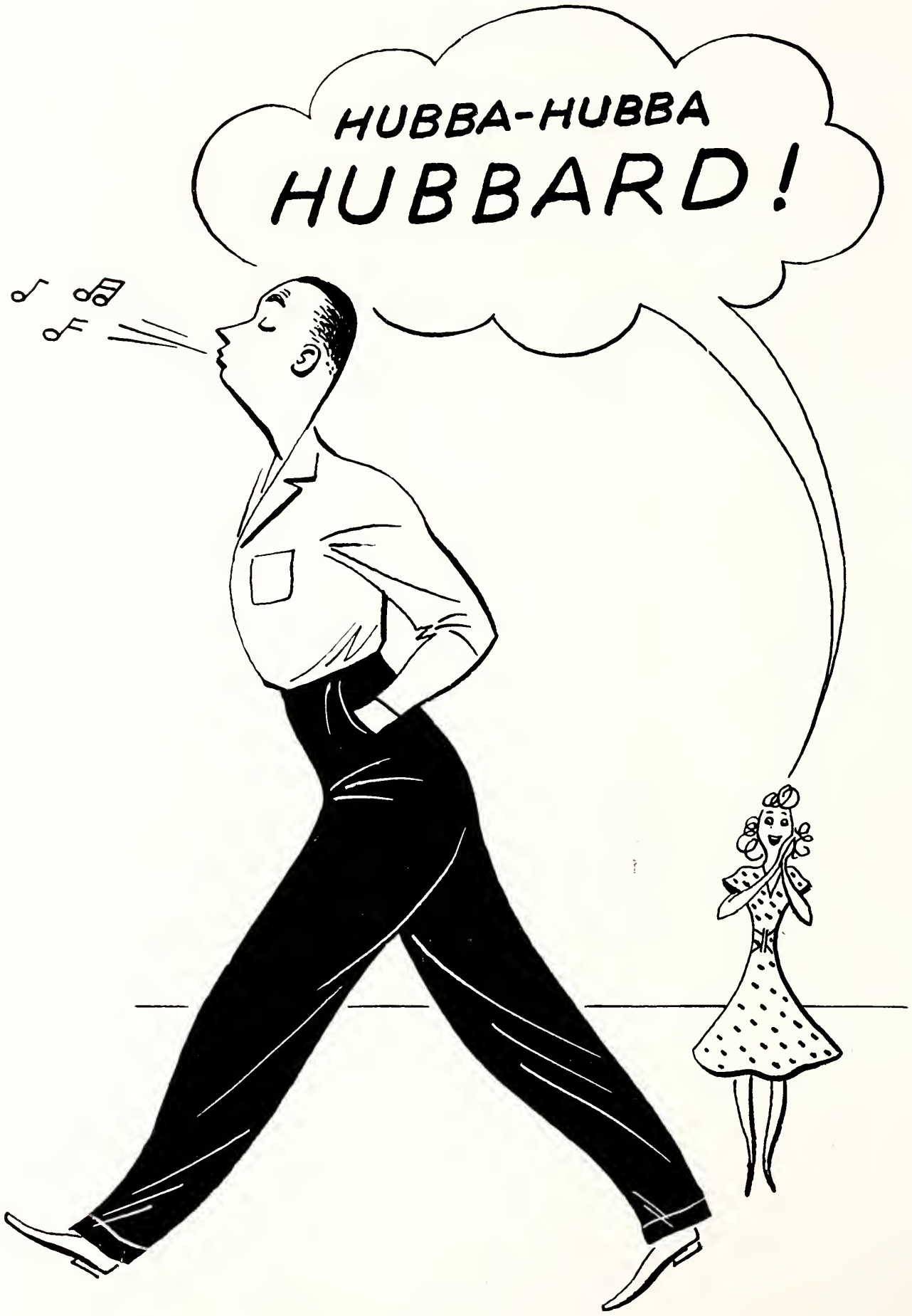

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THE AMERICAN JEWISH TIMES

VOLUME XIII | MAY, 1948 | NUMBER 9

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Ort's 25th Anniversary

December, 1947 saw the completion of 25 years of service by the American ORT Federation. Among the many Jewish organizations that are doing splendid work on the world scene, this group is doing an outstanding job in a highly specialized field. Now that we for the most part have passed the worst period of food and clothing emergency, or at least have it under control, the work of this organization assumes tremendous importance as the next step in alleviating the conditions of those of our people who have suffered as a result of World War II.

The initials ORT stand for Organized Rehabilitation Through Training. Taking its cue from the parent World ORT, organized in Czarist Russia in 1880, when legal and social restraints were placed upon the participation of Jews in business and industry, the American branch is concerned with the occupational reconstruction of the Jewish people. Its program for 1948 calls for giving to every Jewish man in a displaced persons' camp, training that will make him a useful and self-sustaining citizen, in whatever social group he may ultimately find himself. It can be seen at a glance that if the Jewish Agency is ever able to put into effect its plan to send 400,000 Jews to Palestine within a four year period, how important ORT's program becomes. Even if this plan with respect to Palestine is not carried out, it will be equally important for the Jews now in D.P. camps to be able to carry on wherever they may go.

There are two aspects of this type of work that make it highly important. There is the effect on the morale of the individual concerned, and the important economic phase of making the individual self-supporting, without adding to the number which for other reasons must be dependent on society for support. It is difficult to say which phase is of greater importance. Together they constitute a major contribution to the solution of the D.P. problem.

The report for 1947 shows that ORT conducted its vocational training program in 24 countries throughout the world. As of November 1947, there were over 20,000 pupils currently being trained in over 1,000 courses given in 178 training centers. This represents a 1947 increase of almost 130 per cent, since at the end of 1946 there were an estimated 9,007 pupils being trained in ORT schools. These figures do not include approximately 6,000 graduates, of which about 4,000 were from the DP camps alone. Naturally, over 95 per cent of ORT enrollees are to be found in Europe. It is also interesting to note that almost two-thirds (about 63 per cent) are DP's being trained in Germany, Austria and Italy.

Classified according to type of skill, the report shows that the most popular courses are those in the needle trades, as dressmaking, women's wear and men's wear, cutting and sewing, etc., accounting for over 45 per cent of the total. All the technical trades taken together, covering those skills that require fundamental knowledge of machinery employed in mass production industries, as machine shop work, radio and electrotechnics, etc., account for another 27 per cent; various types of miscellaneous skills, including agriculture and building trades, account for the remainder.

Men, such as Herbert L. Lehman, Dr. Samuel Gringanz, and others who have been in actual contact with ORT in operation, are high in their praise of its worth achievements. Supplementing as it does, the equally splendid work of the Joint Distribution Committee, it is making a prime contribution to the solution of Jewish world-wide economic and spiritual problems.

ORT is entitled to the congratulations and continued moral and financial support of everyone who has the future happiness of our fellow-Jews at heart.

An Anomalous Situation

"Nearly three years after the end of Hitlerism, the Jew is potentially the No. 1 scape-goat in Germany!"

Thus begins a statement from Frankfurt, the preamble to a series of surveys made in the American zone of occupied Germany. The report goes on to say, "Not only do the Germans lack virtually any remorse for the nazi extermination policy, but six out of ten Germans today still condone acts of anti-Semitism."

Following are the explanations:

1. Germany's economic plight. The complete misery and squalor that characterizes the average German's life is blamed by some on American Jewry. A popular belief is that American Jews shaped the occupation policy, standing in the way of Germany's recovery to avenge the deaths of millions of their coreligionists.

2. The displaced Jew. These refugees, many of them from Eastern Europe, are widely accused of being the hub of the German black market. Removal of Germans from their homes to make room for Jewish DP's has caused resentment.

Psychologically, the investigators say, the Germans feel uneasy at the presence of Jews whom they peresecuted and they relieve themselves of their guilt by attempting to prove that the Jews deserved their fate.

3. Relations with United States occupation forces. Displaced Jews in particular believe that fraternization of American troops and Germans has not helped to curb anti-Semitism. Recalling that the troops who liberated them were friendly and sympathetic, they accuse the occupation troops of indifference, if not hostility. They ascribe the change to German influence.

4. Nazi indoctrination. While the Nazi regime lasted only a dozen years, some investigators feel that Hitler's indoctrination became too deeply rooted to be forgotten in only a few years. They advocate re-education and then more re-education.

This condition poses a most disturbing problem. It is quite generally agreed that the re-constitution of Germany as a political entity is necessary to permanent world peace. It is equally evident that the new Germany must be re-built largely with the Germans that are now there. And yet, how can we proceed with the rehabilitation of a people which so strongly indicates that the purposes for which World War II were fought are still unacceptable to them? Unless something is done drastically to surmount this obstacle, we will just be building for another era of Hitlerism.

The attitude of the Germans is one thing that has thus far not been linked up with communism. The feelings of the Germans who are still anti-Semitic are, as well as can be determined, independent of any political beliefs. We make this comment because of the tendency so noticeable in recent years, to blame everything on the Soviets.

There are as we see it, only two possible roads of escape from this dilemma. One is, that given more time, and with the rise of another generation, the Germans will change their view-point. The other is the necessity to have incorporated in whatever plan finally emerges for Germany's restoration, definite restrictions that will preclude the possibility of those retaining anti-Semitic feelings from having any power. Neither of these possible safe-guards, we admit, are strong, and yet we know of no other possible solution. We cannot consistently oppose Germany's restoration, because to do so would definitely block future world security. We can only hope, therefore, that either the one or the other — or both — conditions might over a period of time, be made to work.

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LEO PFEFFER

Religion in the Schools

This is the second in a series of three articles which began in our April issue, on a subject which has become even more topical by reason of the decision of the United States Supreme Court in the now famous Champaign, Ill. case. The concluding article will appear in our June issue.—THE EDITOR.

Planning Released Time

Introduction of the program in the public schools of a community is generally preceded by an intensive campaign conducted by an interested church group or groups. The International Council of Religious Education recommends a preparatory campaign of six months to a year, including sermons, mass meetings, newspapers, church bulletins, school papers, circular letters, and radio announcements. In actual practice, however, observers report that the campaign is generally much quieter and is limited to ministers and lay church leaders. Where there is a sizable Catholic and Jewish community, an interfaith committee is frequently organized, and this procedure is strongly recommended by the International Council.

The rabbi of a town or small city approached by ministers with a request to form an inter-faith committee for released time is usually faced with a difficult choice. The overwhelming majority of American rabbis are opposed to the plan but a rabbi faced with an urgent request by his Christian colleagues to join in an interfaith committee frequently finds it impossible to refuse. Ministers faced with dwindling Sunday school attendance are likely to look to released time as the only source of salvation, and are often unable to understand — much less sympathize with — the Jewish community's reluctance to participate.

The leaders of Jewish communities in the United States are almost unanimous in their belief that the responsibility for religious education must rest with the family, the church and the synagogue. They feel the use of public school influence for the purpose of obtaining attendance for religious instruction constitutes a dangerous compromise of the integrity of separation of church and state which is the only guarantee of true religious liberty. They feel also that the operation of the plan has harmful effects on interfaith understanding and relationships. For the Jewish children in a community, released time is frequently neither advantageous nor necessary; in most American communities the after-hour and Sunday Jewish religious schools are usually able to enroll, without the use of released time, the overwhelming majority of the Jewish children in the community. It is probable that at least three out of every four Jewish children in this country receive religious education at some time or another.

Where active opposition is decided upon, it usually takes the form of a demand for a public hearing. If substantial and respectable opposition is marshalled at the hearing, the school board may decide not to institute the program or may decide to refer the matter to the State attorney-general for a legal opinion. Even where articulate opposition induces the school board not to act, the result frequently is merely postponement; after a period of several months, the board may put the program into effect without prior publicity or hearing or even notice.

How Plan Operates

Under the plan, children whose parents make a written request that their child be excused to attend weekday religious classes, are released from classes for generally one hour a week, but occasionally for as little as a half hour or for as much as two hours a week. Those children who are not released remain in school where other activities are provided for them. The problem of what to do with the unreleased children is a difficult one for public school authorities. Even if only a small percentage of children are released, it would seem unfair that the usual educational activity should be pursued, since the released children should not be penalized by missing necessary instruction. On the other hand, it is unfair to the majority to keep them occupied solely with "busy work." As reported by the Public Education Association in New York: "Principals raised the question as to how they could schedule work that would be valuable for those who remain and at the same time would not be missed by those who are released." The United States Office of Education in a study issued in 1940 showed that the three programs most frequently conducted for the non-released pupils are study periods, continuation of regular classes, and remedial work, occasionally with individual assistance for special problems.

The survey also indicates that about 40 per cent released time classes are conducted in the public school building. In these cases, the teacher in religious education supplied by the interested church group, conducts the class either in the same classroom in which regular instruction is given or in another in the building, depending generally on whether the majority of the children in the class are or are not enrolled for religious instruction. In many instances the secular teacher remains in the classroom with the religious teacher, although usually forbidden to participate. If Catholic or Jewish classes are also held, these children accompany their religious teacher to another classroom.

If the released time classes are held outside the school building, the school authorities generally try to have them held during the last hour of the school day. The representative of the church may call for the children at or in the school to accompany them to the church, or the children may be left to each the church by themselves. In most cases, the church centers are required to report attendances and absences to the public school authorities, and if

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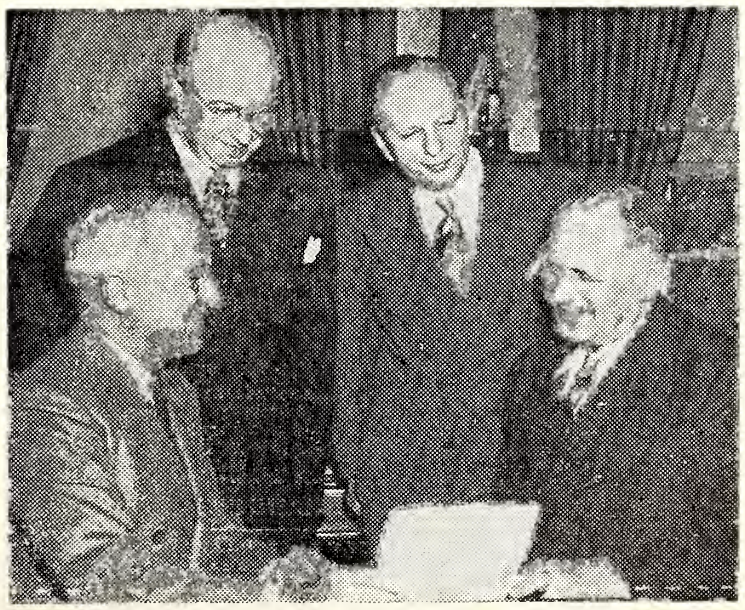
B'nai B'rith Leaders Meet With President Truman



During a critical period for world Jewry, B'nai B'rith leaders visit with President Truman at the White House. Seated, left to right, are: President Truman, Frank Goldman, Lowell, Mass., president of B'nai B'rith. Standing, left to right, Eddie Jacobson, Kansas City, Mo., and Maurice Bisgyer, Washington, D. C., national secretary of B'nai B'rith. B'rith.

ALEX F. MILLER

. . . Barbed Wire Surgeon

By DR. ALFRED A. WEINSTEIN

* *Reviewed by* ALEX F. MILLER, *Director Southeastern Regional Office Anti-Defamation League of B'nai B'rith*

WERE you to attend a B'nai B'rith Meeting of Atlanta's Gate City Lodge, you would hardly choose mild-mannered Dr. Alfred Weinstein as the hero of one of the most violent adventures of the recent world war. Or, perhaps, you might be led to conjecture why it was possible for this slightly built medico, blinking affably from behind his spectacles, to survive the agonies of a Japanese prison camp when stronger men turned their faces stonily to the wall and chose death as a welcomed escape.

You might wonder at these and many other paradoxes until you read Dr. Weinstein's personal experiences in BARBED WIRE SURGEON. For in the pages of this breathlessly exciting book you would find a flaming spirit and a devotion to the welfare of his fellow prisoners that forced his spirit to triumph over such bodily ills as a mutilated windpipe, a broken arm, severe malnutrition and beriberi heart disease.

If you were give a philosophic turn of mind you might compare. in some fashion, the doctor's superb will to that of the people of Israel from which he sprang — a will which has led them to survive through turbulent centuries where stronger people have long since vanished.

One graphic episode in *Barbed Wire Surgeon* haunted us long after we had finished the book. It is the vivid description of a Yom Kippur service conducted by American prisoners at Cabanatuan Prison Camp in the Philippines after the surrender of Bataan.

"Of the several hundreds of Jews who started prison life in Cabanatuan, there were less than 80 still alive in the closing days of 1943. We straggled toward our house of worship under heaven's roof from all parts of camp. Americans from New York and San Francisco, refugees from Vienna and Berlin who had volunteered for service at the outbreak of the war. Old Kliatchko appeared before us as the broiling hot sun dipped toward the serrated edge of the Sierra Madre range which overlooked the camp. He wore his old type campaign hat with its wide floppy brim, a sun-bleached khaki shirt with its tails flopping free over neatly patched shorts, and a pair of wood skivvies. He threw a shredded white silk *tallith* (praying shawl) with its fringe of tassels over his bowed shoulders. The deep bronze of his high cheek bones was heightened by his massive curly white beard that flowed over his chest. He raised his deep set brown eyes heavenward and began that haunting Hebrew melody and prayer, *Kol Nidre* . . .

"The Nip in the guard tower leaned on his rifle, watching us curiously. Raggedy GI's strolled back and forth along the path leading to their barracks, near our assembly . . .

"By the light of the flickering stars and the quarter moon, I looked at the intent faces of my neighbors: stubby Capt. Berkelheimer, the medic detachment commander, the razor-faced Lenk brothers, refugees from Czechoslovakia, stalwart Ben Hessenberger, carabac drover refugee from Germany, sway-backed Capt. Bennison. They didn't know it, but they were attending their last *Yom Kippur* service on this earth."

One important theme developed in *Barbed Wire Surgeon* carried tremendous impact for all of us today. Dr. Weinstein describes the remarkable degree of unity achieved by the prison camp inmates when the oppression by the Japanese is at its height. Differences of color, creed, nationality and military rank are forgotten as the prisoners unite against the hated prison guards and help each other in the almost hopeless battle for survival. When the Japanese ease their barbarity, the food becomes better, recreation is provided and the prisoners are no longer faced each day with the desperate choice of life or death, their sense of *togetherness* is lost. As they get their strength back, petty bickering breaks out among them, color lines are drawn once again, religious differences become apparent and officers once more begin "to pull rank."

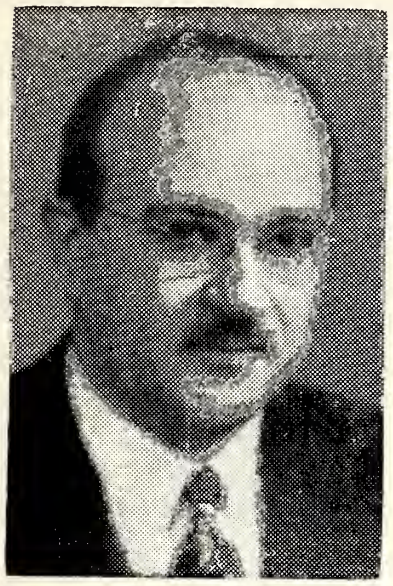
This is the sort of lesson that can't be taught too often in our postwar world. It comes with particular timeliness and emphasis from a veteran with three Presidential Citations, the Bronze Star and numerous other military decorations.

Just a word of warning to you who plan to pick up the book and casually read it for a few minutes. It just can't be done. The stirring excitement generated in the pages of *Barbed Wire Surgeon* will carry you along until you have read it all the way through. It's that kind of a book.

* *Barbed Wire Surgeon*
Dr. Alfred A. Weinstein, Macmillan and Co., March, 1948. 310 pages. $3.00.

A Dream Came True

A TOY FOR EVERY JEWISH CHILD in Europe—slogan of the 1947 Toy Campaign of the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee was a dream that came true this past year for the 170,000 surviving children overseas. More than 176,000 new toys were donated to SOS by manufacturers and distributors throughout the United States. Active Chairman of the SOS toy drive was Miss Dorothy Kittay of New York City. Photo shows Jewish youngsters in a JDC-supported home in Anzio, Italy, learning to play, many for the first time, with toys of their own. A project of the JDC in cooperation with 16 national Jewish women's organizations and other groups, SOS supplements the purchases of the JDC for its overseas relief and reconstruction programs which are made possible by the United Jewish Appeal.



RABBI MICHAEL ALPER

THE JEWISH INSTITUTE OF . . . RELIGION

By RABBI MICHAEL ALPER

THE OTHER day a renowned Protestant leader lamented the fact that the Protestant Church is split up into so many contending sects and factions. "First," he said, "there was 'The Church of God.' Then a dissident group broke off and called itself 'The True Church of God.' Then a minority broke away from this new church and called itself 'The Only True Church of God.' After a time, a dissident minority broke away from this new church and called itself 'The One and Only True Church of God.' And so on, ad infinitum."

This tendency of fragmentization has been characteristic of Jewish life too, ever since the French Revolution and the emancipation of the Jews from the ghettos. Instead of representing a uniform philosophy and way of life, Jewish life split up into Orthodox, Conservative and Reform segments, Zionists, non-Zionists, and anti-Zionists, religionists, secularists and Reconstructionists. Jewish seminaries no longer trained rabbis and communal leaders to serve "K'lal Yisroel," i. e., the totality of Israel, but only a particular segment of Israel.

That such a policy did not augur well for the future of Jewish life was sensed by many Jews who wanted to stem this tendency of Jewish sectarianism. They felt that it was the function of Jewish institutions of higher learning to train leaders for the totality of Jewish life and thereby help to unify Jewish life, not further to fragmentize it.

The Philosophy of the J. I. R.

This was the thought that was uppermost in the minds of a small group of men back in 1922 when, under the inspiration and leadership of Dr. Stephen S. Wise, they established in New York the school for higher Jewish learning known as the Jewish Institute of Religion. This institution which trains rabbis, educators and communal leaders, has since been unique among its sister institutions. As one reads in its offical catalogs:

"The Jewish Institute of Religion, liberal in spirit, does not commit its teachers and students to any special interpretation of Judaism. All Jews possess in common the same literature, the same history, the same varied religious experiences, and these are studied scientifically in the classroom. The different interpretations of the literature, history and religion, the different constructions of Judaism and of Jewish life, orthodox, conservative, liberal, Zionist and non-Zionist, are expounded to the students in courses given by men representing different points of view. Every member of the teaching staff is free to seek and to state the truth as he sees it, and in the same way every student is free."

The Dean of the Institute, Dr. Henry Slonimsky, once aptly described the philosophy of the school as follows: "The Jewish Institute of Religion is good because it is free—free first of all from stale dogmas, from the orthodoxy of Orthodoxy and the orthodoxy of Reform. We accept life and do not impose old and rigid formulas upon it. Life is fluid ever changing, ever vivid — and we try to catch some of that quality. This is the way Dr. Wise conceived this school and it is one of his most inspired ideas."

Last year the Jewish Institute of Religion completed a quarter century of service; it is now in its 26th academic year. "The fires of Jewish sectarianism," as Dr. Wise has said, "have died down, and the light of mutual understanding begins to shine in the life of our people. The great and now historic tragedy of recent years has served to prove anew the Oneness of the Jewish fate, whatever the content of the faith of the Jews."

Some Accomplishments

On the Faculty of the Institute, in addition to Dr. Wise and Dean Slonimsky, are such renowned men as Dr. Chaim Tchernowitz (Rav Tsair), founder and editor of *Bitzaron*, the only Hebrew monthly in America; Dr. Simon Halkin, noted Hebrew Poet and Novelist; Dr. Guido Kisch, founder and editor of *Historia Judaica;* Dr. Harry M. Orlinsky, noted Biblical scholar; Prof. A. W. Binder, kell-known music authority; Prof. John J. Tepfer and others.

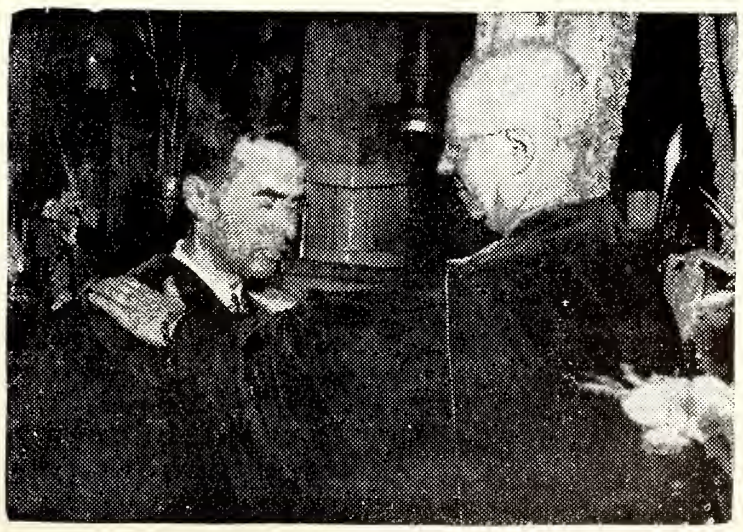
To date, some 200 graduates from all parts of the country have left the Institute to take their places at the head of congregations, educational systems and social institutions, in this country and abroad. Thirty alumni are serving on college campuses as directors of Hillel Foundations.

In World War II, one-third of the Institute's graduates served as Chaplains in the United States armed forces with honor and distinction. Rabbi Philip S. Bernstein, '26, was Special Advisor on Jewish Affairs to the Commander of the U. S. Forces of Occupation in Germany.

Possessing one of the largest Jewish libraries in the country, the Institute has also been serving as a research and cultural center for scholars and writers. Rabbi I. Edward Kiev, an Institute alumnus, is Librarian. There is already quite an imposing list of publications from the Jewish Institute of Religion press. Among them are the scholarly but popular volume on "Pirke Aboth" (Ethics of the Fathers) by Rev. R. Travers Herford, which has gone into three editions; "Major Trends in Jewish Mysticism" by Gershom Scholem; "Josephus—The Man and the Historian" by H. St. John Thackeray; "Permanent Values in Judaism" and "The Glory of God" by Israel Abrahams.

By virtue of its philosophy, the spirit of its founders, headed by Dr. Stephen S. Wise, and the record of its accomplishments, the Jewish Institute of Religion, for more than a quarter century of its existence, has been a vitalizing and enriching influence in the life of the Jews of America and the world.

Dr. Nelson Glueck Installed As Fourth President of the Hebrew Union College



Dr. Nelson Glueck (left), world-famous archeologist, is consecrated by his predecessor, Dr. Julian Morgenstern, in the historic old Plum Street Synagogue, Cincinnati, as president of the Hebrew Union College, oldest Jewish Theological Seminary in America.

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HEBREW ROOM CLIENTELE

By WILLIAM B. SAPHIRE

A popular IJPS feature writer describes the varied colorful readers group using the facilities of the Hebrew Room at the New York Public Library.

WILLIAM B. SAPHIRE

EACH Saturday, as if by a magnet, the Sabbath reader is drawn from all corners of the world's greatest city to a softly lit room on the 2nd floor of the massive New York Public Library, to the famous Jewish Division — grand central terminal on the road to learning, research and knowledge of all things Jewish and of a vast segment of human history in general. Here, at a whispered command, thirty centuries of Jewish life and thought can be trundled off the shelves, whisked up from the bowels of the building in an elevator and placed quietly under the reader's eyes. Over 75,000 volumes are available, in 36 languages, from the mystic peregrinations of the Zehar to a modern American-Jewish cook book.

The every-day reader is fickle, he is of no particular type and his wants vary with the day's headlines. So says Dr. Joshua Bloch, Chief of The Jewish Division since 1923. When the headlines blare Palestine, the call slips demand books on Zionism; when a prominent Jew is in the news—it is biographies, when an archaeologist digs something out of the Galilee hills—it is archaeology.

But the Sabbath readers are different, declares Dr. Bloch.

Pilgrimage To Learning

Their faces become familiar after a while because they are the same week after week. In the last four or five years many of them have been young boys from parochial schools with payoth (side curls) and the shadow of a beard on their youthful chins. Their demand always is for religious texts, in Hebrew, Yiddish or English, but only religious. Their pilgrimage to the library depends on the weather for these youths travel only on foot on the Sabbath, treking the concrete miles across the bridges from Brooklyn and down from the Bronx. They naturally will not write on the Sabbath and their orders for books are taken down by an attendant. The Library's iron-bound rules that each reader sign his own call slip is waived for them.

Other Sabbath readers are Sunday School teachers, Jewish and Gentile, boning up on history for tomorrow's lesson. Often a black frocked Catholic priest, a Baptist pastor and a rabbi will sit at the same table planning their sermons for the next week. Sometimes a lady chazan (cantor) who has a radio spot on a local station, comes to look up the authentic "nigun" for a rare number requested by a listener.

Many of the Sabbath readers come to study in the manner of their forefathers, to delve into the devious commentaries on the Talmud and the syllogisms of the immoral sages of old Europe. Others come to read just for entertainment an old Yiddish novel long out of print, back numbers of aged newspapers or that special brand of humor that can be found only in the folklore of the ghetto days. Some of the readers are pawn-brokers from nearby Sixth Avenue, who close their cluttered shops each Sabbath despite the grueling competition. One or two are "librarians" themselves. Six days a week they manage tawdry book arcades which dot the Times Square area, but on Sabbath they leave the shelves laden with sexy confessions and detective numbo-jumbo in charge of a "goy" and spend the day in a different world of books.

Asch "Sweated" Here

The Jewish Division plays host to outstanding personalities in American Jewish life. Hardly a Jewish author or newspaper man fails to spend several days a year in research there. Some of Sholom Asch's earlier novels were "sweated out" under its reading room lamps. Peretz Hirshbein's huge Yiddish trilogy on Jewish immigrant life in America took form in the "Room" where the author spent days and evenings poring over yellowed newspaper clippings for background material on Jewish life in America in the 1870's.

Embarrassed Poet

Poet-editor Louis Untermeyer is a frequenter of the reading room. He used to sign a false name to the call slips until Dr. Bloch warned him it was against the law. The look of awe on the faces of the young attendants when they saw "Louis Untermeyer" written on the slip embarrassed him, the poet explained.

Amateur Goebbels

The Jewish Division is haunted by yet another type of reader, a furtive chap with cynical eye and aggressive jaw. He's not quite certain what he wants and often his requests don't exist in any library in the world. He's the anti-Semitic reader. His ilk was particularly numerous in the days before Pearl Harbor when the Fronters and their pamphleteers were working over time. The Jewish Division became the "beat" of the amateur Goebbels seeking lines from English translations of the Talmud to distort for their outworn anti-Semitic slanders. Occasionally, an avid reader of the hate press, but with a spark of skepticism, would come to "confirm" the libels he had read and pester the library staff to fetch him the original, the bona fide copy of the "protocols."

That the young Jewish men in our armed forces need and want closer contact with things Jewish is attested by their eager attendance at religious services brought to them by the chaplains recruited and esclesiastically endorsed by the Division of Religious Activities of the National Jewish Welfare Board (JWB). Above, Chaplain Louis Parris, one of the 135 part-time chaplains in this program covering more than 350 installations, conducts a Sabbath service for corpsmen and patients at the Philadelphia Naval Hospital. The lad at the right insisted that having his arm in a cast was no bar to his holding the Torah.

To the chaplain, the men in the armed forces constitute a rewarding congregation made up of the younger members of American Jewry—men who are often far from home and who have special need of an understanding and cooperative spiritual leader.

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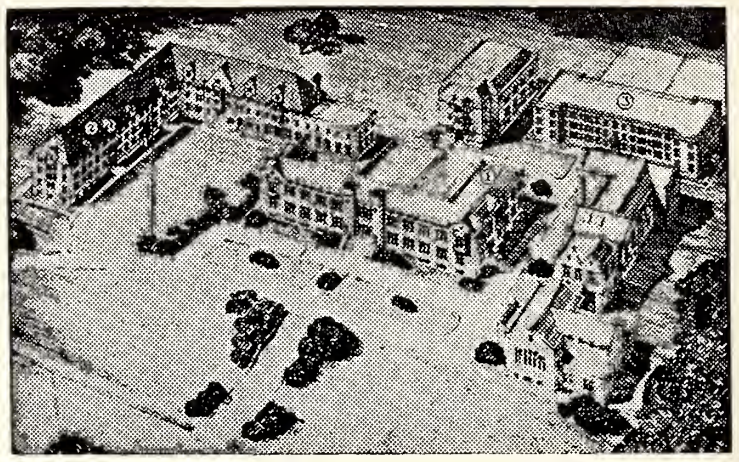
Proposed Additions to Hebrew Union College



Additions to Hebrew Union College of Cincinnati, as approved by the College's Board of Governors, meeting in New York City. The improvements, part of a "blueprint for the future," include: (1) A second story addition to the present administration building for offices and classrooms; (2) A new wing to the dormitory; (3) An additional dormitory.

"We give them the files," Dr. Bloch says, "and tell them politely that if its there they will find it." They usually disappear after twenty minutes or so of fruitless thumbing through the index cards. Ocassionally an anti Semitic leaflet is found between the pages of a book or tucked in the corner of a shelf. The lunatic fringe patronage has fallen off in recent months, Dr. Bloch says, but they still average about one call a week.

Learning By Telephone

The telephone in the Jewish Division is toned down from a ring to a soft buzz, so as not to disturb the readers, for it is in constant use. The queries over the wire pour in from the moment the room opens at 9:00 a. m. until the last reader is ushered out at ten p. m. The most frequent questions have to do with equivalent dates in the Anglican and Jewish calendars, when Passover "falls" or what day should a "yarzeit" (memorial lamp) be kindled. Often the librarians get what they call the "yente question." It goes this way: "My wife has just given birth to a son. I want to name him after his grandmother, may she rest in peace, whose name was Yente. What is the masculine equivalent?" The answer is "Yankele," but the telephoner says it's 'too Jewish." He finds the same fault with "Jacob," and ends up bargaining for Gerald, Gerard, or Jerome.

Editorial rooms in the big city newspapers and research departments of national magazines are constant callers on the Jewish Division for the authentic spelling, pronunciation and meaning of Jewish names, persons and places. The story editor of a big magazine has his secretary call up to find out "what is a 'Klezmer" (Jewish musicians who used to entertain at weddings in the old country) and how do you spell it?" Another caller complained that he couldn't find 'Feldsher' (the amateur surgeon of old Russia) in the dictionary. Most frequent are the "is he a Jew?" callers, who seek to trace the Jewish lineage of everybody from the late Franklin Roosevelt to General Pershing.

On The Mutilator's Trail

The Public Library has methods, secret to the general public, of tracking down and dealing with the miscreants who wilfully mutilate books. Compared with casualties in other divisions the Jewish Division has few cases of defacing marks and ripped out pages. But they happen. Chief victims of the sly razor blade which leaves a neat-cut stubble somewhere in the middle of the book, are Jewish recipes and sermons; the latter are usually discovered missing after a busy Friday evening.

Rare Books and Manuscripts

A scholar and bibliographer, Dr. Bloch is proud of the collection of rare books in the possession of the Jewish division. Some of them, priceless in any market, are without duplicate anywhere in the world. They are kept in the library's vast vaults in the sub-cellar of the building. Among them is the first Hebrew book ever printed, a code of Jewish law laid out on parchment in 1475 by Pievo di Sacco of Lombardy. Another, dating to 1840, is a commentary on the Pentateuch, by Moses ben Nachman, the first book ever printed in Lisbon. There is a rare medical tract in Hebrew by the Arab Ibn Sina (Avicena), and one of the oldest, the finest illuminated manuscripts in existence of the Hebrew Bible, from Xanten, Germany, in 1294. The collections contains 16th century facsimilies of the original hand - made maps which Jewish cartographers in Spain drew up for Columbus. In addition there are priceless works rescued from the plundered libraries and private collections in Europe before and during the war.

Other books in the Division are rare not from the point of view of age, but because of the languages they are printed in. There is for example, a Japanese book of Zion-

(Please Turn To Page 14)

N. C. Associations of Jewish Men and Women Meet

High Point played host to almost 200 members of the N. C. Association of Jewish Women, Men and Youth on Sunday, April 4th, when all three groups met in annual conference at the Sheraton Hotel. The group in charge of arrangements, led by Mrs. Harry Jacobs and Mrs. I Bloom, were highly commended for their faithful efforts in making this one of the finest conventions held by these groups.

Beginning with registration at 10:30 a. m., the Sheraton was the scene of constant activity all through the day. The women met for their first business meeting at 11:00 and re-convened again after luncheon which brought together all three groups. Harry Doctor, outgoing president of the Men's Association presided at the luncheon, at which Rabbi Sajowitz, of Gastonia, was guest speaker. Dedicating the luncheon to the Youth group, Rabbi Sajowitz directed his remarks toward the 40-50 members who were present with their parents. Irving Silver of High Point, a former member of this young group, rendered musical selections, accompanied by Ralph Tilden. Rabbi William Frankel of High Point gave the invocation, and Rabbi Benjamin Sincoff of Greensboro, the benediction. Sam Shavitz, president of the B'nai Israel Congregation of the host city, gave the address of welcome. Rabbi Frank Rosenthal of Winston-Salem, introduced Rabbi Sajowitz who, speaking on the subject, "On Top of the World," pointed out to the audience, with special emphasis to the younger members, that they can find themselves on top of the world, only if they dedicate themselves to serve others and to live up to their Jewish heritage. Rabbi Sajowitz's message was enthusiastically received and all present felt that this was indeed a message for all to carry away with them. Paul Friedman, outgoing president of the Youth group, brought a report of the past year's activities.

Convening for their business meeting in the afternoon, the Men's group elected new officers, adopted a resolution presented by Harry Ganderson of Greensboro on World Government and voted to sponsor a summer conference at Wildacres in August, which is to be attended by boys and girls of the Jewish communities in North Carolina. Arthur Aaronson of Raleigh was elected president, succeeding Harry Doctor. First vice-president is Chester Brown of Greensboro; second vice-president, Al Klein of Greensboro; secretary, Max Miller, Greensboro and treasurer, William London, High Point.

At the same time, the Youth group met for their annual business meeting and election of officers. Henry Shavitz of High Point was elected president, succeeding Paul Friedman, also of High Point; vice president Victor Goldberg, secretary, Joan Klein, Greensboro and treasurer, Sally Goldman, Burlington. Advisor, Mrs. A. F. Klein. Allyn Robinson of Charlotte, regional director of the National Conference of Christians and Jews, appeared before the group to give details of the proposed Youth Conference in Wildacres for the summer and the members received the information with enthusiasm.

Following the business meeting, the group completed their activites of the day with a buffet supper and dance at the B'nai Israel Synagogue. High Point members, assisted by their mothers, prepared a magnificent spread and generally arranged a most successful evening. A few joined the older groups to hear the guest speaker at the banquet later in the evening.

Meeting for the final phase of their heavy business schedule, the Women's group elected Mrs. Max Miller of Greensboro, as president

Retiring president of the Men's Division Harry Doctor, as toastmaster at luncheon.

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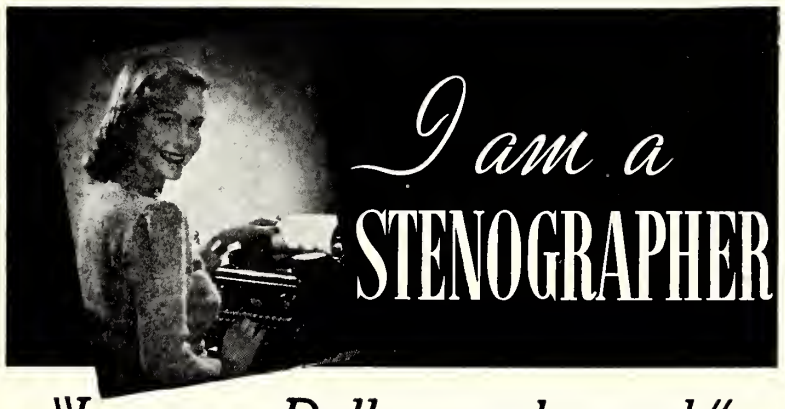

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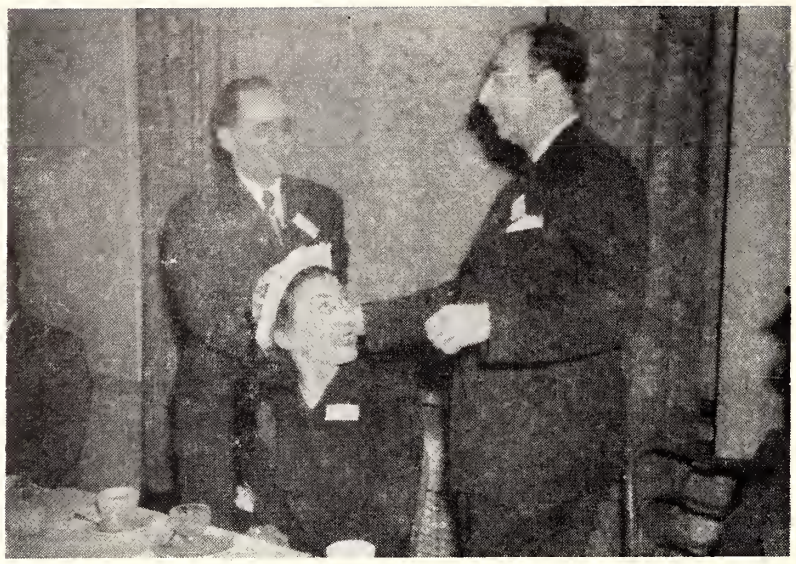

Rabbi Frank Rosenthal, right, introduces the speaker, Rabbi William Sajowitz as Mrs. Rosenthal looks on.

to succeed Mrs. A. F. Klein, also Greensboro. Other officers elected are: first vice-president, Mrs. Harry Stein, Fayetteville; second vice-president, Mrs. A. L. Harrison, Hickory; recording secretary, Mrs. Seymour Brown, Goldsboro; treasurer, Mrs. Willard Meyers, High Point and auditor, Mrs. Harry Eisenberg, Burlington. Following the completion of much business detail at which the various committees reported on their year's work and various resolutions were brought before the group, the business meeting closed with the report from the retiring president. Mrs. Miller, the incoming president, adjourned the meeting and immediately called a board meeting of the old and new board members.

Highlight of the entire day was the closing banquet, presided over by Mrs. Klein, retiring president of the woman's group. Rabbi Samuel Epstein of Fayetteville gave the invocation and Rabbi Maurice Schwartz closed the meeting with the benediction. Mr. and Mrs. Donald Trexler of Greensboro rendered a program of music containing Jewish songs. Mrs. Harry Jacobs, past president of the Women's group brought a sincere and hearty message of welcome from the High Point community.

Rabbi F. I. Rypins of Greensboro, introduced the guest speaker, Rabbi Harry B. Kellman of Camden, N. J. Speaking on "The Basis for Living," Rabbi Kellman held his large audience spell-bound with a stirring, thought-provoking message. Rising in a body to applaude the speaker, the enthusiasm and appreciation of the entire group indicated the strength of Rabbi Kellman's message. Beginning on a note of friendliness and informality, the seriousness of the message increased as Rabbi Kellman admonished his listeners that the basic requirements for living in peace rested on faith—faith in God.

Closing on a note of enthusiasm and complete satisfaction on the part of all three groups, the annual convention of the North Carolina Association of Jewish Women, Jewish Men and Jewish Youth, adjourned for another year.

MT. AIRY

Albert Goldsmith, 75, real estate dealer of this city, died on April 12th at his home.

Mr. Goldsmith was born in Germany, coming to Mt. Airy around 1901. For a number of years he was engaged in the wholesale produce business and in later years was one of the city's largest real estate dealers.

Survivors include his wife, the former Pauline Kaplin of Atlanta, Ga.; three sons, Harry Goldsmith of Hickory, Edwin Goldsmith of Mt. Airy and Woodrow Goldsmith, student at State College, Raleigh; three daughters, Mrs. Jules Weketams of New London, Conn., Mrs. Earl Parrish of Greensboro, and Mrs. Robert Simpson of Richmond, Va.; three grandchildren; one sister, Mrs. H. Schafer of Mt. Airy.

Hebrew Room Clientle

(Concluded From Page 12)

ism, a Haggadah in Afrikaans, Jewish poetry and prose in Chinese and Maratti, the Sanskrit language spoken in western India.

Balancing the Budget

Few visitors walking from the marble corridors of the huge library into the scholarly quiet of the Jewish reading room, seeing its richly panelled walls, tall windows and tightly packed shelves would ever suspect financial difficulties. But the Division has them and they hamper its most important function, the amassing of books and more books, says Dr. Bloch. Founded in 1897 and given a $15,000 endowment by the late Jacob Schiff, the Division still finds itself hard pressed at the end of each fiscal year. The Public Library pays the overhead costs, light, heat, repairs and salaries, but often, Dr. Bloch says, "there is a book or set we need very badly. Then I have to go out and solicit."

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OPEN AIR DEMOCRACY

By STANLEY JACOBS

THE young Rabbi from Chicago blinked his eyes in disbelief. He slipped on his bathrobe and went to the window. There could be no doubt of it — from below there floated into the hot summer night the spirited strains of *Zum Gali Gali* and other Hebrew Palestinian songs . . .

The Rabbi smiled and waved a friendly hand at the serenaders, then went back to his bed. "They have learned the lesson of brotherhood well!" he said softly to himself. "Twenty Indiana boys and girls—Christians all — singing Hebrew songs to a Jew. It could only happen here . . ."

Down in Epworth Springs, Ill., a lanky farm youth who was a leader in his Sunday School shyly asked Rabbi Samuel Teitelbaum for a private conference.

Alone, the young man tightened his red, work-hardened fists and said quietly: "Rabbi, you're a square-shooter, a regular fellow, and I've got something to confess. Until this week spent in camp with you, I didn't like Jews — and I'm no Hitlerite, either."

"Why, son?" the rabbi asked softly.

"I don't know. Maybe I heard funny things about Jews from other fellows. Sometimes there'd be remarks about them in my home. Things like that."

"Had you ever spoken to a Jew before?" the rabbi asked.

The young man grinned wanly. "Nope, you're the first one I've ever talked with. That's the strange thing. Here was I, disliking people I didn't know. But now, things seem different — I'm confused — and there are plenty of others like me . . ."

To reach the "plenty of others" like Joe, who disliked Jews without understanding why, was the purpose of the extensive 1947 "summer camp" project sponsored by the Anti-Defamation League of B'nai B'rith. Now that the campers are back in their jobs, schools, farms, churches and homes, we can take stock of this big experiment in intercultural education and assay its value as a technique in interfaith work.

* * * *

In cooperation with the National Conference of Christians and Jews, the ADL provided 28 rabbis to 45 camps housing 5,192 Christian young men and women. For some of the camp directors, the idea of inviting a rabbi to live, work, play and pray with the campers was a novel, even daring, experiment.

The camps, situated in 19 states, are operated by various church denominations for the training of their youth leaders. As such, they offered an unparalleled opportunity to change sterotypes concerning Jews, to get inter-group programs started, to point up the dangers of native American fascism.

The rabbis, "briefed" in the purpose of the camps and the roles they were to play, proved enthusiastic and helpful. In Lindsborg, Kansas, where a Lutheran camp had expressed willingness to play host to a rabbi for a week, Rabbi Jerome Rosen of Leavenworth, Kan., entered into the spirit of work and play with several hundred conservatives, rock-ribbed youths, many of German ancestry.

"The experience was revealing," he reports. "I can honestly say that this type of work is the most effective means of combatting anti-Semitism."

In Lewiston, Ill., Rabbi Joseph Wiesenberg, a tall, shy man from Czechoslovakia, approached his camp mission with misgivings. He

Mrs. Eleanor Roosevelt was named "The Woman of the Year" for the most notable contribution to human welfare" in an award made by the National Council of Jewish Women. Among those present (shown from left to right above) were Judge Samuel I. Roseman, Special Counsel to the late President Roosevelt; Mrs. Joseph M. Welt, President of the National Council of Jewish Women, and Supreme Court Justice William O. Douglas.

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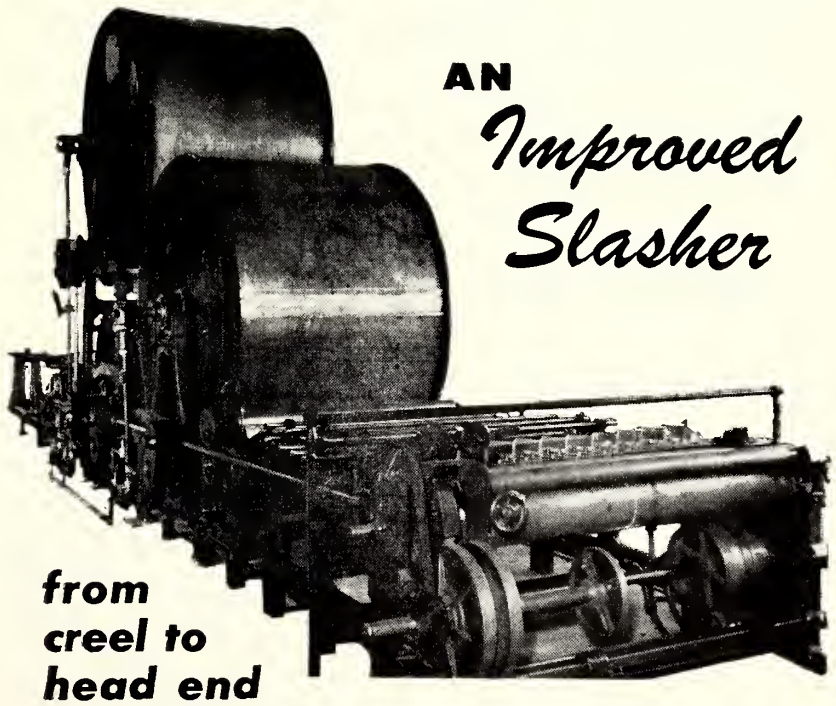

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BILL BENJAMIN ..... HAROLD BERGER

had been jeered at and stoned by Gentile youths in Europe. What would he find here?

"I found simple, friendly folks with a vast curiosity about the Jews and a religious spirit which pervaded all their thought and actions," he tells us. "You can imagine my gratification when this group prayed in unison before "Lights Out' was sounded.

" 'Our Heavenly Father, Lord of the World, grant us that we be rid of the last grains of prejudice. Grant us that we may judge our fellow men by their merits and not by their race, color, and creed'!"

Out in Riparius, N. Y., 16 different nationalities were represented in a camp of 32 youngsters. "And they asked me searching questions," declares Rabbi Arthur H. Hershon, guest for a week at this camp.

" 'Why have not the Jews accepted Christ?'

" 'Why do the Jewish people pray in Hebrew?'

" 'Why do Jews observe Sabbath on Saturday?' "

These questions and many more were answered by the visiting rabbi. For in a week's time, doubts and misconceptions had a chance to come to the surface for examination and discussion — an opportunity which the average service club or high school assembly speaker does not have.

In Centerville, Md., a clergyman at a Methodist camp was troubled after spending a week in the company of Rabbi Mordecai I. Soloff.

"I see now that the story of the Crucifixion as taught in some Christian churches is an important reason for prejudice," he confided. "Hereafter, it's going to be my responsibility to spread more liberal spirit in my own church."

In an Illinois camp, a Negro counselor worked, lived and played alongside a rabbi provided by ADL. When the camp was disbanded the initial reserve and suspicion which had been evidenced by some campers had melted under the influence of a week of communal living.

"I thought there was a difference between Jews and Christians, deep and unbridgeable," said one youth leader to the rabbi. "I see now that I was wrong. So far as Negroes are concerned, the difference of color which once seemed so large now doesn't mean much, after having a Negro counselor as our daily companion and friend for a week. I'll do everything I can in my home town to break down discrimination."

At another Indiana camp, Rabbi Hirsch E. L. Freund scored a hit with his exhibit of Jewish ceremonial objects. For two days, boys and girls eagerly examined the objects and questioned Rabbi Freund on their significance. Methodists all, they acknowledged that they had had a dim and murky understanding of the Jewish faith, which now had been made quite clear through the rabbi's patience and resourcefulness.

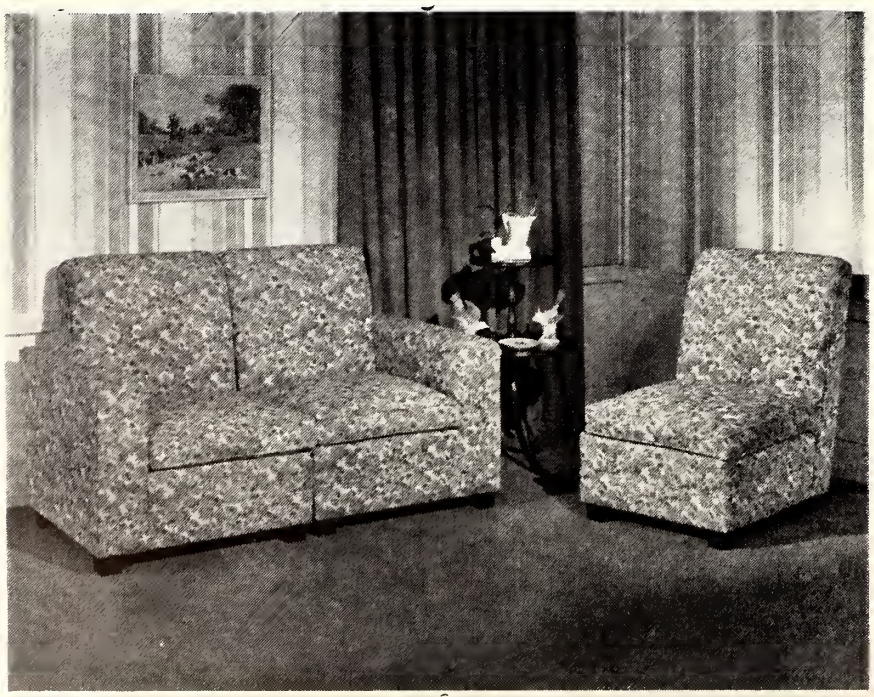
* * * *

Naturally, there were a few diehard youths in the camps who admitted, after a week with a rabbi, that they retained prejudice and hadn't been convinced of the falsity of their idas concerning Jews and Judaism.

But these were a small fraction of the 5,000 campers reached by the ADL experiment. Already, numerous churches and schools are requesting speakers, educational kits, and films from ADL. The work thus started in summer camps is taking hold in dozens of communities.

Some of the campers, it is true, will forget their week with a rabbi and drift back into comfortable roles of indifference toward minority problems.

But for the majority of the Christian young people, the rabbi's entry into their lives has brought new vistas of interfaith harmony and American solidarity against bigotry and discrimination.



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Dona Gracia Among The Moslems

By CHARLES RADDOCK

WOULD it surprise you to know that ancestors of the Moslem extremists who now seem to be combating the nascent Hebrew republic so violently, even as late as four hundred years ago backed Jewish settlement in Tiberias, Jerusalem and Safed, and committed themselves so far as to help a Jewish widow in Constantinople organize a boycott on commercial products handled by anti-Semites? In fact, incredible as it may seem now, it was in Arab countries — even Egypt, where sly, turbaned Haj Amin El Husseini now goads paid guerrillas on Jewish colonists — that this brave Jewish matron found support for a novel and daring experiment.

Particularly significant is the unique story of Dona Gracia Mendesia today when we note by the daily headlines how modern kinsmen of those friendly Sixteenth century Mohammedans resort to the means of reprisal she devised and, moreover, how they use this means for a purpose diametrically opposed to hers and contrary to the ideals once held by their forefathers. For you may be sure that the fanatical followers of Jerusalem's ex-mufti who now ban Jewish-made goods from Tel-Aviv are hardly aware that this singular method of economic prescription first originated in the mind of a Jewess — of whose tiny family an Allah-worshipping sultan was so fond that he presented her nephew with a coveted city in Galilee.

Grasia came of ancient noble Jewish stock, and had she arrived in our own time to such wealth and social prominence as her family enjoyed she would have probably been described by society - columnists as an "heiress" and most likely never had a care in the world. Born as she was, however, in the sixteenth into a household of marranos — i.e. "Jewish Christians" — she was forcibly baptized by Portugese Inquisitionists at infancy, and thereafter doomed to be a perennial refugee. A fugitive from religious persecution and from repeated imprisonments on trumped-up charges of "heresy,"

CHARLES RADDOCK

she was forever in a state of flight. From Lisbon to Antwerp, Flemish harbor to North Italian seaport and, finally, from the East of Italy to Islamic climes. Married at eighteen, she was widowed at twenty-

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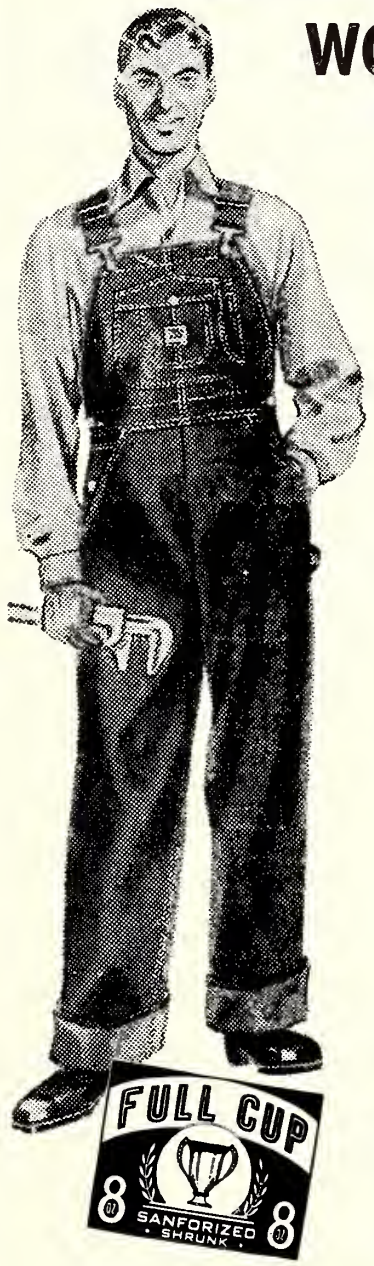

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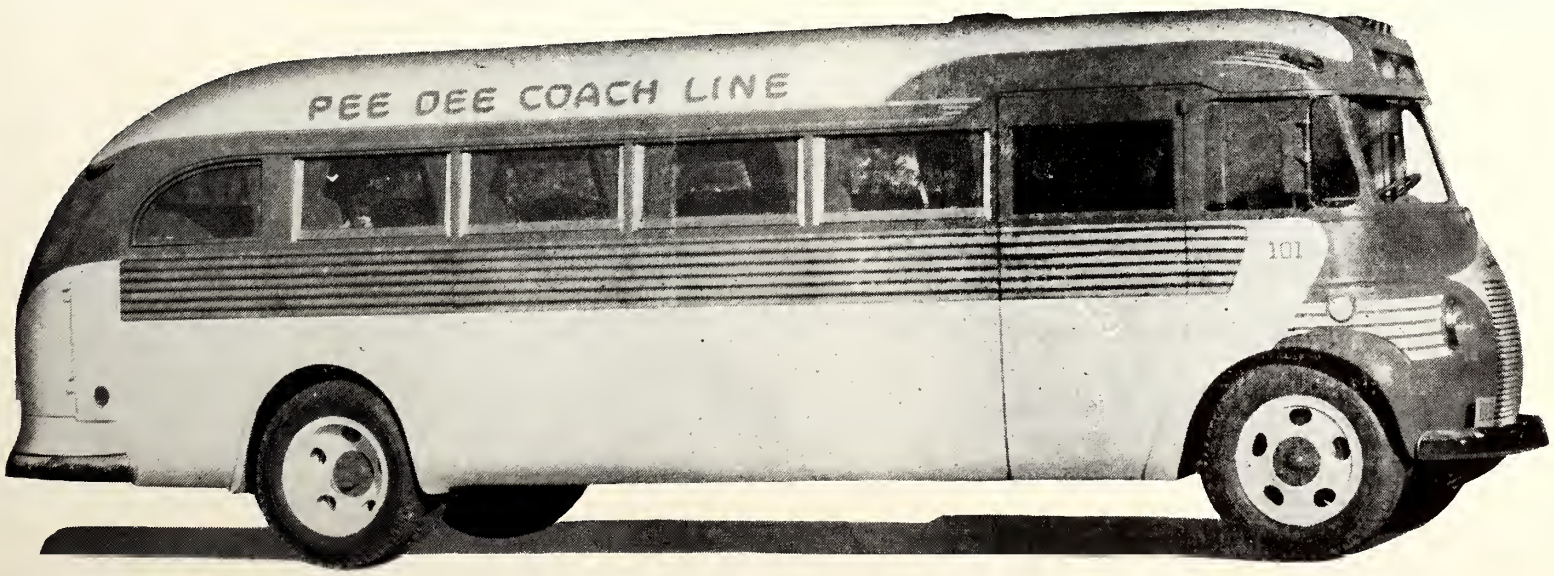

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ATLANTA ..... NEW YORK

five and left to flee the Inquisition with a baby-daughter on her hands.

She was past forty-two when, after years of escaping the hotbeds of Catholicism, she managed to settle down in Constantinople — where erstwhile cathedrals had been converted to mosques, progressive Moslems viewed Inquisitional torture-chambers of southwestern Europe with overt contempt and where, above all, Jewish initiative was appreciated for the boon it brought to Mohammed's enlightened dominions. Once in the capital of the Ottoman empire, Gracia proceeded to follow every philanthropic inclination she had ever had and in a hundred ways compensate for the religious frustration and social discrimination she and her child had previously known under "protection" of the depraved Spanish, Portuguese and Italian noblemen who were always avaricious for her family fortune.

Under palatine protection of the powerful Mohammedan sovereign Suleiman II, who worshipped the Prophet of Mecca in a manner reminiscent of Mosaic Judaism, she was encouraged to rehabilitate Jewish D.P.'s who successfully fled the dungeons of the Inquisition to the peaceable cummunities of Islam. Aided and abetted by the sultan's trustworthy muftis, she reunited hundreds of broken Jewish families whose women and children had been held by Christian pirate-slavers plying the waters of the Mediterranean in quest of ransom-money while they recited their Hail Marys and Pater Nosters three times daily.

It was here, finally, that she effected an excellent match for her daughter, and in Constantinople that her son-in-law, himself an exile, was granted a dukedom by young Prince Selim, heir to the throne and Joseph's most intimate friend. At the place of the Duchess of Naxos — for that was her daughter's title now — Gracia played hostess to scholars and poets from distant Protestant Germany who were no better off after Luther's Reformation than their co-religionists in the papal states. She endowed rabbinical schools at their request, financed synagogues which generally served Jewish parishes in those days as all-purpose community houses, dowered orphan-girls in whose behalf solicitors had sailed for Constantinople and Salonica on Arab-piloted vessels — all of them seeking the benefiscence of the "grand widow of Kusta," as she came to be known in every impoverished Jewish habitat from the Adriatic to the Rhine. Her influence at the court rose to such a degree that, on one occasion, when her son-in-law's foreign holdings, of which a considerable portion had been earmarked for her charitable endeavors, were seized by the French authorities — the sultan instructed Moslem naval troops to intercept all French cargos and to haul them up in Turkish ports until the Jewish funds were returned to her family.

Under the favorable surveillance of the Ottoman Turkish caliphate, however, Gracia's charitable activities were comparatively routine for the first three years and more or less localized. It was not, actually, until the advent of Pope Paul IV that her work in behalf of her people began to assume worldwide dimensions. For the notorious seventy-nine year old Cardinal, it became obvious to her on his ascension, would soon be ordering his hooded henchmen out on a Catholic spree! To be sure, he celebrated his coronation at St. Peter's with an unjustifiable levy on every synagogue under his pontifical jurisdiction and sanctimoniously introduced his papal administration with orders to have all the "Children of Abraham," as he piously referred to them, shut up in ghettos, forced to wear green caps and their women — green veils for "identification." The late Hitler-Goebbels combine must have taken its cue from him four centuries later, for the ruthless Paul resorted to every proverbial and conceivable anti-Semitic device for threatening the well-being of the Jews individually and collectively. As usual; such persecution began with some pretext at a so-called religious renascence, but invariably wound up with Jews losing job and property.

An intimate at the palace, Gracia was in a position to obtain first-hand information on the newly-crowned pope's proposed machinations. The mufti himself — the archbishop, as it were, of the Islam community — brought her the distressing news, and offered to intercede for her co-religionists. The Vatican, the kindly-disposed Mohammedan spokesman reminded her, had always found one theological excuse or another to expropriate Jewish property, to loot and to plunder. Gratefully, she beseeched him to employ his good offices to save Jewish lives from the papal tentacles.

The ecclesiastical representative of the Turkish court assured her that nothing would please him more and, with characteristic oriental graciousness, added figuratively that Michael, the "angel guardian of the Israelites," was one of Allah's foremost intermediaries. Besides, his "iman" — i.e. Faith — he said, prescribed five major duties for the devout and one of these was that of helping the afflicted! It would therefore please him, be concluded, to register vigorous diplomatic protest with the papal upstart who, in his opinion, was only acting in the spirit of Christianity's Crusades. The so-called foregin policy of the papacy had always been nothing more than a religious ruse, added the mufti, for providing feudal barons of the West with unearned revenue and the Jews, of course, were a logical and easy target.

(Please Turn To Page 54)

Dr. Paul Romanoff, Authority on Jewish Art

By N. B. MINKOFF

THIS month commemorates the fiftieth anniversary of the birth of Paul Romanoff, scholar and authority on Jewish art. His creative years were at their peak when he succumbed after long weary months of fighting his fatal illness. It was especially during those last months that, with effort, toil and pain, he gave himself to his beloved work—Jewish Art. The fruit of those last months was final work— "Jewish Symbols on Ancient Jewish Coins" (1944). Those great scholars who recognized his worth said "He was the ideal Curator of the Jewish Museum . . . being unusually well equipped for those romantic excursions into the realm of Jewish Art and scholarship."

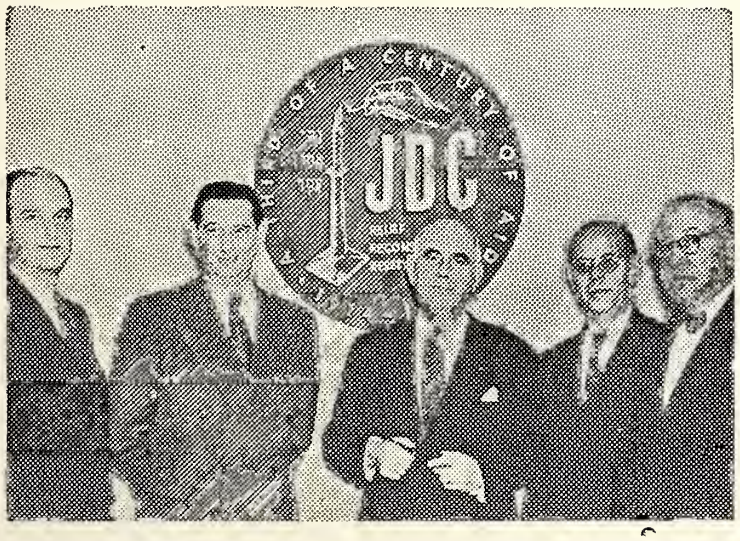
His feeling for the beautiful and artistic was evident when he was still very young. Even as a child and youth, he loved to draw and write.

He never wasted a day of his life. He studied constantly, preparing himself for more important undertakings. At the University of Moscow he studied architecture; in Berlin he perfected his knowledge of topography; at the University of Paris, he delved into geology; and during his years in Palestine (1920-1928) he worked as an architect, draftsman and topographer in the Department of Public Works, preparing maps and city-plans.

He realized that the first approach to Jewish Art must be through history and folk-lore, and that a vast knowledge of the Talmud and Rabbinical literature was required, to penetrate deeper into the problems of Jewish Art. He then entered into a period of zealous study of the Talmud and Rabbinical literature, supplemented by two years of study at the Hebrew University. To further augment his knowledge, he accepted a position as an architect with the Jewish Archaeological Society, working on the excavation of the "Third Wall."

In 1928 he came to America. He studied at the University of Pennsylvania, at Dropsie College, and later at Yale University. At just about this time, he wrote his "Onomasticon of Palestine," published in 1937, a great contribution to the topography of Palestine. He was inspired in this work by his teacher and friend, the late professor Samuel Klein of the Hebrew University, by the late Professor Max L. Margolis of Drops College and particularly by Professor Charles C. Torrey of Yale University. Of this work on top-

Europe's Jews Need Continual Aid, 2,000 Told At JDC Annual Meeting



Europe's 1,500,000 Jews will make great progress in 1948 towards their recovery if large-scale American aid continues, former Governor Herbert H. Lehman (center) told 2,000 Jewish community leaders attending the Joint Distribution Committee's thirty-third annual meeting in New York. The meeting marked the completion of one-third of a century of assistance by JDC, major American agency aiding distressed Jews abroad. With Mr. Lehman are (left to right) Edward M. M. Warburg, JDC Chairman; Dr. Joseph J. Schwartz, Chairman of JDC's European Executive Council; Moses A. Leavitt, JDC Executive Vice-Chairman, and Dr. Jonah B. Wise, national co-chairman of the United Jewish Appeal. At the meeting Judge Louis E. Levinthal, until recently adviser on Jewish affairs to U. S. Military Governor of Germany, urged passage of the Stratton Bill for the admission of 100,000 Jews into the United States, and Dr. Schwartz reported JDC's program established in a sturdy foundation for the revival of Europe's Jews. Mr. Warburg announced a record budget of $98,547,000 has been drawn up for relief, reconstruction and resettlement operations this year. JDC receives its funds from the $250,000,000 campaign of the United Jewish Appeal.

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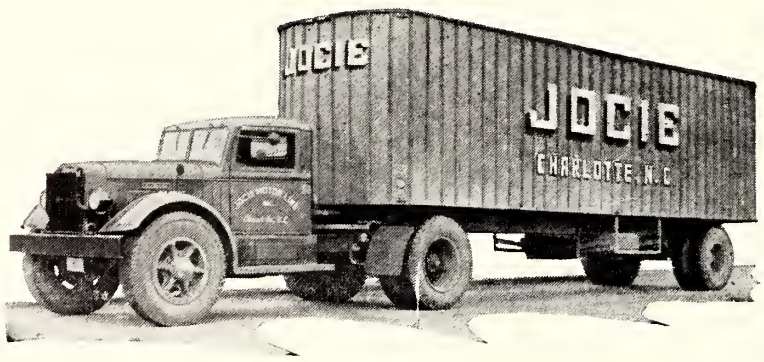

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ography, Professor Torrey has said: "The way in which he conceived his formidable task and the success which he has achieved thus far and is likely to achieve in the subsequent long process of research, may be seen in the specimen which is here presented. The results gained will suffice to show both the fruit and the need of such labor, painstaking comparison of standard texts, from the most ancient downward."

In 1932, when the Museum of the Jewish Theological Seminary was founded, he was appointed Curator. He gave unselfishly and without thought of himself to the furtherance of the Museum, and lectured and gave guidance to thousands of visitors. Largely due to his devoted effort, the Museum came to occupy an important place in American Jewish life, and the development and growth of his beloved Jewish Museum is the embodiment of all his dreams and a monument to his memory.

Among his many other works and treatises were "God's Hand," "The Symbolism and Aestheticism of the Jewish Costume," "Forms and Symbols in the Architecture of of the Synagogue." One of the subjects into which he inquired concerned the sculptures of Leonardo Da Vinci on the Baptistery in Florence, Italy. Of these he wrote, "During the summer of 1941, I was invited to examine the inscription of three Hebrew letters on the statue of John the Baptist. Casts of this and those of the Pharisee and the Publican, as well as other works of Da Vinci, were brought from Italy for the Leonardo Da Vinci Exhibition at the Museum of Science and Industry in New York City. I discerned a series of Hebrew inscriptions . . . on the garment of John the Baptist and . . . on the pedestals of others. These findings raise the question of the authorship of the statutes, of the modeler and caster of the role of the Jew in the Italian Renaissance. They have been unnoticed for more than 400 years, because of the lofty place of the statues on the Baptistery, but the inscriptions strongly suggest that the figures were made or cast by a Jew, a baptised Jew, or one of the Marranos, Jews who kept their religion secret in Renaissance times. Because of the racial question in Italy (1947) and because the masterpieces had been removed to France and England for safekeeping, a wider investigation was not possible. These findings could be used to further dispel the idea that Jews were non-creative in the field of art." In the course of his many illustrated lectures, he invariably called attention to Da Vinci's "Last Supper," which no doubt represents the Passover Seder.

There was, as always, thorough research in his writings about newly-discovered Jewish Art, Jewish painters of the past and about Symbolism. Into each of these subjects, he introduced something new in content or method. In his treatise, "God's Hand." (from the Bible to Michelangelo), his goal is to explain whether "God's Hand" in art is a religious attribute, or an artistic effect used only by Jewish artists.

In "The Symbolism and Aestheticism of the Jewish Costume," he pointed out that the researcher's approach should be "archaeological." "The costume," he wrote, "must be treated, not as a unified whole, because the name of each article of the costume, as well as the costume itself, changed constantly." He maintained "that every era had to be considered separately and that the Jewish costume must be compared with the dress of the surrounding peoples during the specific periods."

New ideas about methods of research were also introduced into his more extensive work, "Forms and Symbols in the Architecture of the Synagogue." Experts in Egyptian archaeology have reconstructed the synagogue according to the architecture of the Egyptian temples of Karnak and Luxor; others according to that of Babylon and Assyria, while still others, steeped in classical arts, according to Greek and Roman architecture. He isolated the principal conception of the Jewish cult, which is, in his opinion, "deeply hidden in the architecture and in the ritual of the Second Temple."

In his final work, "Jewish Symbols on Ancient Jewish Coins," he opened quite a new approach to Numismatics and to Jewish Numismatics in particular. Learned circles deplore the fact that his time was cut short and that the work he planned on such a vast and great scale, as well as manifold unpublished material, did not see the light of day.

He was truly artist and architect in the world of Jewish Art and one "who loved mercy, did justly, and walked humbly with his God." He interpreted into deeds in his daily life, what some only preach—the concept of the dignity of man. He was truly created in the image of his Maker and loved not only the work in his chosen field, but all of mankind. His love for Palestine was not only that of a scholar and archeologist, but that of a Jew who realized the vital role in Jewish life, that it would one day play in the world. His belief in Palestine has passed to his son, who stands with the youth of Palestine, ready to give his very life for his people.

GREENSBORO, N. C.

Obituary:

Louis Friedman, formerely of Greensboro, died in Cleveland, Ohio, on Saturday, April 10th. Ill for sometime, Mr. Friedman had gone to Cleveland about a year ago, where he and Mrs. Friedman were residing. Surviving in addition to his wife, are a daughter, Molly, of Cleveland and a son Albert, of Greensboro.

A. D. L. SERVES THE SOUTH

By FRED GROSSMAN, *Associate Director, ADL*

Now three years old, the Southeastern Regional office of B'nai B'rith's Anti-Defamation League has achieved recognition as a powerful educational force towards good human relations.
—THE EDITOR.

"We can breathe more freely," writes Rev. Jones. "Our educational program appears to be having its effect. We doubt whether a hate organization could now make any headway in our area."

Three months ago the ministers of the little Tennessee community were alarmed. The fiery cross against the night sky had kindled a flame of hatred. Little groups gathered and whispered together. The old timers' yarns about their hooded night-riding days fell upon receptive ears. "This is White Protestant country . . ." "Those foreigners . . ."

"We need an intensive program of education in Christian brotherhood," said the minister to the little group met to discuss the problem. "Let's call on the Anti-Defamation League for help!"

They did, and a program was planned. Irving Caesar's Songs of Friendship began to be sung in the classrooms and Sunday Schools. The Frank Sinatra movie, "The House I Live In," delivered its message to school assemblies. The March of Time film, "Americans All," was viewed and discussed by the civic clubs and women's societies. Posters stressing the democratic message appeared in store windows and public places. School children brought home comic books that dispel prejudice. Books —"One God," by Florence Mary Fitch, "Heydays and Holidays," by Laura Harris, "All About Us," by Eva Knox Evans — appeared in school and church libraries, were discussed in classrooms. Leaflets made their way into homes—"Let's Not Forget We're All Foreigners," by Frank Sinatra; "Dixie Disruptionists," by Stetson Kennedy; "How to Stop the Hate Mongers in Your Town," by Hodding Carter. The message of the films, the books, the leaflets, the posters became the subject for sermons from the pulpit.

The murmuring stopped, the furtive looks became sheepish, the old timers were shunned. A change in attitude in the community was perceptible. The concentrated program of education towards good human relations is having its effect. "We doubt whether a hate organization could now make any headway in our area!" says Rev. Jones' recent letter.

This month marks the third anniversary of the founding of The Southeastern Regional Office of The Anti-Defamation League of B'nai B'rith. In three brief years

American Rabbis and Rabbinical Students Enrolled At Hebrew University, Jerusalem

First row, left to right: Rabbi Albert Yanow, Dorchester, Mass., Leon Reinharth, New York City; Rabbi Jay Brickman, New York City; (Jewish Institute of Religion). Second row, left to right: Rabbi Moshe Klein, Brooklyn, N. Y. (Yeshiva University); Joshua Stampfer, Akron, Ohio, (Jewish Theological Seminary); Rabbi Marvin Reznikoff, New Haven, Conn.; Rabbi Jordan Taxon, Cranford, N. J., (Jewish Institute of Religion); Rabbi Jack Cohen, New York City, (Jewish Theological Seminary); Morris Bell, Boston, Mass., (Jewish Institute of Religion). Not shown on the picture is a number of graduates and former students of Hebrew Union College, Cincinnati, Ohio, also studying at Hebrew University. Approximately 150 Americans are presently enrolled at the University with the aid of the American Friends of the Hebrew University. 9 East 89th Street, New York 28, New York.

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the office has achieved recognition as a powerful force for building and strengthening healthy democratic attitudes in the South. Communities in eight states — North and South Carolina, Tennessee, Georgia, Alabama, Mississippi, Arkansas and Louisiana — look to the Atlanta ADL office for help and guidance in problems of group relationships. Three men constitute the professional staff—Alexander F. Miller, the director; George J. Harrison, associate director, and the writer.

Working through ADL Committees of B'nai B'rith Lodges and Women's Chapters and through Jewish Community Council Public Relations Committees in the cities and towns of the eight states. The ADL is spreading its message of respect for the dignity of the individual for recognition of the contributions of component groups to the cultural synthesis that is our American way. Every medium is utilized—the press, the radio, the motion picture, leaflets, books, posters, advertising, speakers, cartoons, recordings. Every interest group is reached — veterans, civic clubs, church groups, labor organizations, schools and colleges, theological seminaries, youth groups.

The South is stirring. There are signs of a renaissance. The overemphasis on tradition and fierce resentment of even self-criticism is being replaced by an upsurge of enlightened democratic thought. For so long the section of our country that has been the most impoverished, its growing industrialization is bringing to it new and better standards of living and re-evaluation of its traditional attitudes — attitudes that were obstacles to growth and development economically and socially. And, as in the past, the ferment of its social, industrial and political change attracted to the South a new group of carpetbaggers—with a single product to sell: hatred. They sought to divide group against group—veteran against civilian, native Southerner against transplanted Northerner, white against Negro, Christian against Jew, Protestant against Catholic.

Again, as in times of previous turmoil, the Ku Klux Klan reared its hooded head, its present day leaders eager to revitalize its old position of power. A "modernized" Klan this time—a Klan that had learned carefully the techniques of capitalizing on hatred taught by that master of conquest by division —Hitler.

Brown - shirted, crew - cropped Homer Loomis appeared in Atlanta to flaunt the jagged lightning-bolt emblem of hatred of his Columbians organization. And from the ashes of his failure arose his Peoples Progressive Political Protest Party.

To Douglas, Georgia, came Gerald L. K. Smith, purveyor of prejudice, "to save Georgia from Communism." In Columbus, Georgia, there appeared "Parson" Jack Johnston, publisher of a news sheet devoted to preaching hatred against labor unions, Negroes, Catholics, Methodists, Baptists, Jews. To Knoxville, Tennessee,

(Please Turn To Page 24)

Palestine Medical Supply Chief

Dr. Izhak Kovelman, director of medical supply of Palestine's largest medical system, has arrived in U. S. to purchase half a million dollars worth of equipment for emergency needs. Kupat Holim has signed a contract with Hagana, placing its six hospitals, 250 clinics and other facilities at the service of the Jewish fighting forces in Palestine.

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News Summary of The Month

PROVISIONAL JEWISH GOVERNMENT TAKES OVER ON MAY 15TH

TEL AVIV (ZOA)—The first Provisional Government of the Jewish State in more than 2,000 years has been established in Palestine. The new Government, which has announced that it will begin operations on May 15th, comprises a 32-member provisional council and a 13-man cabinet. The names of the Council and of the Cabinet, which include all parties and all shades of opinion, were immediately presented to the United Nations at Lake Success.

Heading the Cabinet is David Ben Gurion, who has been chosen Prmier. Other members of the Cabinet are: Moshe Shertok, Foreign Affairs; Eliezer Kaplan, Finance; David Remez, Interior; Itzhak Gruenbaum, Labor; Peretz Bernstein, Trade; Rabbi J. L. Fishman, Education and Religion; Moshe Shapiro, Immigration; Itche Meir Levin, Health. The rest of the Ministries have been assigned as follows: one to the General Zionists, two to the United Labor Party and one to the Sephardic community. The names of the individuals filling these posts have not yet been made public, pending acceptance by the persons and the parties involved.

The names of the leaders chosen to the Council are: Ben Gurion, Shertok, Kaplan, Goldie Myerson, Eliahu Dobkin, Remez, Abraham Katznelson, Dr. Abraham Granovsky, Mordechai and Chatner, all members of the Labor Party. The Mizrachi leaders named were Rabbi Fishman, Rabbi Wolf Gold and Rabbi Pinkas. Shapiro and Zorach Warhaftig will represent the Poale Mizrachi and Gruenbaum, Bernstein and Arieh Shenkar will represent the General Zionists, with Moshe Kolodny chosen to represent the labor wing of the General Zionists. The United Labor Party named Berl Repetur, Jacob Riftin, Zvi Lurie; Aliya Hadasa named Dr. George Lander; the revisionists chose Dr. A. Altman and Segal; the Yemenite community, Moshe Kabashi; the Sephardic community, B. Shitrit; Agudath Israel, Levin; Poale Aguda, Benjamin Minz; Communists, Sholom Mikunis; and Rabbi Meir Berlin and Helena Kagan represent the Jewish National Council.

N.Y.U. TO OPEN INTERFAITH CENTER

NEW YORK — A new religious center to house campus organizations of the Protestant, Catholic and Jewish faiths will be opened officially next year by New York University, Chancellor Harry Woodburn Chase announced last week. The building, on Washington Square, will be known as the Interfaith Center.

JEWISH SKIPPER BECOMES CHIEF OF MARINE OPERATIONS FOR MARITIME COMMISSION

NEW YORK — Captain Martin I. Goodman, marine superintendent of operations for the Atlantic Coast District of the U. S. Maritime Commission, has been promoted to the post of chief of marine operations with headquarters in Washington, the Commission announced last week. Captain Goodman graduated from the New York State Maritime Academy in 1930 and rose from the rank of cadet to master in the American Merchant Marine.

RABBI GOLDENSON RETIRES

NEW YORK — The Rev. Dr. Samuel H. Goldenson, for fourteen years rabbi of Congregation Emanu-El here, retired on December 31st. Dr. Goldenson became rabbi emeritus of the congregation on retirement.

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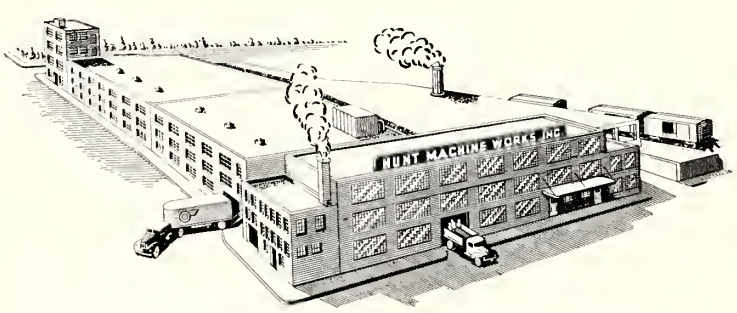

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A. D. L. SERVES THE SOUTH

(Continued From Page 22)

came Harvey Springer, tall, cowboy-booted hatemonger from Denver. With him came Rev. Carl McIntyre from New Jersey.

In Chattanooga, Tenn., arose pint-sized J. B. Stoner to advocate "legal" extermination of the Jews! The community dismissed him as a crackpot — but the Post Office Department is studying the matter to consider withdrawal of his mailing privileges.

They all came and made their bid for power and wealth but the people of the South, strong in their sense of justice, alerted by the Anti-Defamation League to the destructive evils of hate and prejudice, raised powerful voices in firm rejection—and not one of the hatemongers succeeded in establishing a foothold!

Consider, for example, what happened in Douglas, county seat of Coffee County, in South Georgia. Last year's gubernatorial difficulties in Georgia gave Gerald L. K. Smith an idea. What a wonderful market the state of Georgia would be for the Smith commodity! He had a friend and supporter in Coffee County who would act as his representative and make all the arrangements. And so, one Thursday, one of the two Douglas newspapers carried a bold half-page advertisement announcing the coming in about two weeks of that super-super American, Gerald L. K. Smith, who had graciously consented to tell the people of Georgia how to solve the problems that beset them. The great man, the advertisement said, would speak at the court house.

The next day a group of irate citizens called upon the editor of the newspaper to protest the appearance of the advertisement.

"Mr. C . . . . ," said the editor, "when you sell a tractor to a farmer in Coffee County, are you concerned with that farmer's political thinking?"

"No," replied Mr. C . . . , a pro-progressive young citizen of Douglas and a leader in his church, "but the tractor that I sell doesn't influence the public's thinking like the newspaper space that you sell! It is not in the public interest to publicize the appearance of a hatemonger so that he can spread prejudice!"

Sunday's broadcast of the Methodist church was devoted to a resounding condemnation of Smith and his message of hate.

On Monday, The Lions Club met and protested Smith's having been granted the use of the court house, urging the authorities to use all legal means to prevent him from appearing in Douglas. The next day the Woman's Club added its voice to the mounting protest. Other civic groups followed. Community indignation ran high. Permission for the rabble-rouser to use the courthouse was withdrawn.

Douglas had learned about Smith — the community's leaders had been alerted by ADL. The state's experience with the Klan and the Columbians and the broad patient educational program of ADL in cooperation with other groups had sensitized the citizenry to the dangers of demagogues.

Smith had his meeting — in a little country church eight miles away. He had an audience too,—all of sixty-eight souls, including curious students from South Georgia College in Douglas and several infants in arms. Smith spoke briefly, but listlessly, did not even attempt to pass the collection plate, stole quietly out of the county and out of the state.

The voices of freedom and justice are growing constantly stronger. They speak out in the school room and from the pulpit, from the speakers platform and through the radio loudspeaker, in the columns of the press. Schools, church groups, civic groups, veteran groups, democracy-minded individuals, each working independently, are striving to spread the message, to build respect for the dignity of the individual, to implement the doctrine of the brotherhood of man. How eagerly these forces for progress have turned to the Atlanta ADL office for counsel and gui-

(Please Turn To Page 50)

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GASTONIA, N. C.

Fighting Anti-Semitism In Canada

By RABBI ABRAHAM L. FEINBERG, of Holy Blossom Temple, Toronto, Associate National Chairman of the Public Relations Committee of the Canadian Jewish Congress

Here is one in a series of articles on anti-Semitism and the position of Jews in the Dominions. It is taken from an address before the Canadian Jewish Congress Convention by Rabbi Feinberg who maintains that the Jewish community must join, as an equal partner with all liberal elements in the fight against bigotry.—THE EDITOR.

ANTI-Semitism is a social disease which can be exploited by forces hostile to democracy, as a political instrument. It is at once a symptom and an irritant of spiritual sickness in any society. When Jews are publicly defamed, deprived of their rights, doomed to second-class status or endangered by physical attack, without immediate, active and uncompromising protest or protection from the universal human conscience, a serious lesion has thus been revealed in the moral state of society.

Unquestionably, Western civilization indicates that sorry condition today. Although prejudice against the Jew differs in genesis and intensity from all other forms of group-antagonism, its prevalence depends on the social, economic, and political conditions dominating the world scene.

Anti-Semitisim and World Background

To the recurrent question of the validity of a public relations program, (since anti-Semitism continues!) the reply must be given that Jew-hatred, together with other forms of social primitivism, are symptoms of imperfection which only a "new world" will eliminate. The ancient teachers of Israel taught that the "Jewish problem" does not exist save as part of a *universal* problem. When the whole world suffers, we suffer, indeed! It is profoundly important, as a corrective to hysteria and over-anxiety, that we recognize this long-term, historic significance of anti-Semitism; it did not begin with Hitler!

For that reason, a program against anti-Semitism must always be viewed in relation to the world background. It is not, and cannot be, successfully projected in a vacuum. Public relations are bound up with the Zit-geist, the spirit of the time.

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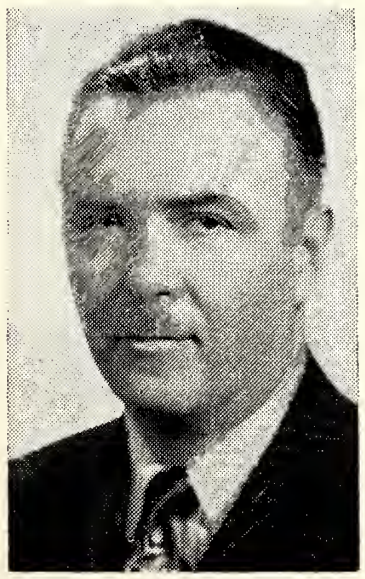

Rabbi Simon G. Kramer, Vice-President of the Rabbinical Council of America, left on April 4th for Berlin to serve as liaison officer between the Military Government of the United States and the Jewish community of Germany. He will carry out the United States Government's policy of reeducating the German population in the ways of democracy and of building the spiritual basis upon which to establish a new and free society in Germany.

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liberalism and reaction, the place of Israel is clear. Not only for our well-being, which is bound up with the march of mankind toward a better world, but as an inescapable duty, we have no recourse, except to take our stand with the *liberal forces* at work in our environment.

We and they have a common cause. Our investment in the destiny of democracy is no greater than theirs. If anti-Semitism conquers, we may perish altogether, but they will dwell in a world which makes life hopeless, soulless, and worthless. Therefore, Israel bespeaks an alliance with liberalism not as a beneficiary asking for insurance, but as a joint, equal partner in an adventure to insure both against destruction.

It is no less important to join and help mobilize the pro-democratic elements than to fight the bigots, the Fascist-minded and the offspring of psychopathic frustration and wear. Sometimes we overlook our friends in our preoccupation with the foe. Despite world-wide disillusionment, we Jews dare not deny or ignore the presence and value of groups and persons keenly anxious to strive at our side.

Conditions In Canada

In this great Dominion there are uncounted thousands of open-hearted, earnest, vigorous young men and women who undertsand how pernicious and harmful anti-Semitism can become as a social opiate, who realize its baleful effect on genuine Christianity — typical, wholesome Canadians. Many thousands of them are opening their eyes, minds and hearts to the challenge of anti-Semitism. Their will to fight is unorganized, their voice inarticulate, their direct influence almost completely untouched, like gold deposits hidden under our heedless feet. It is our job to seek out this tremendous, widespread body of potential opinion, to educate it, with a specific objective, namely, to make it count.

But precept and knowledge are not enough. We must offer an example of moral courage. A forthright, direct approach to the threat of reaction, without apology or timidity, will often delight and strengthen our friends and shock our enemies. The practical results of our fight against religious (or Christian) instruction in Ontario Public Schools will not be known until the Royal Commission's Report has been handed down. Such results may be negligible. Its moral effect, however, was unmistable!

The rejection of every call to courageous leadership of liberal forces is not only the badge of fear and a confession of second-class citizenship, it is a sure road to self-isolation. By such a defeatist strategy we do not win over the anti-Semite; his affection cannot be purchased even by our moral suicide. Such fear will, however, alienate the sympathy and respect of the only people on whom we can ultimately rely.

Since the common struggle against anti-Semitism is the spearhead of the home-front war to preserve a stable, free society, it must include alert championship of all minority groups who suffer from racial or religious prejudice. The French-speaking Catholic in Ontario, the Japanese deportee from British Columbia, the Negro economic pariah, are no less a Jewish obligation than we are a moral crisis for the Christian.

A Bill of Rights, documented, enshrined as the literary symbol of Canadian democracy, will probably be adopted some day. Precedent, common law, the universally revered tenets of "British tradition," the innate Gallic tolerance expressed in our French culture, these safeguards of individual freedom may all be caught up and embodied in a list of guaranteed and inviolable rights. (The Canadian Jewish Congress is prepared to present a brief before the House of Commons Committee on the highest level and thus to aid its deliberation.)

Laws may be passed and decisions rendered to implement democratic principles. The judgment of Mr. Justice Keiller Mackay of the Ontario Supreme Court, against restrictive covenants, has become world-famous and sheds lustre on the courts of Canada and on our Committee.

Yet emergencies always arise in race relations. Human emotions are not predictable. In a time of crisis and shrinking economic opportunities, scapegoats are needed for the

(Please Turn To Page 28)

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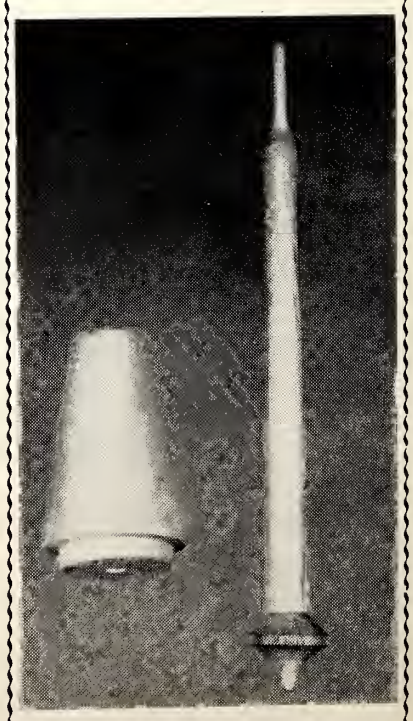


The Writing on The Wall

A Thrilling New Story of Life In London

By LOUIS BERMAN

THE taxi swerved into the grey, squalid side-street off the Whitechapel Road, where we lived, and I told the driver to slow down.

"Here we are," I observed to my brother, and he smiled in anticipation. I had brought him home from St. Dunstan's for the Yom Tov.

My parents were waiting outside the house as the taxi drew into the kerb, and they hurried forward eargerly to open the door. I helped my brother alight, and Mum threw her arms around him, the tears streaming unashamedly down her cheeks, while Dad took one of Phil's hands and caressed it reassuringly. Some of the neighbors had witnessed by brother's homecoming, and they gathered around and called their greetings.

My brother finally disentangled himself from Mum's embrace and asked my parents to go indoors.

"Dave will show me in," he said, and reluctantly they went into the house.

I had paid the driver and reached my brother's side.

"Shall we go in now?" I asked, as I took his arm. With his free arm he pointed across the road.

"The wall," he said, "that's where the wall should be."

"That's right, Phil," I replied uneasily. "It's still there. Let's go indoors."

"Just a moment, Dave." He suddenly gripped my arm with his strong fingers. "Tell me — they don't write on it now, do they? They can't write on it now?" . . .

The wall stood directly opposite our house and when we were kids it had served a useful purpose during our street games. It represented a goal when we played football; for cricket we could always draw three white lines for stumps. As it faced our house, my brother and I claimed it as our personal property and we always referred to it as "our wall."

We took upon ourselves the prerogative of always batting first, or defending the goal, before we would allow the other kids the privilege of using "our wall."

One morning, above our crudly drawn wicket, and in letters of whitewash a yard high, someone had written:

"KILL ALL JEWS!"

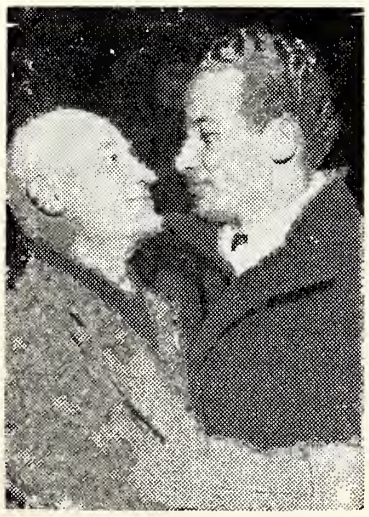
Phil and I called our father and he stared uncomprehendingly at the wall.

"What is it?" he asked in bewilderment.

" 'Kill all Jews' " we read in unison to him, and his face paled. It recalled to him the horrors of his youth in Czarist Russia, where his parents had been slain during the pogroms. Phil and I in our childish innocence regarded the writing on the wall as a huge joke until

(Please Turn To Page 46)

Father and Son



Twenty-one-year-old Michael Winkler is alive today only because his father saved him from the Auschwitz gas chambers by persuading Nazi guards to transfer the young man into his labor group. Michael is shown greeting his father, Ignatz Winkler, on the latter's recent arrival in the U. S. A. from a DP camp with the help of United Service for New Americans, whose work is supported by the $250,000,000 campaign of the United Jewish Appeal for 1948. The son immigrated here in 1947 with the aid of United Service.

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THE PALESTINE STRING QUARTET, sole musical ensemble dedicated to the interpretation of the traditional and folk music of the people, is now touring the United States under the management of the Jewish Center Lecture Bureau of the National Jewish Welfare Board (JWB). The ensemble has been enthusiastically acclaimed by the music world for the charm and brilliance of its performances. Each musician is a master of his instrument and has played in nationally known symphonic orchestras as well as on programs over major radio networks. From left: Max Fleischman, violin; Emanuel Fleischman, violin; Jack Yablokoff, cello, and Isador Kleinman, viola.

Fighting Anti-Semitism In Canada

(Continued From Page 26)

draining-off of popular discontent. Legislation will never in itself purge society of group tensions. When overt acts of discrimination occur, no matter at whom they are aimed, they constitute a threat to us. Every minority is imperiled by every oppression.

Once we condone cruelty or gross violation of elementary liberties, we prepare the shackles for ourselves. Besides, are we not Jews? Are we then strangers to social justice? Shall we wait until our own toes are trampled? If we do, we deserve the disdain of our friends. The suspicion has too often been justified, in liberal circles, that Jews are concerned only with their own skins!

A public relations policy which regards the defense of other minority groups as foreign to its purpose has lost both idealism and a practical sense of reality.

The gist of a fundamentally sound public relations philosophy is selfrespect, as Canadians and as Jews, which in turn rests on respect for the principles of our religion and our nation. To sacrifice principle for expediency in the long run pays an exorbitant price for temporary and picayune gain. Our security in Canada need not rely on a sham. This Dominion will have more respect for us when we indicate a courageous and proud respect for ourselves.

Spiritual Judaism As A Weapon Against Fate

Let us be honest. One of the most effective weapons against Jew-hatred is usually over-looked, namely, our own obedience to the ethical, spiritual and cultural ideals of Judaism. Internal self-discipline, a determined and uncompromising effort to elevate the civic, economic and social conduct of the Jewish community — such a campaign, conducted with dignity and firmness, supported by the collective sanctions of all Canadian Jewry, is today an integral and essential part of a worthwhile public relations program.

Recently a black-market scandal

(Please Turn To Page 48)

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JEWRY SOUTH OF THE BORDER

By E. LOWENSTEIN

From the letters columns of The Reconstructionist we have lifted the following report by Rabbi E. Loewenstein of Santiago de Chile, believing it of sufficiently universal interest to our readers.
—THE EDITOR.

THERE have been Jewish communities on this continent for some decades but the great Jewish institutions on the North American continent have taken notice of them only in the last few years. The enormous needs of world Jewry, together with the destruction of most centers of Jewish charity, has caused the national institutions of Jewish people to recognize our continent too. I have been working with the Chilean Jewish communities for about eight years and hardly a day has passed during that time on which one, two or even more shelihim were not to be found residing here, most of them in the fashionable hotels of the town. The great Jewish institutions seem not yet to have realized that these communities, which until yesterday were without any connection with the Jewish world in general, cannot be regarded simply as milch-cows, but must be helped to form their Jewish life anew. The work done in the communities proceeds without plan or purpose. The people who lead them have, without doubt, often the best intentions of working for the welfare of the Jewish community, but many of them have not had the necessary education to create an organized cultural Jewish life. Practically everything is lacking, especially trained men who are able to see the problems in their right dimensions and proportions.

We do not have enough rabbis, teachers, etc., who have had the education to qualify them for solving the problems of today. It is evident that, in view of this situation, the voice of religious and cultural Judaism is to be heard only very faintly. The sole connection many Jews have with Judaism is a sort of feeling for Zionism, which finds its only expression in those sums of money given for Jewish and especially Zionist causes. The older generation still keeps up a sentimental remembrance of the "old home," which the younger naturally does not. In these South American countries—for the time being at any rate—it is very easy to lose all connection with the Jewish people. The generally tolerant atmosphere—at least as far as Chile is concerned—helps all those who want to assimilate to do so.

Since *assimilation* implies a definite intention, it would perhaps be better to describe the attitude of these Jews as *imitation.* To give an especially clear example—until a few years ago it was almost unheard of in this country for Jews from Poland and Russia to close down their shops and offices on Rosh Hashanah and Yom Kippur, because many of them were afraid of provoking anti-Semitism. Only the example of recent Jewish immigrants from Central Europe has recently led a few to express their solidarity with the Jewish people by closing their enterprises on those days. Generally speaking, this new immigration has had a very good influence on Jewish life here. The necessity of a Jewish education is more and more acknowledged by the leading circles. (We say nothing, of course, of what they think a Jewish education should be like.) The two Jewish public schools and one college in Santiago are attended altogether by about 450 children. When one considers that the Jewish population of Santiago amounts to about 25,000 souls and the number of children of school age to about 3,000, this means that only 15 per cent are receiving a full Jewish education. There are also afternoon classes for Ivrit and Jewish history, which are attended only by the children of Orthodox circles and of immigrants from Central Europe.

These conditions demand a thorough reorganization and federation of South American Jewry. To achieve this, we need the help of North American Jewry.

What is to be done?

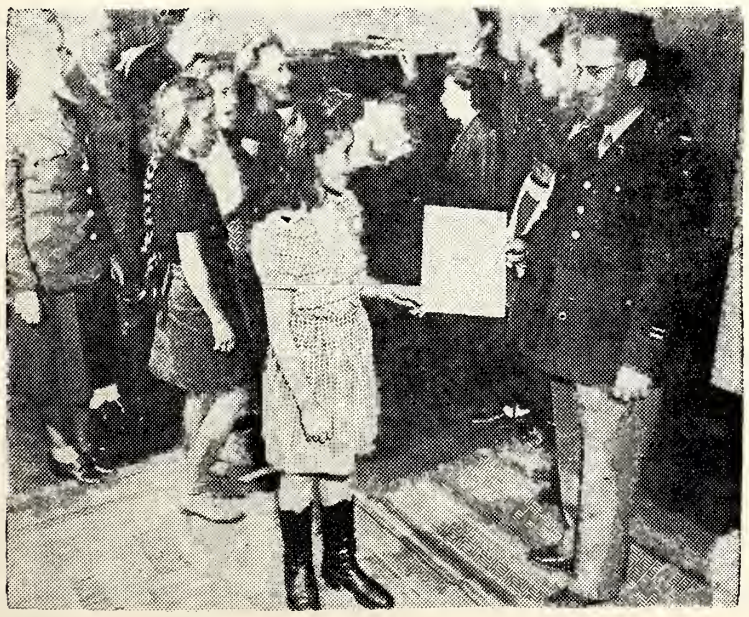
1. The Jewish committees of South America must be reorganized and a working connection established among them.

2. Our contact with Eretz Yisrael must be strengthened; Jewish communities here must realize that the Yishuv needs their help not only in the form of monetary contribution but to help them live as Jews in the Diaspora.

3. The great North American institutions must assume a responsibility also for the relatively young communities down here.

4. Besides the shelihim who come to us to raise money, we need—as Rabbi Lemle has already stated—others who can help us to build up a cultural, religious and Zionistically inclined Jewry. We have a number of young people who are willing and able to do Jewish work and who must be given the opportunity to acquire the knowledge and experience which they can obtain only from North American and Palestinian sources.

ADL To Send Material For German Re-Education



In the Heidelberg Girls' Center, German children become acquainted with Irving Caesar's songbook, "Sing a Song of Friendship," with lyrics stressing brotherhood and intergroup understanding. Col. Harry E. McKinney, German Youth Activities officer for the U. S. Constabulary and the Second Military District (right) said he would have recordings of the songs broadcast over the American network in Germany.

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New York Letter

By ALFRED WERNER

It's a fact that our Jews often fail to respond spontaneously to the call of our cultural workers, which, in turn, makes it difficult for them to create. A popular anecdote illustrates that feeling of loneliness and bewilderment experienced, for instance, by many Jewish writers. A young Jewish poet, the story runs, once visited Eisik Meir Dick, the founder of secular Yiddish literature, to show him his manuscripts. "You want me to give you advice, eh?" the great man said bitterly to the neophyte.

"That's why I have come to you."

"Well, my young friend, this is my advice: Take your writings and go with them from door to door, from city to city, from country to country."

"And what then?" the beginner timidly inquired.

"Then," said Eisik Meir Dick, "then you will have learned what it means to be a Jewish author."

Fortunately, times have changed a bit, and there are now Jewish artists and writers who do not lack followers among their own people. Nevertheless, there is room for improvement, and the "American Jewish Cultural Conference," a newcomer to the American Jewish scene, feels strongly that there ought to be closer ties between the creative Jew and the Jewish masses. To promulgate this idea, the AJCC, sponsored by a number of progressive organizations, held its first National Conference on Jewish culture at New York's Hunter College on the weekend of October 31. Among the outstanding individuals backing the venture are the writers Sholem Asch and Peretz Hirshbein, the painters Marc Chagall and Max Weber, the actor Jacob Ben-Ami and the singer Alexander Kipnis.

The objective of the conference - which is, in a sense, a revival of the historic World Cultural Conference held ten years ago in Paris - are the following:

(1). To mobilize the masses of American Jews in the struggle for a progressive development of American Jewish culture;

(2). to integrate the activities of Jewish cultural workers into the stream of progressive American cultural life;

(3). to devise means of giving maximum aid to Jewish communities throughout the world in their difficult work of reconstructing their cultural life.

A Jew from Munich has written the most successful novel dealing with American history ever since the tremendous success of "Gone With The Wind." The author's name is Lion Feuchtwanger, and his volume of more than 600 crowded pages is entitled "Proud Destiny." Its hero is Benjamin Franklin, son of a tallow-chandler, who meets in Paris the son of a clockmaker, Pierre Caron de Beaumarchais. How the sober American, sporting his steel - rimmed spectacles, brown Quaker coat and homespun humor, worked with the effervescent French wit in order to crush the morbid old Order both in France and in the Western hemisphere, is told in a historically accurate and artistically vivid narrative. The Viking Press reports that "Proud Destiny" will be made into a movie soon.

But the lucky author has his share of troubles. For instance, people often confuse his name

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with that of the German conductor, Furtwaengler. "That somebody writes great novels is not so strange," a sophisticated New York lady remarked. "Or that somebody is a great conductor is not strange. But that somebody who writes great novels is also a great conductor, that is strange." And the barber in the New York hotel where Feuchtwanger worked on the final version of Proud Destiny, assuringly told the author: "I have read all your books - 'Power', 'Buddenbrooks', and 'The Song of Bernardette'." Thomas Mann and the late Franz Werfel would have enjoyed this... Twenty years ago, after the publication of "Power" (the story of the tragic court Jew, Jud Suess), Feuchtwanger was asked whether he considered himself a Jew or German. He declared himself against any kind of nationalism: "It is highly irrational to insist on the preservation of racial individuality, or the peculiarity of origin. It is sheer romanticism and doomed to failure." But he could not help admitting his own weakness for that romanticism: "Insofar as my labors revolve upon my mind, the goal toward which I strive is the dawn of internationalism. But I do so regretfully. My heart is with that against which I wage war." However, after having escaped to the United States from Nazi-occupied France, he declared that he had somewhat modified his views: "I deem it essential to avow one's identity with a community which, since its very first emergence in history, has acknowledged spirituality to be its sole principle."

On Riverside Drive, between 83rd and 84th Street, there will soon stand an imposing monument commemorating the six million Jews who were killed by the Nazi. Famous old Joe Davidson has executed the monument, an dthe beautiful place close to the Hudson River wher it will stand was donated by the City of New York. On October 19 thousands of New Yorkers gatheredd around that spot to witness the laying of the cornerstone. It will be "Holy Ground" where the monument will rise, for interred will be earth from Polish and Czech concentration camps, as well as a document, written in Hebrew by Palestine's chief rabbi, Dr. Isaac Herzog, celebrating the heroism of of the Warsaw ghetto fighters. A former cantor of Warsaw, Mihail Kusevitsky, who has recently thrilled the audience at Carnegie Hall with his remarkable voice, intonated the El Mole Rahamin, and the President of the French Republic, Vincent Aurio, addressed the crowd in a short-wave broadcast from Paris.

It is important to emphasize that the ceremony will not lim-

(Please Turn To Page 44)

Heads JDC Cultural Work

Dr. Leo Jung, prominent New York rabbi, has accepted the chairmanship of the Cultural Committee of the Joint Distribution Committee, succeeding the late Dr. Cyrus Adler. Since 1926, Dr. Jung has been a member of the Cultural Committee.

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WASHINGTON, D. C. — Leading figures at the testimonial dinner given by B'nai B'rith in honor of Admiral Louis E. Denfeld, newly appointed Chief of Naval Operations, at the Hotel Statler are shown above. Top, (left) Admiral Denfeld and Frank Goldman of Lowell, Mass., president of B'nai B'rith who presided at the gathering. Below (left) Dr. Daniel Poling, editor of the Christian Herald and noted American churchman, who was the principal speaker at the special memorial services for the Four Chaplains in observance of the fifth anniversary of the sinking of the USS Dorchester, and Lt. Col. Elliott A. Niles, of Boston, chairman of the National Committee on Veterans Affairs of B'nai B'rith.

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The Challenge of Hebrew

By CORA MILLER

THE planned re-establishment of the Jewish State in Palestine, after two thousand years of national Jewish homelessness, must have as its natural concomitant the renascence of the traditional language of the Jewish people.

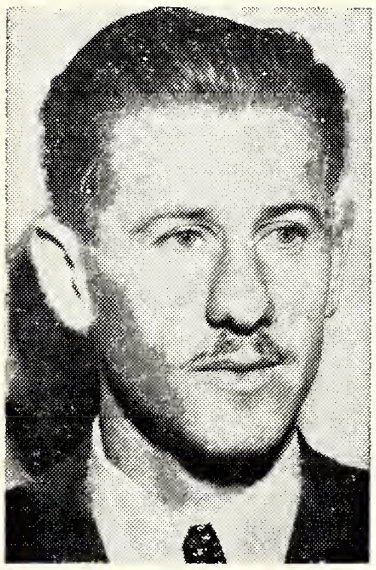
For those who were reared in the spirit and atmosphere of Judaism, the ineffable contribution of the Hebrew language toward the enjoyment of a rich spiritual life needs no explanation. In Jewish Palestine, Hebrew has long been the national language of everyday life, of the shopkeeper, the housewife, the child on the street, as well as of the synagogue, the theatre and the library. It is in this common bond, and in their awareness of the traditions of their nationhood, that the Yishuv has found the strength of purpose to withstand overwhelming odds — to defy the mighty worships of the mighty British Empire, and to remain undaunted by the aggression of vast Arab hordes.

For those, however, who have lived for generations away from the traditions and the language of their people, and to whom the rebirth of Jewish Statehood has meant the rebirth of national consciousness, imbuing them with the desire to acquire a true knowledge and understanding of Judaism, of Jewish customs and traditions, of Jewish history and philosophy, of Jewish law and letters — for these it is an absolute necessity to learn and use the Hebrew language. Only thus can they discover for themselves the vast treasures contained in the Hebrew classics and in the fountainhead of these classics — the Bible — leading to a deeper understanding of their people — and of themselves.

More than any indigenous characteristics, the Hebrew language has, during the centuries of the Diaspora, marked the Jews, scattered though they were across the face of the earth, as a people united and indisoluble. For the key to the spiritual and cultural values of a people is found largely in its linguistic medium.

Subjugated and oppressed in

Tells Palestine Story



Reuven Dafni, mayor of the settlement of Ein Geb on the Sea of Galilee and high ranking officer of the Haganah, who has just arrived in this country from the Jewish Homeland, is bringing the story of Palestine to communities throughout the U. S. under the auspices of the $250,000,000 United Jewish Appeal. In addition to supporting the immigration, resettlement and security programs in Palestine of the United Palestine Appeal, the UJA provides the resources for the European relief and rehabilitation work of the Joint Distribution Committee, and the readjustment assistance given to new arrivals in the U. S. by the United Service for New Americans.

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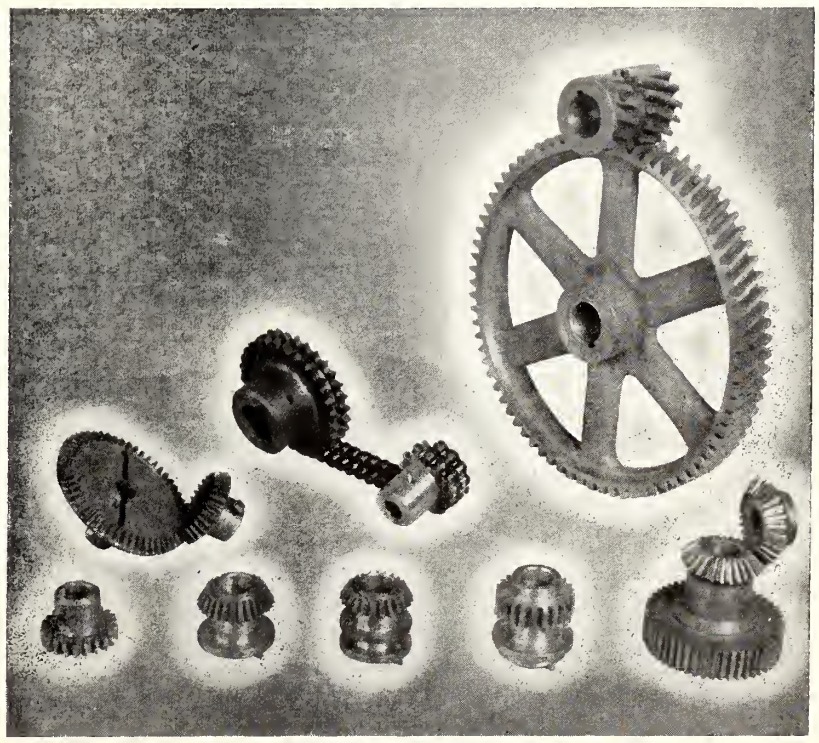

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every country throughout the world, living for the mostpart in extreme and unbelievable poverty, often forbidden to speak their national language openly, how much easier it would have been for the Jews to forgo their burden of unique individualism, to merge with the larger national background of the countries in which they lived, to become assimilated among the other nations of the world, and to cease, once and for all, to be that troublesome, disturbing, provoking element — the Jewish people.

What was it that sustained in them, through indescribable tribulations, through pogrom and auto-da-fe, through purge and scourge, through centuries old prejudice and discrimination, that small spark of Judaism — of peoplehood? Surely we are not to believe it was purely stubborn-neckedness and pride. Other nations, just as proud and just as stubborn, have vanished from the face of the earth. One of the ancient classic examples, of course, is Carthage, which Rome not only conquered but plowed under with salt as a symbol of its complete annihilation.

What is it, then, that has sustained the Jewish people as a national entity, a plant which thrives in the barest of soil, which, downtrodden, yet springs back to life; a phoenix which survives the most scorching of flames?

For my part, I am convinced that the Jews owe their existence as a unified people to the product of their own culture representing the quintessence of centuries of thought and reflection on the part of the most profound Hebrew scholars and philosophers — the Bible. It is an interesting paradox to consider that it may be the Bible, that crystallized Jewish consciousness, which, through the ages, has been responsible for the continuance of the Jewish people, rather than the Jewish people who have perpetuated the Bible. The work, spoken by man, has become man's preserver.

The slogan of the Senate in ancient Rome was "Destroy Carthage!" Throughout the ages strong and powerful nations have cried, "Destroy the Jews!" But the Jews have refused to be destroyed.

(Please Turn To Page 36)

BOBBY PEARLMAN

Bobby Pearlman, son of Mr. and Mrs. Jack Pearlman, celebrated his Bar Mitzvah with services at the Greensboro Conservative Synagogue on Friday evening and Saturday morning. April 16th and 17th. Rabbi Sincoff, who had given Bobby his Bar Mitzvah instruction, conducted the service and Bobby did especially well on this important occasion.

Following the services on Friday evening and Saturday morning, Mr. and Mrs. Pearlman held open house for the many friends who came to attend. On Saturday evening they were hosts at a reception honoring Bobby at Starmount Country Club. A number of out of town guests were with the Pearlmans for this occasion.

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MOVIE SCORE

by TYLER BROOKE

HOLLYWOOD, Cal.—The fact that *"The Naked City,"* producer Mark Helinger's last film before his untimely death, is breaking all kinds of box-office records is proof enough that the public is willing to pay when Hollywood turns out something better than the run-of-the-mill tripe customarily expected . . . But there's more significance to *"The Naked City"* than that . . . Strangely enough, there have been no horrified gasps or cries of "Red!" when Hellinger's voice is heard crediting the screenplay to Albert Maltz, one of the ten Hollywood personalities cited for contempt of Congress . . . Maltz wrote the story in collaboration with Malvin Wald, brother of Warner producer Jerry Wald . . . Possibly some people may read "communist propaganda" into the scene of the murdered girl's parents bemoaning their difficulties in raising their daughter during the depression-scarred '30s . . . But it would take a Lela Rogers or a J. Parnell Thomas to so distort a fine performance as well as an obvious truth . . . It should not be forgotten, however, that it was precisely this type of realism which led to the subpoenaing of Albert Maltz before the Un-American Activities Committee and to his subsequent blacklisting in the motion picture industry . . . To bring this point before the public, the Freedom From Fear Committee distributed leaflets to each of the five theaters in the Hollywood area at which *"The Naked City"* was being shown . . . One portion of the leaflet, addressed to Louis B. Mayer, Chairman of the Producer's Screening Committee, MGM Studios, Culver City, Calif., with a space reserved for the signers name and address, stated: "I have seen *'Naked City.'* Writer Albert Maltz should be honored by the industry, NOT BLACKLISTED. There can be no FREEDOM OF THE SCREEN without FREEDOM OF EMPLOYMENT . . . ." It would be a good idea for everyone who has seen the film to advise Mr. Mayer likewise . . .

* * * *

If you haven't had enough of communism from the press and radio, you'll get your fill from the crop of anti-red films now in preparation . . . Columbia has just bought *"Portrait of an American Communist,"* the John McPartland fantasy that ran in Life magazine, for early production while United Artists plans to release the Eddie Sutherland concoction, *"Confession of a Communist."* Jean Benoit-Levy, chief of the United Nations Film Board, has been in conference with film toppers on the role of films in projecting the aims of the UN . . . Warner Brothers mourned the death of musical director Leo Forbstein, whose passing, after a heart attack, is a great loss to Hollywood's music world . . . Formation of Creative Films, Inc., marks the first attempt of a film-import company to base its operations in Hollywood . . . All the others are in N. Y. . . . Reason for the switch is to use top Hollywood talent for adapting foreign films for the American market. Rod (*"Open City"*) Geiger is vice-president, with the general manager's post being capably handled by Harold J. Salemson, noted film correspondent for Federated Press . . . Magazine writer Irving Wal-

(Please Turn To Page 64)

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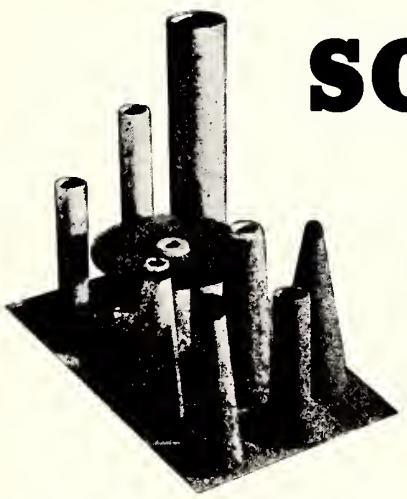

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To Address Annual Meeting of JWB In Chicago

Rabbi Joshua Leibman (left), noted preacher, rabbi and author, and Secretary of the Army Kenneth C. Royall, will be the principal speakers at the 1948 Annual Meeting of the National Jewish Welfare Board to be held at the Stevens Hotel, Chicago, from Saturday evening, May 8th, to Monday, May 10th.

The Challenge of Hebrew

(Continued From Page 34)

Every attempt to wipe them out —and there have been many—has rendered them all the stronger and more determined in the spirit, however depleted and broken their ranks. And just as, after their escape from Egypt, the Jews set out for the Promised Land, so now, after having survived the bloodiest persecution in their history, the murderous devastation of Hitler's holocaust, the Jewish people scattered throughout the world, are again bound for the Promised Land. Only this time their trek will not last for forty years.

In Carthage, when the buildings and other material evidences of civilization were levelled to the ground and the remnants of the people were taken into slavery, the Carthaginians ceased to exist, for what was destroyed was all they had possessed of nationhood. But the Jews have something more than architecture and land. They have their national cultural and spiritual heritage — the living word — and the spirit cannot be destroyed nor the word plowed under. Their temples may be razed and their lands devastated, but the indomitable spirit of the Jewish people continues to live on.

In modern times, the overwhelming portion of the responsibility for sustaining and nurturing this heritage has developed upon the Jews of America, the strongest and largest Jewish community in the world outside of Palestine. It is a weighty responsibility indeed — both to ourselves and to our people.

Subjected as we are to the temptations of the fleshpots, vulnerable to the materialism of this land of great wealth, there is grave danger that American Jews may permit the flame of spiritual awareness that links us to our people to burn feebly and eventually even to become extinguished. The temptations of assimilation are many and often more attractive.

It is up to us, in this great testing hour, to prove ourselves as capable as have been our brethren down the centuries of cleaving unto our national identity. As we approach the ultimate redemption of

(Please Turn To Page 64)

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Does Press Freedom Include The Right To Spread Race Hatred?

By Sylvia Gilman

The United Nations was established and its Charter written during the closing days of a world-wide conflict unleashed by men who had perfected a propaganda machine for disseminating race hatred which became one of their most potent weapons of conquest. The nations which had joined forces to overthrow Nazidom therefore pledged themselves, in the Charter of the United Nations, to "promote universal respect for, and observance of, human rights and fundamental freedoms for all *without distinction as to race, sex, language, or religion.*"

To give some practical meaning to the pledge, the United Nations formed a Commission on Human Rights, which was directed to formulate an international declaration or covenant on human rights, this to be incorporated in the laws of its member states. It is not pertinent here to digress on the question of whether it would be more feasible to frame a simple declaration or to propose an international bill of rights similar to the American Bill of Rights, which was attached as a series of amendments to the U. S. Constitution early in the history of the American Republic, and which carries certain definite penalties in cases of violation.

We are concerned now with the contents of the drafts of a declaration and a covenant on human rights, considered by the UN Commission on Human Rights at its Geneva meeting last December, and to be submitted for eventual adoption by the General Assembly and ratification by the member governments.

Minority groups, particualrly Jews who suffered every conceivable violation and desecration of their rights as human beings under the Nazis, have shown keen interest in the progress of United Nations discussions on this issue. Having been granted consultative status as a non-governmental body with the United Nations, the Coordinating Board of Jewish Organizations, which consists of the American Jewish Conference, the Board of Deputies of British Jews and t South African Jewish Board of Deputies, took part in the UN Commission's deliberations at Geneva. The representative of the Jews in the English-speaking countries, where half the Jewish population of the world resides, had, it is true, no voting rights in the UN body, but it could make proposals; it could make its views known to the government delegates seated at the council table.

In Geneva, the Coordinating Board proposed an amendment to the draft covenant on human rights, in the section on freedom of speech and information, which would restrict press freedom where it was used to incite or spread racial and religious prejudice. The UN Commission referred the proposal to a working committee, which by majority vote agreed that it should be presented to the Sub-Commission on Freedom of Information and of the Press, composed of experts in the field of journalism. The full UN Commission on Human Rights then recommended the amendment for consideration by the Sub-Commission on press freedom which began its session at Lake Success on January 19.

On January 21, Dr. Maurice Halperin, secretary of the Coordinating Board and in charge of UN relations for the American Jewish Conference, made a statement before the Sub-Commission. He declared that while there is considerable reluctance to impose limitations on press freedom in a covenant on human rights designed to protect freedom of expression, it is

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generally conceded that certain limitations are indispensable for the right to make public secret information involving national security, incitement to the violent overthrow of governments, dissemination of obscene material. Is it not equally important, he asked, to check incitement to racial and religious prejudice, which presents a threat not only to human rights but to human lives?

"Freedom of expression which does not exclude the perversion of this freedom," Dr. Halperin asserted, "for purposes unmistakably contrary to the Charter of the United Nations, cannot serve the goal for which the United Nations has been created."

At the beginning of the debate on the Coordinating Board's amendment, an attempt was made in the Sub-Commission to evade the issue by pointing to general references to discrimination and race hatred in Articles 20 and 21 of the proposed covenant. But J. Ingles of the Philippines, C. A. R. Cristensen on Norway, J. Illueca of Panama, quickly noted that neither article made specific reference to checking the spread of race hatred through the press.

The arguments against the proposal shed an interesting light on the mores of our time.

Zechariah H. Chafee, Harvard Law School professor who represented the United States, declared that he subscribed to the "principle" behind the suggested ban, but objected to its inclusion as a limitation on press freedom. He felt that such a limitation would lend itself to abuse and was therefore unwise. Referring to racial feelings in the United States, he said that "Jim-crowism" is so deep rooted that a great body of Americans would object to having restraints put upon their right to spread race hatred, or their right to make statements which might be construed as spreading or inciting race hatred. There is "difficulty" in talking about it even in the calmest way without fanning existing prejudices," he said, pointing out that there was an unwritten taboo on the discussion of most racial issues. His thirty-years experience with the problem, Prof. Chafee said, had taught him to "tread easy."

The Canadian, British and Dutch representatives agreed that such a press limitation would be dangerous because it would arouse latent friction among the different racial groups within their populations. It would indicate "the impropriety" of their mutually insulting each other.

In his rebuttal, Dr. Halperin stated that the people whom he represented had also had considerable experience with racial prejudice, and that he believed an international agreement which declares that the dissemination of such propaganda is susceptible of restraint would, in itself, be a discouraging element. Most people in the world today, he said, would agree that it is a bad thing to promote race hatred; only a relatively small minority is engaged in its active promotion. Such a limitation would, therefore, have the advantage of general popular acceptability. It could not be compared, for instance, to the experiment with the Prohibition amendment in the United States, which was so unpopular that violations were looked upon with general approval.

All laws, Dr. Harperin went on, are open to abuse. All nations, nevertheless, have in the past, and will continue to pass legislation, after weighing the benefits of each particular law against the possibilities of its perversion. It is extremely relevant, in this connection, he said, to point out that the draft covenant on human rights limits the right to spread obscene material. It might be said that one man's art is another's obscenity. But the fact that a limitation on obscenity is open to abuse has not deterred the UN Commission on Human Rights from including this limitation in the draft covenant.

When the vote was taken on January 26, the United States, Britain, the Netherlands, China, Canada were against denying press freedom to publications which spread or incite racial and religious prejudice. Czechoslovakia, the U. S. S. R., France, the Philippines and Panama favored inclusion of

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BIAS IN EDUCATION

By BERNARD LERNER

WHAT'S in a name? Nothing at all so long as you don't have to put it down on a college or professional school admission blank. But if you have to write it down on one of the sacred blanks your name acquires esoteric significance. However, so many Cohens have become Cabots and so many Levys have become Lodges and Lowells, that those who scrutinize admission blanks no longer can tell from a name. So there's a new neat little trick for divining religious origins, the the President's Committee on Higher Education discloses. It consists of a single little inquiry: "What is your mother's maiden name?" When the children grow up and are confronted with anti-Semitism, they frequently change their names, or a far-sighted father has changed it when they were still tots, But the style is a fairly recent one, and it is unlikely that it was fashionable to change the Jewish name into some us-Jewish sounding appelation in mother's maiden days. Mother's madien name often serves as the clue the bias-educators seek.

This is one of many tricks used by our institutions of higher learning to bar Jews. One of many tricks. The President's Committee has diagnosed the case very correctly, including the adverse effects of education bias not on the victims alone but on American society as a whole. There is the horrible fact that the decrease of candidates for teaching positions is partly rooted in the growing awareness among Jewish intellectuals that the top teaching positions on campuses are not as accessible to them as to Americans of other faiths.

Of course, the situation of the Negro is inestimably more serious. The President's Committee submitted a very valuable report, but after diagnosing the disease, failed to recommend a cure. Not that a cure does not exist. It is rather that the committee lacked the courage required to recommend a drastic cure.

The Committee has proposed that educational institutions be urged to remove bias - questions from their admission blanks and to discontinue discriminatory practices. What does it mean, practically? Nothing. It is just a pious move. What does "urge" mean? What kind of urging? "Moral persuasion" of the intransient? Educators are "urged" to

HENRY ROSENBLATT, son of world-renowned Cantor Josef Rosenblatt, has reassumed his original name after achieving an international reputation as singing star Paul Dennis of the radio, opera and concert stage. A gifted baritone whom Maestro Arturo Toscanini once called a "master musician," Rosenblatt has spent all his spare time between public appearances in an intensive search for authentic Jewish and Hebrew music both here and abroad. His current nationwide concert tour will include rare Yiddish, Hebrew, and Ladino works dating back 2500 years. Long reluctant to capitalize on his father's fame, Henry Rosenblatt will now also present some of his father's hitherto unpublished liturgical scores.

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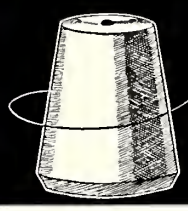

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see that state laws are passed to outlaw bias in educational institutions. Some states have tried it and have only half succeeded; others haven't even tried it. The legislatures and governors of many other states are the very root of this kind of bias.

The recommendations include one practical proposal for remedying the situation: it calls for making guarantees of non-discrimination a condition for federal grants.

This is the only practical phase of the recommendations against bias. And it is a puerile one, because it doesn't really call for withholding grants. It contains a recommendation for compromise in the event states insist on their bias-policy.

So, boiling it down — the President's Committee exposed a festering sore, in itself a useful performance, but the recommendations, with regard to combatting bias are, recommendations, not a program for action. And colleges will pursue the old pattern of discrimination against Jews, against Negroes, and many Jewish mothers, in desperation, will belatedly seek to change their maiden names to give them an Anglo - Saxon camouflage. Of course, there is one sure method of combating bias, and that is for wealthy Jews, and all wealthy Americans of good will, to withhold endowments from bias-institutions. How about it?

Press Freedom

(Concluded From Page 38)

the limitation. Norway abstained and Uruguay was absent. The tie vote indicated rejection of the amendment, according to the rules of the Sub-Commission. Those who voted in favor were nations which had been overrun by the Nazis, and two small republics which had long struggled for national freedom. Those who voted against were countries in which one group dominated submerged racial minorities. One Scandanavian country maintained an uneasy neutrality on the question by abstaining.

The heart of the discusion lay in the fact that the representatives of those nations which opposed the ban sincerely declared their deep and personal abhorrence of racial hatred, but refused to make action on the problem more than an individual responsibliity. Despite the clear declaration in the United Nations Charter and in the draft covenant itself that racial and religious prejudice is a social evil, the representatives of these nations rejected a step toward the eradication of this evil through the society of nations. Their reluctance to utilize social means to check social ills was perhaps motivated by the unconscious fear of striking a real blow at prejudices which are protected by vested interests.

In the final analysis, the 5-5 vote was not a complete defeat for the advocates of practical UN action to check racial prejudice. For the issue may again be brought up before the Commission on Human Rights at its May session.

But more than that, the debate on the question reveals the value of the provision for consultative status by non-governmental bodies with the United Nations. No member state had chosen to raise the question of limiting press freedom to spread racial prejudice. It remained for the groups concerned to bring the problem to the attention of the United Nations. In this case, the action was undertaken b the Coordinating Board of Jewish Organizations. Thus it was possible for the views of the people concerned to be heard by a UN organ.

It might be stated that the January session of the UN Sub-Commission on press freedom provided one of the rare cocasions when a proposal initiated by a non-governmental body was fully debated, with the participation of a representative of that non-governmental body. This should stimulate similar action by people's representatives on issues of great public concern.

Over Five Million Tons Handled In Palestine Ports In 1946

Tel Aviv (ZOA) — Privisional figures set the Palestinian port tonnage handled in 1946 at ap- 1,000,000 tons, Jaffa 225,000 tons and Tel Aviv 110,000 tons. In addition, Haifa handled about 4,000,000 tons of oil.

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MEN of THE TIMES

By David Spigler

Ari Lashner—Zion's Martyr

Leon Lashner was born in Brooklyn in 1917 in the tense atmosphere of his country at war. He was killed recently by an Arab sniper outside the colony of Kfar Blum, his own country again at war.

This time the country was Palestine, and Lashner's death perhaps more typifies the "men of the times" than some of the other famous people whose names and stories sometimes grace this column.

I. F. Stone, PM columnist, was a friend of Lashner, knew him and loved him. Recently he wrote a small memorial to Ari Lashner in the hope that he would "provide some answers to the alarmed questions I hear everywhere" in the wake of recent events.

"Lashner was born in Brooklyn," Stone relates. "His first name originally was Leon. He took the name of Ari when he decided to settle in Palestine. He went the hard way. He was a member of the crew of the illegal ship, the Haganah, on which I had the privilege of traveling to Palestine in 1946.

"I got to know Ari well, both on shipboard and in port during the impatient days when we waited for orders to sail. He was slight and small in build, fair in complexion, unassuming in manner. There was nothing about him of a Man with a Mission, and he would have made a wry face if anyone had so described him.

"Ari had for 10 years been a leading figure in the Habonim, the Labor Zionist youth movement in America. He had graduated from City College in New York wtih honors, majoring in education. The kind of education to which he devoted himself was the education of a small group of American Jewish youth in preparation for life as chalutzim, as socialist pioneers in Palestine.

"If this sounds portentious, the fault is mine, not Ari's. He was no doctrinaire, either as a Zionist or as a socialist. A phrase of his may help to convey the quality of his thinking. He spoke once of "the right to be confused," by which he meant the right of every person to make his own way, in his own time, to the truth.

"Ari, when I knew him, had the

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Dr. Mordecai Soltes, Executive Director of Yeshiva University, has been designated Professor of Community Service in the Graduate School of Education and Community Administration, established by Yeshiva University in the furtherance of its program of academic expansion.
Dr. Soltes is author of "The Yiddish Press, an Americanizing Agency," published by Teachers College, Columbia University. He was formerly National Director of Education of the Jewish Welfare Board, parent organization of Y. M. H. A.'s and Jewish Community Centers, and on the faculty of the Graduate School for Jewish Social Work. He headed the New York Metropolitan Association of Jewish Center Executives and is honorary President of the Jewish Book Council of America.

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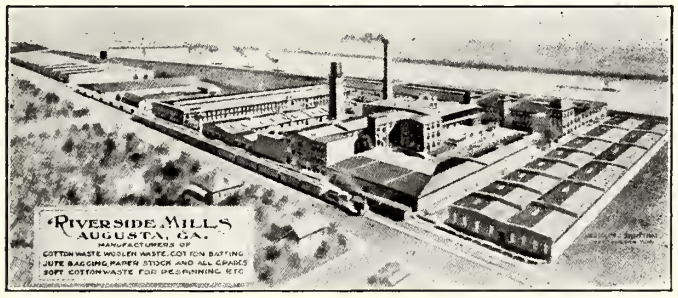

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RELIGION IN THE SCHOOLS

(Continued From Page 7)

a child is absent on a number of successive occasions, his privilege of participating further may be withdrawn. On the other hand, school regulations frequently forbid teacher or principals from commenting on attendance or non-attendance at religious instruction. School credit for religious instruction is not granted in the elementary schools but is occasionally allowed in junior and senior high schools.

The program offered to the released time children in the religious instruction classes varies widely. In most of the Jewish schools which avail themselves of released time, considerations of financial expense and available manpower necessitate using the assembly form of instruction. The assembly method is believed to be the most expedient and most inexpensive method of giving religious instructions to large numbers of children within the limited time of one hour a week. It is also believed to have the additional advantage of not creating the impression in the minds of the children of their parents that released time instruction is the equivalent of the daily after hour or even Sunday religious school. The curriculum consists of ritual services, singing, reading selections from the Biblical "portion of the week" and stories from Jewish history and the Bible. During holiday seasons, the instruction centers around the holiday. Where the instruction is given in classrooms, it is more systematic, and a more or less formal curriculum is developed. Often released time instruction is viewed principally as a means of attracting children to the regular religious classes held after public school hours or on Sundays.

Legality of Released Time

Statutes authorizing the released time program are in force in twelve states: California, Indiana, Iowa, Kentucky, Maine, Massachusetts, Minnesota, New York, Oregon, Pennsylvania, South Dakota and West Virginia. In addition, Illinois and Michigan have laws permitting children to be excused for attendance at confirmation classes. With the exception of the New York statute under which released time must be put into effect if anyone asks for it, the statutes leave the decision whether to establish a released time program to the local public school authorities. Since released time is in operation in some communities in almost every state, it is obvious that absence of an enabling act is not an insuperable barrier to its introduction.

The legality of released time has been attacked in the courts on a number of occasions, both in states having enabling statutes and in states without them. Where a statute exists, the attack is limited to constitutional grounds; where no statute is present, other grounds are also urged. Up to the present the issue has never been decided by the United States Supreme Court, and only four times by the highest court of a state—once in New York (People ex rel Lewis v. Graves, 245 N. Y. 195), twice in Illinois (People ex rel Latimer v. Board of Education,

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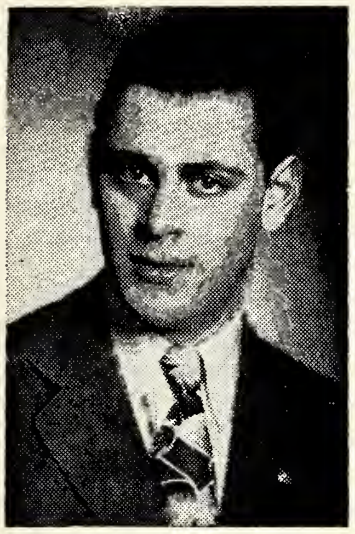

Arnulf M. Pins, Paterson, N. J., who has been elected chairman of the National Youth Planning Commission, a group of Jewish youth leaders sponsored by the National Jewish Welfare Board (JWB). The Commission is the interim group of the JWB - sponsored National Jewish Youth Institute, an annual project designed to stimulate greater participation of Jewish youth in Jewish communal affairs and to obtain concrete information about the attitudes, interests, needs and thinking of Jewish young people in Jewish Community Centers and Jewish Youth and Young Adult Councils

394 Ill. 228; People ex rel McCollum v. Board of Education, 396 Ill. 14, decided January 22, 1947), and once in California (Gordon v. Board of Education, decided May 19, 1947). Illinois has no enabling act (except in respect to confirmation classes) and the New York case was decided in 1927 before the state's enabling statute was enacted. The legality of the program was upheld in all four cases but the McCollum case is now (December, 1947) before the United States Supreme Court on appeal.

The attack on non - constitutional grounds has two aspects: First: the school authorities are not vested with power to permit operation of the plan. Secondly, the compulsory school attendance law expressly or implicitly requires all children to remain at school for a specified number of hours weekly; therefore, permitting some of them to be absent regularly one or two hours weekly violates the law. In answer to the first attack, the courts cited judicial precedents that a school board has a wide discretion in the exercise of its powers. The attack on the basis of the compulsory school attendance law was answered by the New York Court of Appeals by emphasizing the word "regularly" in the statute requiring that every school child "shall regularly attend" for the entire time during which schools are in session. If, said the Court, a child could not be excused for a portion of the time during which the schools are in session, the word "regularly" would be superfluous.

The constitutional attacks are based both on state and federal constitutions. Most state constitutions prohibit use of public funds for sectarian education or for other non-public purposes. The legal opponents of the released time program claim that its operation necessarily requires some cooperation by public school teachers and administrative personnel, and that this constitutes an expenditure of public funds or use of public credit for religious education, which is a non-public purpose. To this the courts have answered that the expenditure of public funds is so slight as to be negligible in the eyes of the law, and the Illinois Supreme Court has held that this is so even where the released time classes are held within the public school building during school hours, and the time of the public school teacher necessarily unoccupied.

The federal constitutional issue is based on the Fourteenth Amendment which prohibits a state from depriving any person of his life, liberty or property without due process of law or denying any person the equal protection of the law. This has been interpreted by the Supreme Court to prohibit a state from using public funds for non-public purposes and from establshing a state religion. While the claim that the Federal constitution had been violated was not upheld by the Illinois Supreme Court, the question has never been passed upon by the United States Supreme Court. The Illinois court held that there was no violation of the Fourteenth Amendment because the amount of public funds expended is negligible, and because attendance at released time classes is entirely voluntary. The Illinois court said: "Freedom of religion as intended by those who wrote the State and Federal constitutions means the right of an individual to entertain any desired religious belief without interference from the State. Our government very wisely refused to recognize a specific religion, but this cannot mean that the government does not recognize or subscribe to religious ideals. The government does not recognize a particular faith, but this does not mean that it is indifferent to religious faith. To deny the existence of religious motivation is to deny the inspiration and authority of the constitution itself." (People ex rel McCollum v. Board of Education).

On the other hand, the United States Supreme Court has recently stated that the prohibition against establishing religion "means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, *aid all religions,* or prefer one religion over another. Neither can force *nor influence* a person to go or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No tax *in any amount,*

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MEN OF THE TIMES

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inner happiness of a person who is true to himself. He had been in the Merchant Marine during the war. He talked very little of his personal experiences, but he had seen some tough voyages, including two to Murmansk. Ari had become a skilled radio man, and he was radio officer of our ship, a Canadian corvette renamed the Haganah.

"I don't know how radio officers act on ordinary shpis, but on ours Ari was ready for any job. In one terrific storm on the way across the Atlantic, when most of the crew were seasick, he had himself hung over the side to lash down one of the lifeboats.

"Big exurberant Buddy X, one of our firemen on the Haganah, dropped in on me here the other night, and we spoke of Ari. He told me a characteristic story about Lashner. The boilers were in bad shape at one point, and somebody had to chip off the scale in the tubes. But the engine-room gang were a beefy bunch, all of them too large to get into the boilers. Ari, who was a little fellow, volunteered to crawl into the boilers and do the job. He spent a day and a half in those boilers.

"Ari had a wife, Shirley, and a baby girl, when he volunteered for service on the Haganah. They went to Palestine on a regular visa and a passenger ship. Though they were already in Palestine when the Haganah approached the blockade area with its refugee cargo, Ari volunteered to stay behind for the second voyage of the Haganah. The refugees and myself were transferred to a little Turkish freighter, the Beria, which took us into Palestine.

"Ari was captured by the British with that second shipload and after his release from Cyprus rejoined his wife and baby at Kfar Blum, a colony in the Huleh Valley in Upper Galilee. Kfar Blum was named for Leon Blum. It is a settlement founded by Habonim, and there are about 50 American pioneers in the colony.

"Everywhere I find people asking with dismay, 'What are we going to do now?' I know no easy answer. There is no magic way to build a new nation. When Ari got to Palestine he worked at Kfar Blum in the vegetable garden, as a guard, and in the fish ponds. He was shot and killed by an Arab sniper while repairing a telephone wire outside the colony.

"Ari's tasks in Palestine were not glamorous. Neither was his death. But new nations are not built to the music of brass bands, and the stimulus of cavalry charges. They are built by men like Ari who are ready to do the many little things necessary to make new homes and to defend them.

"Jewish Palestine was built by men like my friend Ari Lashner, and it is because of the Ari Lashners that new and unexpected immediate difficulties cannot shake my confidence in its future.

"What happened Friday, March 19, at Lake Success is not the first betrayal the Ari Lashners have known nor will it be the last.

"Despite betrayals which go back to the days of the last Sultan, Jewish Palestine has grown and grown. It has grown because these men had patience, faith and spirit, because amid constant alarms they had the heart to go on wtih the job of repairing a fence or mending a telephone wire. It will continue to grow.

"Those who understand will join me in saluting the memory of Ari Lashner and, putting away despair, will draw from it the strength to do for Palestine whatever each of us can do in the difficult days ahead."

New York Letter

(Concluded From Page 31)

ited to Jews only, as far as the composition of the audience and the aims of the procedure were concerned. For Europe's six million dead Jews are the brothers and sisters of all lovers of peace and democracy, regardless of race, color or creed. Hence, it is only natural that representatives of the three major clergies should participate in the praise uttered in the memory of those six million who perished that Israel and the world through Israel, will live!

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Books Shall Be Thy Companions

By PHILIP GOODMAN

"The book — it is a good friend."

Moses ibn Ezra, a philosopher and poet of the 11th century wrote: "A book is the most delightful companion. If you crave entertainment, its witty sayings will amuse you; if you wish for counsel, its prudent words will gladden you. Within its covers it holds everything: what is first and what is last, what is gone and what still is. A dead thing, yet it talks, discoursing on things both dead and living. A stimulating friend, it brings out your inner gifts. Than it, in all the world, there is no friend more faithful, no companion more compliant, and no teacher more instructive. One friend it is who will cause you no harm and will deny you no favor. If you fall on evil days, it will be a friend in your loneliness, a companion in your exile, a light in darkness, good cheer in your desolation. It will bestow upon you whatever good it can, asking no favor in return. It gives all, it takes nothing."

To quote another poet:

"When others fail him, the wise man looks,
To the sure companionship of books."

Not only have the Jewish sages urged the companionship of books but we find similar thoughts in general literature. John Alfred Langford wrote:

"As companions and acquaintances, books are without rivals, and they are companions and acquaintances to be had at all times and under all circumstances. They are never out when you knock at the door; are never 'not at home' when you call. In the lightest, as well as in the deepest; moods they may be applied to, and will never be found wanting. In the good sense of the phrase, they are all things to all men, and are faithful alike to all."

Pause for a moment to allow this thought to penetrate. Are you sad, are you gay, are you depressed, are you exhilirated? Whatever your mood may be at the moment, you can find a sympathetic companion in a book. Do you need a listening ear or a mouth to utter advice? You will find it in a book.

Henry Ward Beecher said: "A book is a party. It is company by the way; it is a counsellor; it is a multitude of counsellors."

Thomas Carlyle paid this tribute to his library: "My books are friends that never fail me."

(Pleast Turn To Page 47)

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Welcome Stranger!

Mr. and Mrs. Melvin Jacobs announce the arrival of Kenneth Alan on April 10th.

Jolson In U.J.A. Broadcast

Al Jolson starred in a United Jewish Appeal broadcast, "Nightmare, Chapter II," over the nationwide American Broadcasting Company network on Saturday evening, April 10th. The radio dramatization, originating in Hollywood, was a sequel to the "Operation Nightmare" program which Mr. Jolson did for the U. J. A. last year. The idea for the program which depicted the achievements as well as the new problems of the Jews of Europe and Palestine, originated with Mr. Jolson, Himan Brown, radio producer and director, and Allan Sloane, radio writer.

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THE WRITING ON THE WALL

(Concluded From Page 27)

Dad smacked our grinning faces.

"Remember," said our father in a voice hoarse with passion, "you are Jews, and should always be proud of the fact."

Then he ordered us to get a bucket of water and to erase the offensive words.

A few days later the words reappeared.

As we grew older and began to understand, the writing on the wall took on a new and sinister significance. The wall no longer belonged to us. It overshadowed our lives as well as our house, and it had grown into something menacing, something evil.

A violent hatred of the wall grew within us.

A new political party had grown with us, a party which preyed on the vulnerability of the young and unemployed. It dressed them in black shirts and made them repeat in parrot fashion anti-Semitic slogans. They smashed the windows of Mr. Cohen's grocery shop; they wrote prolifically on street walls.

One day a likeness of the black-shirted leader gazed superciliously down at us from the wall. Underneath was the caption, "Mosely Marches."

He intended parading with his thugs through the heart of the East End. On that memorable day Phil and I were among the thousands of Jews and non-Jews to prevent the march. They did not pass!

When the war came they took Phil, but had no use for me. I was always the weakling of the family.

"This will end anti-Semtism once and for all," said Phil the day he left.

A few weeks later the wall announced maliciously: "Jews in A. R. P. Britons in Khaki."

Many times I prayed that the Luftwaffe might destroy the wall, but it stood indestrucible throughout the war.

Then came the telegram. Phil was missing, believed killed. Later, another telegram. He was alive, but sightless . . .

The pressure of Phil's fingers on my arm almost made me wince.

"You haven't answered me, Dave," he said. "They don't write on the wall any more, do they?"

I stared silently at the two words "Perish Jews!"

"No, Phil, of course not," I replied and led him into our doorway. Involuntarily, I turned my face away from him, and then cursed my foolishness. How could he see my tears?

Mother Reunited With "Dead" Son

On the day that Mrs. Benjamin Goldman left a DP camp in Germany for the U. S. A., she learned that her youngest son, David, whom she believed "dead," was alive. Mrs. Goldman, now living in Paterson, N. J., and David, a survivor of Auschwitz, were recently reunited when he immigrated here with the help of the the United Service for New Americans. The United Service program is supported by the $250,000,000 campaign of the United Jewish Appeal for 1948.

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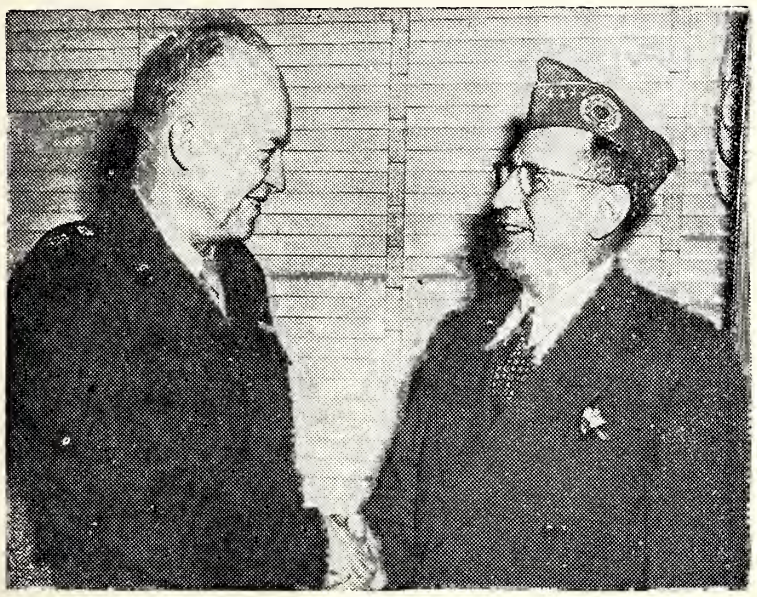
General Eisenhower Receives JWV National Commander



In one of his last official acts as Army Chief of Staff, General Dwight D. Eisenhower (left) greets Julius Klein of Chicago, National Commander of the Jewish War Veterans of the U. S. A. Having served as a Colonel in World War II and later as Assistant to Secretary of War Robert P. Patterson, Commander Klein has recently been named Commanding Officer of the 109th Anti-Aircraft Artillery Brigade of of the Illinois National Guard with the rank of Brigadier General.

Books Shall Be Thy Companions

(Concluded From Page 45)

And it was Oliver Goldsmith who said: "The first time I read an excellent book, it is to me just as I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with an old one."

The greatest minds of all generations become close to us through their writings. The author whose works we know intimately is a close friend of ours.

A leader of Boston Jewry, Rabbi Louis M. Epstein, once wrote: "Surrounded by the many volumes in my library, I take my flight to remote centuries and to distant countries by just stretching my arm to one volume or another. I am in communication with Akiba in Palestine in the second century and Philo of Alexandria two centuries earlier. Saadia of Babylon in the tenth century and Meir of Rothenburg of the thirteenth century are both my beloved companions. Not infrequently I have to make peace between Simon Duran of Majorca in the fifteenth century and Solomon Luria of Poland in the sixteenth century in a heated legal controversy they carry on together. The whole Jewish world and thirty centuries of it are compressed before my very eyes in my library of Jewish books."

Love for the book, for learning and scholarship was typical of Jewish life in all generations. Without a homeland, forced to wander upon the face of the earth, humiliated and tormented for many long centuries, the Jew found solace, inspiration, hope and sustenance in the companionship of books. History does not record the existence of any other people that lived for 2,000 years outside of its own country. The people of Israel lives — for it is the people of the book.

As we show honor and respect to our friends so we have throughout history given evidence of love and devotion for books in the proper care that we have shown them.

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Maurice Samuel Addresses N.C. B'nai B'rith Federation

Featured speaker at the 12th annual convention of the North Carolina Association of B'nai B'rith Lodges, held in Charlotte April 10-11, was the well-known author and publicist Maurice Samuel, who thrilled a capacity banquet session with his address on "Jewry in the World of To-Morrow."

MAURICE SAMUEL

The banquet climaxed a highly successful meeting which began at the Hotel Charlotte on Saturday night, and carried over all day Sunday. The speaker at Sunday's luncheon was Rabbi Philip Frankel of Charlotte.

Following are the newly elected officers: president, A. S. Gitlin, Charlotte; 1st vice president, Maurice A. Weinstein, Charlotte; 2nd vice president Jake Shrago, Goldsboro; 3rd vice president, Joe Hanchrow, Rocky Mount; secretary, Dr. Philip Naumoff, Charlotte and treasurer, Israel Bloom, High Point.

Fighting Anti-Semitism In Canada

(Concluded From Page 28)

"broke" in Toronto. I am aware of many softening circumstances. The "big" offenders are not Jewish and ordinarily are neither caught nor publicized. We are predominant entrepreneurs in fields most susceptible, such as textiles. Yet the fact is, a few already-affluent Jews sought more riches by deliberately evading war-time regulations. The familiar, and often valid argument, that malpractice was the only way to a bare livelihood for a marginal and handicapped economic class, does not hold true.

Extremist Acts In Palestine Backfire In Canada

The Zionist Organization has condemned so-called "terrorism" in Palestine. Despite profound understanding of the psychological protest which drives the Irgun, despite the ultimate accountability of the mandatory government; despite our admiration of a militant resistance movement, we know that the methods of bloodshed are not only futile, but harmful, and surely inconsistent with Jewish tradition. From the public relations viewpoint, Jewish terroristic activities in Palestine have wrought great evil in Canada, beyond question or calculation.

At the last plenary session, of the Congress, I drew criticism for suggesting even dimly that the time had come for the exercise through Congress of Jewry's moral conscience. Now I repeat more urgently; Congress has a duty — unpleasant, difficult, complicated — but it must confront the internal crisis with clarity and courage. I am tired of seeing months of patient, dynamic effort wiped out by the money-worship of some of our own people! Your children and mine are being penalized by the venality and indifference of a tiny minority which, barters its own character, and Jewish repute for additional business profit. Let us deal with it!

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HERBERT H. LEHMAN AT 70

Birthdays in the life of a thinking man are always moments for introspection. But when such a man reaches the ripe age of 70 he pauses to recapture the scene, the panorama, the essence of his being and of those with whom he shared the path.

It is possible that in moments of such contemplation Herbert H. Lehman thinks of his crowning achievements in terms of what he gave of himself to the Jewish cause, to Jewish rescue in times of distress. It is quite possible that closest to his heart is the progressive legislation he sponsored and charted while thrice Governor of the State of New York—legislation which captured the imagination and admiration of the nation and which became a patttern for amulation by progressive legislators throughout the country. Yet again, he may derive his greatest satisfaction from the fact that fate qualified him to become Director-General of UNRRA, the largest relief undertaking in the history of mankind and in its darkest moment.

If we were to hazard a guess with respect to what is in the mind of Herbert H. Lehman at three score and ten years, we would say he regards the ways of life—however multiple—indivisible; that he views as a synthetic whole the path that leads us to the house of worship, the road that takes us to the door of public service, the avenue that guides us to the altar of self-sacrifice, the corridor that brings us to the threshold of human destiny.

Herbert H. Lehman is a great American and a great Jew. May he know many more years of service to his country and his faith.

The American Israelite.

WISE ACTION BY JWB

We applaud the recent action of the National Jewish Welfare Board in its handling of an unexpected windfall in the form of an allocation from USO to its 1948 budget.

In setting the budget figure of $1,477,800 for this year's operations, JWB very evidently had to tread the middle road between providing the services to which it is historically committed and the desire to operate as economically as possible.

USO had terminated, yet the demands of the military authorities for a continued high level of service had to be considered. For a three-day period, representatives of Jewish communities listened to the organization's plans for 1948, weighed these against current costs. The program which resulted showed a realistic approach to the problem of serving the needs of communities, their Jewish Centers, and their men away in the armed forces.

What was the JWB reaction to this? Frank L. Weil, JWB president, immediately sent a letter to the communities which the organization solicits for funds each year explaining the situation, and announcing that, as a consequence, the 1948 JWB request, rather than being 30 per cent over that of last year to meet increased responsibilities, would be about 20 per cent more. In other words, the services rendered by the agency remains the same, but the contributors to the budget benefit by the support which the USO has pledged.

That seems to be an eminently fair judgment. JWB might merely have padded its program to make up the additional funds; it might have set the money aside for "continkency"; it might have done almost anything but what it did.

The JWB has set a splendid example in practical and constructive public relations in the American Jewish scene. —*The American Israelite.*

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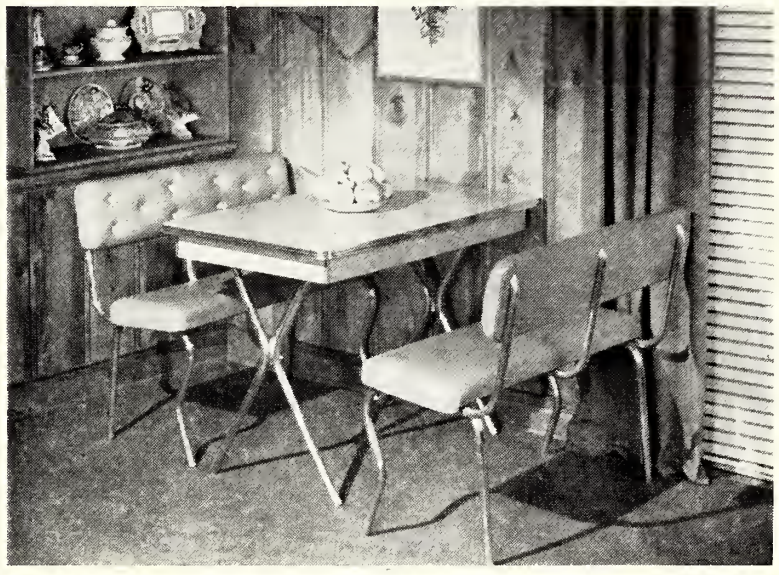

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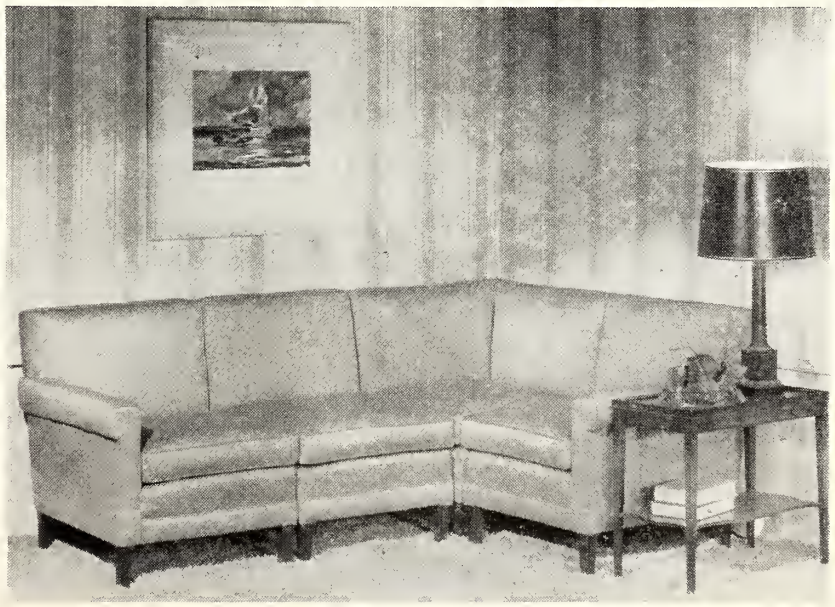

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(Concluded From Page 24)

dance, for perspective on trends, for educational materials!

In the three years of the history of the office, the staff has visited hundreds of communities in the eight states they serve in the South. They have met with the leaders of the Jewish groups in these communities and through them have met other civic leaders — leading churchmen and business men, editors, radio station managers, veteran organization leaders, labor leaders, educators, youth workers, etc. To these leading citizens they have explained the work of ADL and its philosophy; they have acquainted them with the educational materials available and offered ADL's assistance in their programs.

In the visits to these communities, the staff has met with community leaders anxious to extend the frontiers of democracy and have brought them into contact with those of other communities in the South. Regular informal meetings have been arranged where such leaders can get together to discuss common problems and plan activities. In ADL they have a catalyst that serves to bring them together, to coordinate and to strengthen their activities.

Through ADL, for example, the lone school teacher earnestly seeking to enrich her curriculum to build better citizens imbued with the American ideal, discovers that she is not alone, that many hundreds of others like herself are trying, too. Into her hands ADL places the tools that enable her to serve more effectively. And each day's mail brings comments and requests. See this letter, for example, from a sociology teacher in a county high school in North Carolina:

" . . . Much of my work this year has been directed toward the removal of racial and religious bigotry. I should greatly appreciate any additional material . . . I feel that much has been accomplished. Attitudes have been modified, tolerance is beginning to manifest itself and at least one of my students has experienced a violent change of outlook. The chief obstacle, of course, is the parent. Any material you send us, I assure you, will bear fruit and will not be wasted . . ."

A Mississippi church missionary worker urges that we sell her a print of our film "One People"—so gerat is the demand for screenings of the film before adult and children's groups in her church throughout the state.

A seminary in New Orleans requests that we send kits of our material in sufficient quantity so that each member of the post graduate class of ministers and missionary workers can be supplied.

The ADL staff lectures at the Methodist Missions School at Lake Junaluska. One of the staff members is the only Jewish member of the Fellowship of Southern Churchmen. Labor unions call upon the office to address their membership on the dangers of prejudice.

Bigotry, too, speaks out through the press as it did recently in Georgia when a state official used his government publication to vent his prejudice. As it did in South Carolina in the regular by-lined column of a recognized daily newspaper. Or when "The Jews" were blamed for an act committed by individuals. Or when a landlord asks about prospective tenants, "They aren't 'funny,' are they?" "Funny?" "Yes, you know, Jews or something!"

Such sounds are indeed heard in the land but they shall be drowned out by the steadily swelling roar of the voices raised in the name of justice, or fair play, of the American concept—unique in history—that proclaims . . .

"We hold these truths to be self evident; that all men are created equal, that they are endowed by their Creator with certain inalienable rights and that among these rights are Life, Liberty, and The Pursuit of Happiness!"

It is this philosophy which motivates the Anti-Defamation League along with many other splendid American organizations. Towards these goals do they constantly strive.

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JEWISH PALESTINE'S THOMAS A. EDISON

A story of the Yishuv's inventive genius reprinted from Palestine Information, published by the World Zionist Youth Organization in collaboration with Keren Hayesod (Palestine Foundation Fund) and Kern Kayemeth (Jewish National Fund).—EDITOR.

ISAAC KANOVOVITZ of G'vat is a sort of genius. His latest invention is a machine which simultaneously harvests and threshes maize. This device has proved a great labour-saving factor in G'vat and other settlements which have acquired the secret of his invention, especially in the rush season of the maize harvest.

Until the special machines manufactured for this purpose arrive from America, the "mother of agricultural machinery," the products of Isaac's invention roll along the fields industriously at their work, freely serving the community for our farmers have not yet learned the trick of registering their inventions with the Registrar of Patents. Nor has the present Government of Palestine nor our own State-in-the-making learned the wisdom of awarding medals and prizes to inventors who serve the public interest, according to the custom in other countries. In any case, it is doubtful whether such measures are necessary to induce our farmers to exert their best efforts and skill. This is apparent from the fact that Isaac and others like him carry on diligently with their work, toiling tirelessly with their hands and their brains, seeking every means to improve the quality of their work, to overcome the obstacle of the insufficient workers by further mechanization, and so reduce the heavy costs which are such a burden on the settlement. They do all this modestly, as part of the day's work, without broadcasting their success, and indeed no one knows of them until some busy-body of a reporter happens to visit the settlement, and then it is he who takes all the credit for "discovering" the invention, and boosts it more for his own satisfaction than for the benefit of the inventors themselves.

Vegetable Washer

Only a few months ago, this same Isaac, so many of whose machines and inventions are in operation at G'vat, turned out a machine for washing vegetables which he presented to the settlement. The machine has already been examined and tested by experts of the Vegetable Growers Organization who are full of praise for its efficacy.

ADL Director For Chicago

CHICAGO—Appointment of Clarence Q. Berger as director of the Chicago Regional office of the Anti-Defamation League of B'nai B'rith was announced by Benjamin R. Epstein, ADL national director.

Mr. Berger, former director of the New England Regional office at Boston, succeeds Ben J. Goldman, who resigned to resume private law practice. An educator and sociologist, Mr. Berger was consultant to the U. S. Senate Committee on Labor and Education and served on the faculties of Harvard and Radcliffe College. He also was regional dierctor of the education and guidance department for the National Youth Administration in Massachusetts.

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But we shall not go into the miracles of this machine for we are determined to devote this article to the story of the "harvest train."

I crave the pardon of those readers who are well versed in the development and history of agriculture in Palestine, if I start once again from the very beginning, from those days when the highest achievement in harvesting was the sheaf-binding machine and threshing was still done with a sledge, after the manner followed to this day by our neighbors, the sons of Ishmael. I do so merely because I presume that many have long forgotten what they may once have known, and even more are so immersed in the din and tumult of town life that they have never found the leisure to pay attention, as our farmers do, to agricultural improvements and inventions whether imported from overseas or produced by the skill of our own people.

In short, although the threshing-sledge and the sheaf-binding machine did not last very long, and already in the initial period of settlement in the Emek they were replaced by a mechanical reaper and thresher, the harvest season is still the busiest and most pressing in the year. It is true that there was a very romantic atmosphere about the nights in the granary, but the days were not romantic at all. On the contrary they were seeped in toil and sweat, dust and chaff and soot from the threshing machine, which was inordinately noisy, and if, Heaven forbid, it was a year of rats, the sheaves were pounced upon by the rodents even before they reached the granary, and there was no peace until the combines began to roll along our fields. (A combine is a combination of reaper and thresher which reduces the labor of harvesting to the capacity of three of four men during a period of only a few weeks, and the entire crown of romanticism went to them.) In the propaganda diaries and calendars and photos of the national funds there used to appear two men lording it over the combine, as it worked in the corn fields, and the poets would add subtitles to these photos likening the machine to a life saving boat sailing across a golden sea.

But in the meantime America has improved the combine itself; lowering its height slightly, and increasing its efficiency so that by the time the war was over there were already appearing combines of a new category which moved by their own power across the fields. These combines had many other gadgets and advantages which their predecessors had not possessed.

Straw Chaff and Stubble

In operation the combine swallows the sheaves and ejects the grain. It throws the chaff out into the wind, and it rises, wave after wave, in the field until the rake comes and gathers it into heaps. Then comes the press and squeezes it into bundles which are brought to the straw sheds . . . As I have already said, Isaac was interested in the combine. He had a weakness for this machine and wanted to get as much as possible out of it. Then why not combine all the improvements, add one machine to another, so that all the operations are done at the same time by the smallest possible number of workers? He therefore arranged a "train;" that is, he combined the tractor and the combine and the press and the dragging cart, and put them together as a train, a "harvest train," and as this train passed over the field a pile of sacks filled with corn lay on one side and a pile of bundles of straw on the other, and all that was needed was to haul them home and clear the field for ploughing, and the sooner the better.

Isaac placed a kind of round tin trough in front of the press where it is joined with the combine and this trough absorbs the straw as it leaves the combine. The motor power of the press causes it to turn round and round like wings and to press the straw into the container. To prevent the machines from colliding with each other during the whirling motions or during ascents or descents, Isaac attached a system of cables and wheels thanks to which the connection between the two machines is gentle and elastic and even in sharp turns of 90 degrees at the edges of the field the machines do not touch each other.

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The JEWISH JESTER

Finkel the Schnorrer was in the clothing store looking at new suits. Not that he was going to buy one. He was just "bay window shopping," as he puts it.

"Do you wear suspenders?" asked the salesman.

"No," replied the Schnorrer, "why should I wear suspenders?"

"To support your pants, of course."

"Why should I support my pants? They never did anything for me."

* * * *

Although everyone knows he wouldn't lift a finger to help anyone else, particularly if it entailed work, Finkel often pretends he has the burdens of the world on his shoulders. That way he manages to mooch more.

One day a friend approached Finkel.

"Every time I pass your house, Finkel," he said, "I see you sitting and staring out the window. Why do you sit staring out the window all the time?"

"Well," groaned Finkel, "somebody has to look out for the family, don't they?"

* * * *

A famous explorer placed an advertisement in the Men Wanted column of the newspaper and was staggered when the shuffling, doleful-looking Finkel turned up at his door next morning.

"You are calling for adventurous seamen to embark with you on a trip to the frozen Arctic, from which they my never return?" ask- the Schnorrer.

"I am," said the explorer.

"You promise a grim struggle with nature, hunting savage beasts, long nights of cold, lonely meditation, hard work and danger enough to keep the nerves on edge,"

"That is what my advertisement says," declared the explorer.

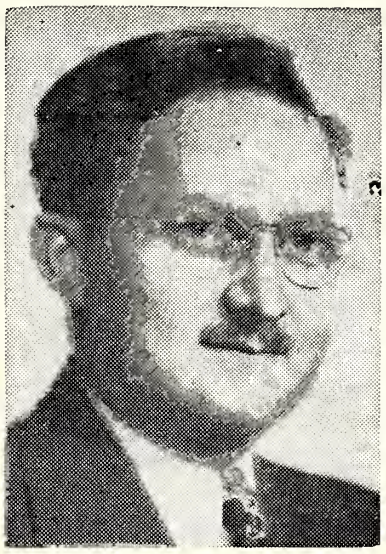
"Well, I just came to tell you I'm not going," replied Finkel.

* * * *

Finkel once amazed his friends by declaring he preferred the New Testament to the Bible.

"I like the place where everyone loafs and fishes," he explained.

Appointed Dean For New Yeshiva University School



(Above): Dr. Jacob Hartstein, noted educator and psychologist, has been named Dean of Yeshiva University's School of Education and Community Administration, which will open in September as the eighth division of the University. Presently, Dr. Hartstein holds the post of Director of Yeshiva's Graduate Schools and Professor of Education.

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Dona Gracia Among The Moslems

(Concluded From Page 18)

Out in Ancona, an East Italian seaport city, he shortly informed Gracia, unbaptized Jews were thrown into cells without warrants, court action or the right to bail! They were held incommunicado and the property of their families confiscated 'pending trial." Among them were Jewish merchants from Syria, Turkey, Saudi Arabia, Yemen, Aden, Iraq, and other parts of the Middle East, stranded in that port on business. The pope's strong-arm men showed no discrimination and imprisoned them too. The supreme ecclesiastical octogenarian of Catholicism was summarily warned by a special diplomatic representative of the sultan that innocent "Moslems" had been detained in the Inquisition jail, and that if they were not immediately released — all Catholics in Mohammedan countries would suffer a similar fate. The irate pontiff was thus forced to free hundreds of "Mohammedan" Jewish prisoners and to let them depart unharmed on Turkish vessels, after safely embarking in the custody of Catholic guards . . .

When the occupant of St. Peter's discovered later that the sultan's strongly-worded protest had been written at the request of an "arrogant Jewish widow, Gracia Mendesia by name and a former heretic several times convicted by the Holy Church's tribunal" — he assigned one of his most ruthless commissioners to Ancona with "emregency" papal orders to condemn to the stake every Jew who rejected immersion at the baptismal font! On the latter's arrival, Inquisitionists erected a monstrous amphitheatre with a towering wooden crossbeam on two gigantic uprights in the very heart of the city and a huge pyre facing endless tiers. Proclamations were then posted everywhere stating that "The Holy Office of the Inquisition will celebrate an Auto Da Fe on the second Monday of the month of April Anno Domini 1556 in the Piazza della Mostra, and all those who shall contribute to or be present at said Auto Da Fe will be made partakers of all the spiritual graces granted by the Roman Pontiff, Summus Pontifex, Pontifex Maximus, Servus Servorum Dei, Etc., His Holiness Paul IV . . ."

The burning of twenty-four victims at one ceremony must have been too much even for the eighty-year old Father of Christendom. For his aristocratic guests, whose dazzling fiacres formed festive queues around the square, were invited to witness no less than five Auto Da Fes during the brief span of two months of unprecedented mob-hysteria. These serial Acts of Faith totaled, so far as the records show now, twenty-three male Jews and one old Jewess, who ended their lives in ashes on the genocidal pyre.

A trusted Moslem courier brought an extraordinary message to Gracia. Dated the day of the first martyrdom, which had claimed the first five victims, the communication implored her to intercede with the royal palace and to "proclaim an execution for an execution, that the flourishing seaport of Ancona should be laid waste until it ultimately became a chamber of refuse . . . and no Israelite should dwell there for monetary gain, even to the fraction of a p'ruta . . . Let the inhabitants of the universe realize," the heart-rending petition concluded, "that there is a God for Israel, that we are of one patriarchal brood and their blood is no more red than ours . . ."

The widow proceeded on her own immediately.

While pandemonium reigned in the Jewish communities of Turkey, Italy and Portugal — with rabbis everywhere proclaiming memorial fast-days for the twenty-four martyrs and pronouncing a special mourning-ban on meat for the entire month of Abh, during which the liturgy commemorating the ancient destruction of Jerusalem was recited daily in the synagogues, even on the sabbath when all lamentation is forbidden! — Gracia declared publicly that, so far as she was concerned, this papal outrage was not closed with Jewish fasting and prayer, with public wailing and traditional sackcloth-and-ashes . . .

She forthwith sounded out the

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chamberlain and mufti, and they jointly advised her to check on trading alternatives. Soon she discovered that another port was available to Jewish commerce — out of reach of the Vatican. The Duke of Pesaro, a Central Italian city in the province of Urbino, it seemed, had promised her Mohammedan agent to permit unrestricted admission of Jewish refugees if she could but persuade her Middle-Eastern brethern to favor his duchy with their widespread trade. The pontiff, he declared, was foolish in hounding the Jews who were unquestionably commercial wizards! When Gracia accordingly informed the court of the ducal pledge, both chamberlain and mufti assured her of their whole-hearted cooperation.

She then broached the matter to Jewish merchants in Turkey, Egypt, Syria, Saudi Arabia and Iraq, who frequently did their shipping through the port of Ancona. Most of them promised her that henceforth they would steer their cargoes to Pesaro instead, even if such a course might at first prove unprofitable. Those who seemed reluctant were unreservedly guaranteed by the determined widow that she would hold herself personally responsible for any financial losses they might sustain. This seemed to convince them, especially after they ascertained that she had won the sultanate over to her scheme and numerous influential Mohammedan businessmen too. The mufti, for

example, came to her aid officially to the point where he — instructed his muezzins to proclaim the boycott on the port of Ancona from their minarets in Moslem communities.

Presently it gained momentum, and hardly two months after the fifth martyrdom it caught on with every Jewish merchant guild in Spain, Portugal and the Levant. The wharves of the pope's favorite seaport on the Adriatic, which had hitherto reverberated with the clatter, clank and rumble of cargoes unloaded and of galleys anchoring their costly burdens from remote parts of the post-medieval world, soon settled down to a lazy pace. Arab, Turkish and Egyptian longshoremen squatted in the taverns and brothels on the waterfront, refusing to haul the loads of spices, hand-woven rugs and luxurious fabrics — taxes on which were levied by Rome. The "recession" came so fast that the pope was shortly notified by Ancona's Catholic shippers that, unless he pacified the Jews somehow, they would be compelled to reduce their appropriations to the Vatican!

The pontiff was skeptical. Megalomaniac that he was, he could not believe that his faithful would thus "betry" him. After consulting his Maestro-di-Camera, however, the tax-chief informed him that the papal income from Ancona worshippers was actually in rapid decline now. And following the latter's check-up, collector after collector returned to Rome unanimously confirming that they had found it impossible to collect overdue taxes, assessments and annates hitherto derived with commendable regularity from those devout Catholic traders. They told the heir of St. Peter's See that, so far as they had been able to discover, some middle-aged Jewish widow — the "sultan's favorite" — was wholly responsible for the sit-down. They also reminded Pontifex Maximus that she seemed to carry so much weight in official circles that it was her personal intercession which had forced him to release "those Mohammedan Jews" from the holy catechumenate several months ago.

Paul, never the less, would not relent. And Ancona, under Gracia's remote control, continued at a standstill — while the Vatican treasury continued to become increasingly depleted as a direct result of her strategy in Constantin-

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LINCOLNTON, N. C.

ople. Moslem merchants, as the mufti had promised, kept aiding and abetting her. Apparently, they had never forgiven Christianity for its eight ruthless Crusades. And since a major portion of Middle-Eastern business lay in Jewish hands, their joint action as the months went by continued to create sizeable dents in Rome's income from the faithful.

On the other hand, sympathetic as the Jews were to the common cause, business came first even in the pre-industrial days and they began to fall out — one by one in Salonica, Adrianople, Broussa and even in Constantinople itself! Jewish opposition finally assumed political proportions — in and outside of the greater Jewish community — and Jewish mass meetings everywhere in Christendom subsequently broke up into two factions. Moslem wits, watching the internecine Jewish conflict from the sidelines, mockingly nicknamed the Jewish oppositionists "papists."

But Gracia remained adamant, and made her every pledge good. Ten days after the opposition was launched, for instance, she had spent forty thousand scudi — a scudo was equivalent to a dollar— and reimbursed every Jewish complainant for his losses without further inquiry. Then the rabbis jumped into the affray and turned the entire matter into a subject for ecclesiastical disputation and the usual Talmudical pro's and con's. On her side were Joseph Ibn Low, dean of the rabbinical college of her adopted city, and Moses B. Joseph di-Trani of the Safed rabbinate. Her strongest and most vociferous rabbinical supporters, however, was Joseph Caro, the supreme Talmudic authority of those days, celebrated mystic and codifer of Jewish law and ritual whose codes have since became the standard authority for Jewish observance throughout the world.

His moral support, though, and notwithstanding all the governmental sanction he was able to muster, was in vain. Especially when the above-mentioned Duke of Pesaro suddenly called off his "protection" of the Jewish refugees whom he had admitted by arrangement with Gracia to his duchy. The boycott on Ancona had not come up to his expectations, it seemed and he now realized, he said, why the pope distrusted the Jews! Added to this, Ancona Jewry — what was still left of that historic Jewish community — informed Gracia by special courier that she had better call the whole thing off before the pontiff avenged himself on them. The message carried the stamp of Rabbi Moses B. Mordecai Bassola, head of the underground Jewish academy of Ancona, and was countersigned by Rabbi Joshua Soncino. The latter even suggested in a postscript that she raise the additional sum of twenty thousand scudi for the specific purpose of placating Pesaro's impatient ducal "host" before he avenged himself on his Jews . . .

The conflict raged for months, during which the lone matron of Constantinople was unequivocally upheld against the rabbis by a more than sympathetic caliphate. Notwithstanding Moslem support, however, and the support of the afore-mentioned Caro, whose rabbinical stand was further endorsed by the Moslems of Palestine, she finally yielded to mounting Jewing opposition. The sultan and mufti then urged her not to succumb either to the papal or ducal threats, and even promised her aid in transporting Ancona and Pesaro Jewish refugees to Tiberias, Palestine! But none of the Jewish D. P.'s seemed to prefer Palestine immigration and, besides, they would not have been able to salvage any portion of their remaining property if large-scale Jewish immigration were launched just then. None the less and despite all the opposition, which chiefly emanated from the Jewish corner, the boycott lasted seventeen successive months!

Jewish historians have traced the basic outline of Gracia's dramatic biography, but for the sake of the larger story of the Sixteenth century persecutions have not elaborated on the special role played by Moslem friends in her ceaseless warfare on political anti-Semitism. And while Islam's history bears unmistakable witness to one-time Mohammedan friendship for Jewry, you may be sure that Gracia Mendesia's is one story the ex-Grand Mufti of Jerusalem, Haj Amin El Husseini, would like to conceal from his paid Mohammedan guerrillas. He would prefer them to believe, for example, that his own boycott on Jewish-made goods from the new Palestine is an original inspiration of his and that, furthermore, Islam was always an avowed enemy of the Jews.

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Social and Personal

MISS EVELYN DEWITT

Miss Evelyn DeWitt, Woman's College student from New York, has been awarded an outstanding honor of the year. A major in English, specializing in writing, Miss DeWitt was on the local college board of the MADEMOISELLE magazine. In April she was selected to represent Woman's College as one of 50 outstanding college students in the country to attend a 2-day forum on the ERP program held in New York City. The forum held April 24-25 was sponsored by the MADEMOISELLE magazine and presented some of the outstanding newspaper men and speakers available for this pertinent subject.

Miss DeWitt has won much recognition for her literary efforts since being at the college. She is on the editorial board of CORRADI, the literary magazine published on the campus, has written a number of poems which have won much praise, and at the last Arts Forum held at the College in March, her story won first prize. The current MADEMOISELLE award is especially important — although the magazine awards prizes to outstanding students of writing, this particular honor was bestowed on Miss DeWitt because of her additional keen interest in the social sciences. The community, as well as the college, takes great pride in Miss DeWitt's accomplishment and wish her well in her chosen field.

HIGH POINT, N. C.
MRS. DANIEL BALLOW, *Reporter*

The Third Annual Debutante Ball, sponsored by the local Council of Jewish Women, was held at the Plantation Supper Club, with a number of out of town girls participating. Lawrence Wagger was master of ceremonies. Names of the debutantes are given elsewhere in these pages; escorts were: Ted Adler, Stanley Shavits, Marvin Nathan and Phil Silverstein. A brunch at the home of Mrs. L. Greenburg honored the debutantes, their escorts and parents. Three hundred friends and Council members from over the state attended the ball.

At the meeting held Sunday, March 14, the following officers were elected to the Alexander Goode Chapter of the AZA: Henry Shavitz, President, Jerry Wagger, Vice President, Harry Samet, Secretary, Donnie Harris, Treasurer, Harold Rabhan and Morty Ershler, Sergeants of Arms; Paul Friedman Reporter, and Norman Schwartz, Chaplain.

The High Point Council of Jewish Women conducted the annual Council Sabbath Service on Friday evening, March 26th. Preparations for the Council night were made by Mrs. Harry C. Kaplan. The sermon was presented by Mrs. Harry Jacobs and others participating were Mesdames Irving Tillis, William Frankel, and Israel Bloom.

Mrs. Max Friedman was hostess at the regular meeting of the High Point Council of Jewish women at her home on Montlieu avenue, with Mrs. I. Bloom presiding during the business session.

Reports from the various standing committees were heard.

Miss Taylor Discusses Public Speaking For Women's Study Group

Miss Elizabeth LaRoche Taylor, instructor of dramatic arts at High Point College, addressed the study group of the Council of Jewish Women at the regular meeting, using at her subject "Public Speaking."

Miss Taylor stated that public speaking is enlarged conversation and explained symptoms of stage fright and how to overcome them. She pointed out that effective speaking depends on proper breathing, correct stance and well-timed, motivated gestures, stating that a good speaker looks at his audience, and speaks to those in the back. He adapts his talk to the group to whom he is speaking and breaks up his speech with laugh

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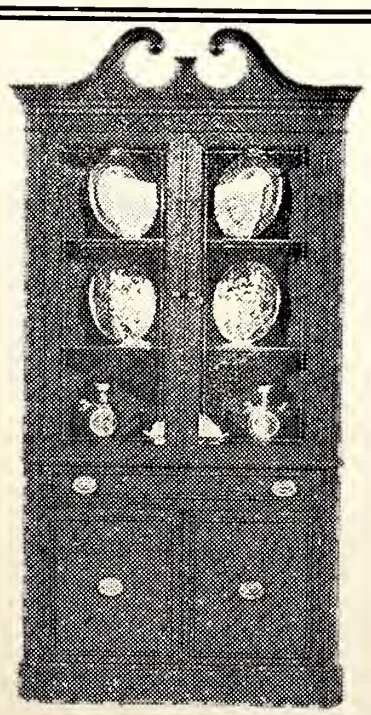

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Participants in the Debutante Ball sponsored by the High Point Section, Council of Jewish Women were: left to right: Betty Ann Rosen, High Point, Sally Levy, Ann Margolis and Jackie Levitt, all of Durham and Barbara Margolis, Williamston.

lines, pausing after an important statement and increasing or decreasing pace or force.

Miss Taylor explained the use of proper diction and inflection of the voice and told how various inflections can give different meanings to the same word. She read examples from "The White Cliffs of Dover," showing intonations, pace and tone.

Each member was then asked to speak for a few minutes and constructive criticism was made by Miss Taylor.

Mrs. Williard Myers, educational chairman, presided at the meeting and later refreshments were served by the two hostesses, Mrs. Harry Jacobs and Mrs. Al Rabhan.

A Benefit Card Party was held at the homes of Mesdames Emanuel Rosen, Sam Taub, and Philip Silver. Other hostesses were Mrs. Arthur Cassell, and Miss Edna Schwartz. Proceeds went to the local women's organizations.

As a compliment to Mrs. Norman Herbert Silver, recent bride and the former Miss Bernice Wechsler of New York City, N. Y., Mrs. Philip Silver entertained with an attractive tea at her home, 602 Parkway. Mrs. Silver is the daughter-in-law of the hostess.

A lovely tea at the Adams Memorial Y.W.C.A. honored Mrs. Milton Schwartz recent bride, when Mrs. Isaac Schwartz and Misses Bess and Edna Schwartz received approximately one hundred guests during the appointed hours from three to five. The honoree is the former Miss Boltich of Chicago.

Mazeltov tov!

Mr. and Mrs. David Levine on the birth of their daughter, Rosalie.

Mr. and Mrs. Aaron Schultz on the arrival of their daughter, Karen Ann.

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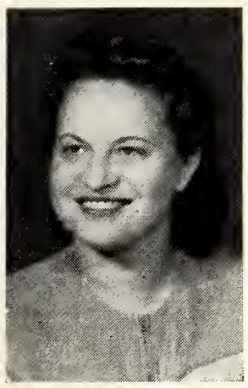

MRS. LEON MOEL, *Reporter*

Mrs. George Lewin was in charge of the drive for SOS conducted by the Sisterhood of Beth-El Synagogue. Using as their slogan, "Save an Overseas Survivor," the drive called out every member of the Sisterhood in order to make it successful.

Jewish Welfare Group President Is Elected

Henry Bane, local attorney and U. S. commissioner, was elected president of the Durham Jewish Welfare Association Tuesday night at a meeting held in the B'nai B'rith lodge room, and Melvin Gladstein was chosen general chairman of the United Jewish appeal.

Nathan Lieberman is the new vice president and other officers include Irving Zelon, secretary, and Leon Moel, treasurer. Philip Greenberg, Harry Bergman and E. J. Evans were named vice chairmen of the United Jewish appeal drive in Durham. Joe Hockfield is the retiring president.

Funds derived from the campaign are used by the local federation in meeting all calls for financial assistance by approved organizations, and the drive is the only appeal conducted by local Jews.

Mrs. Martha Sharp, honorary member of Hadassah, a native of Boston and wife of a Unitarian Minister, was guest speaker at the annual banquet of the Durham chapter of Hadassah. Mrs. Sharp, who is traveling throughout the country in the interest of National Hadassah, and who with her husband spent time not only in Palestine but in Europe is particularly well qualified to speak on the needs of the suffering peoples of Europe and the East. Especially interested in Youth Aliyah and all children's work, Mrs. Sharp spoke with much feeling and enthusiasm of the situation in Palestine. On the same program with Mrs. Sharp was Frank Daniels, son of the late Josephus Daniels, of Raleigh, to whom Mrs. M. Bergman presented a certificate, this being the occasion of the dedication of a garden of trees in Palestine in memory of his father. Mrs. Bergman is national fund chairman of Hadassah. Mrs. E. J. Evans presided at the banquet. Mrs. Murray Brandt is president of the Durham chapter.

The installation banquet of the N. Rosenstein B'nai B'rith lodge took place on April 4th in the vestry rooms of the Beth-El Synagogue. Toastmaster was Henry Bane, who also conducted the installation. Welcoming address was by Harry Bergman, outgoing president, to whom a gift of appreciation was presented at this time. J. Zuckerman, Newly-elected president responded. Installations of the AZA officers also took place at this time, with I. Messenger in charge. Response was by Bobby Evans.

Sigmund Meyer introduced the speaker of the evening, Abe Schewel, of Lynchburg.

A combination radio-phonograph, donated by Leon Moel, was raffled off at this time, with pro-

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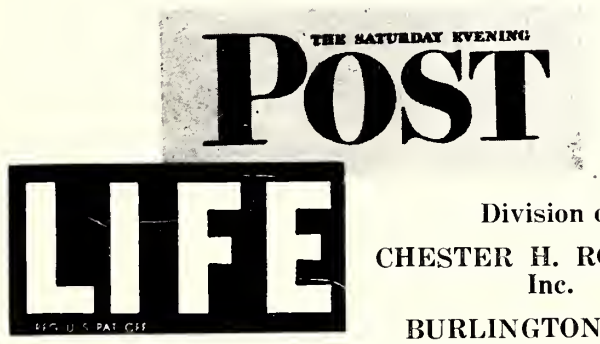

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Mr. and Mrs. Morris Levine of Lakewood, N. J., annouce the marriage of their daughter, Evelyn Katlooker, to Sheldon Abelkop, son of Mrs. Edith Abelkop of Durham. The marriage took place in Lakewood, N. J., on March 28th.

STATESVILLE, N. C.

HENTIETTA WALLACE, *Reporter*

Mr. and Mrs. L. Gordon and family attended the Debutante Ball at the Plantation Club sponsored by the High Point Section of the National Council of Jewish Women.

Mr. and Mrs. Milton Steinberger recently visited Atlanta and New York.

Mr. and Mrs. Larry Rochlin are spending a week in Miami Beach. Miss Abbey Silverstein accompanied them.

Mrs. Henry Weil has returned from a trip to Northern points.

The following attended the Annual Convention of the North Carolina Association of Jewish Men, Women and Youth in High Point; Mr. and Mrs. Milton Steinberger and family, Miss Henrietta Wallace.

The newly-elected officers of the Glenn Zerden Lodge of B'nai B'rith are as follows; President, Dr. Wallace Hoffman, Statesville; Vice-President, Marvin Zerden, Hickory; Secretary - Treasurer, Julius Aronson, Statesville; Monitor, Sol. Cheslock, Morganton.

The Piedmont Section of the National Council of Jewish Women met April 6th with Mrs. L. Gordon at her home in Oakland Heights. Mrs. Bitzick, President, presided. The Section voted to establish a Medical Loan Closet in Rowan County. Following the business session a delightful and informative talk was given by Miss Kathleen Gilleland of Statesville. She told of her experiences as a recreational worker for the Red Cross overseas during World War II. Special guests invited for the program were representatives of the Red Cross, Iredell County's Health and Welfare Departments. During the social hour, Mrs. Gordon, assisted by Mrs. M. Steinberger, served a refreshment course from a beautifully appointed buffet table.

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VISITING Around Greensboro

By MIN KLEIN

"THE EYES OF THE CITY ARE UPON US" was the keynote of the April SOS drive in Greensboro. RUTH MICHALOVE and her efficient committees acquitted themselves superbly in working jointly with the city-wide Church World Service drive . . . BUSY MONTH, April and lots to talk about . . . First was the State Convention in High Point to which there was a general exodus from Greensboro — High Point did a SWELL job and Greenboro contributed her share of state officers in the final wind-up . . . Highlight of the H.M.O. dance at the Casa Blanca was the prize waltz for which BEA and CHESTER BROWN were awarded — guess what — a bottle of champagne! SOPH FARBER'S usual high-spirited chairmanship put the affair over in a big way. Everyone worked hard and the following did a particularly good job along with Soph: BELLA BERNSTEIN, YVETTE PEARLMAN, SOPHIE GUYES; selling tickets were Mesdames STARTZ, PRAGO SILVER STEIN, RIMSKY, ROSE, ZUCKERMAN and LEVINE — of the Burlington Levines . . . Musical selections throughout the evening were the contribution of the talented recently arrived MRS. SINCOFF and local artist — BEA KARESH . . . April was ELECTION TIME and there was a complete turn-over in all organizations . . . Temple Emanuel elected HERBERT FALK as its new president, when nearly 100 members met for the April Congregational dinner and meeting. Outgoing president MILTON ZAUBER did himself proud at his final business meeting. Other officers to serve with the new president include: GEORGE BLANKSTEIN, first vice-president; NAT MARKOWITZ, second vice-president; SIG STERNBERGER, re-elected treasurer, and WALTER BERNSTEIN, whom we're glad to see looking well and fit again, re-elected Secretary . . . GOLDIE ZAGER is again HADASSAH president, and CLARA MAE FRIEDLAENDER leads COUNCIL for the coming year. With CAROLYN LEBAUER at the helm of the Temple Emanuel Sisterhood that looks like a heavy schedule ahead— Our wishes for success to all of them . . . Now comes into being the YOUTHHOOD of Temple Emanuel, with RONNIE KRIEGSMAN as its first president; LOUIS BATES, vice-president, BESSIMA BACH, secretary and ELLIOTT SOLOMON treasurer. Committees to work with these officers include: ANN FALK to draw up the constitution, CHARLES BLANKSTEIN to plan programs and SHEROLD KLEIN to handle publicity. This group of 12-15'rs make up director-of-activities-JACK SALZ "baby" outfit and plan big things in the way of hobbies, cultural programs and social activities. . . Welcome into the fold . . . Which reminds us to welcome into the community the rest of the Salz family, including Mrs. Salz and the two adorable little girls. The welcoming reception for them at Temple Emanuel brought them right into the midst of things . . . CLARENCE CONE was guest speaker at the B'nai B'rith April meeting, following the regular order of business at the Conservative Synagogue . . . COUNCIL-HADASSAH study group finished up the year's activities with two good programs — Mesdames JACOBS and ROSE presented "Facts about Race." Mesdames BLANKSTEIN and WEINSTEIN led a discussion on "Jewish Contributions to American Life." . . . A number of our local B. B. members were Charlotte bound on April 11th for the State B. B. Concention . . . Everyone reports a most successful day and Rabbi Sincoff was on the program. . . . AZA and BBG are winding up a full year of activities — both groups were a big help to the SOS drive . . . the girls group is making big plans for the District 5 CONVENTION to be held here in

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June and after the business of their APRIL meeting a program on Passover was presented . . . And speaking of PASSOVER both congregations went all out to make the two community Sedorim the best ever . . . PAUL BINES, as usual put forth his best efforts as chairman of the Conservative Seder Committee with the ABE STERNS taking care of the culinary department . . . Temple Emanuel's Sisterhood committee, manned by RUTH RYPINS and her kitchen crew did a swell piece of work there . . . The Spirit of Pesach! . . . The GET-WELL list goes on and on and we're sending good wishes to all of you . . . The MASSELL family, who had a near-serious accident are improving, we hear; good wishes for little DAVID RUBIN whose bicycle seemed to be going too fast; glad to know that MOE ISAACSON is getting better all the time — daughter SALLY'S smiling face must have done him a LOT of good during her Spring vacation from Richmond; we hope MARY SEGAL'S visit to N. Y. will bring her back all well and hearty again; our sincere sympathy too, to Mary on the death of her mother. . . . Of course we're glad to know MONA BINES is practically as good as new after her operation . . . MONA didn't stay away from all her activities longer than necessary after her illness . . . ROSE (LEVINE) MILLER is out again enjoying the Spring after her brief sojourn in the hospital . . . Big crowd and a big time at the GOODMAN'S to celebrate their 40th wedding anniversary — lots of guests in, with VIC and SALLY and children from WILMINGTON and many New Yorkers here to help them celebrate. Good wishes all around . . . And guests at the BLANKENSTEIN domain were MRS. WIESS from NYC and MRS. KAY from KINGSTON, PA. to see LEE and FRAN . . . The MAX KLEINS decided that Miami was a swell spot to celebrate a wedding anniversary so they took off for a few days . . . and also to Miami, just to vacation were the MAX ZAGERS . . . MOLLY and MRS. PECK were New York bound with Molly coming back after a few busy days, while Mom stayed around to spend Spring vacation with HILDA, in the Big City from CENTENNARY . . . And of course, everyone wants to hear SAM PRAGO's report on his visit as delegate from the Greensboro Conservative Congregation to the Mid-Atlantic Conference of the United Synagogues, sponsored by the Seminary in Norfolk. Sam made a very creditable appearance at the seminar which he conducted on Youth Education. He's done a grand job with the teen-agers in his Sunday morning classes . . . BOBBY PEARLMAN'S Bar Mitzvah filled the Synagogue and brought a number of house guests from California and Cleveland. Special guest was his maternal grandmother from California, MRS. R. SHARPE . . . W. C. activities in the Spring seem to call out the romances — there's ELAINE SOLOMON of Winston-Salem who will graduate in June and soon thereafter marry ALEX ZERDEN of Hickory . . . Wilmington's BARBARA STERNBERGER will announce her engagement to Greensboro's HERMAN CONE, JR. . . and GLORIA (SCHLOSSBERG) LEVINE brought her April 4th husband, EDWARD, to show off on the campus . . . W. C. orchids this month go to PHI BETA KAPPA winners IDELLE GOODMAN of Rock Hill, S. C.; NANCY SIFF of New York and ROSE ZIMMERMAN POST of Salisbury . . . EVELYN DEWITT of New York was the pride of the school when she walked off with the MADEMOISELLE MAGAZINE prize . . . What with election of officers in May, then exams and graduation they really have their hands and minds full . . . Betty and Jimmie Fine say that they leave Our Town for Atlanta, with much regret. Same here folks. It's been nice to have had you with us. . . . AZA wants us all to come to their May 1st dance at the Conservative Synagogue — president SEYMOUR swell" . . . On May 4th the A. and T. College Choral Group will appear in Concert at Temple Emanuel . . . Sponsored by the Temple Brotherhood.

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MRS. A. A. WINTERS

Winters-Edwards

In a home ceremony characterized by beauty and simplicity, Miss Barbara Jean Edwards, daughter of Mr. and Mrs. N. A. Edwards of this city, on April 4 at high noon became the bride of Mr. Arthur Allen Winters of Charlotte, son of Mr. and Mrs. Joseph Weinberg of New Rochelle, N. Y. Only the members of the two immediate families were present.

Mrs. Winters is a graduate of Goldsboro High School, Duke University, and Latin-American Institute, New York City. Mr. Winters trained as a naval pilot at the University of North Carolina and was later graduated from Williams College. He is a member of the advertising staff of the Charlotte Observer, and the couple will make their home in Charlotte, where they have an apartment at 118 N. Laurel Avenue.

Following the ceremony, the bride's parents entertained the members of the wedding party at a dinner at the Hotel Goldsboro. The table was arranged with white flowers in crystal bowls and centered with a three-tiered wedding cake surmounted by a miniature bride and groom.

Rabbi Maurice Feuer conducted Purim services at Temple Oheb Sholom. The reading of the Megillah was included in the service.

On Sunday, March 28, the Sisterhood of Goldsboro gave a Purim party for the Religious School. Refreshments and games were enjoyed by the children.

The Youth Group of Goldsboro enjoyed an excellent program at their meeting on March 31 in the home of Mrs. Ben Ellis. Mr. Nathan Kadis gave his ideas on the subject: "Ways of Combatting Anti-Semitism," and then the group joined in with their own ideas. Refreshments were served by Mr. J. Lesser, the host for the evening, after the group participated in a game of "Twenty Questions."

The following people attended the meeting of the N. C. Association of Jewish Men and Women, in High Point April 4: Miss Gertrude Weil, Mrs. Julia C. Weill, Mr. and Mrs. Seymour Brown, and Mr. and Mrs. E. R. Ackerman of Wallace, N. C. We were also well represented by the youth, as Max Epstein, Mannch Bernstein, and Herbert Kirsch of Goldsboro, and Roger Ackerman of Wallace are still talking about the grand time they had on the trip.

MISS RUTH WEIL

Engagement:

Mr. and Mrs. Lionel Solomon Weil have the honor of announcing the engagement of their sister, Ruth, to Mr. William Harold Harris. Miss Weil is the daughter of the late Mr. and Mrs. Lionel Weil of Goldsboro. Mr. Harris is the son of Mrs. Myra Harris of Cleveland, Ohio and Mr. William Harris of Troy, New York. The wedding will take place in June.

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Mr. and Mrs. C. M. Avery have as their guests Mr. and Mrs. J. Goldstein and daughter Laura Jayne from Warner-Robbin, Georgia, and Mrs. Ellis Goldstein of Macon, Georgia. Several parties are being planned for the guests.

Movie Score

(Concluded From Page 35)

lace turns screenwriter on Columbia's forthcoming *"C. I. D. Agent,"* a semi-documentary on the activities of the US Criminal Investigation Department . . . May 2 is the date set for the Jewish Theatrical Guild's annual testimonial dinner, with honors going to Walter Vincent, prexy of the Actor's Fund of America . . . George Jessel and Eddie Cantor will share the MC's spot . . . Sportswriter Leon J. Shapiro, the All-American Spectator, signed with Jerry Fairbanks as assistant director on a series of seven films for NBC television release . . . Adolphe Menjou, darling of the Thomas Committee, has tossed his Nine Tailors and 350 books on the MacArthur For President bandwagon . . . With Menjou's clothes and MacArthur's hats, it should be an interesting campaign.

The Challenge of Hebrew

(Concluded From Page 36)

the Jewish people through their permanent national restoration in a Jewish State in Eretz Israel, we must prove worthy of our fellow-Jews in the Yishuv and in Europe, in whom the spirit of Judaism has been tempered by adversity, and in whom the flame of that spirit burns high and clear.

The surest way for us to meet that test is through a resurgence of awareness of our Judaic heritage, through a restoration of Hebrew to its rightful place in our homes and in our lives as a vital, living language.

Certainly, no one would suggest that American Jews should neglect or discard their American culture which has a beauty and a deep value of its own. Rather it is suggested that a knowledge of Hebrew and the consequent appreciation of our Hebrew cultural heritage become the leaven to the rich fare of our Americanism.

In this regard, we are fortunate in having an organization like the Histadruth Ivrith, the Hebrew Federation of America, which is devoted to the furtherance of Hebrew culture in the United States. By joining and supporting the Histadruth Ivrith we are fostering the major instrumentality for the dissemination and perpetuation of Hebrew culture in this country — and we are forging a strong link with our people in the Jewish State.

GREENSBORO, N. C.

Monsees-Block

Mr. and Mrs. Frederick Monsees of Savannah, Ga., announce the engagement of their daughter, Catherine Rebecca, to Norman Block, son of Mrs. Max E. Block and the late Mr. Block. The ceremony will take place at Temple Emanuel on May 14 and will be conducted by Rabbi Rypins.

Miss Monsees, who has been program director of the Greensboro Youth Center since its opening, has also been secretary to Temple Emanuel. She attended Armstrong Junior College, Georgia State Woman's College and graduated from Ohio State University.

Mr. Block, well known attorney and native of Greensboro, graduated from the University of N. C., Chapel Hill, and received his law degree from Harvard Law School. He served as a lieutenant commander in the naval air corps, having spent four years in the service.

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Women's Walk

By Lillian Nelson

Two Scholarship Winners

The National Council of Jewish Women is still awarding scholarships to deserving Jewish women from abroad, enabling them to take up special courses of study in America and then return to Europe to make a greater contribution towards the immense postwar tasks of social reconstruction. The twenty-first and twenty-second Council Scholarships were recently awarded to Miss Eva Warszawiak, a citizen of Belgium, and Dr. Allegra Schiby, a native of Greece.

Both scholarship winners arrived in the United States in January and are now engaged in graduate studies — Miss Warszawiak at the New York School of Social Work, and Dr. Schiby at the University of Rochester Medical School.

During the war Miss Warszawiak was imprisoned in a Nazi detention camp in France. She was destined for eventual transhipment to an extermination camp in Germany. But the day before her turn came she escaped from the French concentration camp to chateau of the Duke of Castries and worked as a chambermaid until the liberation of France.

In the postwar period Miss Warszawiak became associated with UNRRA in the special job of finding captive children of the wartime allies against Hitler, and until recently she was Chief of a Child Search Team in Berlin. She has disclosed that during the operation of UNRRA, 15,000 Allied children were recovered in this way. Now however child rescue activities remain almost at a standstill even though there are known to be over 10,000 Czechoslovakian, Polish, Norwegian, Ukranian and Yugoslav children still living in virtual captivity in German homes and institutions.

"Until these children are restored to their own countries," she says, "they remain living proof of the success of the nazi program to increase and strengthen the German population."

Dr. Allegra Schiby, the twenty-second scholarship winner, left Greece for Turin, Italy in 1928, to study medicine. She received her medical degree in 1934 and specialized in surgery until 1939. Before the nazis assumed full control of Italy she was assistant to the director of Turin Surgical Clinic. In 1943, she escaped to Switzerland with the help of Dr. Rudolph Weisz. She worked there in the Rovio Cocentration Camp.

When she left Greece, Dr. Schiby left her parents and two sisters behind in Salonika. All four of them met their death at Auschwitz.

After the war ended Dr. Schiby became a medical officer with UNRRA and worked in the displaced persons camps at Rivoli and Grugliasco. As a result of these assignments where much of her work was with mothers and children, she decided to give up surgery and specialize in pediatrics.

Rabbi Morris Adler (above), author of "Great Passages from the Torah."

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RELIGION IN THE SCHOOLS

(Continued From Page 43)

large or small, can be levied to support *any* religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organization or groups or vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State.'" (Everson v. Board of Education. 330 U. S. 1.)

To the claim of voluntariness it may be suggested that in actual practice the voluntary aspect of the program is a polite fiction. The "influence" of the public school is used to induce children to attend religious instruction; indeed, that is the *raison d'etre* of the plan, for its adherents urge its adoption because purely voluntary methods of persuasion have proved woefully inadequate. Experience under the plan has proved that teachers and school instructors frequently urge and exert pressure upon children and parents to participate. With children, the line between urging or recommending by school officials and instructors and directing or commanding is generally nebulous if not entirely non-existent. The federal constitutional issue is by no means as clear cut as the Illinois court believes, although, of course, only the United States Supreme Court can finally determine the question.

Pro and Con

Historically, the released time movement is a Protestant experiment, and Protestant church groups are still its most enegetic promoters. While there still is opposition among some Protestant groups, such as the Unitarians, Universalists and Southern Baptists, the plan is gaining articulate Protestant church leaders. Publicly, they assert that it is the most effective answer to the alarming growth of irreligion among American youth; privately, many of them feel it to be a necessary measure in the struggle of American Protestantism to hold its own against increasing Catholic church influence in public and school affairs.

For a considerable period of time Catholic leaders were either opposed or apathetic to released time. The official Catholic position in respect to education is summed up in the slogan "Every Catholic child in a Catholic school." Many Catholic leaders even today look upon released time as a weak palliative, and urge that religion is not a separate subject which can be taught one or two hours a week but is an integral part of all education. The Catholic church generally prefers to expend its energies towards obtaining state and federal aid for parochial schools rather than pressing for adoption of released time. However, many Catholic leaders have lately become aware of the potentialities of released time, and numerous Church spokesmen have expressed official endorsement. As had previously been indicated, while Catholic churches do not generally participate in the program, in communities where they do, such as New York City, they apparently are able to enroll a large proportion of Catholic school children.

The overwhelming majority of the American rabbinate and Jewish professional and lay community leaders are strongly opposed to the released time plan. Practically every Jewish religious or communal organization which has officially expressed a view on the subject has stated its opposition. The Synagogue Council of America, representing the three branches, Orthodox, Conservative and Reform, of the American rabbinate and synagogue membership, and the National Community Relations Advisory Council, coordinating body of the national and local community relations agencies adopted a resolution opposing the plan. In the McCollum case, they filed a brief, drafted by the Commission on Law and Social Action, of the American Jewish Congress, urging the Supreme Court to declare the system invalid where it involves use of public school rooms during

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regular schools hours. Even Jewish educational organizations, who for selfish reasons would be likely to support released time, have expressed their opposition. As indicated previously, rabbis in some communities do participate in the plan after it is put into operation, and lately rabbinic and lay leaders of Jewish parochial schools, particularly of the extreme Orthodox wing, have evinced an active interest in the plan, primarily as a device to increase parochial school attendance. However, in the great majority of instances, the Jewish community is opposed in principle and abstains in practice.

Many non-sectarian educational and civic organizations as well as teacher groups have indicated their opposition to released time. These include organizations such as the Public Education Association, the United Parents Association of New York, the American Ethical Union, the American Federation of Teachers, the Teachers Union and the Teachers Guild. The American Civil Liberties Union and the Civil Liberties Committees of New York and Chicago have also strongly opposed the plan. On the other hand, the plan has been warmly supported by the National Conference of Christians and Jews.

Arguments for the Plan

The hopes of the promoters of released time are reflected in the arguments set forth by them in its favor. Conversely, the fears of its opponents are reflected in the arguments in opposition. Released time has now been in operation for more than three decades, and there is now sufficient experimental data to estimate tentatively whether and to what extents these hopes and fears have been realized.

Dr. Maximo G. Yagupsky, Argentine Jewish editor and youth leader who has been named field representative in South America of the World Federation of YMHAs and Jewish Community Centers.

The arguments in favor of the plan are based on the fundamental premise that moral behavior and ethical conduct can be assured only, or at least most effectively, by means of religious education. From this it naturally follows that, for reasons of both duty and expediency, the state should use its instrumentality, the public schools, to effect as widespread a dissemination of religious instruction as possible. Since there are many different religious faiths, public school authorities obviously cannot themselves undertake the responsibility of conducting classes in religion, but they can and should facilitate and encourage attendance of public school children for religious instruction given by the various religious bodies. Since no single sect or faith is favored but all are treated equally, there is no violation of the separatism of church and state, and since attendance is voluntary, though encouraged, there is no abridgement of religious liberty. Thus, through use of the released time program, religious education will be provided to many who would not otherwise receive it but would otherwise remain ignorant of religion. Dr. Shaver sums up the case for released time thus:

"The fifty per cent of our children who are not now receiving any training in religion because of parental neglect or other reasons should not be denied this most important element in their complete social heritage. When parental indifference or other circumstances have failed to give a child a healthty body society has stepped in by means of private or public agencies —to see that he has soundness of health. The same principle has been applied in giving every child his mental training, regardless of whether parents cared or could afford it. This has been done be-

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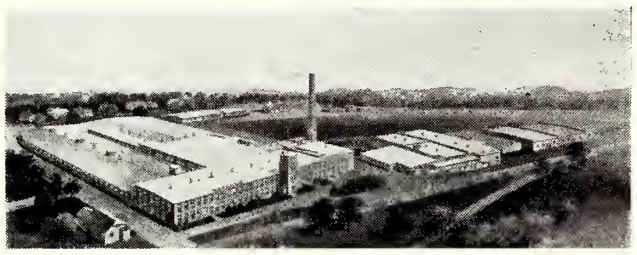

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cause the welfare of society is at stake. Social welfare is jeopardized as much or even more if any child is denied his right to know and to make use of all that society has learned in the area of religion. Whenever a cooperative weekday church school has been in operation, it has succeeded in reaching on the average one third of the neglected half of our children and youth, a remarkable evangelistic record."

A second argument for the program — one which is lately being stressed with increasing frequency —is that it promotes interfaith and intercultural harmony and understanding. With the plan in operation, children of one faith frequently begin to realize that their classmates too may be religious even though they are not seen in church on Sunday. On an adult level, cooperative planning among members of different faiths to put the plan in operation also helps promote interfaith understanding and harmony.

Against the Plan

The released time plan has been opposed on varied and numerous grounds, principally the following:

1. The plan cinstitutes a violation of the principle of the separation of church and state. This is the most frequently advanced argument.
2. The plan constitutes an entering wedge which the church may exploit to regain control of education.
3. The plan emphasizes religious differences and therefore is a divisive influence.
4. The time allotted under the plan is entirely inadequate.
5. Released pupils may discontinue regular after-hour or Sunday school attendance.
6. There is an ever-present danger of proseltizing.
7. The plan entails substantial cost to the city and administrative difficulties to public school authorities.
8. The plan is unfair to the non-released children if the time is used merely for "busy" or similar work; or if it is unfair to the released children if the time is used for positive educational activity.
9. Many people believe that there is much in present day religious instruction that encourages religious prejudice and particularly contributes to anti-Semitism. While the state may not constitutionally prohibit such instructions, it should not facilitate children's being subject to it.

Dismissed v. Released Time

Before considering experimental results, some suggested possible alternatives to released time might be mentioned. Jewish communal leaders faced with a campaign to institute a released time program frequently offer dismissed time as an acceptable alternative. Dismissed time, or the shortened school week as it is also called, involves simply reducing the number of school hours on one or two days a week. The underlying theory is that the extra period will be used by those desiring religious education for that purpose, but under the plan pupils are free to go where they want and do what they will. Actually, this is the plan originally instituted by Superintendent Wirt in Gary, Indiana, in 1913. However, the plan does not satisfy the proponents of released time, since their principal complaint is not that there is not sufficient after-hour time for religious education, but that the influence of the public schools is necessary by reason of the proved inadequacy of purely voluntary measures.

Another suggested alternative is the teaching of non-sectarian religion in the schools. This is almost universally opposed by Jewish educators and communal leaders on the ground that pure, non-sectarian religious education is almost impossible of achievement and that a minority religion is bound to suffer.

A third possible alternative is granting school credit for religious instruction outside the school. This plan is obviously limited to high school students and therefore is completely unsatisfactory to the promoters of released time who concentrate most of their energies on children in the third, fourth, and fifth years of elementary school.

Teaching morals, ethics, democracy, interracial understanding and similar non-religious subjects has frequently been suggested, but this obviously disregards the claim of church leaders that morals and ethics cannot be effectively inculcated except through the means of formal religious instruction.

(To Be Concluded In Our June Issue)

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They Gave The Working Class A New Look

At the 46th annual meeting of the JWB-sponsored American Jewish Historical Society, held recently in Philadelphia, Lee M. Freedman, noted historian and new president of the Society, delivered a paper entitled "An Invitation to American Jewish History." The American Jewish Times presents herewith an especially interesting excerpt from that paper, stressing a unique contribution of American Jewish mercants to the very essence of democracy: the abolition of class distinction in dress.—THE EDITOR.

BEFORE the American advent of the German Jew and his progression here from peddler to storekeeper, to merchant, to merchandise jobber, and finally to manufacturer or department store proprietor, there was such wide differences between the dress and living standards of the rich oligarchy of aristocrats and the American proleteriat that class distinction made itself apparent wherever people assembled.

It has been well said that the genius of the German Jew as a garment manufacturer and distributor of merchandise helped make democracy work in the United States. These Jews abolished that class distinction in dress which from Colonial days had always enabled the "haves" and the "have nots" to be told apart.

In their garment factories, what had originally been a handicraft producing made-to-order clothing for men developed into one of the early mass production systems of the country. Although they did not invent ready-to-wear clothes, when once they got the foothold which they turned into control of the clothing manufacturing industry, they cheapened the cost of clothing, improved its quality and made it so practical that ready-made clothing became America's standard outfit for rich and poor alike. Kuppenheimer, Hart, Schaffner & Marx, Hickey Freeman, Stein-Bloch and Rosenberg's Fashion Park became national symbols for the well dressed man throughout the land for garments within the pocket book reach of the masses.

A Social Revolution

Then, as they turned to manufacturing ladies' garments on the same wholesale scale, they affected a social revolution. No longer were the colonel's lady and Judy O'Grady only sisters under the skin; now they dressed and looked alike, so that only the most sophisticated could detect any difference in the quality of their apparel as they appeared in public. Home-made dresses became things of the past,

State Dept. Official Speaks On DP's

Charles E. Saltzman, Assistant Secretary of State for Occupied Areas, addressed the Board of Directors of United Service for New Americans on DP problems and U. S. immigration at the annual meeting in New York City. Leaders from communities throughout the country took part in formulatnig agency's $13,600,000 program for newcomers in 1948 at the two-day meeting. Financed through $250,000,000 campaign of United Jewish Appeal, United Service program will be the greatest ever provided here for immigration, resettlement, and adjustment of foreign born.

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and the itinerant dressmaker passing from household to household to fashion the seasonal outfittings of the ladies of the family became an extinct figure.

The progress of the German Jew from peddler through his various stages of advancement had tremendous influence in lowering prices and bringing greater variety and a wider range of choice in the merchandise available to the masses in cities, towns, villages, and even in crossroad stores throughout the land. Their competition and unbounded energy, their imaginative daring, cutting down the costs of merchandising ability made them important factors in cutting down the costs of merchandise distribution and in providing expanding markets for mills and factories developing the American system of mass production.

The end result was to create the best dressed working class with the highest standard of living in the world. Today, wherever you turn, the great department stores of the nation stand as monuments of triumphant achievement bearing the names of their German Jewish peddler founders: Filene, Altman, Gimbel, Abraham & Strauss, Halle, Neiman & Marcus, Hecht, Goldblatt, Joske, Stix Baer and Fuller, Magnin, Meier & Franks, Bloomingdale, Stern, Saks, May, B. Lowenstein, Bamberger, Siegel, Mandel, Lazurus, Rich, Brandeis, while also Macy (Straus), White House, Outlet (Samuels), Boston Store, Maison Blanche — to select a few out of the thousands located in cities and towns stretching from the Atlantic to the Pacific and from Maine to Florida.

Enlarged Religious Idealism

When these German Jews left home, the reform movement in their synagogues was in the lusty fighting stage of its early days. They brought with them the rudiments of this movement. But here in America, as these Jews became more and more American, they dared to give to their Judaism progressive liberal interpretations. Thus, from America, imbued with the American spirit, Israel offers the world a liberal Judaism of enlarged religious idealism within the outward folds of its ancient faith. Even traditional Jewish orthodoxy here has not been immune from Americanization.

The cycle swung, and Jews from eastern Europe, largely Russian Jews began, towards the last quarter of the nineteenth century, to dominate American Jewry. They too kover the clothing and garment trades where the German Jews left off. Soon, not merely the colonel's lady and Judy O'Grady looked alike, but the fashions of the minute were almost instantaneously available equally within the purse of the shop girl and the society queen — and the clerk was likely to set the pace in the latest styles for men.

From their midst, as urban workers in mass producing industries, labor leaders arose to make labor unions of Jews, pace setters in giving to the American labor movemen progressive leadership in many directions, socially, economically, politically, and commercially.

They created to a large extent the movie industry which with the mass production of cheap automobiles has set throughout the land new living standards and ideals for generations of American proletariat.

From the ranks of Jewish intellectuals and political radicals arose practices and incidents involving vital issues of democracy to be determined by decisions in many law cases such as that of the famous Kosher chickens (in the days of the N. R. A.), which gave new interpretations to our constitutional definitions of free speech and civic liberties.

Yiddishisms In The Language

From their Yiddish - speaking ghettos came piquant phrases, expressive words, ear-tickling exotic combinations of imagery which so seized American imagination that before very long our American language incorporated enough Yiddish to make it part of the everyday speech of the land. Words and expressions like "kibitzer," "mazuma," "Kosher," "it's all right by me," "gonif," "I should worry," "gefilte fish," "you're telling me," and innumerable others became the common currency of our language. Then, too their mental attitudes and intellectual viewpoints introduced new elements, new temperament, new tones into American art, literature, drama, music.

The change was not merely physical. Ideas, attitudes and habits, even their Jewishness, underwent Americanization. The orientalism which had seeped into eastern European ghettos was cast off. The first generation born here of immigrant parents took on the new occidentalism of the United States.

Let us then go forward, conscious that as research reveals new material, and as new ideas and increased knowledge open up new vistas, there will always be reestimations and reinterpretations of history in the light of greater understanding. Mixed into and part of the nation, and yet never wholly submerged, Jews have thus played their role in the history of the United States, which needs neither exaggeration, overemphasis, nor apology.

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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, 1948.

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 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., Grensboro, N. C.; Business Manager, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

2. That the owner is: Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

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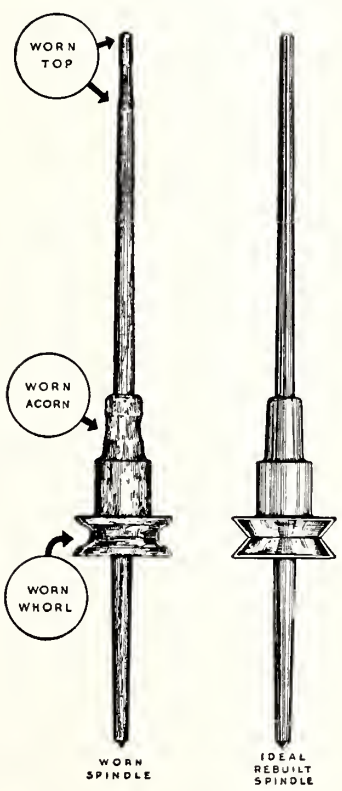

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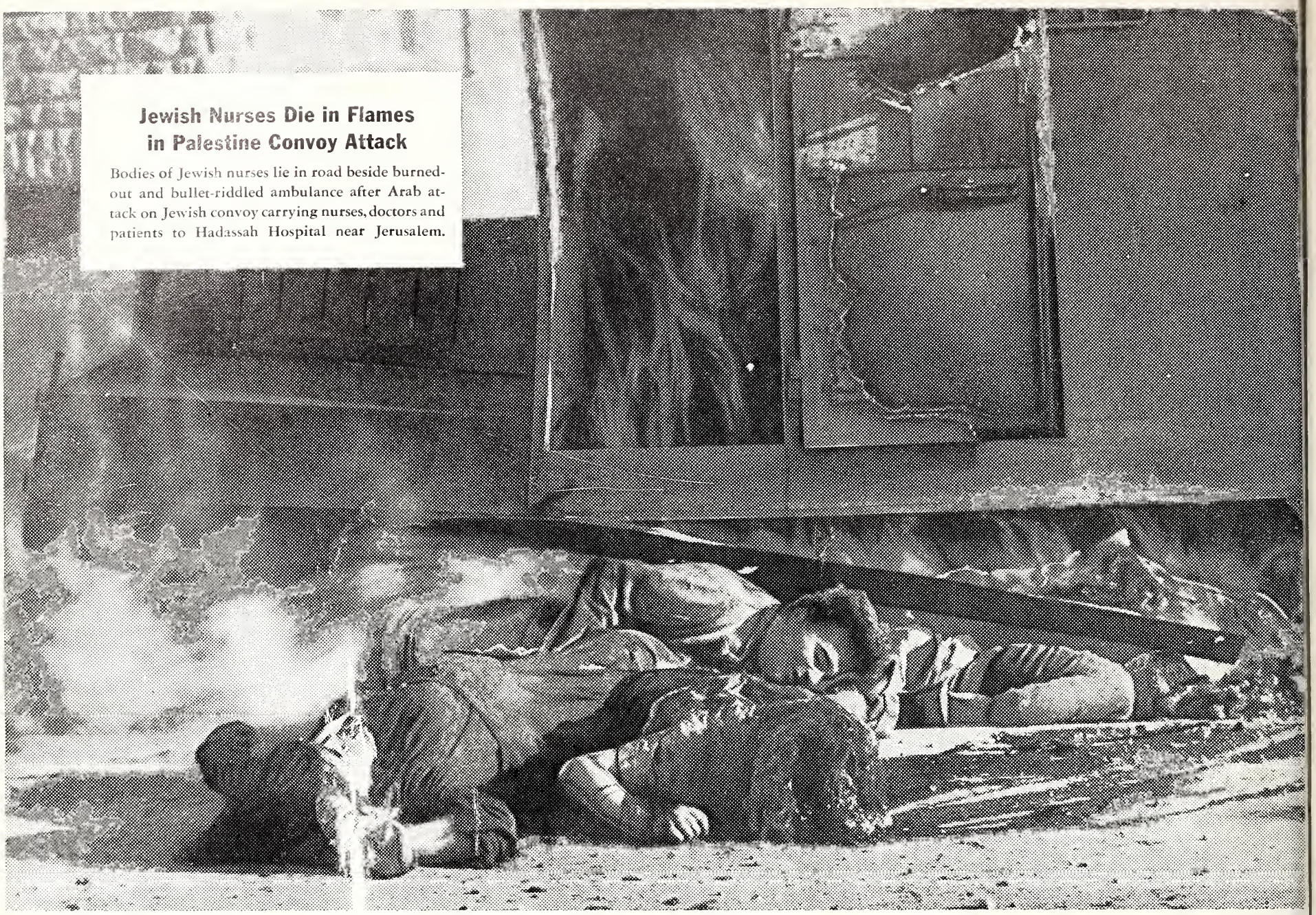
JUNE 1948



Jewish Nurses Die in Flames in Palestine Convoy Attack

Bodies of Jewish nurses lie in road beside burned-out and bullet-riddled ambulance after Arab attack on Jewish convoy carrying nurses, doctors and patients to Hadassah Hospital near Jerusalem.

Thus Ended Their Mission of Mercy – Ours Has Just Begun!

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Only in this way can our effort merit History's verdict—

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THE AMERICAN JEWISH TIMES

VOLUME XIII | JUNE, 1948 | NUMBER 10

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Declaration of Independence--1948

Elsewhere in this issue appears in full the Jewish State's Declaration of Independence. Time alone will tell whether this will become another historic document, worthy of taking its place with other similar proclamations, or if it will disappear as a futile expression of a people's despair.

Analyzed purely as a piece of writing, it makes no pretense to be rhetoric. There is no bombast, there are no stilted phrases; all artificial trimmings are missing. It is instead, marked by a direct simplicity that makes it refreshingly different. Circumstances such as led to its promulgation, frequently bring about documents that lend themselves chiefly to the eye and ear. This pronouncement is directed to the mind and heart.

The recital of the events leading up to the Declaration is moderate, despite the fact that a less considered statement could have found ample material for bitterness. The appeal to the Arabs, while it unquestionably will fall on deaf ears, is evidence of a willingness toward co-operation which seems more sincere than the average diplomatic connotation.

As has been said earlier, history alone will give this document its true niche. Retrospect, not prospect, will hold the answer. Meanwhile, regardless of what transpires, we have an utterance of a people with which the fate of the entire civilized world may soon be involved. We are fast approaching a time for important decisions. May the Divine guidance, which is so sorely needed, be forthcoming.

North Carolina B'nai B'rith Shows The Way

Through the generosity of Charlotte's high-minded citizens, I. D. Blumenthal, North Carolina B'nai B'rith will this month, inaugurate a a procedure that holds forth tremendous possibilities for good.

The week of June 21st will witness the first of what is hoped will be a series of Educational Institutes, at Wildacres, Mr. Blumenthal's beautiful estate at Little Switzerland, northeast of Asheville. Mr. Blumenthal has donated the use of his well-staffed home to sixty members of North Carolina B'nai B'rith, to be chosen from the fifteen lodges in the state. These men will spend the week enjoying a cultural, educational and social program that is now in the course of preparation, and which will include many of Jewry's top names in the fields of education and culture.

Mr. Blumenthal has, for some years now, volunteered the use of Wildacres for the promotion of inter-faith good-will. The National Conference of Christians and Jews held a state-wide conference there last year, and many smaller groups have enjoyed his fine hospitality. At the recent convention of the North Carolina Association of Jewish Men and Women in High Point Mr. Blumenthal offered the use of Wildacres for the week preceding Labor Day, to the Jewish youth of the state, and that project is now being worked on.

One of the problems of organizations such as state B'nai B'rith groups, has been that of trying to cram into a one day, or a one-day-and two-nights program, all of the things which should rightfully be included in an annual convention. This has always been difficult. Something had to suffer — and it was usually the important, broader phases of B'nai B'rith work. Lodge reports, minutes, committee reports, election of officers, luncheon and dinner addresses, etc., are all necessary, but time consuming. Little opportunity is given for informative, constructive programs.

Take the last state convention of the North Carolina Association of B'nai B'rith Lodges, in Charlotte early in April, as an example. In the interest of trying to do something of a constructive nature, a series of three panel discussions were held — on A.D.L., Programming and Youth Activities. Time considerations allowed but one hour for the concurrent staging of these panels. One had to choose which subject held for him the greatest interest, when as a matter of fact everyone was interested in all of them. All three panels ran over their allotted time, because the interest was so great that it was virtually impossible to shut off the discussions. Each session could have lasted several hours.

With this experience so fresh in their minds, Mr Blumenthal's offer was just what the doctor ordered, and it was no wonder that the delegates received it with enthusiasm. Here was a chance, under the stimulating influence of the charming mountain Wildacres estate, to enjoy for a week, at a very nominal cost, not only the fellowship of brothers in faith, but the broadening effects of a program that would allow for the proper time and attention to the important cultural and educational phases of B'nai B'rith activities. The body accepted the generous offer by acclaim, appropriated a sum of $500 (which will be augmented in other ways) for honoraria, and authorized the committee, previously appointed by immediate past-president Adolph Guyes, and under the able leadership of Maurice A. Weinstein, to procede with a program that would bring the best talent available in Jewry to the Institute.

More details regarding the Institute appear elsewhere in this issue. Meanwhile, this step, which as far as we know is unique in B'nai B'rith history, bids fair to set an example for the organization throughout the country. Louis Heiman, immediate past-president of District Grand Lodge No. 5, who was present when Mr. Blumenthal made his magnanimous offer, subsequently wrote a letter about it to officers of the Supreme Grand Lodge, in which he said, in part, "I think that this is an excellent development, and one which may be very well followed in other states and District Grand Lodges."

The idea is still largely in a formative state. The first event may not develop all of the possibilities, due to the relatively short time that has been allowed for preparation. But we believe that the plan has remarkable potentialities, and we salute Mr. Blumenthal, and congratulate the North Carolina Association of B'nai B'rith Lodges, on the opportunity that has been given to it to lead the way in a constructive program that has so many possibilities for good.

The Heart and The Voice

We have often wondered, after listening to many speeches and reading countless tracts on brotherhood, with each speaker and every writer ardently for it, why there remained so much definite evidence of anti-minority feeling in the world. And then, quite by chance, we heard an explanation that is as simple as it is sound.

Dr. David Jones, head of Bennett College in Greensboro, recently made an informal talk at a luncheon meeting of the Sidney J. Stern Lodge, B'nai B'rith's organization in Greensboro. Dr. Jones discussed the problems of the Negro, and other minority groups. Included in his interesting comments was this homely observation—or words to the same general effect. "We will begin to get somewhere only when our hearts agree with what our mouths are saying."

Analyze this and you will get to the roots of many of today's world troubles. If many present day "statesmen," for instance, instead of sounding off with an eye to possible votes, would reconcile their feelings and intentions with their vocal utterances, we would at least have a sincerity that would not build up false hopes, but let us know where we actually stand. Whether or not we always agreed with what this co-ordination of heart and voice produced, we would at least respect its sincerity.

Of course, it is possible that if we say a thing often enough, we may

(Please Turn To Page 34)

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LEO PFEFFER

Religion . . . IN THE SCHOOLS

By LEO PFEFFER

This is the third and concluding article on a highly provocative subject, which was brought into sharper focus by the recent decision of the United States Supreme Court in the historic Champaign, Ill., decision.—THE EDITOR.

Does Released Time Work?

The promoters of the plan profess to be satisfied with the results. While recognizing its limitations and admitting that it is not the total solution, they maintain that their hopes have been realized beyond expectation. On the other hand, the fears of the opponents have not been allayed. The Jewish community after three decades of experience with released time is still almost solidly opposed to it.

Considering first the hopes of the proponents, an objective consideration indicates that while the program has undoubtedly succeeded in bringing religious instruction to some children who would not otherwise obtain it, it is by no means certain that this is true to any substantial extent. We have already mentioned Dr. Shaver's estimate that "cooperative" weekday church schools have succeeded in reaching on the average one-third of the children in the community who otherwise would not receive religious instruction. Dr. Eddidin of the Jewish Education Committee has estimated that in New York City about two-thirds of the Jewish released time children receive no other religious education. But even if these estimates are correct, released time instruction over a period of more than thirty years has reached such a small percentage of the total public school population it is obvious that no substantial progress has been made in eliminating the religious illiteracy of American youth.

Short Life Expectancy

Moreover, released time programs seem to have a very short life expectancy. The United States Office of Education reported that apparently "during the past eight years (between its first and second study) more than half of the school systems releasing pupils in 1932 have either discontinued the program or the program has created too little interest to prompt a reply to a survey inquiry." The study revealed that the median number of years during which a released time program remains in operation in a particular community is only two.

Does Released Time Promote Bias?

Nor is there more objective evidence to support the second argument: that the released time program tends to promote interfaith understanding. On the adult level, reports by rabbis and Jewish community leaders indicate that interfaith friction is a frequent consequence of the Jewish community's reluctance to participate in the introduction of the program. On the child level, a study made under the sponsorship of the National Conference of Christians and Jews an active supporter of released time, had the following to say about textbooks used in the released time classes:

"In comparison to the number of texts examined, passages of an antagonistic or derogatory nature in Catholic books were numerous. Many of the examples used in the catechetical study materials make comparison to show the truth of the Catholic faith and the falsehood of other faiths, and the superiority of Catholic ways and customs to those of other religious groups. This is basic Catholic doctrine but it often results in placing individuals of other groups in a seemingly inferior position as persons.

"Most Protestant material contained no reference to the interreligious problem. Material prepared by conservative Protestant groups sometimes speaks of the Jews as being inferior because they are outside the Christian family. There is a surprising absence of reference to the Jew as a contemporary person. Old Testament references tend to show him in a much more favorable light than New Testament references. Most appreciative references to both Jews and Catholics are very brief although there are a few well developed units on inter-religious problems.

"Jewish textbooks examined are singularly free from derogatory and antagonistic remarks. On the other hand, they make little reference toward appreciation of members of other religious groups. They were as a group without any reference to inter-religious problems."

On the whole, the study found that "the contribution of the weekday religious program, in the six communities studied, to positive inter-religious relationships was very limited," although there appeared to be "a slight but consistent tendency on the part of 'released time' students to show a more positive attitude towards members of other religious groups." The study also revealed in the communities studied a strong sense of being the object of "Jewish antagonism, the unwillingness of significant minorities in all communities to enter into common social relationships with Jews, and the presence of substantial misunderstanding and misinformation about all faiths, and that of the Jews in particular."

While one may agree with the National Conference study that "a workday program of religious education can make an important contribution to positive interreligious relationships if leaders of all the religious groups in any particular community cooperate wholeheartedly to utilize its potentialities," it is nevertheless true that there is no evidence that the practice of released time has made any appreciable contributions to interfaith relationships.

In respect to the fears of the op-

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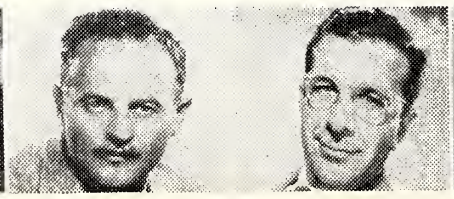
ADL Honors 5 For Contributions to 'America's Democratic Legacy'

Roosevelt

Balaban



Zanuck *Schary*

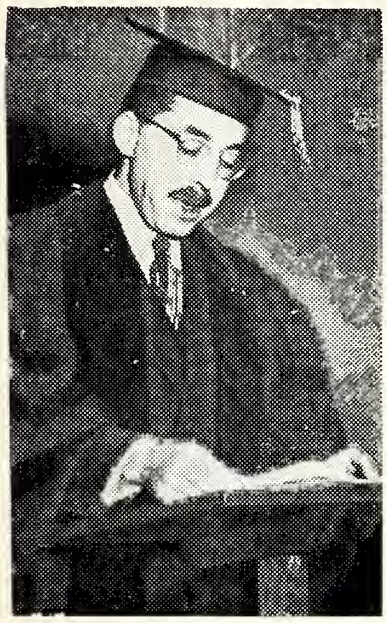
Wilson

Silver medallions for "distinguished contributions towards America's Democratic Legacy" were awarded by the Anti-Defamation League of B'nai B'rith to the five prominent Americans shown above: (left to right) Mrs. Eleanor Roosevelt, U. S. Delegate to the United Nations Commission on Human Rights; Barney Balaban, who organized the spectacular Freedom Train; Darryl Zanuck, producer of the film, "Gentleman's Agreement"; Dore Schary, whose production of "Crossfire" pioneered in bringing the problem of Anti-Semitism to the screen, and Charles E. Wilson, chairman of the President's Committee on Civil Rights.

Presentations were made at ADL's annual conference in Los Angeles, May 5-7, which drew more than 500 community leaders from every part of the United States and several provinces of Canada.

Because Mrs. Roosevelt was abroad at the time of the conference, James Roosevelt accepted the award for her. Highlight of the conference was the keynote address by Gov. Earl Warren of California, announced presidential candidate.

The presentation of the awards was the basis for a coast-to-coast broadcast over the CBS network, Saturday, May 8, at 8:30 p. m., EDST. The program featured Hollywood stars Robert Young and Celeste Holm.



JUDGE SIMON H. RIFKIND

JEWISH EDUCATION and DEMOCRACY

By JUDGE SIMON H. RIFKIND, *Former Advisor on Jewish Affairs to the American Military Government In Europe*

JEWISH Education is not just another branch of study like mathematics of chemistry. One does not engage in Jewish study in order to learn the how but the what of life. In Jewish life, learning occupies a position of such dominance and centrality that it would not be wrong to say that Judaism essentially is learning. Manifestly a culture which conceives of learning in such broad terms necessarily envisages it as extending beyond the classroom, beyond the lecture hall. I believe it is accurate to say that it conceives of life as a process of learning.

During the past five years we have come to overlook this eternal truth about Judaism. Dire circumstances have compelled the oversight — have compelled a transfer of interest from Judaism to Jews. First came the mass destruction of European Jewry. The spectacle of a degree of brutality never before experienced by the human race, ruthlessly inflicted upon our brethren overseas, rocked by the American Jewish Community to its very foundation. The care of the pitiful remnant which miraculously survived naturally acquired top priority on Jewish means and effort. Unfortunately the problem of these survivors became involved in a political struggle. For over two years after liberation they have been suffering the agony of the damned, (despite the earnest efforts of the American Army to render their lot bearable) languishing in a climate of complete frustration. I have often marvelled at the strength of their spiritual heritage which has enabled them to survive the application of this salt to their wounds.

These international problems are now at least in the "hope" stage —and it is not too soon to cast an eye upon our domestic scene. An arresting fact is that, not by virtue of growth, but by force of European slaughter, the U. S. has become the home of the largest Jewish community in the world.

What kind of community is it going to be? Will it be a community of Jews whose franchise to be called Jews is derived from "the grandfather clause"? (Public Utility lawyers will know precisely what I mean.) Or will it be a spiritual fellowship — as Santayana called it a "free society" — cemented in their brotherhood by a common history, a common sense of human direction and a common contribution to the American people?

The answer depends upon Jewish education.

I begin with an article of faith. I believe that Jewish education can create the latter kind of community. I am not ashamed to base my basic proposition on faith. Even Euclid based his geometry on axioms which he could not prove. I realize, however, that Jewish Education cannot succeed unless we get behind it with the same unity of purpose that marked our efforts in behalf of the survivors in Europe.

Before such unity can be achiev-

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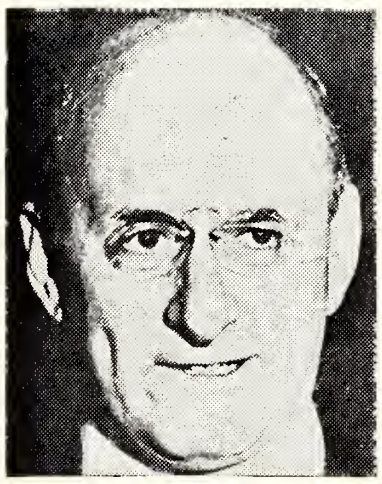
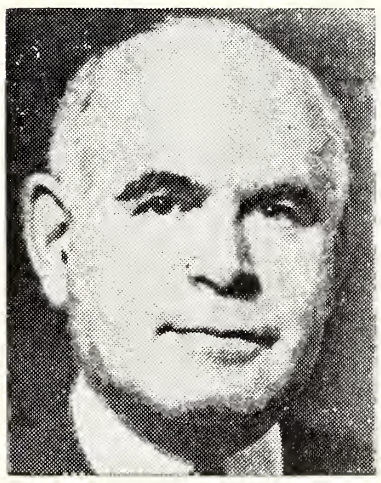
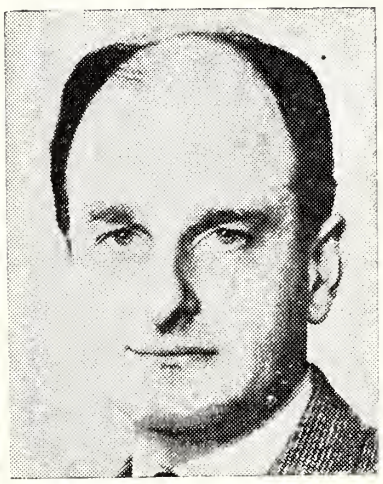
Problems Facing Europe's Jews Related by American Jewish Leaders in JDC Film



Henry Morgenthau, Jr.



Herbert H. Lehman



Edward M. M. Warburg

Harold F. Linder

Moses A. Leavitt

Five outstanding American Jewish leaders tell of the European Jews' efforts to recover and move ahead to new lives, in the new Joint Distribution Committee documentary film, "The Future Can Be Theirs."

The narrators are Henry Morgenthau, Jr., General Chairman of United Jewish Appeal; Herbert H. Lehman, former Governor of New York and JDC Vice-Chairman; Edward M. M. Warburg, JDC Chairman; Harold F. Linder, JDC Vice-Chairman; and Moses A. Leavitt, JDC Executive Vice-Chairman. Funds for JDC, major American agency aiding distressed Jews overseas, are derived from the $250,000,000 UJA campaign.

The film, printed on 16 mm., runs for 19 minutes, and is available free on request to JDC, 270 Madison Avenue, New York 16, N. Y.

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Jewish Life "Down Under"

A Report by The Jewish Herald of Melbourne Australia

In previous issues we have brought you detailed accounts of Jewish life in the Union of South Africa. Now we present a picture of Jewish life in vast Australia where, despite, underpopulation, the strongest phobia is against immigration.—THE EDITOR.

In the past twelve months little more than 1,400 Jewish immigrants came to Australia, most of them from Europe and some from Shanghai, where they spent the war years in the Japanese ghetto. With hardly an exception, these immigrants had close relatives in Australia. Yet despite this fact, and despite their small numbers, the arrival of these Jews touched off bitterly anti-Semitic attacks, not only in the extreme nationalist press, but on the part of men in Australian public life.

The most prominent of these were Mr. J. T. Lang, Member of Parliament, Mr. K. Bolton, president of the Returned Servicemen's League in New South Wales, Mr. H. B. Gullett, also an M.P., and Mr. P. J. Lynch, ex-president of the Australian Natives Association. Certain sections of the press lent themselves to this viciously anti-Jewish campaign. There have been pronouncements from time to time by politicians on the immigration question. Following an openly anti-Semitic letter by Mr. Gullett in the Argus, Prime Minister R. G. Menzies issued a statement outlining the attitude of the Liberal Party, to which Mr. Gullett belongs. From that time onward, however, it became accepted practice for questions of an anti-Semitic nature to be asked by members during "Question time" in the House of Representatives.

The adverse criticism of the Government led to a revision of its immigration policy in April. Mr. Calwell announced that permits would no longer be issued on humanitarian grounds. This meant the end of the close relatives scheme; future permits are to be issued only to persons whose skills will benefit the country. Mr. Calwell, Immigration Minister, went abroad in June. Whilst overseas he concluded an agreement with I.R.O., in August, under which Australia will take in 12,000 D.P.'s each year for the next few years.

On March 28, the Alien's Bill was finally passed through parliament. It requires registration of certain now naturalized persons.

Growth of Anti-Semitism

In both N.S.W. and Victoria attacks were made on the Kosher method of slaughtering. In both states there appeared to be an inspired campaign. The Victorian Health Commission, whilst investigating general methods of slaughter, included in its recommendations condemnation of casting in Kosher killing, as a result of which Jewish ecclesiastical authorities have devised a new type of pen, thus eliminating the undesirable elements in the Kosher method. These are expected to be installed shortly. The actual position in N.S.W. is still obscure.

There has been increasing evidence of the growth of anti-Semitism throughout Australia during the last year. The bodies charged with defense have been vigilant and active in combating the menace. Jewish leaders are still pressing for group libel legislation. The Jewish Council to Combat Anti-Semitism is at present engaged in collecting information on the contribution to Australian life of immigrants who have arrived here during the last two decades.

Internal Communal Activity

The Executive Council of Australian Jewry exercised vigilance throughout the year on all questions pertaining to the interests of Jews, particularly anti-Semitism and the Palestine issue.

When the Executive Council met in Melbourne in May, it established sub-committees for education, anti-Semitism and public relations, child migration, group libel and assistance to smaller communities. Headquarters were retained in Sydney for a further year. E.C.A.J. also affiliated with the World Jewish Congress. The Palestine political resolutions adopted by the conference were sent to the Prime Minister and members of parliament.

During the year the Victoria Jewish Board of Deputies approved in principle the establishment of a Jewish day school and a Jewish hospital for Melbourne. At the present time special committees are drawing up detailed plans for both these projects.

In the realm of Jewish education

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L. B. GALLIMORE

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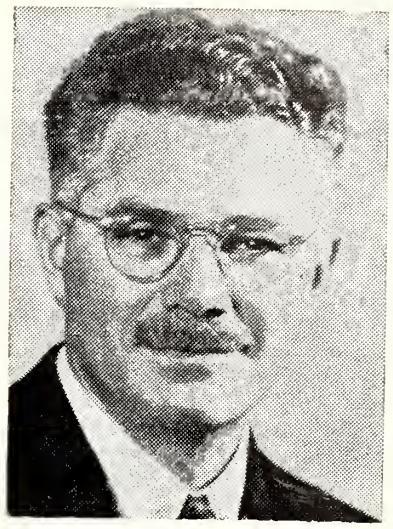
OUR STUDENT YOUTH FACE THE FUTURE

By DR. MORDECAI SOLTES, *Executive Director*
Yeshiva University



DR. MORDECAI SOLTES

THROUGHOUT the length and breadth of our land there is a growing realization that we have been derelict as a group in the performance of our most urgent duty on the domestic scene, that of strengthening the Jewish consciousness of our youth. We have failed to provide for their adequate Jewish education, which is the very life blood upon which the existence and preservation of our people depend.

Because of the scurrilous attacks to which we have been subjected in recent decades, some of us have been prone to regard our enemies, the anti-Semites of one type or another, as the most potent disintregrating factor in American Jewish life. But this is far from the truth. Such a conclusion is based upon superficial observation. As a matter of fact the tendency is in an entirely opposite direction. Experience has shown that the bitter, unjustified slurs upon Jewish integrity which emanate from those who suffer from an anti-Jew mania, tend to intensify Jewish solidarity. The proverbial barking dog that assists the shepherd to bring stray sheep back to the fold, serves as an apt illustration of what actually occurs. The effort to counteract the unreasonable charges is frequently transmuted into a potent Jewish cohesive force.

An appraisal of the situation will convince any observer that the greatest source of danger to Jewish life is to be found in our midst. It would be futile to attribute the present deplorable conditions to some external factor, when we should be directing public attention to the primary cause which tends to undermine our existence as a group. Ignorance of, and indifference towards, things Jewish are the twin "plagues" that are causing havoc in American Jewish life. The present generation is suffering from the failure of previous generations to provide the means of transmitting our rich heritage to their offspring. By our negligence and indifference we ourselves are doing a thousand times more to destroy ourselves as a people than all our external foes put together.

Admittedly substantial progress has been made in some communities in the past three decades in the evolution of a modern American Jewish educational system. The situation in most cities, however, is still decidedly below the required standard. Not only have the majority of our youth not been receiving any Jewish training whatsoever, but the fortunate, exceptional minority who have entered the portals of Hebrew Schools have been receiving instruction which is far from satisfactory from the qualitative point of view. The curriculum in many of the schools is aimless, soulless, unrelated to contemporary Jewish life. The methods employed are too often antiquated, obsolete.

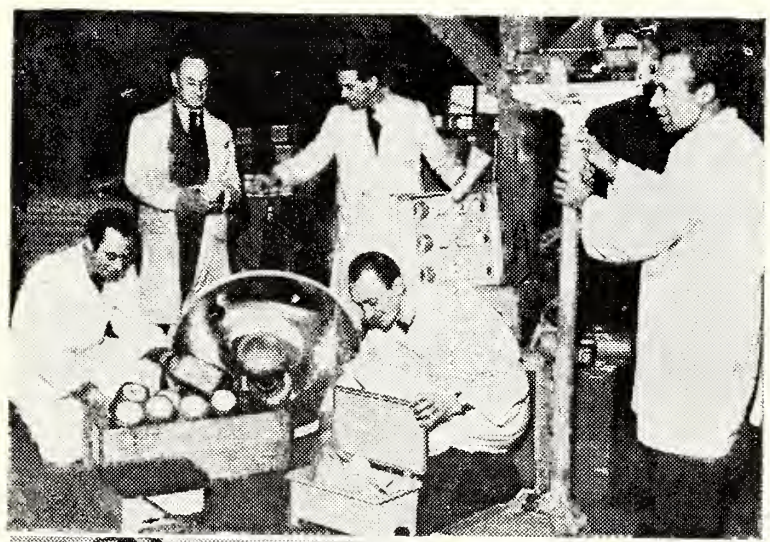
The remedy lies therefore in the direction of much wider opportunity for Jewish education that is in accord with modern pedagogic standards and in consonance with the American spirit and environment. With the attention of American Jewry focused upon the precarious position of our brethren abroad, quite a number of years will elapse before the larger proportion of our youth will be brought under Jewish educational influence, before a system of Jewish religious instruction will be developed which will be acceptable from the point of view of the content and character of instruction, quality of supervision and efficiency in administration.

Striking testimony of the disastrous effects of past neglect has come to us recently from Jewish Chaplains and other competent observers. Their reports seem to indicate that the Jewish background of the vast majority of the hundreds of thousands of Jewish men and women who served in the armed forces of our country is very meager indeed. To some extent, however, their woefully inadequate Jewish education is compensated by the fact that the vicissitudes of their military careers have made them more conscious of their Jewish legacy. They are eager to acquire Jewish knowledge and to share in the responsibilities of Jewish life. It is obviously up to us to direct this heightened interest into constructive channels. It is more urgent than ever to capitalize this favorable opportunity for the purpose of rearing a generation who will not be imbued with an apologetic outlook, succumbing readily to an inferiority complex at the least provocation because of a lack of spiritual anchorage.

We must do our utmost to satisfy the yearning of our young people for an awareness of their heritage and to arm them with spiritual and cultural weapons. We can look forward hopefully to positive, affirmative Jews, mentally alert, emotionally well adjusted, whose pride in Jewish ancestry will be deeply rooted in Jewish knowledge, reinforced by Jewish idealism and firmly buttressed by Jewish traditions; men and women who will be prepared to participate actively and intelligently in diverse Jewish activities, and to play a creative role in building the American Jewish community of tomorrow.

It is in that connection that Yeshiva University assumes a position of primary importance in American Jewish life. For its avowed aim in as many of its schools as possible is to transmit to its students a full knowledge of their priceless Jewish heritage, while

JDC Medical Supply Program Aids Europe Jews' Program



Staff members (above) of the Central Medical Depot of the Joint Distribution Committee in Munich are seen checking in the latest shipment of JDC medical supplies from the United States for use in the U. S. Zone of Germany.

For the first four months of this year, the JDC, major American agency aiding distressed Jews abroad, shipped from the United States some $250,000 worth of medical equipment, X-Ray machines, dental and surgical materials to help in the recovery effort of Europe's Jewish survivors. JDC receives its funds from the $250,000,000 minimum campaign of the United Jewish Appeal.

The young man (lower left) receiving X-Ray treatment for a serious leg injury, infected and untreated during the years spent in a Nazi slave labor camp, is a patient in the St. Otilien Hospital near Munich.

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they acquire their general academic training, to harmonize and synthesize these two major elements and thereby equip the graduates for intelligent leadership — lay and professional — in the variegated phases of contemporary Jewish living.

Because of its limited facilities, hundreds of applicants for admission to the seven integral Schools and Divisions comprising the first University under Jewish auspices in the Americas, have had to be turned away. Its enrollment of over 1200 is the highest in its history, with students drawn from 26 States in the Union and 19 foreign countries.

In the past year, attention was strikingly directed to the widespread discrimination against Jewish students prevalent in many reputable colleges and universities. This situation has elicited nationwide condemnation, and properly so. It is our compelling obligation vigorously to oppose such alien practices. We must insist that our students be accorded fair treatment on the basis of merit and ability and not by un-American standards of religious or racial origin.

It would be highly desirable, of course, for us to sponsor our proportionate number of higher institutions of learning of this type. About 400 private colleges and universities in the United States were founded and are being supported by various denominations — 209 by the Catholics, 66 by the Methodists, 45 by the Presbyterians, 36 by the Baptists and 6 by the Seventh Day Adventists. Constituting about 3 per cent of the American population we should have 10 to 12. Instead we have but one College of Liberal Arts and Sciences — Yeshiva College, and have supported it in niggardly fashion. Jewish self-respect requires that we meet this challenge affirmatively, and not limit ourselves to outbursts of condemnation, justified as they may be.

American Jewry has established an enviable record in philanthropy. The overwhelming majority of our needy and handicapped do not have to approach non-Jewish hospitals, orphan asylums or old folks homes for assistance. Yet we have permitted Jewish students, the flower of youth, to stand, figuratively speaking, with hat in hand at the portals of college and universities, pleading for a chance to obtain an advanced education and equip themselves for their chosen vocations. Entirely too frequently these doors are slammed in their faces and they are subjected to the humiliating experience of peddling around with their diplomas and credentials, in quest for an opportunity which is rightfully theirs. This condition constitutes a blemish upon the proud escutcheon of American Israel.

It would be a fatal error, however, to endeavor to predicate the existence of Yeshiva University or any other Jewish institution of higher learning upon the negative factor of anti-Semitism. It is true that we have been the sad witnesses in recent years of an appalling lapse in national morality and ethics. Nevertheless, there has emerged out of the gigantic world struggle a growing concept of the oneness of mankind, the infinite worth of personality, the sacredness of human life, and the dignity and brotherhood of man.

A concomitant principle is that of respect for group personality. Manifestly, it is extremely important to cherish and cultivate Jewish spiritual values in our country, not only because of Jewish self-preservation, but also from the patriotic point of view. American culture is in the process of development. It is not something rigid, fixed and unyielding, but rather in a state of flux, constantly in the making. It is destined to be a colorful blending and composite of diverse elements

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The Yivo In Jewish Life

By SHLOMO NOBLE

The following article brings us up to date on the evolution of the Yidish Scientific Institute, which has transferred the center of its activities from Vilna to New York City—THE EDITOR.

One of the leading rabbinical authorities of the 6th century, the celebrated Maharal of Prague, defined the function of learning as a quest of truth. He went so far as to include the study of the arts, and even of industrial arts, in that category. Through mastery of the industrial arts, he maintained, one attained to a certain truth.

This was the traditional Jewish conception of learning. This is the Yivo's conception of learning today — as it has been from the day of its organization, twenty-two years ago. In the light of this conception the Yivo has defined its function and shaped its activities in Jewish life.

The aim of the Yivo is to enlarge the scope of Jewish knowledge, the traditional *vagdil torah veyaadir*—to magnify the Law and make it glorious, and at the same time to render this knowledge a source of new vitality and a stimulus to new creativity. The Yivo strives for the multiplication of facts and data on Jewish life, the discovery of new relationships among them, and the correlation of various aspects of knowledge. The impressive total of over 50,000 of published scientific matter, to date — divided among its regular publications, the *Yivo Bleter, Yidishe Shprakh, Yivo Annual of Jewish Social Science,* and series of books and monographs — testifies to the Yivo's contribution in this field.

The *Sefer Hasidim,* that remarkable treasure house of exalted Jewish piety and practical folk wisdom, cautions the devout that in making his choice of a tractate of the Talmud for the year's study he is to give preference to one generally neglected by most students.

The same consideration lay at the very foundation of the Yivo.

It made Eastern European Jewry — that hitherto largely unexploited sector of Jewish life — and its history, culture, language, and folkways, its main field of study, although the entire panorama of Jewish life was never lost sight of in the scheme of the Yivo. (And the fact that the Yivo headquarters were in Vilna, the heart of Eastern European Jewry, facilitated the pursuit of that study.) The scores of articles, in the Yivo publications, and books on the various aspects of Jewish life in Eastern Europe are but a small instance of the rich and varied material on the subject that the Yivo had gathered. By 1939, the collections of the Folklore Commission and the Commission for Ethnography, comprising folksongs, Jewish humor, popular sayings, and kindred subjects, as well as the answers to an inquiry on Jewish holiday customs and ceremonies that covered practically the entire extent of the Eastern European Jewish settlement, attained to a significant propor-

Dr. Jacob R. Marcus, Professor of History at the Hebrew Union College, was appointed program chairman of the 59th Annual Convention of the Central Conference of American Rabbis to be held in Kansas City, June 22-27, it was announced by Dr. Abraham J. Feldman of Hartford, president of the CCAR.

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tion, counting well over 100,000 units. At the same time, the vigorous stimulus that the Yivo gave to regional studies of Jewish life began to bear fruit in the form of such publications as the *Lodzher Visnshaftlekhe Shriftn,* published in Lodz and *Der Yunger Historiker,* and *Bleter far Geshikhte,* published in Warsaw.

Today these publications constitute some of the precious few monuments of a life that was.

Mindful of the rabbinic injunction to raise disciples, the Yivo, in 1935, established the *Aspirantur,* a school on the graduate level, for the training of qualified young people in the Jewish social sciences. The response to the school was most heartening. The large number of qualified applicants, a considerable part of which had to be turned away for the lack of accommodations, was eloquent testimony to the fact that the school was the need of the hour of Eastern European Jewry. It opened new horizons for Jewish youth. The son of a poor tailor in a remote town in Galicia, for instance, found his life's vocation in the *Aspirantur,* dedicating himself to research in the Jewish folksong. He showed great promise — witness the few studies from his pen — and would have undoubtedly enriched the field of Jewish knowledge had not the cruel hand of the Nazi cut his career short in 1942. This example can be multiplied tenfold and more. In 1938, it became necessary to open a preparatory department of the school, the *Proaspirantur,* which duplicated the success of its predecessor.

On the whole, in the latter part of the thirties, the work of the Yivo was rapidly expanding in all directions. Large-scale projects were initiated, and plans were laid for the establishment of a university. The Yivo had about attained its proper level and tempo. Then the blow fell, in 1939. The decentralized administrative setup adopted by the Yivo, with sections in New York and Paris, proved a true boon in the catastrophe. The Section for History, and Economics and Statistics removed to New York, the original home of the Section for Psychology and Education. With the arrival in New York of the Section for Language and Literature, the institution was complete. Early in 1941, New York was officially declared the central seat of the Yivo.

The change in surroundings necessitated adjustment in the Yivo's program and approach. The new location imposed an array of new obligations upon the institution. These obligations the Yivo has attempted to meet in the past six years by focusing attention on the American Jewish scene. The American locale is reflected in the publications of this period in a constantly increasing measure.

Beginning with the first two volumes of the impressive *History of the Jewish Labor Movement in the United States,* the Yivo has explored numerous aspects of Jewish life in America: acculturation problems of Jewish immigrants, attitudes of Jewish college students toward Judaism, the institutional patterns of the Jewish community, and others. Suffice it to say that in volume I of the *Yivo Annual of Jewish Social Science,* which appeared in 1946, only 3 out of 18 studies dealt with the American Jewish scene, whereas in Volume II (now on the press) fully 9 out of 17 studies pertain to America — an increase of over 200 per cent in American themes. Add to this the quite considerable number of publications in English — *The Story of Yiddish Literature, The Classification of Jewish Immigrants and Its Implications, Hitler's Professors,* the aforementioned *Annual,* and a number of others — and the

(Please Turn to Page 45)

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N. C. B'nai B'rith To Hold Institute of Judaism

The North Carolina Association of B'nai B'rith Lodges will launch an innovation in B'nai B'rith activities with an Institute of Judaism which will be held at the Wildacres estate of I. D. Blumenthal, of Charlotte, from June 23rd to 27th inclusive. Wildacres is located in the western part of North Carolina, about 16-miles from Marion.

While plans were not completed at press time, an ambitious program has already been arranged. The Institute will begin with a supper on the evening of the 23rd. The main speaker on the 24th will be Marvin Lowenthal, lecturer, traveller and historian, best known for his book, "The Jews of Germany." On the 25th, Ludwig Lewisohn, well-known author, will be the featured speaker, and the 26th will be devoted to the Anti-Defamation League, with Daniel Bernstein, assistant to the National Director of the A.D.L. as the leader. The 27th will have Hillel as the principal topic.

In addition to the set program, there will be round-table discussions on pertinent topics, and educational sound-movies showing the work of B'nai B'rith, Palestine, etc.

Invitations have been extended to the District President, and to the presidents of the B'nai B'rith state associations in the district. The remainder of the gathering will come from the lodges in the state which will receive allocations based on membership. The capacity of the accommodations is 60.

The Institute is the result of action taken at the annual convention of the North Carolina Association of B'nai B'rith Lodges early in April in Charlotte, when the generous offer of Mr. Blumenthal, member of the Charlotte Lodge, to use his estate was made. The idea is attracting much attention

(Please Turn to Page 42)

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SUBWAY SCENE

By SHLOMO KATZ

He was a small man and his coat was too big for him. He dashed into the subway train just as the doors were closing and his coat was nearly caught in the sliding door. His thin, greying beard was short, but it was impossible to tell whether it had been trimmed, or it was naturally not longer. There was a suggestion of earlocks showing from under his hat. Altogether he was unimpressive. All one could tell by looking at him was that here was a man, probably in his middle fifties, in a hurry to get to his destination, whatever that was.

He entered the train at one of the stations in northern Bronx. As the Seventh Avenue express train nonchalantly rattled along, halted, then crawled on, in its customary lackadaisical fashion, the expression of impatience on his face became more pronounced. He fidgeted, nervously looked about himself, examined the faces of his fellow passengers. When the train momentarily emerged from underground at the 125th Street station, winter twilight had already set in. The man glanced out of the window and the look of concern on his face deepened. Then the train plunged underground again.

Station followed station and his unrest mounted. "Could you tell me what time it is?" he finally asked me. I looked at my watch. It was five thirty. The train was pulling into the Pennsylvania Station. The man jumped up as if to leave the car, then sat down again. The door slid in its groove, clicked, and the train moved on.

At the next station, on 14th Street, I got off. I noticed that the man again jumped up as if about to leave the car. For a moment he stood in indecision, and just as the door was about to lock he finally made up his mind and forced his way out onto the platform.

I stopped to see where he would go. It was during the latter part of the afternoon rush hour and the station was jammed with milling crowds. But he did not go toward the stairs leading to the street above. He paced the length of the platform, as if looking for something. Finally, in a less crowded part of the platform, he stopped near one of the supporting steel pillars, he closed his eyes and his lips began to move without audible sound.

The crowd milled about him. Some looked at the motionless figure intently muttering to himself and passed by. A few stopped to observe him for a moment, wondering what he was about. But he was oblivious to those who stared at him as well as to the multitudes that swirled about him. He was praying "Mincha." When he reached the end of the "eighteen benedictions" he piously stepped back a pace or two and almost bumped into some people who were just getting off the local train on the other side of the platform.

The main part of the prayer was over. He was now reciting the final "Olenu Lashabe'ach" rather mechanically. The devotion was gone from his face. His eyes were open and he was looking sideways down the track to see if a train was coming.

When he finished, he showed that he had noticed my watching him all the time by addressing me familiarly, as if he had known me a long time. "Mincha," he said, "it was getting late and I hadn't said Mincha." His tone was positive, as if there was no question that everyone on the platform would realize the urgency of "Mincha." Then in a more deprecating vein: "Ai, ai, New York."

The two red lanterns of the Brooklyn-bound express appeared down the tracks and the train rumbled in. He made a dash for the opening doors. His movements were still quick and nervous. But his face was in repose. On a crowded subway station in New York he had excluded the city from his mind and had communed with his God. He was at peace.

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B'nai B'rith Girls To Hold Annual Convention In Greensboro

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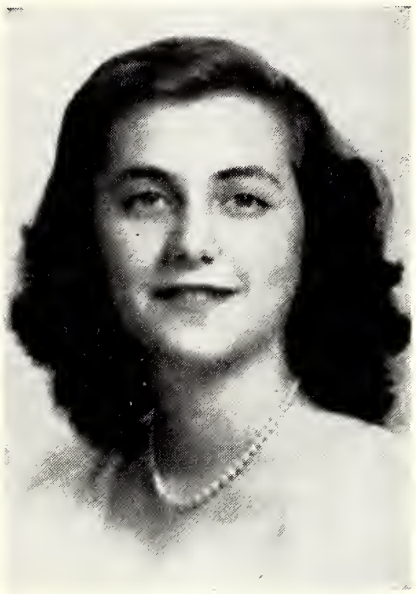

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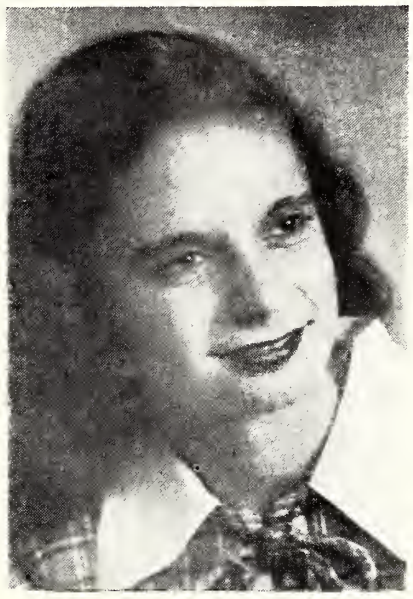

MISS BARBARA TOBIAS

CUTS WITH B'NAI B'RITH ST
Miss Joyce Treskunoff, Washington, D. C., president, B'nai B'rith Girls, District Number 5.

Miss Joan Klein, Greensboro, convention city chairman, member hostess Etta Spier chapter.

Miss Barbara Tobias, High Point, president, Etta Spier Chapter, Greensboro, hostess city.

District Number 5 B'nai B'rith Girls will meet in annual convention in Greensboro on the weekend of June 26th through 29th. With the local Etta Spier chapter acting as hosts, a large and varied program is being planned. All activities will take place on the campus of Woman's College, with meetings in the Students Building. Two dormitories have been assigned to house the girls. A closing banquet and dance will be held at the O. Henry hotel ballroom. Business meetings and workshops will be the order of the day, with a buffet supper and picnic lunch furnishing part of the social activities. Election of district officers is an important part of the agenda.

Important B'nai B'rith officials and staff members are scheduled to be present as speakers, guests and workshop leaders. An advisors' workshop is being held for the twenty five or more advisors expected from the district. Philip Redelheim, District BBYO director out of Baltimore will have an important part on the program, as will Miss Mary Weinberg, recently appointed Girl's director for the district. Rabbi Amram Prero, national BBYO director and Manheim Shapiro, in charge of publications and publicity, both from Washington, will be present. Members from the district will come from as far north as Maryland and as far south as Florida.

Joyce Treskunoff, Washington, district president, will preside at all the business meetings. Barbara Tobias, High Point, is president of the local chapter, and Joan Klein, Greensboro is convention city chairman. Mrs. Joseph Goldstein, Galax, Va., National Youth Commissioner and member of the National B'nai B'rith Women's Supreme Council, will have an important part of the program.

Beginning with registration Saturday evening which will be followed by a Shalas Seudoth and Havdalah service, the convention will close on Tuesday with a board meeting and lunch.

B'nai B'rith members and friends are invited to hear the speakers following the luncheon and banquet meetings.

CHARLOTTE, N. C.

Births:

Mr. and Mrs. David Handel announce the birth of a daughter Robin Dawn. The baby is a granddaughter of Mr. and Mrs. Lou London.

Mr. and Mrs. Sam Roth announce the birth of a son.

Mr. and Mrs. Alec Stahl announce the birth of a son.

Mr. and Mrs. Hyman Katzen announce the birth of a son, Lionel.

More than one hundred mothers and daughters enjoyed the Temple Israel Sisterhood Mother and Daughter supper and program. Mrs. I. Glotzer and Mrs. A. E. Smith were hostesses. Directed by Mrs. B. Rappaport, the following daughters participated in the program: Deane Ashedorf, Connie Bernstein, Susanne Florsheim, Carol Gittlin, Regina Gittlin, Sandra Goodman, Etta Jacobs, Lois Katzin, Carolynn Naumoff, Gwendolyn Neiman, Nancy Shaffer and Myrna Smith.

A half hour movie on Haganah was shown in connection with the Hadassah discussion hour at Temple Beth-El. This was sponsored by the local B'nai B'rith.

Mrs. Adolph Balkind and Mrs. Sam Grosswald were hostesses at the Sisterhood Bingo on Wednesday May 5th, in the Temple Israel Vestry room.

Birth:

Mr. and Mrs. Hyman Miller announce the birth of their son Jerome Harold.

The Congregational meeting of Temple Beth-El was held at the Temple. Important business was discussed at this meeting and officers of the congregation were elected. Harry Frohman was elected President; L. A. Melasky, vice-president; H. L. Golden, secretary and Bert Raff, treasurer. The board of trustees consists of: John Baron, Joe Boyarsky, Joe Cohen, A. A. J. Hirsch, T. R. Kramer, I. H. Madalia, Maurice Neuman, Jay Schrader and S. T. Taylor. Leo Gothemier and David Nabow were elected honorary members of the board. Outgoing president, George Seibert, will serve as ex-officio member. Rabbi Frankel was re-elected.

The Beth-El Brotherhood met in the vestry room of the Temple to elect new officers and board members. H. E. Cohen was elected president; Hy Miller, vice president; E. F. Morgan, Secretary and Joe Cohen, treasurer. Members of the board are Ed Hirsch, Manney Guller, Harry Golden and Maurice Neiman.

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20 Questions For Shavout

Questions:

1. In what Hebrew months does Shavuot fall?
2. Why is this festival called Shavuot, or the Feast of Weeks?
3. What is the agricultural significance of Shavuot?
4. What great event in the early history of our people does Shavuot recall?
5. Near what mountain did the Israelites receive the Ten Commandments?
6. Who brought the Tablets of the Law to the Israelites?
7. By what special name, suggesting his association with the promulgations of the Ten Commandments, is Moses called?
8. How long did Moses remain on Mt. Sinai before he brought down the Ten Commandments?
9. What did the Israelites do during the time that Moses was preparing the Tablets of the Law?
10. What were the Israelites doing when Moses came down from the mountain with the Ten Commandments?
11. What did Moses do when he found that the Israelites had committed the sin of making and worshiping the golden calf?
12. By what three other names is Shavuot called?
13. Why is Shavuot called Hag Ha-Katzir?
14. Why is Shavuot known as Hag Habikurim?
15. How is Shavuot observed in the home?
16. What special food is associated with Shavuot?
17. What special book is read in the synagogue on Shavuot?
18. What ancient Jewish hero, according to tradition, was born and passed away on Shavuot?
19. What is Tikkun Shavuot?
20. What special ceremony is conducted in Reformed Congregations on Shavuot?

Answers:

1. Sivan, which is the third month in the Hebrew calendar.
2. Because Shavuot (literally "Weeks") occurs seven weeks after the Passover festival.
3. When our forefathers dwelt in Palestine, Shavuot was observed as an agricultural feast and marked the beginning of the wheat harvest.
4. It commemorates the proclamation of the Ten Commandments.
5. Mt. Sinai.
6. Moses.
7. Moshe Rabbenu (Moses, our Teacher).
8. Forty days and forty nights.
9. They grew impatient while waiting for Moses, and made a golden calf which they worshiped.
10. They were dancing around the golden calf, and worshiping it.
11. Moses threw the Tablets of the Law to the ground, shattering them to pieces.
12. Hag Hakotzir (Feast of Harvest), Hag Habikurim (Feast of "First Fruits) and S'man Matan Toratenu (Season of the Giving of our Law).
13. The harvest season in ancient Palestine extended over a period of seven weeks, beginning with the barley harvest during Passover and ending with the harvest of the wheat. On the fiftieth day, the the concluding festival of the grain harvest (Shavuot) was celebrated.
14. On Shavuot each male Israelite brought the first ripe fruits of the wheat harvest to the Sanctuary, in accordance with the Biblical injunction that each Israelite bring to the temple "the first fruits of thy labors which thou hast sown in the field."
15. It is customary to decorate the home with greens, plants, and flowers.
16. Dairy food (Milchigs). Special cheese cake (blintzes) are eaten as significant of the Torah, which is compared in the Bible to milk.
7. The Scroll or Book of Ruth.
18. King David.
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The Sabra Has A Word For It

By DAVID E. GOLDBERG

"Eisen," "Nylon," "Pahnchure" aren't classical Hebrew but they have a special meaning for the "Sabra," Dave Goldberg reports from Jerusalem.—THE EDITOR.

MANY strange and wonderful things have been hampering to the Hebrew language in recent years. Eliezer ben Yehuda, the Father of Modern Hebrew, must have some uneasy moments in his grave. To be sure, it has been no simple matter to adapt the language of the Prophets to the needs of modern living. But those who may have been concerned over the problem can now be reassured—the "sabra" is on the job.

Who is this "sabra" — this juggler of the language of the Bible? He is a peculiarly Palestinian product. He is the native, the second generation, the Jew born in the country, And his name is also a product of the Homeland. The "sabra" is a native cactus plant used by the Arabs for fencing. In its season it bears a prickly, thick-skinned fruit which, when peeled, has a sweet and mellow core. The proud and anxious parents have bestowed this name on their youngsters hopefully.

Nylon

Most of the sabras have never seen the Diaspora. Particularly industrial America excites their fancy. They would all like to see the "Land of the Covenant" as the United States is known in Hebrew. Those who have been able to come to see rarely care to remain. But when they return and they try to describe the wonders they have seen they fall back on their special Hebrew vocabulary. "Eisen," they exclaim. That for them is the height of the superlative. And it is applied to an outstanding concert performance, a flashy car, an exciting movie.

Recently "eisen" has fallen somewhat out of favor. Probably under

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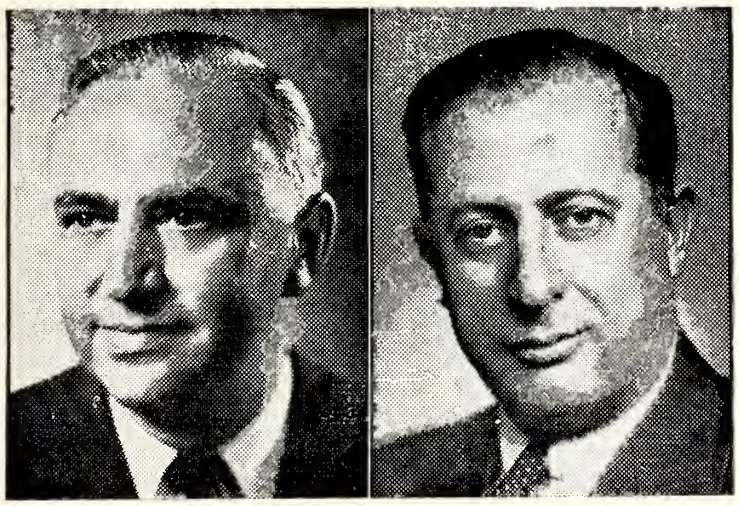
Rabbis Bernstein and Olan to Present Major Papers



Rabbi Philip S. Bernstein of Rochester, N. Y. (left), and Rabbi Levi A. Olan of Worcester, Mass. (right), present the major papers at the 59th annual convention of the Central Conference of American Rabbis. The convention, of which Prof. Jacob R. Marcus of the Hebrew Union College is program chairman, will be held in Kansas City from June 22nd to June 27th. Rabbi Olan will speak on "The New Judea and the America of Tomorrow."

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THE JUNIOR PAGE

By NORMAN A. CANTOR

CHAIMELE was rushing home as fast as his pony would carry him. It was a red-letter day for him. His teacher had given Chaimele excellent marks on his report card and he was sure his father and mother would be very happy. That is why he urged his pony on as fast as it would go.

If you are wondering how a little Jewish boy like Chaimele happened to be riding home on a pony, you must understand that Chaimele lives in Argentina, the second largest country of South America. Chaimele's parents have a farm where they keep sheep and cows and horses and grow wheat and other crops.

The school was several miles from his home so Chaimele had a pony all his own to take him to and from school.

Racing along on his pony in a cloud of dust, so anxious to show his report card to his parents, Chaimele at last saw Berl Zalmanov's barn, then David Zaitchuk's house and finally his own home. As he rode into the yard, the family dog Pancho ran out to meet him.

When Chaimele entered the house he found it wasn't the same as usual. Things weren't in order. Everything seemed thrown about. His father was walking back and forth with his hands behind his back. His mother stood looking out of the window.

Chaimele heard his father talking to his mother:

"I went to the bank and to the wheat buyer in Almasan," he said, "but neither of them would give me a cent. Wherever I turn I have more debts, and the interest grows and grows. They won't lend me any more money even if I stand on my head."

Chaimele's mother sighed and answered:

"What a terrible time we have lived to see. Everything seems to be going from bad to worse. Two years ago we were plagued with a curse of locusts that ate up all our crops, and last year we had a drought and all our work was for nothing. At that time they gave us credit, but today, when everything we have is mortgaged, they won't trust us any more."

Chaimele stopped cold by the door. He understood that today someone had wronged his father. He, Chaimele would fight whoever had harmed his father. Let them come. He was unafraid.

His joy about his report card vanished. Chaimele understood that this was not the time to show his father and mother the wonderful marks his teacher had given him. He turned around and went outside to see Pancho.

Pancho wagged his tail and looked at Chaimele with very sad eyes.

Why are dogs always lonely, Chaimele asked himself.

He sat down on a log and Pancho stretched out on the ground at Chaimele's feet.

"You know what, Pancho," Chaimele said to the dog, "today I got the best marks in the class. Listen!"

He took out his report card and read from it.

" 'Chaimele is a clever student and learns his lessons very well.' Do you understand, Pancho? Why don't you go to school, perhaps you could get such marks."

Suddenly Chaimele's father came out of the house and saw him play-

(Please Turn to Page 18)

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Women's Walk

By Lillian Nelson

A Combination Of Sweetness, Justice and Wisdom

The Women's Division of the American Jewish Congress chose wisely a couple of weeks ago when Hon. Justine Wise Polier was elected president of the division.

The more than 600 delegates from every part of the United States who gathered at the Biennial Convention of the Division at New York City's Hotel New Yorker, chose Judge Polier to succeed her mother, the late Louise Waterman Wise, founder of the Women's Division, to head the organization.

Her father Dr. Stephen S. Wise is president of the over-all American Jewish Congress.

Justine Wise Polier, justice of the Domestic Relations Court of New York, is an acknowledged authority on community problems and child welfare work and has held a number of important posts in government.

She has been a judge of the children's and Domestic Relations Court since 1935.

Before entering Yale Law School, where she served on the Editorial Board of the Yale Law Journal, Justice Wise Polier worked in New Jersey textile factories, studying racial and social factors in the industry. Her understanding of problems in the field of labor and her research studies following her graduation from Yale Law School, won for her an appointment in 1929 as the first woman referee in the Workmen's Compensation Division of the New York State Department of Labor.

She is the chairman of the Free Synagogue Child Adoption Committee and a member of the board of directors of Wiltwyck School for Boys, the first inter-racial school in New York for children with emotional problems.

Mrs. Polier is the author of "Everyone's Children — Nobody's Child," a standard work on children's courts.

Married to Shad Polier, prominent New York attorney, Mrs. Polier is the mother of two sons, Stephen and Jonathan.

Accepts Post In Chicago

Dr. Theodore H. Gaster, faculty member of the Hebrew Union College School of Religious Education in New York, has accepted an invitation to serve as visiting professor of Old Testament at the University of Chicago for the Summer Quarter, beginning in June. Dr. Gaster, a distinguished Old Testament scholar and Orientalist, is also a recognized authority on Comparative Religion and Folklore. His book, "Thespis: Ritual and Drama in the Ancient Near East," will appear in the near future.

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Junior Page

(Concluded From Page 16)

ing with the dog.

"What kind of business is this," he shouted at Chaimele, "playing with the dog when you should be doing your chores. Go on out in field and bring the horses and sheep in and give the cows something to drink."

Like a guilty person Chaimele sneaked away to the field to do as he was told.

That night, after he was in bed, Chaimele heard his father and mother talking again. His father spoke about the people who were refusing him credit.

"Those parasites have caught us," he said, "and they want to take everything we have."

He talked about his troubles until he was hoarse. Then Chaimele's mother began to speak in a tearful voice.

"Perhaps we should sell some of the lambs or a couple of horses," she said. "When harvest time comes around we will be able to buy new stock. Why should we hold on to so many animals that don't even pay for their own feed? Maybe we should get rid of a couple of cows? We only need to see our way through the next couple of months until the crops are ready for harvest. What shall we do? If we can't overcome our problems, our problems will overcome us."

Chaimele didn't hear any more after this. He fell asleep. And while he slept he dreamed that he was surrounded by sheep bleating pitifully and begging him not to sell them to the butcher. They wanted to stay on the farm and have Pancho, who was a sheep dog, look after them.

Suddenly he saw the butcher drive up to the farm, tie up all the sheep and put them in his truck to drive away to slaughter. Pancho jumped at the butcher in anger and began barking loudly.

Chaimele woke up with a start. He ran over to the window. How sheep were still there. Pancho was standing by the door and barking to be let into the house.

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M. L. ISAACSON

M. L. Isaacson, a long time resident of Greensboro, died at his home on May 24th. He is survived by his wife, a son Henry, a daughter, Sara Mae and a sister, Rose Isaacson.

Honor Yeshiva University Director

Business leaders throughout the country joined in honoring Saul Cohn, president, City Stores Mercantile Co., national chain of department stores, and a director of Yeshiva University at a testimonial dinner, May 9th at Hotel Astor, N. Y.C. Funds raised at the dinner will be used to establish a library fund in Mr. Cohn's honor in the new Yeshiva University Library.

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Staff H. Q. --- Haganah

Reprinted From the Palestine Post

SOMEWHERE in Jerusalem (JPS) — The Staff Headquarters of the Haganah in Jerusalem is a nondescript room on the ground floor of an ordinary old grey house less than a stone's throw from the "front line" which, unofficially, but very really, partitions the Holy City into Jewish and Arab sections.

A burley, dark-haired, thin-lipped, square-jawed District Commander spends less than half an hour a day in this barely furnished room, doing the paper work that soldiers are plagued with even when their army is not legal and still half underground.

When I came in with the "colonel" we found his second-in-command and Adjutant pouring over lists of new recruits and checking reports on them from the Haganah's Intelligence Branch. A telephone linesman was fussing about not having enough material to make a required extension, until the Colonel suddenly turned on him and told him to stop wasting time.

There was no saluting or siring but otherwise the Hebrew spoken sounded military and businesslike. As this is written, the Haganah is an army out of uniform and has not yet taken on all the customary military trappings. There are, for example, no maps on the walls of this headquarters, and the orderlies outside the door are young girls knitting sweaters. The assignment of orderlies to a new Company Office, just being organized, was one of the problems the Colonel had to settle—and he did it with a shrug and a smile: "Okay, we'll have one sweater less here." In a few minutes all the memos the Adjutant had collected in the file were disposed of, and it was time for the one personal interview on his diary for that day.

Soldier And Scholar

In walked a tall youth of 21 who had been relieved in the Old City, after three weeks of commanding a squad there. What is the problem?

"I must go back to seminary," came the reply. "The rest of the class are studying and I am falling behind. Please put me on a job where I can be free to attend classes in the mornings."

"What training have you had?" he was asked.

"None," replied the boy.

"Have you had no drill instruction?"

"No, none."

The explanation was simple enough. He had come to Palestine 18 months ago after years of partisan fighting on the Eastern front and was a seasoned soldier. The decision was quickly made. He was transferred to the reserve striking force just being formed, which would give him a few free hours a day to attend classes.

Shopkeepers And Depth Defense

Then my anonymous colonel, whose one syllable name itself sounds like a parade ground command, was on his feet and off on his tour of inspection. His advance posts are within reach of the HQ itself, he explained, but there is no sharply defined line. For the principle is defense in depth — which, translated into terms of protecting one half of a city against another, meant defense along the length of streets. There would be no repetition of the Princess Mary Avenue or Julian's Way rioting, I was assured. The shopkeepers themselves were vitally interested in maintaining the "open as usual" policy, and were now prepared for emergencies. They are an imporant link in the chain of defense in depth.

Then, to get to the particular quarter we were to inspect, we had to drive half-way round the city to skirt the barbed wire security zones which are already an anachronism in the re-deployed fighting.

A new officer was just taking over there, a former major in the Jewish Brigade Group, no longer wearing His Majesty's crown on his shoulders, but just an ordinary blue suit. He was being shown around the quarter by the Mukhtar when we arrived.

The Mukhtar was an old friend

(Please Tur nto Page 22)

Disabled Jewish War Veteran Featured in U.J.A. Film

Milton Kaufman (center), Jewish war veteran who lost both legs during the American invasion of Italy in World War II, is congratulated by motion picture stars Joseph Cotten (left) and Robert Ryan (right) on completion of his first Hollywood venture—a new dramatic film produced for the $250,000,000 United Jewish Appeal at the RKO Radio studios. The motion picture, "An American Speaks," which is narrated by Mr. Ryan of "Crossfire" fame, was made possible through the cooperation of Dore Schary, Executive Vice-President of RKO. Production and script were under the supervision of Leonard Spigelgass, David Miller and Shepard Traube. The film depicts the relief and rehabilitation work of the Joint Distribution Committee in Europe; the program for immigration and upbuilding of Palestine of the United Palestine Appal; and the adjustment activities of the United Service for New Americans in behalf of refugees in the United States

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The Price of Liberty

Reviewed by CARL CARMER

THE sub-title — "A History of the American Jewish Committee"—might lead to the supposition that the appeal of this book is too special to attract a wide audience. I trust that no one will be misled. *The Price of Liberty* is a thoroughly exciting narrative and it is to be heartily recommended to all citizens who have an interest in effective and efficient democracy.

The five distinguished and thoughtful Americans who called a meeting of prominent Jews in 1906 for the purpose of organizing a committee to aid suffering people of their belief throughout the world could hardly have foreseen what was to follow. By the time a Committee of Fifty had been organized, such proposals as to include in the statement of the Committee's purpose the phrase to "promote the welfare of Judaism" had been defeated, and one simple purposeful sentence, a sentence which has been rigidly adhered to ever since, had been adopted: "The purpose of this Committee is to prevent infringement of the civil and religious rights of Jews and to alleviate the consequences of persecution."

One of the first undertakings of the Committee was to mobilize American public opinion against Russia's practice of subjecting American citizens of Jewish descent residing on her soil to the same discriminatory laws as she had put into effect against her own Jews. As a result of the Committee's efforts President Theodore Roosevelt, his cabinet, and the Congress were so aroused that the United States abrogated on January 1, 1924, its longstanding treaty with Russia and thereby let the world know that this country would not tolerate discrimination against its citizens because of race or religion.

This beginning was small, compared with later triumphs. As new problems demanded attention, new techniques were developed to meet them. No group representing a minority of our great hybrid population has made use of the weapons offered them by democracy with such skill, dignity and singleness of purpose. As an American reads the narrative of victory after victory he becomes more and more proud of his country. Again and again the presentation to the public of unvarnished, well-documented fact has resulted in the defeat of the enemy. Campaigns of the Committee to supply the American citizenry with the truth become more successful as methods of implementation improved. Such stupidities as Henry Ford's attack on the Jews in the pages of the *Dearborn Independent* were discredited, and bigots were exposed and left to writhe in the intolerable heat of a people's wrath. One of the things the committee learned as time went on was that denials of venomous charges sometimes do more harm than good. They learned what to ignore and what to attack. They learned to emphasize the positive qualities of their people, their priceless contributions to American life through science, the arts and industry. They learned that discrimination against any minority group is in effect an injustice to all minorities.

Mr. Schachner has written an honest report. When there were unpleasant disagreements he has recorded them. It is amazing that there have been so few. He has made very clear the differences between the American Jewish Committee and the extreme Zionists and anti-Zionists over the question of Palestine. In eloquent words Judge Joseph M. Proskauer, current president of the Committee, has uttered the Committee's hope that Palestine may become "A country where Jews can live in peace and dignity, where Arabs will live with them as fellow citizens, where the democratic fundamentals of society shall prevail and where nobody dominates anybody else."

Nathan Schachner has written this remarkable story in a simple, direct rhythmic style. He has given it movement and deep human quality. While his purpose was not to write a book against racial intolerance, no novel like *Gentlemen's Agreement* or *Kingsblood Royal* can compare with it in power to destroy the malicious nonsense of the prejudiced. I wish it could be distributed not merely throughout America but throughout the world so that all people might recognize in it the hope that lies in our way of life.

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Professional Careers For Whom?

By WALTER DUCKAT, *Supervisor Vocational Guidance Division, Federation Employment Service.*

WHY do people select professional careers? There is no one single answer to this question. Some select profession careers because their parents or relatives are engaged in them. Others entertain hopes of obtaining fame or fortune in this way. Many are attracted by the independence enjoyed by many self-employed professionals. This factor of independence appeals especially to Jews, who have had stern experience as victims of discriminatory hiring and promotional practices.

Historically, Jews have had strong leanings towards the learned professions. With Jews, the love of knowledge is more than a tradition. The acquisition of knowledge, or Torah, is a Biblical injunction. It is natural that Jews should gravitate towards such professions as medicine, dentistry, law, etc.

Nevertheless, many Jews as well as non-Jews do not select their careers 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, even leading to their abandonment with the loss of time, money and energy. It is impossible to reckon the high price which the individual and society pay because of job dissatisfaction.

In the United States there are about 3½ 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 young person who is casting about for a professional career will consider the following he may avoid much needless grief. Firstly, before he decides upon a specific career he should 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

Discuss Future of Reform Judaism

Rabbi Sylvan D. Schwartzman of New York (left), Director of Field Activities for the Union of American Hebrew Congregations, and Rabbi Leon J. Feuer (right), of Toledo, will deliver papers on "The Future of Reform Judaism in America" at one of the feature evening sessions of the 59th convention of the Central Conference of American Rabbis to be held in Kansas City from June 22nd to June 27th.

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talk to at least several practitioners in the field. If possible, he should 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 regret that they romped through their high school courses with little or no effort, because as a result they are finding it extremely difficult to be admitted to the college of their choice.

If there is a trained vocational counselor avilable 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 Veterans 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 without charge.

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 yourjudgment? 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?

6. Is the profession over-crowded, static or growing? Are there opportunities for advancement? You can find this information by reading literature pertaining to the field and by consulting practitioners in that profession.

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 youth 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.

Staff H. Q.-- Haganah

(Concluded From Page 19)

—ten years ago when the roads of Palestine were first made unsafe by Arab snipers he was a supernumerary constable, assigned to escort The Palestine Post delivery van to Haifa every night. Now he was showing us round the seven defense posts of the quarter and explaining their strategic importance, showing us the danger spots and angles of fire from various houses.

Guns Hidden

Not a single weapon was visible. I knew they must be there and asked no questions. Imagine walking into a guardroom and finding no guns. What I did find, however, in the very next room, was a baby's crib and a month-old baby rocked by her three-year old sister. "The boys feel proud and determined when they see with their own eyes what they are defending," our guide observed.

Plans for barbed wire defenses were made on the spot. Even as we stood there looking over the Old City Walls and battlements, we saw in the distance three Arab boys dragging some Dannert wire down the road. There they were in broad daylight, carrying off Army property unmolested.

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An Internship For Rabbis

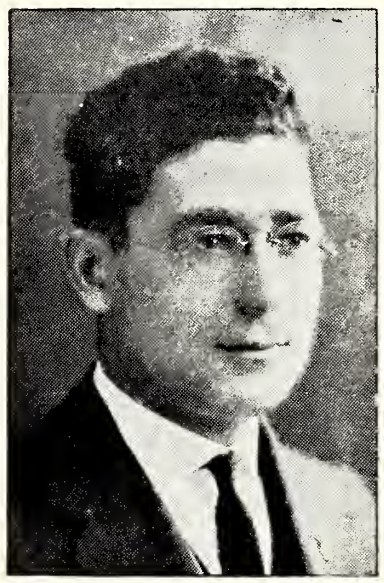
By DR. SOLOMON B. FREEHOFF

The Importance of Post-War Chaplaincy Service

An internship as chaplains in the armed forces or veterans hospitals for graduates of rabbinical seminaries is proposed in this thoughtful article by Dr. Freehof, who is chairman of the Division of Religious Activities of the National Jewish Welfare Board and a veteran of World War I chaplaincy service. JWB's Division of Religious Activities is the body through which the American Jewish community recruits and ecclesiastically endorses to the government full and part-the Jewish chaplains.—THE EDITOR.

As soon as the victory was won in Europe and even before the victory in the Pacific the American people began to plan for the day when the men would return from overseas. What would the men be like after all the stress and strain of the war experience? What would they think of us, who had remained home in comparative safety? What can we do now to prepare for the adjustment between the returning soldier and the civilian community? This theme was discussed in some way or other by hundreds of thousands of clubs and organizations. No one quite knows what conclusions, if any, were arrived at or what good came out of the whole debate. The trouble with the wide-spread discussions of the returning soldier was first that we did not know what he would be like; secondly we did not realize that he would change from week to week, or month to month, as he became accustomed to life at home; and third, we did not really know who was the real problem, he or we. The fact is that the soldier came home and he is still adjusting himself in varied, individual ways; and we who stayed home are still adjusting ourselves to an ever-changing and unpredictable world.

But, of course, there must have been some deep changes in the inner life of the soldier, as indeed there have been great changes in the life of the civilian during the last ten years. The solider's experiences were, spiritually, more drastic than ours. The very fact that a young man is close to death day by day constitutes a spiritual shock. Youth and death are almost contradictory thoughts. Old people can think of death as a normal, natural fact and not be greatly disturbed by the thought. When young people are forced by the



DR. SOLOMON B. FREEHOFF

war situation to think of death, the thought is deeply disturbing; and when it is a continuous thought, it leaves a lasting mark on the personality. For that and many reasons the returning soldier and sailor is fundamentally a different person than he was.

But this difference in mood is a generally concealed one, because people do not easily express themselves on such basic matters. They just sense them as a vague mood. But ministers who are accustomed to study their own inner life and to express themselves on these fundamental matters understand well the changes in philosophy and in life value which occur within them. All the rabbis who have been chaplains *know* that they are different men from their colleagues who were not chaplains. Their scale of comparative values in life is different, not only in this fundamental matter which we have mentioned but in matters of everyday social relationships.

A congregation whose rabbi has been a chaplain must know that its leader has acquired some special qualifications for his work. In the first place he has a broader outlook. If, for example, he may well an Orthodox rabbi, he may well be as strict in his orthodoxy as he was before; but yet there is a dif-

(Please Turn To Page 26)

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800 Years In The Old City

Reprinted From The Palestine Post

Trouble is nothing new for the Jews of Jerusalem's old walled eity who are determined to defend their home of eight eenturies.—THE EDITOR.

THE plight of the Jews of the Old City of Jerusalem, who are practically cut off from the rest of the town, has been as bad, and worse there before. Though the community has on several occasions dwindled to a mere handful, Jews have continued to live there almost uninterrupted since Moslem Arabs first captured Jerusalem not to mention the earlier periods —and relations with their neighbours have on the whole been good.

Until 1880, indeed, the Old City was the only place of Jewish settlement in Jerusalem; it was then that the new Montefiore Quarter, or "Yemin Moshe" was built by Sir Moses Montefiore, on the hillside below the Jaffa Gate in order to offer the Jews greater security — the same quarter that has been so heavily fired on for the past few days.

The present Jewish quarter of the Old City has been occupied by Jews for many centuries.

We have no definite proof of this for the Abassid and Fatimid periods; but a Latin document of the first half of the 12th century, written long after Jerusalem was conquered by the Crusaders and its Jewish community almost wiped out refers to a street, called "Judairia' in Jerusalem, which may well have been the present 'Street of the Jews', which for many centuries was the artery of Jewish life in Jerusalem.

Benjamin of Tudela, who visited the city in 1173, shortly before the end of the Crusade period, found a small number of Jews, who lived "near the Tower of Davdi, at the end of the town", therefore in that portion of the Old City where the Jewish quarter still is; and on a map of Jerusalem of 1596 the boundaries of the Jewish quarter are given almost exactly as they are now.

At one time, at least, relations between the Old City Jews and their Moselm neighbours were so good as to give them a share even in the construction of the Dome of the Rock. A 15th century Arab writer, Mujir ad-Din al Ulaima, at least, relates that when the Caliph Abd el Malik built the Dome in the year 688 "he employed ten Jewish families, who were freed from all Taxes" and, again, "among the servants of the sanctuary too was another company of Jews, who made glass plates for lamps and glass lantern bowls and glass vessel rods. No poll-tax was demanded of them, nor from those that made wicks for the lamps."

From Jewish sources we know that in the 10th and 11th century Jerusalem, as the seat of the Palestinian Rabbinate, had a flourishing Jewish community, with a large number of Rabbinical scholars to whom questions of law were sent from all countries of the diaspora, from Egypt to Germany.

In 1099, when Jerusalem was attacked by the Crusaders, Jews and Moslems together defended the walls until they had to yield to superior force, and almost the entire non-Christian population of the City was put to the sword by the conquerors.

Some years later, a small number of Jews were allowed to live in Jerusalem again, but their position was very difficult and when Petahiaorf Ratsibon visited Jerusalem in 1183 he found there only one Jew, a dyer, who had to pay a high tribute to the Crusader king for permission to reside in the city.

Twelfth Century

It is significant that Sultan Saladdin, soon after his conquest of Jerusalem in 1187, permitted the Jews to return, and soon they came in considerable numbers. The best known of these groups are the 300 Rabbis from France and England, who settled in Jerusalem in 1211, and were received with great honour by Saladdin's brother, the then Governor of Jerusalem, Sultan Al

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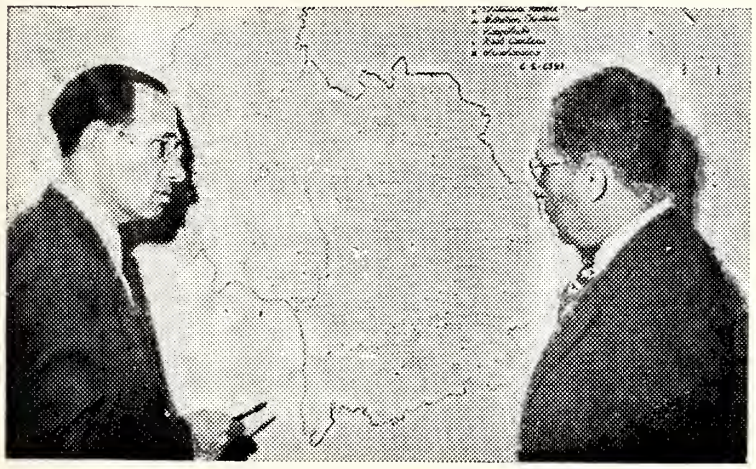
Brothers Meet In Paris At J.D.C. Aid Conference



The welfare of Jewish refugees in Germany is the common concern of two brothers, Sam (left) and Dr. William Haber, shown talking things over in Paris at the April all-Europe directors conference of the Joint Distribution Committee, major American agency aiding distressed Jews abroad.

Dr. Haber is adviser on Jewish affairs to General Lucius D. Clay, U. S. military commander, while his brother is JDC director in Germany. Dr. Haber (lower left) watches a Jewish refugee prepare a pattern in a JDC workshop in the Foehrenwald DP camp. JDC funds to aid Jewish DPs in Germany are derived from the $250,000,000 United Jewish Appeal drive.

Adil. The Spanish-Jewish poet Al Harisi, who visited Jerusalem a few years later, described the secure conditions in which the Jews were living in those days.

But this security did not last long. In 1260 Jerusalem was sacked by the Mongols and its Jewish community again destroyed. It was however reestablished a few years later by Nahmandes, who came to Jerusalem from Spain; it was he who used the marble columns of a house 'with a beautiful cupola' which had been destroyed and in which the Jews used to assemble for prayer, to build the synagogue in a court next to the present Hurvah synagogue.

For three centuries, until 1583, this was the only synagogue for all the Jews of the city, western and eastern. In that year, the Mufti of Jerusalem claiming that the building had formerly been a mosque, closed it down, and the Ashkenasin built a small prayer house in the immediate vicinity of the older one; this new synagogue — destroyed by Arabs in 1720 and rebuilt in its present form in 1864 — then became the center of the life of the Ashkenasi Jews of Jerusalem.

The Sephardin meanwhile rebuilt the old Johanan ben Zakkai Synagogue where, according to an old tradition, the sage had prayed after the capture of Jerusalem by the Romans, whence it is said that the prophet Elijah will announce the arrival of the Messiah.

Turkish Rule

There followed alternating periods of persecution and relief. Under the rule of the Turks — who levied oppressive taxes — the position of the Jews of Jerusalem was often very bad, especially in the 17th century. But in 1527 Sultan Suliman had given permission for them to do whatever work they wished, and in his time they prospered, whilst in 1583 a Mufti closed down and appropriated the Jewish synagogue; another Mufti in the beginning of the 19th century appointed the then Sephardic Chief Rabbi, Moses Meyuhas, as the guardian of his sons.

In time, many groups of new Jewish settlers came to the Old City and joined the Musta'arabim, the Arabic-speaking Jews; from Morocco, from Spain after 1492, Ashkenasim under Isaiah Horowitz in 1622, Hassidim in 1700, Kabbalists, followers of the Gaon of Wilna in 1816, and from then onwards members of most Jewish communities in the world, from Russia to Yemen. Among representatives of the various trends in Judaism mention must be made of the Karaites — at present numbering only about ten families in the Old City — whose synagogue, according to a tradition, was established in 750 by Adan, the founder of Karaism, and which possesses a Scroll of the Law written in 1322.

First Farmers

Though the last century witnessed the sad outgrowths of the Hulukkah system in the Old City it was from here, too, that in 1878 the first Jews returned to the land

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in Palestine and founded the agricultural colony of Petah Tikvah. One of its proudest hours came in 1920, when Sir Herbert Samuel, the First High Commissioner, attended a service at the Hurvah Synagogue and read Isaiah's "Comfort Ye, Comfort Ye, My People.'

Soon the scene darkened again and during the disturbances of 1929 and 1936-1939 the Jewish quarter witnessed some anxious hours. Whilst in 1931 the Jews in the Old City — 15,000 in 1891 — still numbered 5,250, the disturbances of 1936, and, even more, the greater opportunities of work elsewhere, caused a decrease to the present number of 2,000.

With the great extension of Jewish Jerusalem outside the City walls it cannot be expected that the Old City will ever again become the center of Jewish life in Jerusalem which it was for so many centuries. But, after so many periods of decline and subsequent revival one may assume that the present difficulties will by no means be the last chapter in its long and remarkable history.

An Internship For Rabbis

(Concluded From Page 23)

ference in him. He has met Jewish men of different religious upbringings. He looks upon them as fellow Jews, sincere in their convictions. All of us have our own "orthodoxies", Reform, Conservative, and Orthodox, and all of us tend to become parochial; but those of us who have been chaplains, have developed a broader Jewish sympathy. A rabbi who has been a chaplain is more likely to be active and useful in the unifying of the Jewish community.

The chaplain was a spiritual guide, not only for Jewish soldiers of all kinds, but for Christians too of all affiliations. If, of course, at his post there was a Protestant or a Catholic chaplain, the work was naturally divided. But often Christian chaplains served Jewish men and Jewish chaplains served Christion. The prejudices found in civilian American life were of course present in the Army, and in fact were at first aggravated because they came into immediate contact with each other in the intimacy of army life. But also, and this is much more important, the *comradeship* inherent in American life was for the same reason made more real and evident. The rabbi who has been a chaplain will now meet Christian ministers who had been chaplains too. Army comradeship will tend to unite them. These ministers, Jewish and Christian, will be more effective in general cooperation in the American community than they would have been had they never been chaplains.

Any deep-reaching life experience increases a man's value as a rabbi. A rabbi may never have been a chaplain, but in his private life he had been "purified in the furnace of affliction," he may, therefore, be a more understanding man than some young man who happened to be in a comfortable post in America as a chaplain. It all depends upon the individual. But generally speaking the chaplains were young men, confronted with the basic issues of life and death, meeting their fellow Jews and their fellow Americans in the comradeship of a common cause. American Jewry has been immensely enriched by this deepening and broadening of the life of three hundred of its rabbies.

For this reason the theological seminaries in America will serve American Jewry well if they continue and if they enlarge their cooperation with the Division of Religious Activities of the National Jewish Welfare Board. These organizations, closely knit in cooperative work, have the task of providing chaplains for the armed forces here and overseas. Besides these regular full-time chaplains, it must provide chaplains (some of them civilian and half-time) for the veterans' hospitals. This postwar work is immensely valuable in itself. Our new soldiers and our wounded veterans need our best service. But besides the value of the work itself to the men, we must count the great value of the work as an internship for the rabbi. The young rabbis who will serve for a certain period of time in the army or in the veterans' hospitals will be spiritually blessed and will be a blessing to their congegration for many years to come.

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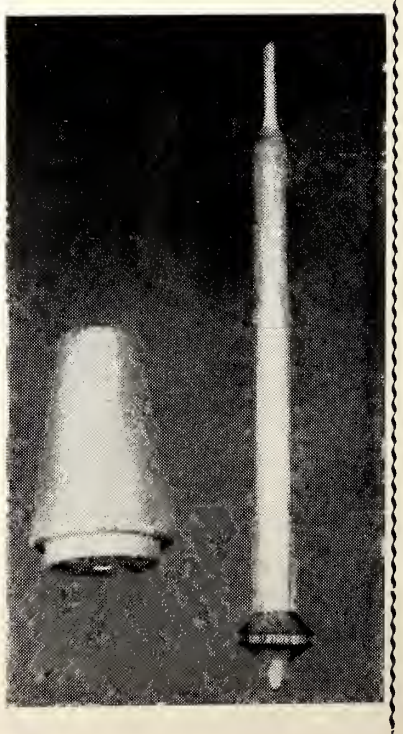


Circumcision: The Ritual Explained

By RABBI CHARLES J. SHOULSON, *Elmira, N. Y.*

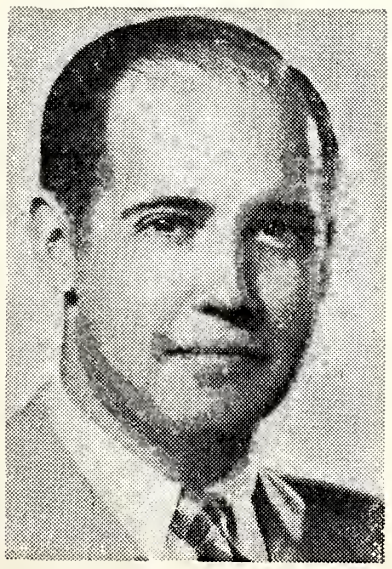
THROUGH the Brith Milah or Circumcision, the symbol of the indestructible and ineffaceable tie that links links Israel with God is grafted into our very flesh. Even modern physicians advocate circumcision for hygenic reasons. Yet you will not find its explanation in the Bible or in the Talmud.

Its purely religious motive is conveyed in the words of God to Abraham (Genesis 17:9-12) ". . . thou shalt keep my covenant, thou and thy seed after thee throughout their generations. This is my covenant which ye shall keep . . . he that is eight days old shall be circumcized." This rite is the abiding symbol of the consecration of the children of Abraham to the God of Abraham. Hence, circumcision is often referred to as the "Covenant of Abraham."

It is customary to have a minyan (ten men) present at a Brith Milah. In some European communities the Brith was held in the Synagogue. Upon the father rests the obligation to bring his son into the Covenant of Abraham. Other participants in the ceremony are: the Mohel — the religious performer of the circumcision rite — a man who has mastered the simple operation to perfection in accordance with the modern standards of asepsis and who should at the same time be a pious observant Jew. Assisting him is the Sanok, Godfather, who holds the baby for the Mohel. In addition there are the "Kwatter" and "Kwatterin," coming from the German word "Gevatter" or godfather, a man and woman who hand the baby to the Sandok. Thus the father is made to feel that the community at large is ready to assist him in his sacred task of transmitting Israel's heritage to his son.

In the prayers recited by the Mohel before the actual circumcision, mention is made of Elijah, the prophet. Elijah is also associated with the chair usually placed near the Sandok and called "Kisai shel Elijohu" or Elijah's throne. This reference is indeed significant. The prophet Elijah, like Abraham, made a determined stand against the idol-worshippers of his day. He resisted the violators of the covenant. The significance of Elijah's Chair, as a symbol intertwined in the Brith ritual, is expressed in the following interesting Midrash:

"Elijah arose, ran from Eretz Israel and fled as it is said (Kings I, 19:8). And he arose . . . and went . . . forty days . . . into Horeb the mount of God. And the Holy One, blessed be He, appeared to him and said 'What doest thou here, Elijah'; and he said, 'I have been very jealous for the Lord . . . for the children of Israel have forsaken Thy covenant (circumcision).' Said the Holy One, blessed be He, to him, 'Thou art always jealous for my sake; at Shitim in the wilderness thou wast jealous because of the waywardness of Israel; as it is written (Numbers 25) 'Phinehas, the son of Eleazor . . . hath turned my wrath away . . . in that he was jealous for my sake,' and now thou art jealous. I swear that the Israelites will not perform a single circumcision unless you are present to see it with your own eyes.' Because of this incident the sages ordained that a special seat of honor be set aside for the angel of the covenant, Elijah, as it is said (Molachi 3:1) "And the angel of the covenant whom you delight in, be-



Joseph Loeb, Jr., has been named Advertising Director of Commentary, monthly journal of significant thought and opinion on Jewish affairs and contemporary issues, published by the American Jewish Committee. Mr. Loeb, who will take charge of community promotion as well as advertising, was formerly associated with the Federation of Jewish Philanthropies of New York, the New York UJA, the National Jewish Welfare Board and the Red Cross.

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hold he cometh saith the Lord of hosts."

At the Brith, the Mohel and the father recite a blessing in which they express their gratitude to God for His commandment concerning the circumcision, and those assembled heartedly respond with the prayer: "Even as he has entered into the covenant, so may he enter the Torah, the nuptial canopy and into good deeds.

It is this religious motive which makes it imperative that a Mohel and not a physician should perform the circumsicion. Only the Mohel, as a religious observant Jew, can transmit to those present the sacred godly aspect of this ritual.

Unfortunately, the restrictions of hospital regulations concerning the Brith ceremony have made it difficult for the guests to hear the prayers and to grasp their significance. It is perhaps this fact that is responsible in a great measure for the secularization of this fundamental ritual. The traditional performance of the Brith Milah is jeopardized by the fact that some Jewish women have been led to think that it is just as proper to have a physician perform this ritual. In some instances mothers have even argued that the best Mohel is not capable, surgically speaking, as the least capable doctor.

This type of argument represents a falsehood which is contrary to fact. Circumcision is a simple operation which most Mohelim have mastered to an amazing degree. It is logical to expect that specialization should be associated with a high degree of perfection. The important thing is that the Jewish background and religiosity of practically all Mohelim render them alone peculiarly fit for the performance of this religious rite.

We must face the indisputable fact that in Biblical, Talmudic and Rabbinic Judaism circumcision is recognized as fundamental in religious law. It symbolizes not only the love of God and the covenant existing between God and Israel, but also the love of the individual Jew for his people (Kuzari 8:7, Moreh 3:49, Ykkarim 4:45, Kimchi and Abravenel to Gensis 17). One Talmudic sage even ventures to say that circumcision outweighs all the other commandments (Nedarim 31).

If there appears a Mohel who is careless and unskilled there is no reason for desecrating the fundamental religious ritual of Judaism by putting circumcision in the hands of a physician who makes of it a mere operation. Some hospitals in the country, without any logical justification, have already established prohibitive regulations precisely because of one or two distasteful experiences with dishonorable or careless Mohelim. This is all the more reason why we must safeguard the sanctity and tradition that surround the circumcision ritual.

More young men should be encouraged to enter this profession—men who would not only strive to attain the highest degree of efficiency and skill, but also maintain that level of dignity with which all religious rites should be associated. The Jewish community should establish minimum requirements for the Mohelim in every phase of their work.

It has become the practice of some rabbis to consent to reciting the blessings while a physician performs the operation. I submit that this is contrary to Jewish Law. This is one rite where the performance is altogether indivisible from its sanctification.

The Rabbinical Council of America, in cognizance of this problem, established at its last Convention a Committee on Standards and Rituals, with Rabbi Akiba Predmesky of New York as Chairman. We are confident that this committee soon will propose constructive action to restore the circumcision ritual to its original sanctity in all Jewish communities.

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Behind The Gun-Smoke-Art

By DOROTHY BUR-ADON

A Palestine writer tells of the collective settlements that give Jewish Palestine its soil tillers, defenders, and, also, its artists.—THE EDITOR.

THE life of the artist in the kabbutz has little in common with the bohemianism of Montmartre, Greenwich Village, or even the "Kassit" in Tel Aviv. Nine hours work on the farm eliminates easy-going habits. Even the romance of not knowing where your next month's rent is coming from must be skipped. As one of the communal group, the artist's needs are provided for and he eats three meals a day, no matter what the critics or the public may think of his efforts. He can't decide to forego his supper to buy a tube of paint, thereby attaining that interesting, gaunt look. He has his supper, willy-nilly, when the gong rings, but needs the treasure's consent to buy a tube of paint.

Yet the kabbutz bohemian, while free of want, has his own special and peculiar problems. The major problems are free time for artistic work; outside contacts; study. The time when some kibbutzim still opposed an artist pursuing his art on principle (believing that a farmer should farm only) has practically passed. Still, the shortage of hands makes it difficult for the kibbutzim to allot free time.

Baking A Favorite

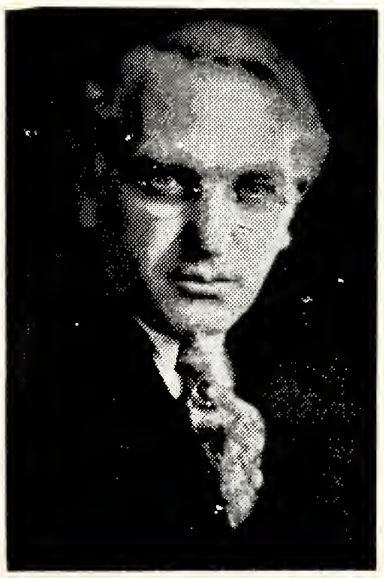
Artists try to avoid executive jobs, preferring unimportant places in the farm set-up. Most of them will tell you that being a baker is best because you can bake your bread whenever you like. Shoemaking is also popular because "it's quiet, sitdown work," so the artist isn't too tired to paint after working hours. Twelve kibbutz artists have now been placed as art teachers in the settlements which is a gain so long as teaching doesn't swallow up original inspiration.

Even when the artist has managed to rig up a studio and to find a suitable job on the farm, his prime problem may remain. He feels that he needs some real "bohemia" after all — he needs the stimulation which comes from rubbing elbows and brains with other artists. Way up in Galilee or down in the Negev he feels dry and stagnant at times.

The problems are under constant consideration by the "Artists and Sculptors Organization," composed of the Kibbutz artsist. The organization has been functioning for sixteen years, but has made the largest strides in recent years. Seminars are held annually in which some thirty artists study for a month with well-known teachers. Each kibbutz artists now receives a month's free time in the course of a year. Plans are now being made by the organization to send selected, talented members abroad for continued study.

With the cooperation of a committee in London, including among its members Herbert Samuel and Archibald Sigler, plans are now underway to construct an artists' center at Gan Shmuel. This center will comprise, it is hoped, an auditorium for lectures and exhibitions as well as studios for artists and sculptors; and living quarters. Such a center, it is felt, will provide both the bohemia and the quiet which the kibbutz artist needs.

Dr. Goldman Publishes New Bible Commentary



Dr. Solomon Goldman, rabbi of the Anshe Emet Synagogue, Chicago, is the author of a monumental new scholarly project, a thirteen volume commentary on the Bible to be published by Harper & Brothers, "The Book of Books". The first volume, "The Book of Human Destiny — An Introduction," has just been issued; the second volume, on Genesis, will be published in the Fall. The first Bible commentary in English, written from a Jewish viewpoint, "The Book of Books," includes an unusual feature, "Echoes and Allusions," a compilation of references to the Bible by the world's greatest literary figures.

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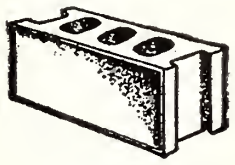
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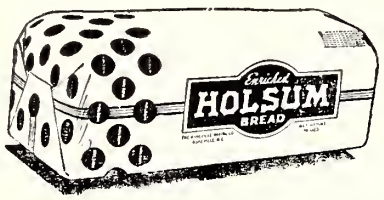

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Social and Personal

COLUMBIA, S. C.

Melvin S. Harris has conducted the Sabbath evening services since the departure of Rabbi Ballon. Several interesting subjects have been used by him in his sermons.

The Tree of Life Sisterhood met at a dessert luncheon on May 4th. Reports were heard and plans made for the summer.

Community Study group met on Monday, May 17th at the home of Mrs. Alfred Scheier. Mrs. Bernard Fleishman reviewed the book "A Mask for Privilege" by Carey Williams. A social hour followed the meeting, which concluded the activities for the season.

Kurt Scheier will be confirmed in special services at the Tree of Life Synagogue by Rabbi Ballon who is returning from Lexington just for this occasion. The children of the Religious School will participate in the services, which will also mark the close of the religious school session.

CHALESTON, S. C.

MRS. HYMAN PEARLSTINE

Mrs. Esther Strauss Pearlstine, wife of the late Hyman Pearlstine, died at her residence, 249 Rutledge avenue.

Born in Florence August 3, 1874, she was a daughter of Alfred A. Strauss, of France, and Mrs. Amelia Weinberg Strauss, of Charleston. She was educated at St. Angelia academy, Sumter. She was a member of K. K. Beth Elohim synagogue.

Surviving are, one daughter, Mrs. John K. Hornik, and three sons, Edwin S., Milton A. and Floyd J. Pearlstine, all of Charleston; a sister, Mrs. T. L. Pearlstine, of Branchville; three brothers, I. C. Strauss, of Sumter, L. I. Strauss, of Orlando, Fla., and C. L. Strauss, of Moncks Corner.

Sachar Named President of Brandeis University

Formal announcement of Dr. Abram Sachar, chairman of the national Hillel Foundations, as president of Brandeis University in nearby Waltham will be made shortly. The Jewish-sponsored secular institution will open in September.

Dr. Sachar, well known as one of the country's leading Jewish educators, announced that he will begin immediately to organize a faculty for the school. He holds a doctorate from Cambridge University and honorary doctorates from Illinois and Wesleyan Universities and Hebrew Union College.

FAYETTEVILLE, N. C.

JWB UNIT LAUNCHES MEGILLAH-LIKE PAPER

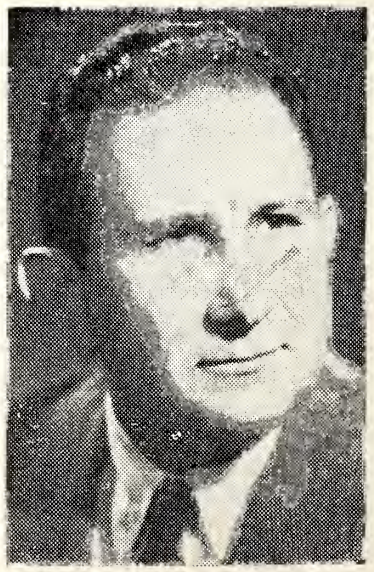
A newspaper in the format of a Megillah — read not by turning pages but by unrolling the scroll—was launched here during Purim by the local Army-Navy area office of JWB.

Called "The Jewish Man," the gold-colored mimeographed paper, designed for use in military installations and Veterans Administration hospitals, contains the traditional story of Haman, the historical counter-part of Hitler, and, in addition, deals with local JWB efforts for hospitalized and service personnel.

Carolina Institute of International Relations to Hold Fifteenth Annual Session

Woman's College, Greensboro, will be the scene of the 15th Annual Carolina Institute of International Relations, June 14th to 18th. The theme this year will be "America's World Responsibilties". Acceptances have been received from the following: Dr. Frank Graham, Dr. Norman Whitney, Viva Boothe, Elmore McKee, Eddy Asirvatham, Rheinhold Schairer, and Vladmir Kazakevich. Charles W. Phillips is Chairman of the Institute Committee, and B. Tartt Bell, executive secretary.

Churchmen Honor ADL Executive



Washington, D. C.—In recognition of "his contribution to the advancement of Christian ideals and brotherhood," the Fellowship of Southern Churchmen has chosen Alexander F. Miller of Atlanta, Ga., Southern Director of the Anti-Defamation League of B'nai B'rith, for its Annual Merit Citation.

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The Reasons Behind Dietary Laws

By DR. DAVID DE SOLA POOL

Most Jews are ready to offer an explanation of the Jewish dietary laws. Even those who more or less disregard them will give a reason for them, though they may brush that reason aside as inadequate and unsatisfactory for our times. Those who are loyal to these regulations of Jewish religious living will often justify their observance with the assertion that the Jewish dietry laws are fundamentally health laws. Trichinosis from eating pork, or typhoid from eating oysters, and other physical health facts will be adduced in support of their explanation. The dietary laws are health laws, they say. This was and still is true. But this is not the reason which the Bible gives for these laws.

We may be told that the dietary laws are a traditional expression of Jewish folk custom, analogous to the eating of birds' nests by the Chinese or the avoidance of eating the flesh of any animals by the Hindu or horseflesh by the English. The loyal Jew, desirous of preserving the characteristic richness of the historic national sancta and mores of the Jewish people, will therefore be zealous in adhering to these observances as an essential part of this traditional Jewish character. This also is true. But this is not the reason given for them by the Bible.

A third explanation offered is that observance of the dietary laws is enjoined not only for their positive enrichment of Jewish living, but also for their value in preserving Jewish identity in a non-Jewish environment. Shakespeare knew this when he made Shylock say to Bassanio: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." The dietary laws set up a needed line of demarcation beyond which lies that more intimate social mixing which so readily leads to mixed marriages and loss of religious identity. This also is true. The rabbis have much to say about this; but it remains true that the Bible does not mention this as the reason for the dietary laws.

The Bible gives one and only one reason for them. That reason is not one of national health or of physical health but one of spiritual health. It is contained in the summing up of the chapter in which these laws are set forth: "I am the Lord your God; therefore you shall make yourselves holy, and be holy; for I am holy . . . For I am the Lord who brought you up out of the land of Egypt to be your God; ye shall therefore be holy, for I am holy." (Leviticus 11:44, 45).

This motivation is repeated later (Leviticus 20:25, 26): "You shall therefore separate between unclean birds and the clean . . . and you shall be holy unto Me, for I the Lord am holy" . . . In the repetition of the dietary laws the same sole reason is given for their observance: "because thou are a holy people unto the Lord thy God." (Deuteronomy, 14:21).

Thus the Bible uniformly regards the dietary law as a discipline of holiness. They are a discipline of purity exercised in a field that can otherwise so readily become gross. They are a discipline of the spirit imposed on a process that is otherwise entirely physical. They are an insistence that man's eating should be not only a satisfaction of his bodily appetites but should also be an exercise in holiness of the soul. The dietary laws take one of the most regularly recurrent physical actions of life and invest it with the aura of sanctity.

It is characteristic of the genius of Judaism to take all the physical processes of life from the first wak-

A corner of the Synagogue Architecture Room at the Jewish Museum at 92nd Street and Fifth Avenue, the former home of Mrs. Felix M. Warburg in New York. This is part of the Museum's new Third Section, JEWISH ART IN JEWISH LIFE, which opened to the public on Thursday, November 13th. The painted wooden Baroque Torah Ark at the left (Southern Germany, 1720) is typical of arks used in Eastern European rural communities of the time, and strongly influenced by Polish forms. The Bima at the center was constructed by the Jewish Museum. In the rear, are three paintings of Synagogue interiors by Mark Chagall. Various Synagogue accessories complete this display. Half of the Synagogue Architecture Room is devoted to models and plans for modern Synagogues by contemporary architects. The Jewish Museum is conducted under the auspices of the Jewish Theological Seminary of America.

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ing and washing in the morning to falling asleep at night and refine them by words of blessing, religious ceremonial, and the light of religion. Every occasion of eating and drinking is made into an occasion of blessing God. The rabbis say that he who partakes of God's bounty without uttering a blessing is as it were robbing God. Judaism takes eating and drinking and weaves them into the fabric of religious living. Thus the three Sabbath meals with their frank delight in the Sabbath delicacies of the table are an essential and prominent characteristic of the Sabbath. Yet the Sabbath is the most spiritual day of the week, the day which gives to the Jew an oversoul, "neshamah yesterah." The outstanding characteristics of the celebration of the Passover of freedom are associated with eating — eating matzoth and not eating leaven, and the festive meal of the Passover eve.

At the Sabbath meals as at the Passover meal, the Jew is called upon not only as it were to eat his way into the spirit of religion, but also to drink wine. To many, wine is the very symbol of a dangerously self-indulgence yielding to appetite. It is popularly associated with an indulgence in the physical which readily reduces man to and even below, the level of the animal. But to the Jew, occasions of religious rejoicing such as the Sabbath and the festivals, are associated with the duty of partaking of wine. In fact the rabbis say: "En simhah beli achilah ushtiyah" — "there is no festive celebration without eating and drinking." (Talmud, Moed Katon 9a.) The "seudah shel mitzvah," the repast of religious rejoicing, is thoroughly characteristic of Judaism.

The control exercised by the dietary laws has taught the Jew the difference between a wild party and a sacrament. He recognizes it as one of the functions of religion to take the crude physical material of life and master it by a religious discipline of control of physical appetites. The dietary regulations illumine appetite with the light of religion, even as the Biblical laws of sex relations transform lust into love. Daringly accepting the animal in man, they spiritualize what is earthly and seek to make man little less than the angels. They attain "refuath hanefesh," health of spirit, through "refuath haguf," health of body, and conversely they help attain a healthy body through a healthy spirit.

This is in keeping with the whole spirit of Judasim. It has kept the Jew on the path of the golden mean — between the extreme of yielding to the sensualities of nature worship characteristic of the ancient Canaanites with their lewd and vile orgies in the name of religion, and the other extreme of asceticism — the total negation and destruction of all those desires which the Jew regards as normal and healthy and as beautiful when controlled and glorified by the idealism of religion.

It neither yields to sensuousness, nor does it hold up an ascetic idea of flight from life and from normal physical living. It seeks to transform all phases of physical life through the vision of religion at all times and through such commonplace and bodily actions as eating and drinking. It is gloriously characteristic of Jewish life and teaching that one can catch glimpses of God in the kitchen as well as in the synagogues, and in the home at the dining table as well as at the altar in the House of God. Robert Browning had the true institution of a poet when he placed in the mouth of the Jew, Rabbi ben Ezra, the words:

Let us not always say
"Spite of this flesh today
I strove, made head, gained ground upon the whole."
As the bird wings and sings
Let us cry, "All good things
Are ours, nor soul helps flesh more, than flesh helps soul."

It is the spiritual discipline in holiness such as the dietary laws, repeated several times a day every day in the year, which has become so invaluable a medium for bringing God into our daily life to stir our conscience as Jews and bring us into the presence of God. Through the regulation of living given by his discipline of diet, physical appetites become a means of serving God, and the family table becomes an altar. Through the dietary laws the Jew has learned how to suffuse physical living with the spiritual uplifting, and to bring the vision of heaven to the daily paths of earth.

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Welcome Stranger!

Mr. and Mrs. Lee H. Kay announce the arrival of baby Ellen, at Wesley Long Hospital on May 12th. Mrs. Kay is the daughter of Mr. and Mrs. George Blankstein.

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What Is The Mezuzah?

By RABBI MORRIS MAX, *Executive Vice-President, Rabinical Council of America*

A Jewish college student once told me of a walk he had taken with a non-Jewish classmate through the Jewish section of the city. The gentile noticed the Mezuzah on the door-post of each home and inquired about it. The Jew, who was well versed in the laws and customs of his poople, gave him a full explanation and ended up by saying, "The Mezuzah, you see, is a sign that God is enshrined in the home." The gentile was very much impressed with the deep religious significence of this ornament, and as they entered the home of another mutual Jewish friend, he paused to observe the box more closely and remarked, "This is the box I noticed on every home here." The Jewish friend inside the home hearing the gentile pass a remark about a purely Jewish ornament said very disparagingly, "Oh, that is just a superstition of my old man."

What one Jew had made appear beautiful by revealing its religious motive, the other had desecrated because of his ignorance!

What then is the meaning of the Mezuzah? Based upon the injunction of the Torah —— "And thou shalt write them upon the door-posts of thy house and on thy gates"——it is to serve as a reminder to all members of the Jewish family that in their home God is enshrined. The little box gets its name from the Hebrew word "Mezuzah" which means literally door-post, on which according to the Torah, "These words which I command thee this day," are to be written. The Mezuzah, therefore, contains a piece of parchment on which are written the passages of the "Shema" found in the Torah, Deuteronomy, Chapter six, verses 4-9 and Chapter eleven, verses 13-21.

The opening verse of this section of the Torah, called after its first Hebrew word Shema, meaning Hear, introducing the phrase "Hear O Israel, the Lord is our God, the Lord is One," sounds the keynote of all Judaism and has been its watchword and confession of faith throughout the ages. In it the fundamental Truth of the Unity of God is proclaimed. It is followed by the fundamental Duty founded upon that Truth—namely, the devotion to Him of the Israelite's whole being. He is bidden to love God with heart, soul and might; to remember all the commandment and instruct his children therein; to recite the words of God when retiring or rising or when going on his way; to bind those words on his arm and head and to inscribe them on his door-post and city gates.

The second paragraph proclaims

RABBI MORRIS MAX

the doctrine of retribution and righteousness of God. It teaches that obedience to the will of God is rewarded and disobedience is punished. This doctrine is bound up with the fundamental belief of Judaism in a God of Justice. Because God is just He will not treat the righteous and the wicked in the same manner. But such a reward is not made the motive for virtue. That must be love of God and his commandments, a free enthusiasm for doing His will.

This parchment, containing the Hebrew passages explained above, is rolled up and on the back of it is written the Hebrew word "Shad dai", meaning "Almighty". It is then inserted in a wooden or metal case, so that the word "Shaddai" appears opposite a small opening in the case and is thus made visible.

The Mezuzah is affixed in a slanting position to the upper part of the door-post which is on the right-hand side as one walks into the home, so that the upper part of the Mezuzah points inward and the lower part outward, and about a hand-breadth from the outer edge of the door-post.

As the Jew walks into his home he places his hand upon the Mezuzah, kisses it and thus is reminded that his home is to be devoted to the ideals of the "Shema". In the words of I. Abrahams, he is reminded of "the fundamental dogma (Monotheism), the fundamental duty (love), the fundamental discipline (study of the Law) and the fundamental method (union of "letter" and "spirit") of the Jewish Religion."

As he walks from his home he

(Please Turn to Page 34)

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The Jewish State's Declaration of Independence

Following is the resolution unanimously adopted by the General Council of the World Zionist Organization (Actions Committee), the highest body of the World Zionist movement between Congresses, on April 12, 1948:

"Whereas, after twenty-seven years of an oppressive foreign regime that had received Palestine as a trust on behalf of the world to establish a national homeland for the Jews, that trust was not fulfilled;

"Now, therefore, the Jewish nation will establish its own state and independence in its homeland.

"The Jewish State to be established will be ruled by justice, freedom and equality for all inhabitants, regardless of race or creed.

"We call upon the Arabs of Palestine and the neighboring states for an alliance of peace and cooperation. Together we shall build a state as citizens with equal rights and in mutual respect, for our freedom is your freedom.

"Our lives are dedicated to defense, and the Lord of Israel will be our mainstay.

"On this the twelfth day of April, the General Council of the World Zionist Organization, its highest institution, announces to the civilized peoples of the world, to the representatives of the United Nations and to all scattered Jews of the world that it has decided to create the organ of supreme authority of our national independence in Palestine.

"In pursuance of this purpose we declare that the suffering of our people must now end. We refuse to remain a minority dependent on the sufferance of others. The mandate is about to end. On May 15th His Majesty's Government will surrender to the United Nations the trust it received from the League of Nations 27 years ago and which it failed to fulfill. It departed from the spirit of the Mandate. It replaced it with the selfish purpose of furthering its Middle Eastern interests. In pursuance of this policy our immigrants were refused entry in their direct hour of need. They were interned instead and compelled to continue their life of danger, humiliation and hopelessness while the Mandatory treated with our sworn enemies, friends and allies of the Nazis. And while refusing entry to Jews seeking desperately for a last refuge, they opened our frontiers to invading bands who came to make a mockery of the decision of the United Nations.

"And now the Mandatory is proposing to destroy the foundations of our existence and leave the country in utter chaos. Te prevent this we have resolved on this day that the termination of the Mandate of Palestine shall in fact mark the end of all foreign domination in this country. With the termination of the Mandatory rule, the Government of the Jewish State shall come into being.

"In this hour we turn to the Arabs to build our state, in common with us, as equal citizens. Our freedom and theirs and their future and ours rests on our common endeavor. Certain of the justice of our cause, we are ready to give all to its achievement and we call upon the Jews of all lands and more so of Palestine to close their ranks in the carrying out of this our greatest task. Assured in our faith, we appeal to all nations to give us this right to our own salvation and rest our trust in God the Lord of Israel."

David Ben Gurion was chosen chairman and Defense Minister, with Moshe Shertok becoming Foreign Minister. Other posts assigned were:

Eliezer Kaplan, treasurer; Fritz Bernstein, trade and industry; David Remez, communications; Isaac Gruenbaum, interior; Rabbi J. L. Fishman, Minister for Jerusalem; Moshe Shapiro, immigration; Aharon Zisling, agriculture; Isaac Bentiv, labor and public works; Felix Rosenblueth, legal; A. Shitrit, Police and possibly Arab Affairs, and I. W. Levin, unassigned.

EDITORIAL

(Concluded From Editorial Page)

begin to believe it. But it would be far sounder if we believed it before we said it.

What counts is action and not words. Action is dictated by the heart and not the vocal cords. Therefore, as Dr. Jones so simply put it, our only hope for forthright living is when the belief which we have accepted in our hearts is right and consistent with our sanctimonious vocal utterances. Once the heart is converted, the mind and the voice, will soon follow.

What Is The Mezzuzah?

(Concluded From Page 33)

again kisses the Mezuzah, recites the passage "The Lord shall guard my going out and my coming in", and thus is impelled to take all the ideas of his religion with him and implement them even in the market place.

Our Talmudic sages who understood thoroughly the religious motive of the Mezuzah saw in it the strongest argument with which to convince skeptics of the great moral-building value of Judaism. The Talmud relates that Onkelos, the son of Klonemos, the classic example of the righteous proselyte in Israel, had a way of winning over his former pagan friends to a sincere understanding of the Jewish view of God. His strongest argument was expressed one day when the king had sent a third company of his loyal soldiers to tear him away by force from his Jewish observances — the other two companies, instead of carrying out the order of the king, had accepted Judaism. As they dragged him from his home he placed his hand upon the Mezuzah and began to laugh. They turned to him for an explanation of his laughter and he said to them: "It is the usual custom that a king sits inside his palace while his servants stand guard on the outside. How different it is with the King of kings, the Holy One, blessed be He! His servants dwell in safety and security inside their homes while He guards them on the outside, as it is written in the Book of Psalms (121:8), 'The Lord shall guard thy going and thy coming in from this time forth and forever'." The Talmud concludes the story by saying that the pagan king's soldiers accepted the Jewish faith and the king no longer sought to drag Onkelos from Judaism. He was vanquished by the religious significance of the Mezuzah.

Thus, when properly understood, the Mezuzah not only is a distinguishing sign of a Jewish home, but it also makes the Jewish home distinguished and respected by all people. As the great Jewish philosopher of the middle ages, Maimonides, expressed it: " By the commandment of the Mezuzah man is reminded when coming or going, of the unity of God and is aroused to the love of Him. He is awakened from his slumber and his vain thoughts to the knowledge that nothing endures in eternity like the knowledge of the Rock of the World. This contemplation brings him back to himself and leads him to the right path."

CHARLOTTE, N. C.

Rabbi Frankel was invited to address the opening banquet of the UJA drive in Rock Hill, S. C. He also conducted religious services for the Lumberton Hebrew Congregation.

Among Our Contemporaries

The JWB's Record of Service

A Center movement stirring with activity, a dynamic cultural upsurge in the Jewish community and an abiding preoccupation with the religious and moral needs of the hospitalized veteran and the youth in our peacetime army all over the globe are graphically and thrillingly told in the annual report just released by the National Jewish Welfare Board.

The report reveals an organization of amazing virility and resourcefulness, seasoned by three decades of service to the Center movement and the Jewish community—proud that the latter had backed up its faith to the extent of contributing close to 1½ million dollars to its program.

While figures alone cannot entirely capture the drama and dynamism of JWB's program as shown in the report — and the quiet consciousness of its mission of service — they are nonetheless revealing. Under JWB leadership, Jewish Centers expenditures for services amounted to more than $9,000,000.

Equally significant and inspiring for the future is the fact that 700 Jewish organizations participated in Jewish Music Festival and 1756 in Jewish Book Month, both organized on a worldwide basis under the JWB-sponsored Book and Music Councils. Also indicative of JWB service, is the figure of 1613 programs booked by Centers and the Jewish community through JWB's Lecture Bureau.

Finally, JWB's concern with the cultural and religious needs of the veteran and men in the armed forces is graphically revealed in a figure of 200,000 prayer books, holiday cards and sundry religious items distributed to the Armed Forces and hospitals — all in a crucial year when it was liquidating its war-time program and setting up permanent services on a global scale.

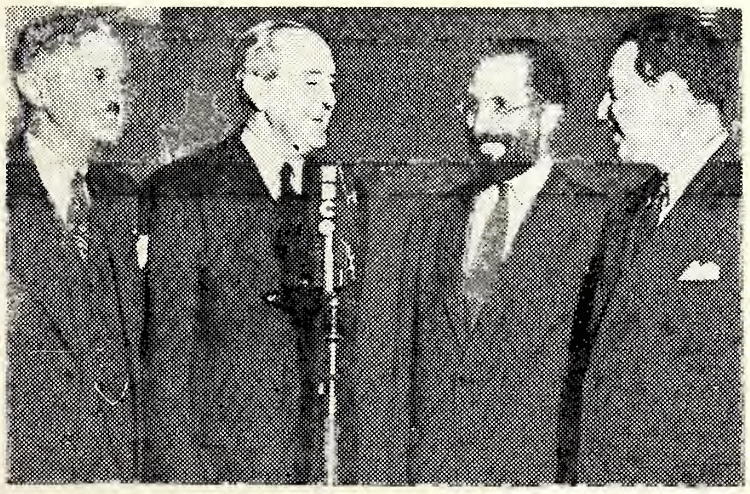
A patent air of honesty, responsibility to the community and an unshakable faith in the Center movement pervades the report.

This is nowhere more evident than in the section dealing with the momentous JWB survey, which shows JWB eager to implement a clear mandate for greater good and more far-reaching services to the Centers and the community—and determined that this crucial year-long study shall not become an "uninhibited, uncensored and unpublished" report. The survey is a call to action and JWB is pledged to heed it. The American Israelite.

FRANCES STERN

NEWTON, MASS. — Miss Frances Stern, founder of the world's first food clinic and an internationally known nutritionist, died at her home here at the age of 74.

Born in Boston, Miss Stern was active in social service throughout her career. As a member of the welfare committee she was responsible for the reorganization and expansion of the Federation of Jewish Charities of Boston, now known as the Associated Jewish Philanthropies.



Left to right, Supreme Court Justice Edgar J. Nathan, Jr., Niles Trammell, president of the National Broadcasting System; Doctor Louis Finkelstein, president of the Jewish Theological Seminary of America, and Doctor Moshe Davis, program editor and dean of the Seminary's Teachers Institute, meet following the broadcast which marked the inauguration of the Eternal Light's fourth year on the air

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MRS. ERLE KELLERT, *Reporter*

The closing meeting of the Beth-El Sisterhood was held at the home of Mrs. J. Horowitz in Tarboro. Mrs. Horowitz and Mrs. Adler were hostesses at a delightful luncheon which was followed by the business meeting. One thousand dollars was pledged for the UJA drive. It was also voted that each member give a voluntary contribution for the luncheon and a hundred dollars was raised in this manner. Six members volunteered to serve a dinner at their own expense, the proceeds to be turned over to Sisterhood. Mrs. A. Coplon was appointed chairman of this group. Other volunteers are: Mrs. M. P. Ostrow, Mrs. E. Epstein, Mrs. S. Temko, and Mrs. H. Blackman. Mrs. S. Sutton was welcomed as new member into the Sisterhood at this time.

Mr. and Mrs. H. Berk, who spent most of the winter in Miami, have returned to Rocky Mount.

Mrs. Libby Sims of New York was a visitor with her sister, Mrs. J. Klitzner.

Mrs. S. Merritt and son have returned from a visit to New York.

GOLDSBORO, N. C.

MRS. SEYMOUR BROWN, *Reporter*

Marriage:

Mr. and Mrs. Louis Sherman announce the marriage of their daughter Mary Irwin to Dr. Leonard E. Savitt, son of Mr. and Mrs. Benjamin M. Savitt of Minneapolis, Minnesota. The wedding took place May 1 in Los Angeles, California, where the couple will make their home.

Rabbi Maurice Feuer addressed a Sociology class at Goldsboro High School on the subject: "What the Jews Believed."

Congratulations to:

M. Leder on his appointment as Area Chairman for the United Jewish Appeal.

Mr. and Mrs. Beryl Kahn on the arrival of Donna Ruth.

Mrs. Seymour Brown on her election as Recording Secretary of the N. C. Association of Jewish Women.

Mrs. J. P. Shrago on his elevation to the second Vice Presidency of the B'nai B'rith Association.

Mr. and Mrs. I. Kadis on the purchase of their new home.

The community is glad to welcome back Mr. and Mrs. Louis Sherman who have been on an extended visit in California; Mr. H. M. Kadis, who is back home with his children, Ida and Nathan Kadis; and Mrs. A. Oettinger, who spent the winter in California.

The Community Seder, conducted by Rabbi Feuer was one of the finest ever held here. Mrs. C. Korschun and Mrs. H. C. Epstein were

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ADL Produces New Cartoon Slide Film On Discrimination

This loud-mouthed inciter of racial and religious tension is shown as a dangerous menace to democracy in the colorful and satirical new slide film, "None So Blind," produced by the Anti-Defamation League of B'nai B'rith. The film uses a provocative cartoon technique to point out the illogic and community cost of prejudice. Made in both sound and silent versions for showing at schools, churches, clubs, youth groups, inter-faith meetings and forums, the fifteen-minute, 35 mm. slide film tests the "prejudice I.Q." of its audience.

chairmen of the Seder, and did an excellent job.

The Goldsboro Jewish Youth Group had a fine attendance at their meeting at the home of Mr. Sidney Meyers. Mrs. Seymour Brown led a discussion on the life of Dr. Nelson Glueck, and Mr. J. H. Lesser provided some top-notch entertainment that tested the wits of us all.

The following men were elected the new officers of the Goldsboro Zionist Organization: J. Lesser, President; I. Kadis, Vice President; Nathan Kadis, Secretary-Treasurer.

A farewell party was given by the Sisterhood in honor of Mr. and Mrs. W. A. Heilig on Sunday, May 2 in the Temple Annex. Mr. and Mrs. Heileg, for many years beloved members of the Goldsboro Jewish Community, will shortly move to Raleigh, where they are building a new home. Most of the community came to wish them a fond farewell. After Rabbi Feuer paid a lovely tribute to them, they were presented a gift of silver by the Sisterhood.

Rabbi Feuer addressed St. George's Episcopal Church at Pikeville, at the invitation of its lay leader, Col. Edgar H. Bain.

Friday night, May 7, was Sisterhood Sabbath. Mesdames Seymour Brown, H. G. Epstein, N. A. Edwards, Maurice Feuer, and Henry Goldstone participated in the services.

At the Sisterhood meeting held May 5 in the home of Mrs. C. Korschun, the officers for next year were installed. We are looking forward to a very good year next year with Mrs. Henry Goldstone at the helm, capably assisted by Mrs. Ben Ellis as Vice-President, Mrs. Jack Bernstein as Secretary, and Miss Elaine Brown as Treasurer. For the program, Manneh Bernstein and Maxie Epstein gave a report on the Youth Meeting they attended in High Point.

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The Saba Has A Word For It

(Concluded From Page 15)

the influence of America they have found a new adjective. "It is "nylon." "It was a wonderful party—nylon." Or you will hear on the bus: "She is a beautiful girl—nylon."

The word, according to the philological experts, does not derive from the stockings of the same name. Rather, they say, it comes from the many exotic plastic products so taken for granted in the States but so new here. They too are "nylon." These same experts claim to see certain distinctions between "eisen" and "nylon." The first is to be applied to things outstanding for strength or size; the second is for grace and beauty. But by the time they will have clarified these distinctions the "sabra" will have probably discarded both words.

Other adoptions seem to be headed for greater permanence. Take for example the first new Hebrew word which I learned on landing. The morning we landed in Haifa we came down onto the pier after a skimpy, hurried breakfast. We plunged immediately into the maelstrom of customs. This dragged along very slowly and in a quiet interval I went over to a lunch counter at one end of the customs shed. I spotted a cheese sandwich and pointed to it. As I stood eating I asked the proprietor in my stumbling Hebrew: "Is there a word for this?"

"Yes," he replied, "sandveech."

A Flat Tire

Sometimes a word has come into the language from a fairly obvious source and only slightly changed in form. But with the changes and developments which it undergoes it becomes almost unrecognizable.

Everybody in Palestine travels by bus. Sooner or later you are bound to be on one when it has a flat tire. Now in British parlance this is known as a "puncture." In this form, slightly modified, it has been taken over into Hebrew as "pahnchure." The "k" sound has been dropped and there is a scholarly discussion now going on as to the pronunciation of the "ah."

The experience on the bus is apt to be slightly startling. While quietly riding along a street in Jerusalem you hear a sudden "p-ph-t" followed by a long hiss. You wonder whether this is a new tactic of the terrorists or a new form of a British alarm signal. Then in the midst of this everyone in the bus starts calling "pahnchure" and moves towards the door—and you follow. So you learn a new word.

But in a few days you learn that the word has come to apply to any kind of mishap. The conductor drops his baton in the midst of a symphony — he had a "pahnchure." You get a wrong number on the telephone — you have a "pahnchure telephone." This type of "pahnchure' is very frequent. British policy at Lake Success is experiencing a series of "pahnchures."

From all this you must not conclude that the Hebrew language is undergoing a "pahnchure." All this is simply the result of a national, living growth. It is also the result of the exuberance of the younger generation. America has its "hepcats;" Palestine has its "sabras." Anyone familiar with both will apply the same word to them — "nylon."

VENEZKY AND FLATOW LAUNCH GREENSBORO U. J. A. CAMPAIGN

JULIAN B. VENEZKY

Addressing two "Parlor Meetings," and also an organization meeting of solicitors, Julian B. Venezsky, noted Jewish leader and Sidney Flatow, author and lecturer, helped to get the Greensboro U.J.A. campaign under way. Meetings were held on Tuesday night May 11th at the home of Milton Zauber, and Wednesday night May 12th at the home of George Blankstein. The Solicitors' meeting was held at the Conservative Synagogue Thursday evening May 13th. The local campaign is under the direction of Louis Silverstein, with Chester A. Brown in charge of publicity.

Mr. Venezky, a lawyer by profession, appeared in his capacity as chairman of Regions of the U. J. A. A frequent visitor to the D.P. Camps in Europe, he brought home the needs of the D.P.'s from first-hand observation.

Mr. Flatow, who went from the U. S. Army to head the D.P. Camp at Zeilsheim, has published a book based on his experiences, "My Brothers Keeper."

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NEW BERN, NORTH CAROLINA

Northtown U. S. A.

During 1947, "Northtown," a northeastern city of 40,000, was the scene of an experimental Self-Survey on community practices affecting its chief minority groups. The survey was conducted by a representative committee set up by the 16 community groups which sponsored the study.

A wide cross-section of Northtown was involved in the work, since the sponsoring groups included business, labor, fraternal, church, veterans and minority organizations. The sponsoring committee recruited and directed 73 resident volunteers who collected the data.

The work was done with the technical assistance of the American Jewish Congress' Commission on Community Interrelations (CCI). CCI is a research organization of social scientists testing in actual practice — not in the laboratory — methods of combatting prejudice. It carries out its studies with cooperating agencies which seek an action program for extending equality of opportunity for all groups, regardless of race, religion or national origin.

The Northtown project developed out of numerous requests CCI received from communities that wanted help in conducting surveys which would show the extent of discriminatory practices. Recognizing that it was neither feasible nor desirable to provide personnel to conduct studies all over the country, CCI determined to devise a standardized method for conducting community self-surveys. The Northtown study was the result.

From that pilot survey, CCI is producing a blue-print which can be followed by any community.

The Self-Survey Method

It has long been obvious to sociologists that surveys which would show the factual status of minority groups in a given community could provide an invaluable guide to those interested in taking intelligent action. And technicians from universities and institutes have conducted such studies in many American cities. But such studies seldom penetrate into the life of the community. After the experts collect the data and write a report, the findings usually are filed and forgotten.

With the Northtown project, however, something new has been added. Following are the basic achievements of the Northtown pilot survey.

1. It involves a large cross section of the community in finding facts about discrimination and thereby creates wide recognition of the problem and readiness to accept a program to fight it. In fact, it is a form of action even during the course of the survey, for it provides an opportunity for residents of varied racial and religious backgrounds to work together for several months, thus helping to break down barriers between the groups.

2. It will provide an easy-to-follow manual for a community self-survey. The method is inexpensive and requires a minimum of technical assistants. A truer picture of the community is obtained because the "field staff" is made up of actual residents. The findings tend to be more acceptable to the community than if "outsiders" produced the data.

3. In analyzing the project results, CCI produced a new technique of gauging discrimination

(Please Turn to Page 41)

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Social and Personal

STATESVILLE, N. C.

Miss Herietta Wallace, *Reporter*

Mr. Bernard Katz of Statesville and Miss Rosa Goldberg of Gothburg, Sweden, were married in the Swedish city on March 9th. They recently returned to the United States aboard the M. S. Gripsholm, and are making their home in Statesville. Mr. Katz is connected with Rochlin Veneer Co.

The May meeting of the Piedmont Section of the National Council of Jewish Women was held at the home of Mrs. Eric Goodman in Salisbury. Officers for the coming year were elected as follows: President, Mrs. J. W. Chinn; Vice-President Salisbury, Mrs. P. Q. Rubin; Vice-President Statesville, Mrs. M. Steinberger; Recording Secretary, Mrs. J. L. Goldman; Corresponding Secretary, Mrs. Eric Goodman; Treasurer, Mrs. Jack Bitzick.

During the social hour, the hostess, assisted by Mrs. Irving Bodner, served a delicious refreshment course.

HENDERSONVILLE, N. C.

Mrs. Kalman Sherman

Get well soon wishes to Mrs. George Lazarus who recently has undergone an operation at John Hopkins Hospital.

Congratulations to Miss Patricia Morris, daughter of Mr. and Mrs. Nathan Morris who graduated this month from Hendersonville High School.

Travelerers—

Miss Rose Shas has returned after a brief stay in Charleston, S. C.

Mrs. Joseph Gold has arrived for her annual summer's vacation in Hendersonville with the M. L. Shermans.

Mrs. Eddie Mottsman and daughter Susette are visiting relatives in Richmond, Va.

The Jack Schulman's have returned after their vacation in Miami Beach, Fla.

Mr. and Mrs. Walter N. Gaeser and Miss Francine Altman of Charleston, S. C. have returned after a short visit with the Louis Shermans. Mrs. M. Kalin and daughter Claire Jean accompanied them home.

Off again to St. Petersburg, Fla., is Ed Kalin.

News From Hendersonville High

Barry Kalin, son of Mr. and Mrs. Sam Kalin, has been elected vice-president of the student body for the coming year. He will also be sports editor of the school paper.

Miss Ruthie Weisberg, daughter of Mr. and Mrs. Morris Weisberg, has been selected as business manager of the school's year book and exchange editor of the school's paper.

Miss Weisberg has also been chosen to represent Hendersonville at the Girl's State held at Greensboro in June.

S.O.S. Drive News

Mr. Morris Kaplan chairman of the local drive, reported that Hendersonville ranks seventh in the nation for their contributions to the S. O. S. Drive.

He thanked the members of the Jewish Women's Auxiliary for their cooperation in this drive by holding the very successful buffet supper at the home of Mrs. George Lazarus.

The Jewish Women's Auxiliary will be hostess at a picnic at Camp Highland Lake to a group of patients from Oteen Hospial. Mrs. A. T. Gold is chairman of the affair.

ASHEVILLE, N. C.

Robinson—Backer

Dr. and Mrs. S. Robinson announce the engagement of their daughter, Fala, to Richard Backer, son of Mr. and Mrs. Louis Backer, of Winston-Salem.

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NORTHTOWN U. S. A.

(Concluded From Page 39)

within a community — called Indices of Discrimination. The indices present the survey data in a quantitative form, simple figures which are easily assimilated by laymen. Most important, the indices provide an instrument for making progress reports. For by conducting surveys at intervals of several years, a community can learn how well its action program has operated. The indices also make it possible compare different areas of community life to see where remedial action is most urgent. Finally, the indices make it possible to compare different communities.

The Northtown study was limited to a survey of the two minority groups of which the nation is most aware — Negroes and Jews. They happen to be the largest minorities in Northtown: Negroes constitute 12 per cent of the town's population and Jews, 9 per cent.

Using the criteria of employment, housing, education, and public facilities and services, the Northtown volunteer investigators were sent out to interview residents by standard sampling procedure. Their reports were collated to find out how the two minorities fared in those phases of community life.

The cooperating community groups are planning to set up a continuing committee which will study the results and determine a program of community action to improve the situation.

Of course when Northtown — or any other community — requests aid in formulating such an action program, the CCI consultants will be happy to cooperate.

JUDAH J. SHAPIRO
Former Associate National Hillel Director has been named J.D.C. Director of Jewish Education Overseas.

LITTLE JEWISH COMMUNITY GOES ALL OUT TO HELP SAVE CHURCH FACING SALE

NEW YORK—The tiny Jewish congregation B'rith Shalom, in upper Manhattan, which hasn't even got a synagogue of its own, is going all out in a campaign to help raise $100,000 to save the building and other properties of the 192-year-old Second Presbyterian Church. The church, which has owned its site for the last 56 years, is campaigning for funds to pay off bond-holders in the original mortgage.

The B'rith Shalom congregation, whose rabbi is Dr. Gabriel Schulman, has used the facilities of the church for its own services since 1938. Rev. L. Humphrey Walz, minister of the Second Presbyterian Church revealed that as soon as Dr. Schulman learned of the crisis facing the Christian institution, he immediately volunteered his own services and enlisted the aid of his congregation. In the last month the rabbi and members of his congregation have contributed both moral and financial support "with heart-warming results," Mr. Walz said.

There has been mutual respect and friendship between the church and the Jewish community since Colonial times. Jews were among those who contributed funds to repair the church when it was damaged by Hessian soldiers during the Revolutionary War.

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N. C. B'nai B'rith Institute of Judaism

(Concluded From Page 11)

as an innovation that might well be adopted throughout the B'nai B'rith sphere of influence. Elsewhere in this issue will be found the comment of Louis Heiman, president of the Fifth District Grand Lodge. The committee, headed by Maurice Weinstein of Charlotte, has been further encouraged by additional favorable comments. Rabbi William Steinberg of New York says:

"Your institute is appealing in form, substance, and for the fascinating new departure which it inaugurates and which should prove of immense utility as a precedent to all American Jewry. My earnest good wishes for the success of your pioneering enterprise."

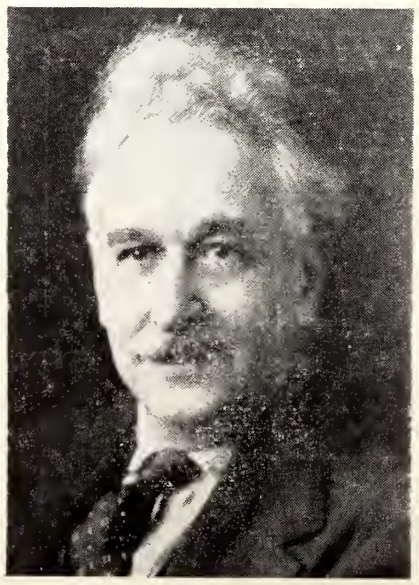
Maurice Bisgyer, National Secretary of B'nai B'rith, writes:

"The spirit of cooperation as manifested by Brother I. D. Blumenthal as well as the members of the North Carolina Association of B'nai B'rith deserves recognition, but most important of all, I feel confident that the deliberations at the Educational Institute will contribute in great measure to a more intensified and inspirational program throughout the lodges of North Carolina."

Mr. Lowenthal was born in Bradford, Pennsylvania. He was graduated from the Universities of Wisconsin and Harvard. In his career as publicist and writer, he has been the director of the Zionist Bureau for the Pacific Coast; an associate editor of the Menorah Journal; a representative of Jewish minority interests at the League of Nations; the Paris secretary of the World Conference for International Peace through Religion; and an editor of The International Year Book.

In the course of spending ten years abroad Mr. Lowenthal has studied Jewish life and customs not only in most of the countries of Europe, but in North Africa, Palestine and the Near East.

Besides the *Jews of Germany* Mr. Lowenthal is the author of *A World Passed By*, the first comprehensive work in any language on Jewish antiquities in Europe and North Africa; *Our Fathers That Begat Us*, an imaginary genealogy which carries his family history back to Abraham; *The Autobiography of Montaigne*, edited and translated from the works of the great French philosopher; *The Memoirs of Glueckel of Hamelin*, a first translation of this classic into English; *The Life and Letters of Henrietta Szold*, a portrait of the great founder of Hadassah; and, as his most recent work, he is the co-author of *This Was New York — The Nation's Capital in* 1789. Mr. Lowenthal speaks frequently on the Columbia Broadcasting System's program entitled, *"Invitation to Learning."*



MARVIN LOWENTHAL

LUDWIG LEWISOHN

Wherever in the civilized world literature is valued the name of *Ludwig Lewisohn* is a houshold word. His novels are read in the original or in translation from Sweden to the Argentine, from England to Palestine.

Above all, wherever in the world Jews live his name is an incandescent one and his books center and focus of the renewed life of Israel.

It has been said that the voice of *Ludwig Lewisohn* is that voice by which the English speaking Jewry of this age will be remembered.

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VISITING Around Greensboro

By MIN KLEIN

VACATIONS loom and prospective campers begin dragging out suitcases . . . There's COMMENCEMENT and CONFIRMATION and summer plans ahead . . . And the community organizations start to put away projects and files and books for another season . . . COUNCIL started off this "put-away" month with a luncheon meeting at Temple Emanuel when annual reports were heard, LEE TANNENBAUM'S farewell report, and CLARA MAE FRIEDLAENDER'S acceptance of the presidency, highlighting the event . . . Chocolate bars were rewards for answering questions on a quizz arranged by LAURA WEINSTEIN . . . TEMPLE EMANUEL SISTERHOOD enjoyed a summery, tasty lunch at their annual get-to-gether and then got down to business of reports, and impressive installation of new officers . . . ADELE ROSENBERG was applauded for her splendid records as president and CAROLYN LEBAUER received the gavel with promises from all members to pitch in and help, come September . . . BEA BROWN, MARIE MARKS and IRENE MILLER served on RUTH RYPINS' catering committee to make that table look so luscious . . . The CONSERVATIVE SISTERHOOD was right in line, too, and re-electing BEA KARESH president, also enjoyed a luncheon meeting before their program of music presented by MRS. SINCOFF — breaking bread together seems our favorite way of finishing up annual reports, installations and other closing business, and HADASSAH followed the usual pattern with lunch at the Synagogue and the same procedure of business . . . Which reminds us to mention what a HUGE success the HADASSAH "county fair" was last month — lots of fun, prizes for games, food and plenty of activity going on throughout the evening . . . GENE JACOBS was overall chairman with MRS. DAVID FINE as co-chairman. Proceeds were turned over to the YOUTH ALIYAH and CHILD WELFARE COMMITTEES, of which these two hard working ladies are chairmen . . . A short business meeting with a social hour following featured the MAY meeting of B'NAI B'RITH at the Conservative Synagogue. Highlight of the evening was a program of music by UNC student DAVID ARNER, who came with Chapel Hill Hillel president Ira Antin . . . B'NAI B'RITH was honored recently when CHESTER A. BROWN, their representative on the Council of Social Agencies in Greensboro, was elected to the chairmanship of the Education and Recreation Division of that body. That IS an honor for all concerned and we know the new chairman will carry thru on this important job! . . . Our BBG girls went all out for a busy month in May. As if planning for the annual 5th District convention were not enough, they put over a successful hayride, with everyone having a HUGE time, and then put on a Sabbath service at the Conservative Synagogue on Friday eve. the 21st. Participants in this important event, arranged by Rabbi Sincoff, were: EVELYN GREENBERG, BERNICE GREENBERG, MARILYN ZAGER, JOAN KLEIN, BETTY PEARL, BETSY MORRIS, SARA ANN SUSSMAN and chapter president, BARBARA TOBIAS . . . They make us proud of them those girls! . . . The youngest of the organizations is staying busy, too . . . The YOUTHHOOD of Temple Emanuel holding regular meetings, are making new plans for fall reconvening. To close their first season of activity, they conducted Sabbath eve services at Temple Emanuel on the 28th — and it was thrilling to see them in action. With Rabbi Rypins giving the sermon, the following Youthhood members took part in the service: president RONNIE KRIEGSMAN gave a short talk; SHEROLD KLEIN kindled the lights; ushering were MICHAEL TEMKO, CHARLES BLANKSTEIN and MELVIN LITCH, Jr.; the charming little hostesses at the tea table for the Oneg Shabbat were ANN FALK and JOAN GREENBERG. All members of the group were on the pulpit with the Rabbi for the occasion . . . Hats off to JACK

(Please Turn to Page 46)

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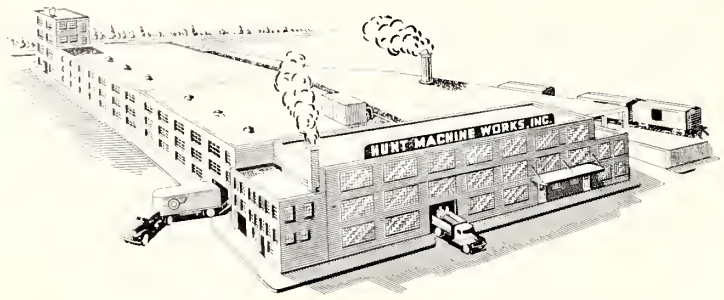

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Social and Personal

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Monseses-Block

Mrs. Catherine Rebecca Monsees and Norman Block were married on Friday, May 14th, in a private ceremony at Temple Emanuel. Rabbi Rypins performed the ceremony. Following the ceremony, a wedding breakfast for family and intimate friends were held.

Mrs. Block, daughter of Mr. and Mrs. Frederick Monsees of Savannah, Ga., was director of programs at the Greensboro Youth Center and Secretary at Temple Emanuel. She has made her home in Greensbor since assuming the Youth center position.

Mr. and Mrs. Block will be at home in Greensboro, following a wedding trip to New Orleans and the Gulf of Mexico.

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93 New Companies

Tel Aviv (ZOA)—The registered capital of 93 new companies in Palestine totals LP.846,533 ($3,386,132), and the increased capital of 13 existing companies amounts to LP258,183 ($1,032,732), a sum toal of LP.1,104,716 ($4,418,864), according to the current *Gazette*.

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The Yivo In Jewish Life

(Concluded From Page 10)

adjustment made by the Yivo can be fully guaged.

The same trend is also manifest in the other activities of the Yivo. The two contests sponsored by the Institution were primarily designed to shed light on American Jewish life in transition. This and kindred problems were also the subjects of investigations at several seminars and proseminars of the *Aspirantur*. In the same category may be included the close contact maintained with other countries in this hemisphere — Canada, Mexico, Argentina — for an exchange of views on common problems and collaboration in an effort toward their solution. A notable instance of this contact was Dr. Jacob Shatzky's recent three-month lecture tour of South America.

Does the emphasis on Jewish life in America mean a breach of faith with Eastern Europe and its heritage? By no means. In the course of the past year, for instance, the Yivo published a special number of the *Yivo Bleter* dedicated to Y. L. Peretz, the finest flowering of the Eastern European Jewish spirit, an interpage edition in Yiddish and English of Peretz' select works, and a history of the Jews in Warsaw. After the conclusion of World War II, in the middle of 1945, the Yivo made strenuous efforts to preserve some of the monuments of Eastern European Jewish life, particularly the records of the last and glorious chapter written in blood and fire in the years 1939-1945. These efforts were crowned with a measure of success. The Yivo has today one of the largest collections of materials — literary, pictorial, and others — on the life and suffering of European Jews during the war years. Part of this material was utilized in the exhibition, "Jews in Europe, 1939-1946,' which opened in the beginning of this year. (A sequel to this exhibition, "Jewish Children in Europe after World War II," is now being prepared.) Another part is presented to the public in the form of two entire issues of the *Yivo Bleter* (XXX, 1 and 2), dedicated to the study of the Nazi Jewish ghetto in Europe.

In the endeavors to preserve the monuments of Eastern European Jewish life, the Yivo has been cooperating with a number of Jewish institutions similarly engaged, both here and abroad. Thus it has entered into a close relationship with *Yad Vashem*, the Palestinian organization recently established for this purpose. It has also been exchanging materials and information with other Palestinian and other European institutions. (Incidentally, the exchange relationship is more nominal than real. There is today many a small library in a DP Camp in Europe or a recent settlement in Palestine that owes its existence to an initial shipment of books from the Yivo.)

However, the mere preservation of the monuments of Eastern European Jewish life is not the sole aim of the Yivo. It is far more anxious to integrate them into the American tradition, to weave them as an essential element into the pattern of the emerging American Jewish culture. Publications alone — the Yivo is fully aware — will not bring the desired results. To gain this end, to make the Eastern European Jewish heritage a vital part in the organic whole of American Jewish life the Yivo is now experimenting along several lines. Not the least of these experiments are regular sequences of courses in Jewish literature and the history of Jewish thought given to select groups of students.

In that rare human document, the diary of the late Zelig Kalmanovitch, (one of the founders and directors of the Yivo in Vilna), written in the Vilna Ghetto and now in the possession of the Yivo, there is one festive entry amidst the record of cheerless days. On June 18, 1942, word had reached the Vilna Ghetto of a Yivo conference in New York, and the diarist breaks forth in an exultant strain:

"I praised the Lord who sent me good tidings . . . Lord of the Universe, a house of wood was destroyed and you replace it with stones."

This inspired insight into the nature of the Yivo defines its present day-to-day tasks: to supply the stones for the edifice of Jewish knowledge.

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Our Student Youth

(Concluded From Page 8)

in which the various nationalities constituting our population will share.

America expects all of her children, as individuals and as groups, to contribute their best towards this process. Our beloved country has a right to look to the Jewish group, with its 4,000 year-old history, for an outstanding contribution commensurate with its achievements of thousands of years. It is therefore our inescapable duty as American Jews to nurture our traditions and culture, so that we may be in a postion to participate fully in this fascinating spiritual enterprise.

Guided by this far-sighted philosophy and dedicated with singleness of purpose to the furtherance of this laudatory experiment in democratic intergroup living, Yeshiva University will serve as a testing-ground in cultural integration without self-effacement, without loss of group identity. Out of its halls of learning will come forth happily adjusted personalities in whose lives the best and most precious elements in the two heritages will be harmoniously blended and who, in a spirit of reverent dedication, will be in a position to place their distinctive Jewish heritage upon the altar of American spiritual values, thereby accelerating the evolution of a unique and variegated culture that will help to write a new page in the annals of American and world civilization.

Visiting Around Greensboro

(Concluded From Page 43)

SALZ for training them so well! . . . BOUQUETS to both our Rabbis for the splendid radio presentation during the week of May 10th, when they took over for the Ministerial Association sponsored program. Each denomination has a week of devotionals on a morning program over station WGBG and Rabbis Sincoff and Rypins made us proud of the week alloted to the Jewish congregations . . . Welcome to the newly married MR. and MRS. NORMAN BLOCK — all good wishes! . . . Another successful SOS drive completed the work of the committee until the Fall season starts once more . . . We give a rising vote of thanks to RUTH MICHALOVE and her SOS committee who have worked so well and faithfully this year to put the drives over—and have done it every time! . . . And now, big doings in Greensboro will be the District Number 5 BBBG convention the end of the month, being held on the WC campus — stand by for a telephone call; we want all the interest and cooperation you can muster to make this affair the BEST district 5 event ever held! . . . WC Hillel activities closed for the year with election of officers held at an out-door picnic meeting. CONGRATULAIONS to president-elect MINNIE CROHN, of Asheville, and her slate of officers: Vice-President LOIS BUCK, Uniontown, Pa.; Secretary SHIRLEY GREENBLATT, Vineland, N. J.; and Treasurer NORMA KRAUSS, New York City . . . The Hillel conducted Sabbath eve service at Temple Emanuel in May brought to the pulpit: ESTELLE ROSE, HELENE SMITH, JANET HANDLER, JODY RAUB, SHIRLEY GREENBLATT, NORMA KRAUSS, ANN GENDEN, FLORENCE JACOBSON, FAELA ROBINSON and president BERNICE KAPLIN. From service through sermon it was a splendid job . . . And now, DON'T forget the Temple Emanuel SISTERHOOD PICNIC on JUNE 6, for children, mothers and fathers!

BEAUFORT, S. C.

Mrs. Louis Cohen announces the engagement of her daughter, Hannah, to Anthony J. Beatrice, son of Mr. and Mrs. Samuel Beatrice. The wedding will take place at an early date.

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TEN BOYS, members of the Children's Chorus of the West Adams Jewish Community Center, Los Angeles, are shown chanting the Kol Nidre with Danny Thomas, in a scene from the MGM film, "Big City." The West Adams Center is part of the Los Angeles Jewish Centers Association, an affiliate of the National Jewish Welfare Board. Margaret O'Brien stars in "Big City," which is the story of a foundling adopted by an Irish cop, a Protestant minister and a cantor. The Children's Chorus is part of the West Adams Center's cultural and recreational program.

JEWISH LIFE "DOWN UNDER"

(Concluded From Page 6)

little progress has been made despite the efforts of the education sub-committee. Adult education courses were instituted, but these have been poorly attended. Though a Hebrew school conference agreed to a minimum syllabus for elementary grades hardly any headway has been made in improving co-ordination between the schools. Rabbi Dr. H. Freedman represented Australia at a world education conference in Jerusalem in August.

In New South Wales steps are also being taken to investigate the desirability of a day school and hospital for Sydney. The N.S.W. Board of Deputies intends in the coming year to institute a community chest and have one united appeal for all causes.

Miscellaneous Activities

The past year has seen a marked increase in the Yiddish activities. As a result of the arrival of several prominent actors, the local Yiddish theatre has been rejuvenated.

A Jewish Men's Choir was formed. A number of Yiddish books have been published locally, including H. Bergner's "Between Sea and Sky." The Jewish Post, Yiddish weekly, has been firmly established and is a real factor in communal life.

The Young Men's Hebrew Association held its first annual federal conference in Sydney in June, and decided to establish youth centers in Melbourne and Sydney and to expand its activities in Brisbane and Perth. It also affiliated with the world Y.M.H.A. Relief for abroad has been continued in all states throughout the year by the bodies concerned. In Victoria full co-ordination between the Welfare Society and the Relief Fund was achieved.

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Social and Personal

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Engagements:

Bodne-Colby

Mr. and Mrs. B. Bodne have announced the engagement of their daughter, Renee Mae, to Sidney J. Colby of Brooklyn, N. Y. The wedding date will be announced later.

Miss Bodne attended the University of Georgia and is now a student at Long Island University. Mr. Cobley is attending New York University where he is studying radio broadcasting.

Barkowitz-Drosd

Mr. and Mrs. Max Drosd have announced the engagement of their daughter, Rosalynn and Harold Barkowitz, son of Mrs. Pearl Barkowitz and the late Mr. Barkowitz. A double wedding with the bride's sister and finance is planned for June 17th.

Miss Drosd, formerly of Cleveland, is president of the Miami unit of Junior Hadassah. She attended the University of Miami. Mr. Barkowitz served with the U. S. Army and is now employed at the U. S. post office in Charleston.

Births:

Mr. and Mrs. George Chaplin announce the birth of a daughter, Jerry Gay.

Obituary:

Funeral services for Miss Rose Ginsburg who passed away after an illness of some time, were held at Stuhr's chapel with Rabbi Samuel Rubinstein and the Rev. Alter Kirshtein officiating. Miss Ginsberg, 26, was the daughter of Mr. and Mrs. Sam Ginsberg. She is survived, in addition to her parents, by two sisters.

Friday evening services at Synagogue Emanu-El were dedicated to the Charleston AZA on May 7th in observance of national AZA parents' day. Participating in the service were Jack Breibert, Bernard Karesh, Howard Sudit and Bill Novit. Maurice Fox, president of the chapter, delivered a brief talk. Rabbi Lewis Weintraub and Cantor Jacob Renzer assisted by the choir officiated. Rabbi Weintraub preached a sermon on "The Status of the Jewish Mother."

The third annual meeting of the Charleston Jewish Center was held at the Community Center on May 16th. A buffet supper preceded the meeting. Guest speaker was Ed Kahn, Executive Director of the Atlanta Jewish Federation. A plaque of affiliation with the National Jewish Welfare Board was presented to the incoming president, Louis Toporek. Other officers presented by the nominating committee, Mrs. Harry M. Rubin, chairman, are: David Goldberg, first vice-president; Bernard Olasov, second vice-president; Abe Dumas, treasurer and Miss Themora Abramson, secretary.

The May 9th meeting of B'nai B'rith featured a book review by Dr. Douglas Remsen, "Sexual Behaviour in the Human Male."

During the month of May, Rabbi Rubenstein led weekly Monday night discussions at the Citadel. Rabbi Rubenstein also visited Walterboro where he was conducting the Congregational Radio program on Sunday mornings over station WCSC.

GREENSBORO, N. C.

Welcome Stranger!

Mr. and Mrs. Arthur Barth, of Meadville, Pa., announce the birth of a daughter. Mrs. Barth is the former Esther Gurfein.

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Jewish Education and Democracy

(Concluded From Page 5)

ed it is necessary that certain misconceptions be cleared away. I hear it whispered in some of the so-called best circles that to engage in Jewish Education is to further an alien cult, that it is a foreign ism, in short "un-American." It is suggested that a dilution of loyalty is involved in a spiritual kinship with Jewish culture. Sometimes it is even asserted that the child that is simultaneously exposed to secular education and Jewish learning becomes a hyphenated creature of split personality.

Sometimes those ideas are expressed crudely — and sometimes elegantly — but whatever the style — they are still rubbish.

The pilgrim fathers and their Pilgrim successors would have snorted with contempt at such foolishness. They knew too well that the stream of their civilization flowed directly from Hebraic headwaters. Our enemies never make this mistake. The Nazis and fascists never fail to identify democracy as a Jewish invention.

Even among some advocates of Jewish education I discover a form of apologetics which I find immature and unreflected. They argue that Jewish education is supplementary to the secular education obtained in the American school. I do not agree. If secular education were an integrated whole, then additional instruction in some special field could be called supplementary. Dancing might be called supplementary for most but not all people. For some it is their principal mode of self-expression. Now it so happens that by common agreement American secular education has left a gap in its structure, not to be left blank but to be filled by the several groups of our population, each in its own way. You may call this missing keystone a system of values, or a code of ethics, or a formula of man's relation to the universe. Historically this field has been occupied by religion.

By law and tradition, religion has been excluded from our common schools. But that does not mean that modern man can live happily without a framework of values which gives shape, meaning and direction to his existence. Conceivably, a very gifted but uninstructed man might, in a life time, construct such a viable system himself. His effort would be comparable to that of one who would try to master modern chemistry, not by learning what is already known but by personally rediscovering all the great achievements of the great scientists who have contributed to modern chemistry. My contention, therefore, is that Jewish education is not an "elective" supplement to a secular training but a vital element in any Jew's education. Indeed, I submit that the American community has a right to say to us, "Since you would not be good Christians—you ought to learn to be good Jews. If you are neither, your capacity to be good citizens is greatly impaired."

What I say is not entirely guesswork. Here and there about the face of the globe you can see the sorrowful remains of Jewish communities which had abandoned Jewish learning. Indeed they are a sorry sight. An uninstructed Jewry is a shabby Jewry, without pride and without hope, cut off from the streams of life, anthropological fossils of interest only to museum curators.

I also find myself in disagreement with those participants in Jewish education to whom it means no more than a manual on "how to be a Jew." You can compress "how to play tennis" into a manual. But to be a Jew is much more than a ritual. To be a Jew is to achieve a sense of personal participation in the act of creation — in the creation of a better world for men to live in. To that kind of Jewish education, I believe, such organizations as the American Association for Jewish Education are dedicated. Nothing which is relevant to this remote goal is alien to Jewish education.

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RELIGION IN THE SCHOOLS

(Concluded From Page Four)

ponents of released time, it may be said that sufficient reliable and objective evidence exists to offer the following tentative conclusions:

1. Whether or not the plan constitutes a violation of the principles of separation of church and state is a matter of constitutional opinion which remains to be determined by the United States Supreme Court. However, it would seem clear that holding released time classes within the public school time violates the tradition and spirit of separation even if attendance is theoretically entirely voluntary. If the classes are held outside of the school building, the violation is less clear, but the Jewish community and many non-sectarian bodies believe the difference to be only in degree.

2. In actual practice, pressure during school hours and on school grounds in varying degrees is exerted by classmates, teachers, school authorities and church groups to induce participation. The pressure is strongest in small communities, but exists to some extent even in larger communities. Indeed, it may reasonably be said that in actual practice it is rarely entirely absent from the operation of the plan in any school. Even in New York City, where careful rules have been promulgated to prevent abuses, even to the extent of forbidding mention by teachers of a child's absence from religious instruction, it is a not infrequent practice on the part of the teachers to urge children to attend. In at least one school, it is reliably reported that the Catholic principal during the released period would accost every Catholic child she met on the school grounds, demanding to know why he or she was not attending religious instruction. Reports of similar pressures by public school authorities indicate that the practice is widespread.

When released time was introduced in New York City in 1941, one of the church groups distributed buttons which displayed a white question mark on a red background. Other children whose curiosity would be aroused, would question the wearers regarding the meaning of the button, and the latter would explain about religious instruction and give the inquirer an enrollment blank. As a result of protests this practice was later prohibited by the school authorities.

Reliable reports indicate that Jewish children not infrequently attend non-Jewish classes for fear of disclosing their faith.

3. There is a significant element among leading educators who feel that released time does have a divisive influence. Particular objection is raised to the common practice of having Protestant, Catholic and Jewish children line up separately and leave through separate doors or at separate times. In Champaign, Illinois, a school child who was the only one in his class not participating in religious instruction in the classroom was placed at a desk in the hall where he was teased by other children who thought he was being punished. His non-participation resulted in frequent fist fights with the other children, to an extent probably amounting to persecution. In New York City, the principal of a public school in a neighborhood torn with a long standing feud between Irish Catholics and Jews, had been working unceasingly to bring about undertsanding and cooperation in the school, but released time accentuated religious differences and again brought dissension into the school.

4. Educational leaders generally agree that the time alloted under the plan is inadequate for positive educational activity, but schools participating frequently look at released time as a means of inducing attendance at regular after hours or at Sunday school classes. There is no evidence, however, that satisfactory results have been achieved through this means.

5. There seems to be agreement among Jewish educators that released children do not in any substantial number discontinue regular after-hours or Sunday school attendance. It is, however, not equally agreed that many children who might otherwise attend regular school instruction do not accept released time as a substitute.

6. There is no basis to the fear that the plan entails substantial cost to the community, except where the religious classes are conducted within the public school building. However, it does entail administrative difficulties. While these tend to diminish somewhat the longer the plan operates, the short life expectancy of most programs results in the general prevalence of substantial administrative difficulties and inconveniences wherever the plan is in operation. Moreover, in cases where released time classes are held outside the public school building truancy among the released children is a real and ever present problem. In New York City, it is estimated that on the average about 10 per cent of the released children do not arrive at the religious centers.

Summarizing, it is fair to state that while both the hopes of the proponents of released time and the fears of its opponents have proved exaggerated, some basis exists for both. However, a realistic observer can hardly avoid the conclusion that released time has not proved a substantial answer to the problem of religious apathy. For the Jewish community is even more certain that the dangers and disadvantages outweigh by far the benefits which may be derived from the program. Above all, and aside from questions of expediency, as a matter of principle released time in actual practice, if not in theory, comes dangerously close to weakening or even breaching the wall that in democratic America should always separate church and state.

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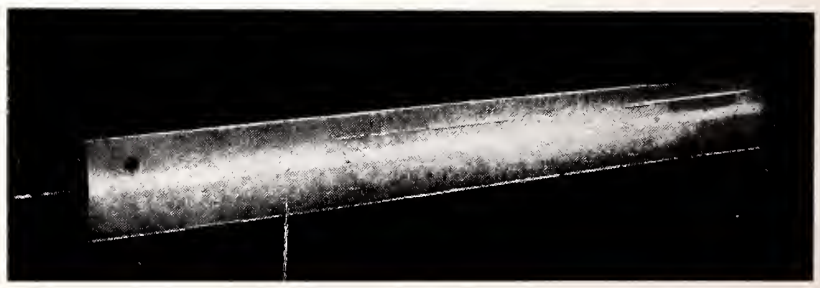

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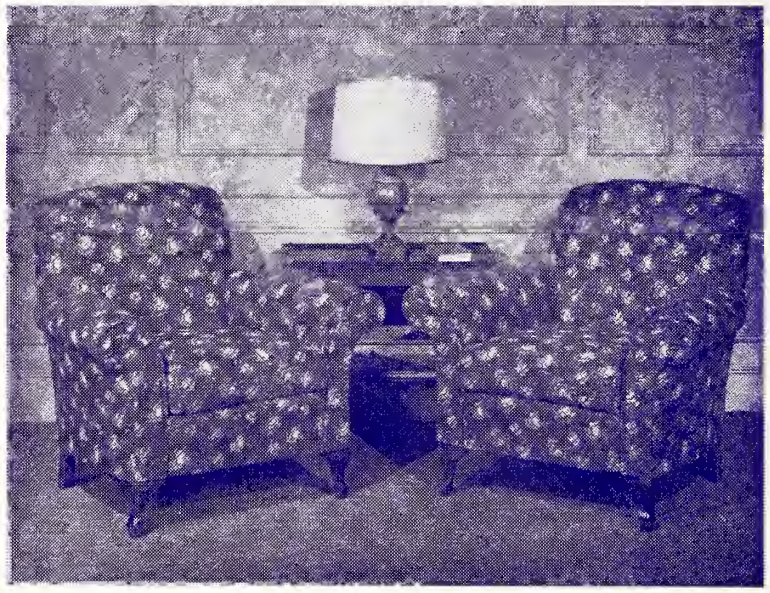

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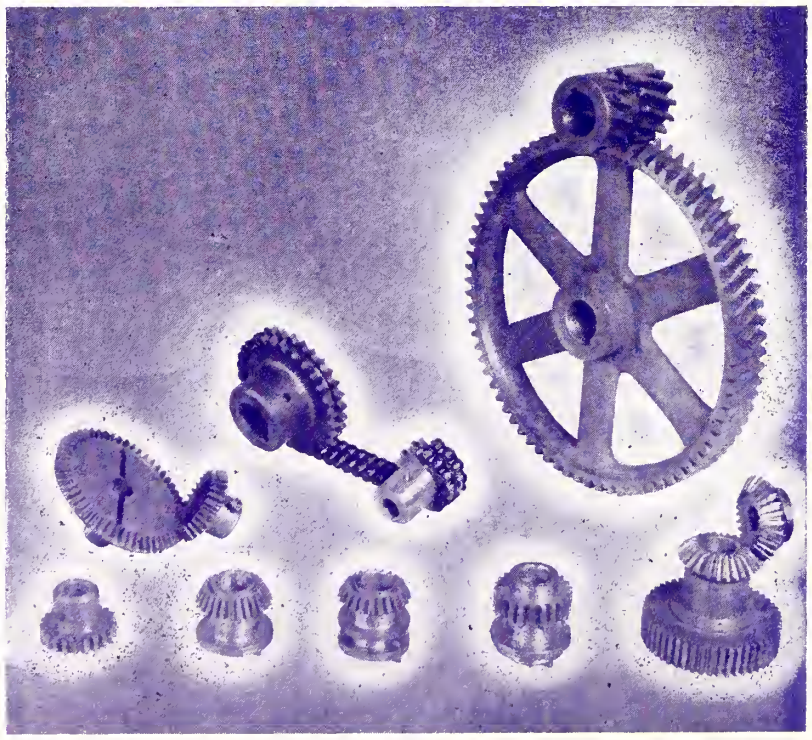

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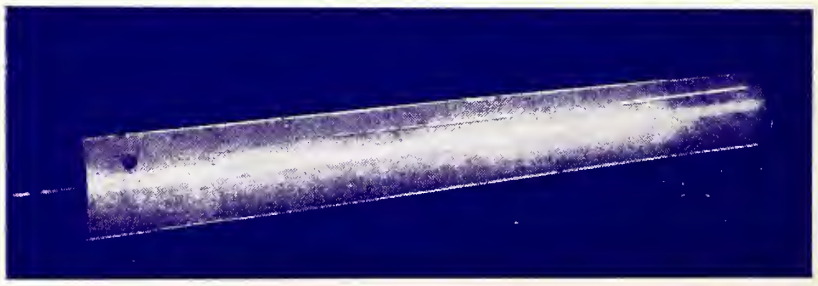

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« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Israel's "Fourth-of-July"

At this season of the year it is inevitable that Americans, thinking of their birthday of independence, should also be thinking — at least the Jewish portion of the population — of the birth of another nation — the Republic of Israel.

There are many points of similarity in the birth-circumstances of the two nations, separated by one hundred and seventy-two years. They both sprang from a common desire—the overthrow of tyranny. And, strangely enough, in both cases Great Britain was the tyrant. And they both were products of a trans-planted people, which sought merely for the elementary right to live a life of freedom. And, just as the United States has made a definite, albeit incalculable contribution to modern civilization, so too, the infant Israel bids fair to make its mark in world progress.

A further parallel is found that in both instances it was a birth amidst travail and suffering. Both involved loss in human lives, both saw martyrs and heroes.

Lest the shabby, shop-worn argument of "dual allegiance" be advanced again, let us herewith state our humble opinion that interest in and sympathy for the new nation on the part of American Jews need in no way diminish their loyalty to the country of their birth or origin, as the case may be — the United States of America. Few of us expect to see the new state, except perhaps as visitors. We are well content with our existence here, imperfect as it may be. But that need not deter us from evidencing our interest, sympathy and warm wishes for success to the new state.

We believe that we sense a growing tendency to unity in thought, now that the state is a *fait accompli*. Even some of the die-hards are swinging around to a realization that it is no longer a matter of Zionism or anti-Zionism, but the fact that the new baby is Jewish. And we further believe that as time goes on, and Israel is able to take its place among the nations of the world, with creditable performance, more and more will abandon their stubborn individualism, and join the cause of common interest and concern.

Jews In Small Southern Towns

In the March issue of the B'ani B'rith magazine, The National Jewish Monthly, there is an interesting symposium on the subject of the position of the Jew in the smaller towns of the South. Views are expressed by two individuals whose back-grounds, from different angles, well qualify them to discuss the subject. The one, Hoyt McAfee, is a non-Jew. The other is B'nai B'rith's own Alex Miller, Director of the Southeastern Regional Office of the Anti-Defamation League.

Mr. McAfee, a human-interest writer, has contributed to leading North Carolina newspapers, in addition to being a Hollywood drama critic, movie correspondent and world-traveller. His views are tempered largely by his experiences in travelling through Tarheelia, South Carolina and northern Georgia. Mr. Miller speaks with the reservations that come from observations in the broader field that includes southern Georgia, Alabama, Mississippi and Louisiana as well.

Not that the views of the two men are necessarily opposite. As a matter of fact, Mr. Miller says he is in complete agreement with most of Mr. McAfee's comments. He is inclined to take issue with him on but one score. He contends that Mr. McAfee, in painting the rosy picture that he does, "does not go far enough" — presumably far enough to recognize shallowness. With this latter reservation we are in complete accord.

McAfee says at one point in his argument, "As one who has observed and written about the Southern scene for many years, I can report that Jews encounter only trifling, if any, difficulty in getting along harmoniously and happily with their neighbors in scores of Southern communities with which I'm familiar. And I refer to the communities in North Carolina in particular, as well as to others in South Carolina and north Georgia."

At another point he quotes "one influential Southern Jew" as telling him "in this town, it isn't a matter of what group you belong to. It's what you are, what you stand for, what you can do. We Jews live in the same neighborhood with Gentiles, work side by side with them, go to ball games and play golf with them, and we're all equally interested in the community's welfare. We Jews are not treated as oddities, as freaks, or as being 'different' . . ."

This is all pretty much fact. It has been our own experience in travelling through the small towns of the Southeast, that the Jew has pretty much earned for himself the position he occupies in his community. We know of towns in which Jews are found in every civic and social group (including the country clubs) except, perhaps, the Knights of Columbus. By forthright living, by active participation in community activities, by comporting themselves as good, average American citizens, they have earned a comfortable life. And yet, in just such a city, where, on the surface, all is harmony and brotherly-love, two respected members of the Jewish Community were proposed, not so long ago, for membership in one of the two country clubs. They were black-balled. Alongside of their names posted on the club's bulltin-board as prospective members, appeared the pencilled comment, "We have enough of your kind in here already." Which of course, is an isolated case which proves nothing. Or, does it?

We have been in towns where there has been open evidence of prejudice against Jews. An analysis proved that this town had more than its share of Jewish merchants with records of questionable business ethics. There too had been a rabbi who must have received his ordination when someone wasn't looking. Jewish names were conspicuous by their absence from communal activities. Which goes back to our point that Jews earn for themselves the position they occupy.

Mr. Miller includes in his comments, the following. "Sad to relate, the life of Jews in most small Southern towns is not too much different from the life of Jews in many small Northern towns or Western towns, for that matter. If Jews have resided in a community for any length of time and have made a normal adjustment, then you will find them getting along well with their neighbors. It is pretty much of a truism that whenever people learn to live together and work together, mutual respect and admiration is engendered and people are thought of as individuals rather than as members of a separate group. In the small town —particularly the small Southern town—because of the nature of the community, this type of relationship is fostered and encouraged. Of course, the pattern varies from town to town and I could take you into a dozen small Southern communities, just as you could take me into many Northern ones, where the Jewish group lives an isolated social life and there is the rankest sort of discrimination in the service clubs and on the golf course. But these communities are the exceptions, we feel, and with the passage of time and through an intelligent approach will yield their narrow bigotries."

Perhaps the differences that do occur in the observations of the two men are due to the fact that one is looking at what for lack of a better description, might be called the "north-South", while the other is talking chiefly about the "south-South." Many observers make a distinction in

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A MONUMENT TO EXTINCTION

By MENAHEM BORAISHA

ON Riverside Drive near 84th Street in New York City there will arise a stone monument as a memorial to the millions of Jews who perished in the gas chambers and to the heroes of the uprising in the Warsaw ghetto. The cornerstone for the monument has already been laid. It was done with great pomp. A special platform was erected for the invited notables. Ambassadors bestowed medals on the unknown Jewish soldier in the name of their governments. Diplomats expressed their sympathy. Clerical dignitaries brought the blessings of their respective churches. Rabbis prayed, a cantor intoned the prayer for the dead and the mayor of New York laid the cornerstone with his own hands. The following day the New York Times expressed a pious editorial wish that the cornerstone "may prove an eternal foundation for the spread of good-will and understanding in our own land and among the peoples of the earth."

And so there will be another monument on Riverside Drive. Jo Davidson, the sculptor who immortalizes presidents and others of fame, will sculpt the monument which will be set up to face the Broad Hudson. When the time comes for the unveiling there will, no doubt, be another parade; ministers and diplomats will once again come to offer to us good wishes; the Times will once more editorialize on the subject, and good-will will flourish far and wide.

We, Jews, are well versed in calamities and castrophies. What monuments have we set up in the past to commemorate our dead? How have we immortalized the memory of our suffering?

After the destruction of the first Temple, Ezekiel saw the vision of the valley of dry bones and the second Isaiah announced redemption. Seventy years later Ezra and Nehemiah united the people in a new covenant with the Torah. The prophecies and the new covenant were the monument to the first Temple.

The destruction of the second Temple had scarcely been accomplished when Jochanan ben Zakki founded the academy in Yavne in order to set up the power of the Torah as a force uniting the people, in place of the destroyed illusion of political power. The new power of the Torah thrived, first in desolate Palestine and later in Babylonia. The Mishna and the Talmud were the monuments to the second Temple.

The expulsion from Spain was followed by Rabbi Joseph Caro's composition of "Beth Yosef" and the "Shulchan Aruch." Rabbi Chaim Vital, the disciple of Ari (famous Cabbalist) assigned new meaning to each word of the prayers. Both the "Shulchan Aruch" and the practical Cabbala spread far and wide throughout the dispersion of Israel and provided the people with a new support. The Chmelnitzky programs were followed first by the false Messiah Sabbatai Zevi and later by the true leader Rabbi Israel Baal Shem Tov who kindled a new joy and will to live among the humblest within the people. Such were the monuments to the expulsion from Spain and the Chmelnitzky pogroms.

Jews ever considered each new destruction and fresh calamity as a test. It was natural that each test should be followed by self-examination and a search for new strength to withstand the test. Jews always believed that the necessary strength lies within ourselves and our Torah. Should one fail to find this strength it would only be necessary to seek harder and more deeply, to conceive of things on a higher plane. The tests raised the level of the faith, purified the individual and prepared him for a more profound perception of his destiny and responsibilities. Calamities and trials forged the people and created that unity which we call "Judaism".

Wasn't there an abundance of heroism and sanctity in all the trials since the destruction of the first Temple till the Chmelnitzky pogroms? Did Jews ever dream of

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describing the attitudes of the people in Virginia, North and South South Carolina, from those prevailing in Georgia, Alabama, Mississippi and Louisiana. This is quite generally accepted as fact in the broader fields of economic, industrial and general human relationships. It is for the most part the "deep" South that is regarded as reactionary.

Discussions of this kind are interesting even if they do not lead anywhere in particular. As has been pointed out by both Mr. McAfee and Mr. Miller, generalizations are in this matter just as unfair and misleading as they are in any controversial matter. What they say — in point of fact, what anyone says — isn't going to change the picture. The only thing that counts is the actual fact. Some of us see it one way,—others in another. Who is to say which is right?

RABBI JOSEPH H. LOOKSTEIN

A RELIGIOUS EVALUATION OF WEALTH

By RABBI JOSEPH H. LOOKSTEIN

"ALL the rivers run into the sea, yet the sea is never full." This statement from Ecclesiastes might be descriptive of one phase of wealth. Put it any way you like, wealth is acquisitive, insatiable. It is concerned with an endless sheet of accounts receivable.

In the individual this acquisitiveness of wealth is reflected in greed, monopoly and exploitation. To be sure these words are never used in polite company. They are dressed up so that they appear high-sounding and respectable. We hear of "rugged individualism," but we know that behind the polished exterior of that high-sounding phrase there lurks monopoly and exploitation. In honesty we must say, "Come out from behind these euphemistic hiding places and call a spade a spade." When we say "rugged individualism" we mean: Every man for himself and let the devil take the hindmost. And all the while we are acting out the statement of Ecclesiastes, "All the rivers run into the sea, yet the sea is never full."

In nations, acquisitiveness takes on even more sinister forms. It is aggression, cartels, dollar diplomacy, and imperialism. There, too, facades of respectability are built up. Nations become the bearers of white man's civilization to barbaric and underprivileged peoples. Or, we speak of the need for 'lebensraum'. Again, we say, "Come out from behind the facade!" With the white man's civilization, aren't we perhaps bringing also chains of enslavement? With the gifts of culture, aren't we also bringing the tools of oppression. Doesn't 'lebensraum' actually mean "What is thine is mine and might is right." Invent fancy phrases but never forget that if you call an onion a rose it will not change its odor.

This "ungovernable passion for wealth," as Homer referred to it, does something to the individual who is cursed with it. Invariably, our concern is, and understandably so, with the poor. We are troubled by their poverty, by their subjugation, by their misfortunes. What little thought is given to the unfortunate rich. How superficial their lives can be! How tragic is the personality whose God is Mammon.

Thorstein Veblen at the turn of century was first to call attention to this fact in his *Theory of the Leisure Class.* As economist and social philosopher, he confronted us with the stark reality that the problem of the rich is two-fold: making and accumulating wealth, on the one hand, and spending or disbursing wealth on the other. The first occupation is sinful; the second pathetic. Pecuniary emulation, conspicuous leisure, conspicuous consumption — these are more than chapter headings of a great economic classic. They indicate the pathos, the frustration, the ennui or sheer boredom of a group of people whose irresistable desire is to acquire possessions, and whose unquenchable longing is to dispose of them, shabbily, purposelessly, wantonly. When we read in theory and then observe in practice what happens to the underprivileged rich, one cannot help but think of the lines of Oliver Goldsmith:

"His best companions, innocence and health,
And his best riches, ignorance of wealth."

But let us get to the heart of the matter. What is intended here is not a denunciation of wealth, nor a rejection of the system of free enterprise, nor even an attack upon capitalism in a democratic society. Inherent within wealth are certain potentialities. Not conceived as an end, but as a means, wealth offers amazing opportunities and is capable of tremendous capacities. Even if we do not put money ahead of everything, it must be admitted that we must put money in back of everything.

Two great Americans must have had in mind these contradictory aspects of our problem. Woodrow Wilson spoke of "predatory wealth" and Andrew Carnegie of the "Gospel of Wealth." Both were right. When we speak of mad speculation, gluttonous consumption and squanderous spending, that is predatory wealth. When, on the other hand, we speak of it, as Carnegie did, as "a sacred trust" or even as the Autocrat of the Breakfast Table spoke of it, as "richesse oblige," then we have the gospel of wealth.

Our first truth in a religious evaluation of wealth now becomes apparent. Wealth is never personal. It is always social. It is never made by one individual. It always represents the contributions of many. It is fallacious to ask, "How much money did you make?" Such a question is economically incorrect and morally wrong. One should rather ask, "How much money did others help you make!" There are others, and let there be no mistake about it. The property that I own and upon which the municipality has placed a certain valuation, has value and increases in value because others are involved. A neighborhood becomes populated. Many people pass up and down by my property. Schools are built. Parks are constructed. The rich ores extracted from my mines have been extracted by those who were in a sense partners in my economic enterprise. The oil that spouted from my wells will kindle the lamps of many users. Whether it be on the production or the consumption end, there are vast numbers who are my co-workers, yes, and my partners.

How unorthodox this is. Well, let us examine it. A powerful word

Yeshiva University Honors U.J.A. Head, Eminent Scientist At Commencement—June 24th

Henry Morgenthau, Jr.

Professor Selman Waksman

Henry Morganthau, Jr., former U. S. Secretary of the Treasury and general chairman of the nation-wide $250,000,000 United Jewish Appeal Campaign, and Professor Selman Waksman, microbiologist of Rutgers University, discoverer of steptomycin, were the recipients of honorary degrees at Yeshiva University's annual commencement, June 24th. In becoming honorary alumni of the first university under Jewish auspices in the Americas, Morganthau and Waksman join a select circle of world leaders who have been similarly honored in the past. Among them have been: Bernard M. Baruch; Dean Earl G. Harrison; the late Chief Justice Harlan F. Stone; the late Jan Masaryk; Herbert H. Lehman; Professor Albert Einstein; the late Benjamin N. Cardozo; and other distinguished educators and civic leaders.

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of caution is spoken to man against even supposing that "My power and the might of mine hand hath gotten me this wealth." This quotation comes not from *Das Kapital*, but from the Sacred Bible. It comes from Almighty God warning men to share the worldly goods that are the gifts of divine beneficence with the creatures of God.

A second truth emerges. If wealth is social, then it is not mere plunder. It is not the spoils of the adventurer. It is not the booty of the aggressor: not the gain of the plunger; not the reward of the reckless gambler. Its acquisition even as its disbursement involves laws of honesty, principles of integrity, precepts of propriety.

In ancient Judea every Israelite was commanded once during the year to contribute a head tax, known as half a shekel. The precise value of that half-shekel is recorded in Talmudic Law. It was to consist of ten "gera," some smaller coin. Our sages take pains to explain that these ten coins that constitute the half-shekel symbolize the Ten Commandments. What a beautiful thought — evaluating the dollar in terms of the Ten Commandments.

How important this thought is for our day. We evaluate the dollar and devaluate the dollar. We speak of its purchasing value and its commodity value; of its silver content and its gold content. How many of us give thought to the "Ten Commandment - content" of the dollar? How much of it was acquired at the expense of "Thou shalt not steal." How much at the expense of "Thou shalt not covet." How much at the expense of "Thou shalt not murder." How much of it at the expense of "Thou shalt not bear false witness."

Our get-rich-quick generation had better learn this. Wealth at the expense of honesty, God forbid. Richness through the surrender of principle, never. To think of economic power as a monstrous bulldozer relentlessly driving through life, crushing and ramming everything in its way — what a devilish conception of richness. It is of such richness that George Bernard Shaw correctly said: "Rich men without convictions are more dangerous than poor women without chastity."

Contrasted with that image let us project another. "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy mount? He that walketh uprightly and workth righteousness and speaketh the truth in his heart. He that putteth not out his money in usury nor taketh reward against the innocent. He that doeth these things shall never be moved." Here, my friends, is economic power achieved by law and economic security attained by righteousness. Simply, the lesson is: Be financially in the black, but never ethically in the red.

Let us proceed to a final truth. Wealth can be joy. I am not thinking of hilarity, gaity, levity — states of mind that can be bought with gold. I am thinking of the inner joy that comes to him who dedicates his wealth to the good of his fellow-man. Probably, the ancient rabbis had that in mind when they said: "More than the rich man does for the poor man, the poor man does for the rich man."

Who can measure the glow of satisfaction that comes to him who has made another happy? Here is wealth wielding the spade of generosity by which a slum area will be cleared so that men and women can live decently and little children can romp around joyfully. Or, here is wealth laying the foundation for a hospital to relieve pain and to bring healing to multitudes. A university is endowed. A library is built. A research foundation dedicated to the quest for truth is established — these are gifts of the rich to the poor. Simultaneously, however, the rich are receiving abundant dividends of joy, ample rewards of spiritual gratification.

Look at it if you will in this way What a man makes, he has. What he gives away to others, he keeps. Stop looking up the rating of an individual in some credit concern. That will only tell you what he has. Look up the rating of a man in the ledger rolls of charity and benevolence. That will tell us how much he is worth. "It is better to live rich than to die rich." said Samuel Johnson. That, however, was the judgment of a poor man. "The man who dies rich, dies dis-

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Redeeming The First-Born

By MELECH SCHACHTER

Dr. Shachter, a member of the Rabbinical Council of America, interprets a family ceremony which dates back to the redemption of Israel from Egyptain bondage.—THE EDITOR.
Shavuot quiz.—THE EDITOR.

THE redemption of the first born son dates back to the redemption of Israel from Egyptian bondage. The last and decisive plague, which finally crushed Pharaoh's obstinacy not to let Israel go, was the death of all Egyptian first born sons. Those of the children of Israel were spared and consecrated by God unto Himself.

The ceremony begins with the placement of the infant before the Kohen, a descendant of the priestly family, and a declaration on the part of the father that this is his first born son subject to the Biblical command of redemption. The Kohen then asks the father what he would rather have, his son or five silver dollars, to which he responds that he prefers to redeem his son in accordance with the Biblical Law. With the silver coins in his hand, the father proceeds to offer two benedictions and then places the coins in the Kohen's hand. The ceremony is concluded with the Kohen's placing his hand upon the head of the infant and blessing him. The Kohen also says a benediction over a goblet of wine, or any other beverage when wine is not obtainable, in order to indicate the festivity of the occasion. The Kohen is at liberty to return the money if he wishes to do so.

Originally it was intended that the Jewish first born son be invested with the duties and privileges of the priesthood. They were to be the custodians of the Tabernacle in the desert and later of the Holy Temple in Jerusalem. However, when the golden calf was made and the first born failed to restrain the people from worshipping the idol, the priesthood was handed over to those who were stronger in character, namely to the descendants of the tribe of Levi. Hence, if either father or the mother of the newborn infant stems from the tribe of

J. W. V. A. To Hold DP Luncheons To Raise Milk Fund For Europe

Rabbi William F. Rosenblum, left, President of the Synagogue Council of America, and the Rev. William C. Kernan of the Episcopal Church of St. James-the-Less of Scarsdale, N. Y., and Director of the Institute for American Democracy, examine a chart comparing the nutritional value of a DP lunch and a typical American lunch at the first of a nationwide series of DP luncheons held by the Ladies' Auxiliary of the Jewish War Veterans of the United States. The Auxiliary is campaigning for 182,000 quarts of milk—a quart for each surviving Jewish child overseas—through funds saved as a result of the meager DP lunches.

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Levi, that is, if either grandfather is a Kohen or a Levi, the infant does not have to be redeemed.

A widespread belief that if the father fails in his duty to redeem his first born son, the child belongs to the Kohen, is incorrect. This erroneous view has even crept into some versions of the ceremony, according to which the Kohen asks the father: "Would you rather GIVE ME your first born son or would you rather redeem him?" In all Biblical references the child belongs to God, and it is from the Divine Possessor that the father redeems his infant. The Kohen, as originally consecrated to the service of the sanctuary, was the direct recipient of God's beneficence in many ways and only indirectly from the people. The Talmud emphasizes the fact that "The Priests were the emissaries, not of the people, but of God."

Hence, all the dues which the priests received were as though they were partaking of the bounty of God's table.

The religious aspect of the ceremony is to be taken in the light that the first of everything is to be devoted to God. When the ancient Palestinian Jewish farmer inspected his grounds and noticed that some of the fruits were beginning to ripen, he marked them by putting a string around them, and when they ripened completely, he brought them to the Temple in Jerusalem. Similarly, after the grain had been sorted and cleaned, ready for use, the first duty of the owner was to set aside a portion thereof for the priests. The first share from each mixture of dough was also to be given to the priests. Again and again the Jew was told to be liberal and to limit his appetite for the possession of earthly wealth. While it is appropriate to enjoy God's blessings, we must not lay claim to any of them. The first born son, like the first products of the soil, is dedicated unto God, and it is with humble apreciation that the father redeems him.

The redemption of the first born son also has a national aspect. More so than any other people, we Jews remember our initial liberation which formed us into an independent people. This is evident from our daily prayers and periodical holidays.

Napoleon is said to have visited a synagogue on a Tisha B'Av morning and he was amazed to see Jews sitting on low benches and mourning the loss of Eretz Yisrael and the destruction of the Holy Temple — events which had taken place more than seventeen centuries before. The great military genius, who had a keen sense for history, then remarked that a people who weeps and mourns persistently over the loss of their country may rest assured that their dream to return to the Holy Land will ultimately be realized.

Jewish persistence and perseverance are expressed by our holidays, family holidays as well as national ones. A Pidyan Haben celebration which is local in character and is essentially an event of one particular family, yet commemorates Israel's initial liberation from the land of Egypt.

ASHEVILLE, N. C.

Miss Florence Jacobson, Reporter

An orientation course on Mental Hygiene was conducted by Mrs. Joe Lieberman for the National Council of Jewih Women, Asheville chapter. The course, held at the Battery Park Hotel on June 8-9, was divided into two sessions, morning and afternoon of each day.

A Keno party was held by the Bikur Cholim Sisterhood in the vestry room of the Synagogue on June 2nd. Over 100 people attended this affair, where a number of prizes, donated by local merchants, were given away. Mrs. I. Jacobson and Mrs. I. Fagan were in charge of arrangements.

Asheville graduates from High School and college included the following: Paul Roth, Doris Michalove, Jerry Sternberger, Bernard Gradman, Naomi Cooley and Patti Finkelstein, all from Lee Edwards High school. Faela Robinson from Woman's Collage, Greensboro; Ruth Robins, from Goucher College, Baltimore, Elaine Naiman and Bernie Robin from Asheville - Biltmore College and Michael Robinson, from the University of Cincinnati.

Off to attend Summer School at Chapel Hill are Mimi Crohn and Bud Swartzberg.

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VISITING Around Greensboro

By MIN KLEIN

It was truly a B'NAI B'RITH MONTH! The exodus to Washington for the District Grand Lodge convention was led by president of the local lodge PHIL SEGAL and included CHESTER A. BROWN, who is on the district board, BEN KRIEGER, who was appointed to the HILLEL committee for N. C. and GEORGE BLANKSTEIN . . . HARRY GANDERSON wandered in for a day or so and CAESAR CONE flew in for a few hours . . . MIN KLEIN went up to attend the conference on the BBYO activities. . . . So, the GREENSBORO delegation made itself heard . . . Continuing with its many activities, the State B'nai B'rith sponsored an institute on Judaism at the new famous Blumenthal estate, WILDACRES, to which came the following from our town: PHIL SEGAL, CHESTER A. BROWN, CY JACOBS, (who by the way, was in charge of reservations) and ADOLPH GUYES. . . . Inspiring and most interesting, is their report . . . The feminine element of B'NAI B'RITH went all out during the month . . . Newly elected officers of the local Etta Spier chapter . . . . JOAN KLEIN is the president for the forthcoming year; MARLYN ZAGER is vice-president, FAY SILVER, corresponding secretary, SARA ANN SUSSMAN, recording secretary and Burlington member, SALLY GOLDMAN, retains the purse strings . . . Advisors elected by the girls — GOLDIE ZAGER, LENA KRIEGER and MIN KLEIN . . . And, busy little bees that they are, when called upon to participate in the recent Poppy sale for the VFW, four BBG's went over, with EVELYN GREENBERG walking off with the prize for largest number sold . . . Other BBG salesladies were SARA ANN SUSSMAN, SUZANNE DRYZER and FAY SILVER . . . Good going, Girls . . . As GRADUATION has a way of doing, it came around suddenly again and we found SCADS of our teen-agers rushing around for those last feverish days of activity. Greensboro Hi sent out SHIRLEY LYON, RITA GOLDSTEIN, BETTY PEARL and most-recent-and-unpredictable addition, BERNICE GREENBERG (who, by the way, is with her NYC family until time to enter WC in September.) Also LEONARD GUYES, DON PRAGO, LOWELL DRYZER, JACK KRIEGSMAN and BARRY FARBER. Coming back to Greensboro after graduation from their respective PREP SCHOOLS were NANCY SASLOW, DAVID ZAUBER, BILLY KARESH and SIDNEY CONE, JR. . . . NOW, to turn their thoughts to COLLEGE and the future FRANCES RYPINS is home for the summer from Stratford and HILDA PECK from Centennary . . . Syracuse University saw the graduation of CHARLOTTE KLEIN and RITA PEARL who are now busy planning a full summer before settling down to various activities again . . . good luck from each of us to each of you . . . We congratulate the Conservative Congregation on the fine name by which it is to be known from now on — BETH DAVID — honoring one of Greensboro Jewry's oldest and most conscientious citizens, Mr. David Stadiem, whose many descendants in and around Greensboro still carry on activities worthy of this good name . . . Impressive and beautiful was the BAS MITZVAH service at the BETH DAVID Synagogue when JANE ZAGER and BARBARA PRAGO marched down the aisle for this important service . . . another sign of growing up, girls . . . Congratulations! . . . It was almost an ALL-DAY affair and young children and older ones turned out for the TEMPLE EMANUEL SISTERHOOD-BROTHERHOOD picnic — games, stunts, lots of food and the attraction of all attractions, the baseball game between the YOUTHHOOD and BROTHERHOOD — Summer simply WILL bring out that urge . . . We were pleased at the newly created CONSECRATION SERVICE for the youngsters entering the Temple Emanuel Religious School . . . There were closing exercises and installation of newly elected officers who will lead the School Council for the coming year: SARA ANN SUSSMAN, president; JOE LEBAUER, vice-president; RONALD KREIGSMAN, secretary and MARSHA KRIEGER, treasurer . . . We'd like to be among the first to wish success to the newly organized group of music lovers in our community —who meeting at the BETH DAVID Synagogue and led by DAVE HELBERG of the city school music faculty, are setting out to put on a Jewish Music Festival which will include Yiddish Folk Songs, Synagogue Music, Chassidic tunes and songs of Israeli. This should fill a community need of long standing . . . Old friends greeted Charlotte's Rabbi AARON J. TOFIELD when he came to our town to speak at the BETH DAVID Synagogue on the growth of Conservative Judaism. On the same program was MR. YALE GOLDBERG of the Jewish Theological Seminary . . . On the GET WELL list are LENA KRIEGER and BLANCHE LYON, recently hospitalized; STEVEN BERNHOLZ, who was the victim of a chemical explosion — not much harm, we are glad to say — and SAM PRAGO and ADOLPH GUYES, who seem to be partners in more than just business . . . . Speedy recovery to all of you — and of course, congratulations to the BERNARD ROBINSONS on the birth of their daughter . . . Ditto to the MORRIS KAMINETZ's. . . . It's HOMECOMING TIME for summer visitors and among the first came IRMA (OETTINGER) BENSINGER, with son, CHARLES, JR., for several weeks with the JAKE OETTINGERS . . . FRANCES (WEISEL) AARONS, with little KENNETH and EDNA (LEVINE) GLASS . . . BEA BROWN spent a couple of weeks visiting in New York City . . . The visitors' list grows as the summer progresses, but here and there we see new faces and we want to say welcome to the guests: Dr. and Mrs. Leon Roth, of NYC, who visited daughter and son-in-law, Rabbi and Mrs. Sincoff, who had another NYC guest, Mr. Harry Winefsky; Jean Prago's mother and brother, Mrs. Ida Miller and Mr. Eli Miller were here from Florida and Mrs. Dave Pearlman and Mrs. I. Cohen came from Baltimore to be guests of the Sol Greenberg's . . . And to all Greensburghers who are off vacationing, we say, "happy times" . . . MIMI TEMKO is spending the summer as counsellor at Camp Naweta, so popular with our N. C. campers . . . Myron Silverstein, an experienced camp counsellor is spending the summer as one of the Boy Scout Camp leaders, but hopes to take time out to come in for sister Lynn's wedding in July . . . Guests of the LANG family for the wedding of Walter Hornig and Miss Jean Glenn were Mrs. Lang's sister and brother-in-law from NYC, DR. and MRS. PAUL STEIN, and their nephew, FRANCO ISSOTI, recently arrived from Italy . . . Our condolescences to ESTHER CHANDGIE at the passing of her mother, Mrs. M. Kurtz, who had been ill for some time . . . And now, we hope you have a BIG 4th of July and let's remember that it is MORE than just a day away from the office and a time for a family picnic.

KINSTON, N. C.

Rabbi and Mrs. Tolochko were hosts at an open house on Sunday, June 13th, honoring their daughter, Revera, whose engagement was recently announced and their other daughter, Marilyn, on the occasion of her graduation from High School.

Shovuos Services and closing exercises of the Temple Israel Religious School were held during the week end of June 11th. At the closing exercises of the Religious School, on Sunday, the following students were presented with loving cups in recognition of their scholastic efforts, attendance at classes and at Friday evening services: Marsha Broday, Marilyn Brody, Suzanne Chushed, Carol Fuchs, Evelyn Fox, Debra Heilig, and Janice Traub.

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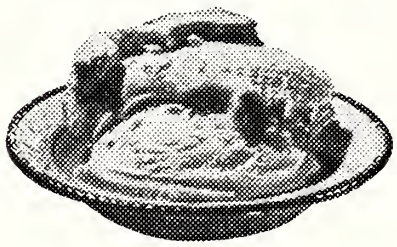

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Social and Personal

HIGH POINT, N. C.
Mrs. Daniel Ballow, Reporter

At the recent Zionist Seaboard Conference, Sam Shavitz represented the High Point District. An interesting report was brought back and presented by Mr. Shavitz.

High Point is also proud that Mr. Schavitz was elected vice-president and member of the executive Board of the Region.

Siyum - Hatorah (Torah Dedication) was held at the synagogue. The Torah was presented by Mr. S. Robinovitz in the memory of his late wife, Mrs. Channah Leah Robinovitz.

Participating in the service in addition to Rabbi Frankel, were Rabbi B. Sincoff of the Greensboro Conservative Congregation and Cantor Sternberger of Charlotte, N. C.

A reception followed the service in the recreation room of the synagogue.

The closing meeting of the Ladies Aid Auxiliary was held following the Donor Luncheon. Mrs. Louis Greenberg, newly appointed president, chose the following committee heads: Mrs. Stanley Taylor, Religious; Mrs. Harry Kantor, Hospitality; Mrs. Ben Swartzberg, Building Fund; and Mrs. Jake Pliskin and Mrs. Ben Herman, Visiting.

The annual Donor Luncheon held at the Y. W. C. A. was a tremendous success. The social program which will be remembered for a long time was arranged by Mesdames Sam Tobias, Harry Jacobs, Ben Swartzberg, and Ben Herman.

Chairman, Mrs. Louis Greenberg and her committee, Mesdames Irving Tilles and Ed Weininger were in charge of the food.

On Sunday afternoon, June 6, Confirmation Exercise were held at the B'nai Israel Synagogue. An outstanding program was planned by Rabbi Frankel and Sidney Setel, Chairman of the Sunday School, Mr. Emile H. Serposs of High Point College was at the organ. Two vocal numbers were rendered by Irving Silver.

The Confirmands were: Teasa Bloom, Betzi Morris, Mollie Samet, Marcia Setel, Elliott Abeles, Morton Ershler, Stanley Friedman, Donald Harris and Richard Harris. Gifts were presented to each confirmand by Mrs. Harry Jacogs on behalf of the Ladies Aid Auxiliary.

Immediately following the service guests assembled in the recreation room for a reception.

Celebrating the confirmation of their daughter, Marcia, Mr. and Mrs. Sidney Setel entertained in the form of open house on Sunday evening. Approximately 200 guests called during the evening.

Congratulationss

To Mr. and Mrs. Harry Levinson upon their marriage. Mrs. Levinson is the former Lenore Leah Luber of Charlotte and Washington, D. C.

To Paul Friedman, Florence Fine, and Barbara Tobias on their recent graduation from High School, to Helen Ershler on her graduation form the University of North Carolina and to Arthur Kaplan on his graduation from the New York Medical College.

GOLDSBORO, N. C.
Mrs. Seymour Brown, Reporter

Hadassah gave an outdoor supper at the home of Mr. and Mrs. Seymour Brown. The Italian theme was carried out with spaghetti and meat balls with all the trimmings. This annual event was a big success, both socially and financially. Miss Fannie Kadis, President of Hadassah, Mrs. I. Kadis, and Mrs. Harry Shrago were in charge of the affair.

The Goldsboro Youth Group held its last meeting of the season at the Cliffs with a picnic. This function was highly enjoyed by all present. Meetings will be resumed in the fall.

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occasion of the eighty-third anniversary of its founding.

Leder Brothers on the opening of their second floor.

Sidney Gordon on his election as President of the Lion's Club.

Mr. and Mrs. Leonard Savitt on their recent marriage. Mrs. Savitt was formerly Miss Mary Sherman, daughter of Mr. and Mrs. Louis Sherman.

The Dr. Trachtenbergs and M. Kirschners on their new homes.

E. R. Ackerman of Wallace, N. C., on the opening of his new store.

The following were elected as new officers of the Congregation at the annual meeting:

Emil Rosenthal, President.
N. A. Edwards, Vice-President.
Beyrl Kahn, Secretary.
Henry Weil, Treasurer.
Mrs. N. J. Edwards, Financial Secretary.
Louis Schmitt, Trustee.

The new officers of the temple Sisterhood are:

Mrs. Henry Goldstone, President.
Mrs. Ben Ellis, Vice-President.
Mrs. Jack Bernstein, Secretary.
Miss Elaine Brown, Treasurer.

With the closing exercises the Religious School ended its activities for the season. Certificates for attendance in Religion and Hebrew were given out, as well as final report cards. Each class participated in the program, giving a summary of the work it accomplished during the year. A fine talk was made by Miss Gertrude Weil. The annual picnic was held in the afternoon, which was thoroughly enjoyed by all who attended.

Arrangements for the annual picnic of B'nai B'rith were in the hands of a special committee, consisting of M. Shrago, Chairman; J. H. Lesser, N. Kadis, M. Pentzer, and Seymour Brown.

Marriage:

Miss Ruth Weil, daughter of the late Mr. and Mrs. Lionel Weil, became the bride of William Harold Harris, son of Mrs. Myra Harris of Cleveland, O., and William Harris of Troy, N. Y., on Friday, June 25th. The ceremony was performed by Rabbi Maurice Feuer of Oheb Sholom Temple. The

bride was given in marriage by her brother, Lionel Solomon Weil. Sheldon Meyer of St. Louis, was best man. Immediately after the ceremony, Mr. and Mrs. Weil were hosts at a wedding breakfast at the Goldsboro Hotel. Following a wedding trip to Bermuda and California, Mr. and Mrs. Harris will be at home in Flagstaff, Ariz., where Mr. Harris will be on the faculty of Arizona State College.

Mrs. Harris, a graduate of Goldsboro High School, received her B. A. degree from Goucher College, Baltimore. Mr. Harris, who served with the AAF during the war, is a native of Toledo, O., and holds a B.S. and M.E. degree from the University of Missouri and from Columbia University.

Birth:

Mr. and Mrs. Herman Levine announce the birth of a daughter, Iris Maxine, at the Goldsboro hospital.

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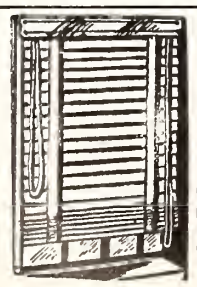
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Social and Personal

HENDERSONVILLE, N. C.

MRS. KALMAN SHERMAN, *Reporter*

Bar Mitzvah:

Robert David Patterson, son of Mr. and Mrs. Edward Patterson, celebrated his Bar Mitzvah on June 18th with services at Agudas Israel Synagogue.

A cake sale sponsored by the Hadassah proved a huge success. Proceeds of the sale went to the HMO, for supplies and equipment for the Hadassah hospitals. Mrs. M. Weisberg was chairman of the affair.

Mrs. M. Kalin was hostess at a Turkish Towel shower for the benefit of the Hadassah Hospital fund.

Mr. and Mrs. Nathan Morris and daughter, Patricia, have moved to Crab Orchard, Ky. The Morrises formerly operated the Rosedale Inn here.

Mr. and Mrs. Abe Horowitz and Mr. and Mrs. H. Brodes of Miami Beach, are here for the summer

Back Home are:

Mr. and Mrs. Mac Pravda and daughter, Nancy, who have been on a visit to New York, as have Mrs. Jack Davis and sons; Mrs. Ed Mottsman and daughter, Suzette, who have been in Richmond for several weeks; and Richard Mottsman, son of Mrs. H. Mottsman, who recently graduated from the University of N. C. George Lazarus, who was a patient at John Hopkins, in Baltimore, has also returned home and we wish for him a speedy recovery.

Visting in our city were: Mrs. B Achler of Chicago, who was guest of the Meyer Levinsons; the Phil Michaloves of Greensboro who visited the Sam Kalins and Mrs. N. Fred and daughters of Mt. Vernon, Ky., who were guests of many relatives and friends.

WILSON, N. C.

Mr. and Mrs. David E. Lester of Wilson, announce the engagement of their daughter, Gene, to Harvey J. Diamond, son of Mr. and Mrs. Harry B. Diamond, of Charlotte. The wedding is planned for the Fall. Miss Lester, a student at Atlantic Christian College, Wilson, formerly attended Greensboro College. Mr. Diamond is a student at the University of N. C., Chapel Hill.

GASTONIA, N. C.

Rabbi William Sajowitz, spiritual leader of Temple Beth-El in Gastonia, has left the state to assume the position of director of Hillel at the University of California. It is with regret that his community, as well as the many friends he has made in the state, see Rabbi Sajowitz go so far away, but many good wishes for success go to him in his new post.

HIGH POINT, N. C.

The closing meeting and banquet of the Council of Jewish Women was held at the Sheraton Hotel. Dr. Howard Carrol was guest speaker for the affair using for his subject, "Ideas and Men Behind Democracy."

Two musical selections were presented by Mrs. Harold Wagger and Mrs. Sam Hyman, after which reports of the various standing committees were heard on the year's work. New officers, installed by Mrs. Sam Tobias, president of the Mid-Atlantic Conference, are headed by Mrs. Al Raphan, with Mrs. Arthur Cassell, first vice-president; Mrs. Sam Hyman, second vice-president; Mrs. Seema Landers, recording secretary; Mrs. Irving Silverstein, financial secretary; Mrs. Sidney Setel, corresponding secretary and Mrs. Harold Wagger, treasurer.

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B'nai B'rith Jewish Institute A Huge Success

Everyone of the sixty members of B'nai B'rith who attended the Institute of Judaism, at the Wildacres Estate of I. D. Blumenthal June 23-27, agreed that a new technique was successfully launched in providing opportunity for discussion of Jewish cultural and educational life. It is believed that the experiment may provide an answer to the vexing problem of annual conventions, experienced by District and State organizations, which find great difficulty in fitting into a few days all that should properly come before such annual gatherings. Because of the press of necessary business matters, the educational and cultural phases of B'nai B'rith activity usually suffer.

It would appear from the success of the Wildacres meeting that the solution to the problem is the separation of the business sessions from the cultural and educational. At the Little Switzerland gathering, no business of any kind was discussed, thus leaving all of the time available for social and cultural programs.

Featured as speakers and discussion group leaders were Ludwig Lewisohn, Marvin Lowenthal, Rabbi Arthur J. Lelyveld and Lionel Bernstein. Most of the members present from the lodges in North Carolina, and guests from other State associations elsewhere in the District, participated in the discussions.

The committee, under the able leadership of Maurice A. Weinstein, is to be highly commended for its handling of the affair.

The complete program follows:

Wednesday, June 23, 1948. Registration, 2:00 p. m. to 6:30 p. m. Opening Dinner, 6:30 p. m. Address: Dr. Maurice A. Goldberg, President, 5th District, B'nai B'rith. Introduction of guests. Reception.

Thursday, June 24, 1948. 10:00 a. m., "Lodge Programs", Round Table Discussion. 11:30 a. m., "B'nai B'rith Youth", Round Table Discussion. 1:00 p. m. Luncheon, Marvin Lowenthal, speaker. 2:30 p. m.-6:00 p. m., Picnic and swimming. 6:30 p. m., Dinner, "Democracy and the Jew", Marvin Lowenthal, speaker. 9:30 p. m.. Court Trial, B'nai B'rith versus Augustus Priestly.

Friday, June 25, 1948. 10:00 a. m., "Civic Affairs", Round Table Discussion. 11:30 a. m., "Jewish Music", Illustrated Lecture. 1:00 p. m., Luncheon Forum, "Jewish Literature," Ludwig Lewisohn, speaker. 2:30 p. m., 6:00 p. m., Recreation. 6:30 p. m., Dinner. 7:30 p. m., Sabbath Services. 8:30 p. m., Address by Ludwig Lewisohn on "Palestine." 10:00 p. m., Movies on Palestine

Saturday, June 26, 1948, 10:00 a. m., Sabbath Services. 11:30 a. m., "Hillel in North Carolina," Round Table Discussion. 1:00 p. m., Luncheon Forum, Rabbi Arthur J. Lelyveld, speaker. 2:30 p. m.-6:00 p. m., Recreation. 6:30 p. m.,

(Please Turn to Page 14)

ARTHUR LOURIE

Mr. Lourie will serve as Consul General in New York for the Provisional Government of the State of Israel and Director of the Israeli United Nations office, it was announced recently.

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CHARLESTON, S. C.

MISS HENRIETTA KRAFT, *Reporter*

Mrs. Sidney Prystowsky newly elected president of Senior Hadassah entertained with a tea for the new board members at the home of Mrs. Jacob Prystowsky.

The table centerpiece was a cardboard building to symbolize the Hadassah Hospital in Jerusalem with a toy doctor and nurse standing in front.

The new officers of Hadassah are: President, Mrs. Sidney Prystowsky; First Vice President, Mrs. Louis Baker; Second Vice President, Mrs. Ben J. Olasov; Third Vice President, Mrs. Jack Toporek; Recording Secretary, Mrs. Morris Feinberg; Corresponding Secretary, Ben Moyer; Financial Secretary, Mrs. Joe Schwartz; Treasurer, Mrs. Mrs. L. M. Toporek; and Auditor, Mrs. Mose Mendelsohn.

The newly elected officers of Junior Hadassah were installed at a super meeting held at the Jewish Community Center, June 2nd.

The invocation was given by Rabbi Gilbert Klaperman. Mistress of Ceremonies was Miss Sara Belle Levy, retiring president of Junior Hadassah. Guest speakers were Mrs. Walter H. Solomon, past president of Senior Hadassah, and Nat Shulman, director of the Jewish Community Center. Miss Esther Kirshstein read the Declaration of the new Jewish state of Israel.

Mrs. Solomon as installing officer in a candle lighting ceremony introduced the new officers who are as follows:

Harriet Feinberg, President; Esther Kirshstein, First Vice-President; Jean Mendelsohn, Second Vice-President; Rose Livingston, Corresponding Secretary; Helen Dinnerstein, Recording Secretary; Jeanette Levy, Treasurer; Betty Jacobs, Auditor; Harriette Kraft, Joyce Prystowsky, Miriam Cooper, and Ruth Kirshstein, Board Members.

After Miss Feinberg accepted her new office, Miss Kraft, program chairman, presented Miss Judy Singer and Miss Carolee Rosen in a dramatic reading based on Hatikvah with musical background by the program chairman and Miss Dinnerstein. In a dramatic closing everyone present rose to sing Hatikvah.

Miss Claire Levinson was supper chairman. Also present were the hostesses of the last year. Ladies of Senior Hadassah, and the past advisor, Mrs. Sidney Prystowsky.

Aaron S. Siegel for many years a resident of Charleston, passed away after an illness. He is survived by one daughter, three sons and nine grandchildren.

Wedding:

Mr. and Mrs. Arthur Goer have announced the marriage of their daughter, Virginia Ruth to George Szego, son of Mrs. Gizellea Szego of Long Island, N. Y. The wedding took place on June 20th at the New Light Temple. The couple will reside in Charleston.

Mrs. Szego is a graduate of the Evander Childs High School, New York. Mr. Szego was educated abroad and served three years overseas in the army intelligence corps.

N. C. B'nai B'rith Institute

(Concluded From Page 13)

Dinner, "Hillel." Rabbi Arthur J. Lelyveld, speaker. 9:30 p. m., Movies on B'nai B'rith.

Sunday, June 27, 1948. 10:00 a. m., "A.D.L. in North Carolina", Round Table Discussion. 11:30 a. m., "Religion in the Schools," Round Table Discussion. 1:00 p. m., Luncheon Forum, "The Anti-Defamation League," Daniel Bernstein, speaker. 2:30 p. m. Conclusion of Institute.

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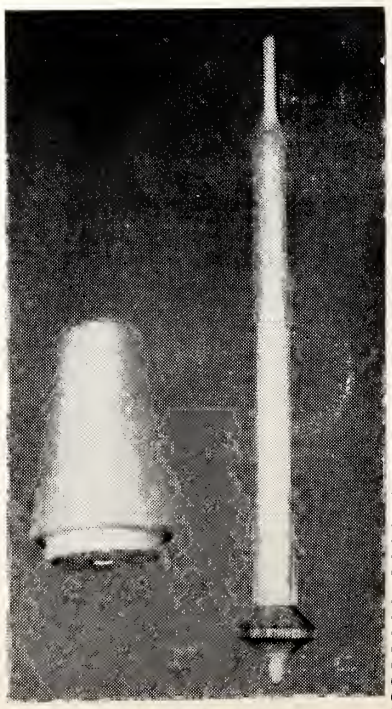

Left to right: Marty Chase, vice-president; Rabbi S. W. Rubinstein; Dr. Leo Jung; Morris Sokol, president; I. H. Jacobson, chairman of dedication.

Dedication of Beth Israel Congregation and Testimonial to Rabbi Samuel W. Rubenstein

The formal dedication of the Beth Israel Synagogue, 182 Rutledge Avenue, took place Sunday afternoon, May 23rd, at 4:00 p. m. The ceremony also served as a testimonial to Rabbi Samuel W. Rubenstein, spiritual leader of the Beth Israel Congregation.

The program began Friday, May 21st, at 7:30 p. m. with an evening service. Alfred Newman, New York Cantor rendered the Services. He also led the Services Saturday morning.

An open house was held in the Synagogue building, social hall and complete grounds, Saturday evening from 8 to 10 o'clock. During this time, Radio Station WCSC interviewed various celebreties visiting the Synagogue. Refreshments were served afterwards.

Dr. Leo Jung, Rabbi of the Jewish Center of New York City, was the guest speaker at the formal dedication Sunday afternoon. Mr. I. H. Jacobson was chairman of the Dedication. Five hundred people witnessed the impressive ceremony of Mr. M. Chase, vice-president of the Beth Israel Congregation, formally presenting the key of the Synagogue to Mr. M. Sokol, president of the Beth Israel Congregation. The entire formal dedication ceremony was broadcast over station WTAM.

The dedication ended with a banquet held in the social hall of the Beth Israel Congregation for all its members.

Beth Israel has been in existence in Charleston 37 years. It formerly was at 145 St. Philip street. Almost from its inception the congregation hoped for and dreamed of a new building, feeling that the building was inadequate for a spiritual home.

The new building is considered the biggest venture any Jewish organization in Charleston has undertaken, being one of the most complete Jewish set-ups in the south.

The auditorium has seats for 600 people. There is also a balcony for an over-flow crowd. The social hall seats 400 persons. There is a modern, clean and up-to-date kosher kitchen. The entire building is air-conditioned throughout.

A separate chapel for daily services is at the side of the building, which houses the Charleston Hebrew Kindergarten. A separate building houses the Sunday School and Hebrew School. A well equipped playground is included. Morris P. Sokol is the president of the congregation.

Rabbi Samuel W. Rubenstein is the spiritual leader of this congregation. He is the senior Rabbi of Charleston and is extremely active in all civic and communal activities. He has led the way to many constructive changes in the Beth Israel Congregation and in Charleston in general.

CHARLOTTE, N. C.

Maurice Weinstein, president of the local B'nai B'rith Lodge, presented three books to each of the members of B'nai B'rith Youth Organizations and enrolled them as members of the Jewish Publication Society. Dr. Philip Naumoff, program chairman of the local lodge, presented the members of the AZA vs. the B. B. G. in a debate; "Resolved that there should be a Jewish Bloc Vote." Robert Kurtz and Shelton Gorelick took the negative, while the affirmative was upheld by Edna Friedman and Mary Ann Cohen. Bernard Adams was moderator.

At this meeting, J. H. Goldstein and Mr. and Mrs. Walter Klein were honored for their work with the young people.

Delegates to the Regional Zionist conference at Old Point Comfort were: Mr. and Mrs. I. H. Madalia, Dr. and Mrs. J. B. Freedland, Mr. and Mrs. Louis Shaffer, Mr. and Mrs. H. L. Schwartz, I. Ashendorf and Horace Richter.

The Beth-El Sisterhood heard annual reports and elected officers at the final meeting of this year. At another meeting of the Sisterhood Harry Golden gave a review of his book, which is recently off press, to an interested and appreciative audience.

Films on the UJA featured the program of the Beth-El Brotherhood meeting in June. Annual reports were heard. Hermann Cohen was elected president to serve during the coming year.

Rabbi Philip Frankel addressed the west Avenue Presbyterian Men's Club. He was also guest speaker in Greensboro at the annual District 5 convention of B'nai B'rith Girls at the closing banquet held at the O. Henry Hotel. Mrs. Frankel accompanied him to Greensboro on this occasion.

Bar Mitzvah

Mr. and Mrs. Julius Strause, of Ft. Mills, S. C., announce the Bar Mitzvah of their son, Leonard, on Friday and Saturday, June 4th and 5th at Temple Israel. Rabbi Tofield trained Leonard and conducted the Bar Mitzvah.

Shavouth services and closing exercises of the Religious School were held at Temple Israel on Sunday, June 13th. Merit certificates and scholarship prizes were awarded and the following children of the school participated in the service: Richard Bernstein, who spoke on "The Ten Commandments — An Appreciation;" William Gorelick, who spoke on "The Land of Israel, An Appreciation" and a presentation of the Ten Commandments by the children of the Hebrew School. A Bible was also presented to Gerald Sinkoe.

Necrologys

Mr. B. Silverstein, one of the founders of Temple Israel and one of Charlotte's most loyal and devoted citizens, passed away after an illness of several weeks. Mr. Silverstein is survived by his wife, several children, grandchildren and great-grandchildren.

ROCKY MOUNT, N. C.

Mrs. Erle Gellert, Reporter

Mr. and Mrs. Ted Levy announce the birth of twins — a son, Stephen Edward and a daughter, Linda June, May 25th.

Condolences from the entire community to Mrs. Francis Gold whose father passed away recently. Our deepest sympathy in her time of sorrow.

Congratulations to Norman Gold who was recently appointed vice-recorder of the Municipal Court.

Members of the Beth-El Sisterhood were hostesses at a dinner the proceeds of which went to the Sisterhood treasury. The dinner was held at the home of Mrs. I. Ostrow and was in charge of Mesdames A. Coplon, S. Temko, A. Blackman, S. Cohen and E. Epstein. Assisting in the serving were Miss Sylvia Blackman, Mesdames Al Fox, J. Klitzner and Erle Kellert.

Visiting in Rocky Mount during June were: Mrs. Hortense Marks and son, who were guests of Mrs. Marks' parents, Mr. and Mrs. Dave Edwards; Dr. Harry Klite of Miami Beach who visited Mr. and Mrs. Julius Klitzner.

Mrs. Dave Eichner was in New York for a visit.

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Social and Personal

CHARLESTON, S. C.

MISS HARRIETTE KRAFT, *Reporter*

In celebration of annual National AZA Parents' Day, the Charleston Chapter, No. 143, AZA, conducted Sabbath services at Synagogue Emanu-El. Participating were Alephs Jack Breibart, Bernard Karesh, Bill Novit and Howard Sudit. A short talk was delivered by Aleph Godol Maurice Fox. Continuing through the week-end, the chapter conducted a soft-ball game between AZA members and their advisors and fathers; a supper in honor of the parents at the Community Center and a series of talks by Mrs. Harold Jacobs, president of B'nai B'rith Women, Louis Tannenbaum, president of B'nai B'rith Men and Mrs. Max Levine, who gave the main talk of the evening. The Parents' Day celebration closed officially with the singing of "Up You Men of AZA," led by advisor, Sol Breibart.

The committee planning this annual affair consisted of: Advisor Max Kirshstein, Howard Sudit, chairman, Saul Berry, Maurice Fox, master of ceremonies at the supper, Bernard Karesh and Harvey Spar.

Louis Toporek was elected president of the Charleston Jewish Community center at its annual meeting. Elected to serve with him were: David Goldberg, first vice-president; Bernard Olasov, second vice-president, Abe Dumas, treasurer and Themora Abramson, secretary. Committee chairmen appointed by Mr. Toporek to serve for the coming year are as follows: Athletic, Isadore Goldberg; Cultural, Milton Kronsberg; Day camp, Mrs. Morris Feinberg; Finance, Edward Kronsberg; House, Irving Solomon; Membership, Karl Karesh; Personal, Irving Levkoff; Youth activities, Mrs. Sidney Prystowsky; Center Expansion, Irving Steinberg; Publicity, Arnold Ellison. Annual reports were heard from all committees.

The Youth Council of the Jewish Community Center began its observance of Jewish Youth Week with a Sabbath Service together with the Young People's League of Brith Sholom Synagogue. Participating in the services for the Youth Council were Betty Sholk, president, Sara Berkman, Jackie Briebart and Billy Novit. Members of the Young People's League who participated were I. H. Jacobson and David Goldberg. A reception at the center followed the services. A full week of events took place in celebration of the Youth groups. Miss Sarah Cohen was general chairman for the week.

Officers were elected at a recent meeting of the Temple Sisterhood of K.K.B.E.

They include Mrs. Jack Kramer, president; Mrs. Milton Pearlstine, first vice president; Mrs. D. T. Read, recording secretary; Mrs. Bryant Miller, corresponding secretary; Miss Rosa Hornik, treasurer, and Mrs. Nathan Rose, auditor.

Mrs. Marion Hornik, retiring preident, entertained at the Ross tearoom with a luncheon for her co-workers.

Engagement:

FUERST—HOROWITZ

Mrs. Arthur Fuerst has announced the engagement of her daughter, Elsie, to Harold Horowitz of Chicago. The wedding will take place in late summer.

Necrology

Mrs. Esther Strauss Pearlstine passed away after an illness of some time. A native of Florence, S. C., Mrs. Pearlstine was the widow of Hyman Pearlstine of Charleston. Active in many civic activities, Mrs. Pearlstine had devoted much time to the KKBE Sisterhood and Hadassah activities. Surviving are a daughter, three sons, three brothers and five grandchildren. Funeral services were conducted by Rabbi Allen Tarshish with burial in KKBE cemetery.

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Social and Personal

STATESVILLE, N. C.

MISS HENRIETTA WALLACE,
Reporter

Mr. and Mrs. Julius Aronson attended the 5th District Convention of B'nai B'rith in Washington, D. C. Mr. Aronson was a delegate from the Glenn Zerden Lodge.

Mr. and Mrs. L. Gordon held a reception at their home on Wednesday evening, June 2nd, in honor of their son, Alfred, a graduate from Senior High School. Senior class members, faculty and school board members were special guests. There were a number of out-of-town guests and members of the family.

Upon arrival, the guests were greeted by Mr. and Mrs. Gordon. Delicious refreshments were served buffet style to the 225 guests who called during the Post-graduation reception. The home was beautifully decorated with flowers that carried out the school colors of blue and gray intermingled with white. Mrs. Milton Steinberger, Miss Tema Leyton, and Mrs. L. L. Schell assisted with the serving.

The eighth annual affair of the Piedmont Section of The National Council of Jewish Women was held Monday night, May 31st, at the Yadkin Hotel in Salisbury. Husbands joined their wives in celebrating this dinner.

Mrs. Jack Bitzick, outgoing president, presided. Rabbi Aaron Tofield of Charlotte gave the invocation. Following the dinner, Mrs. P. Q. Rubin gave the Annual report of the Section. Miss Henrietta Wallace introduced the guest-speaker, Mrs. Sam Tobias, of High Point, Regional President of the Mid-Atlantic Conference of the National Council of Jewish Women. Mrs. Tobias spoke on "Council's Contribution to Democracy." She stressed National Council's Program, particularly Social Legislation. She listed and described major projects of Council. Mrs. Tobias urged sectional and individual participation in the preservation of democracy and peace. New officers were introduced. Mrs. Bitzick was presented a gift from the Section. Dancing concluded the occasion. Mrs. J. L. Goldman and Mrs. Sam Guyes were chairmen of

On the convalescent list are Mr. Alfred Israel and Mr. Bernard Katz.

Recent visitors in Statesville were Mr. H. Gordon of High Point, Mrs. Siegfried Israel of Chicago and Mr. and Mrs. Silverstein of Miami Beach, Fla.

William Hoffman was a member of the Graduating Class at the University of N. C. Saul Gordon, a student at the University is spending the Summer vacation with his parents, Mr. and Mrs. L. Gordon.

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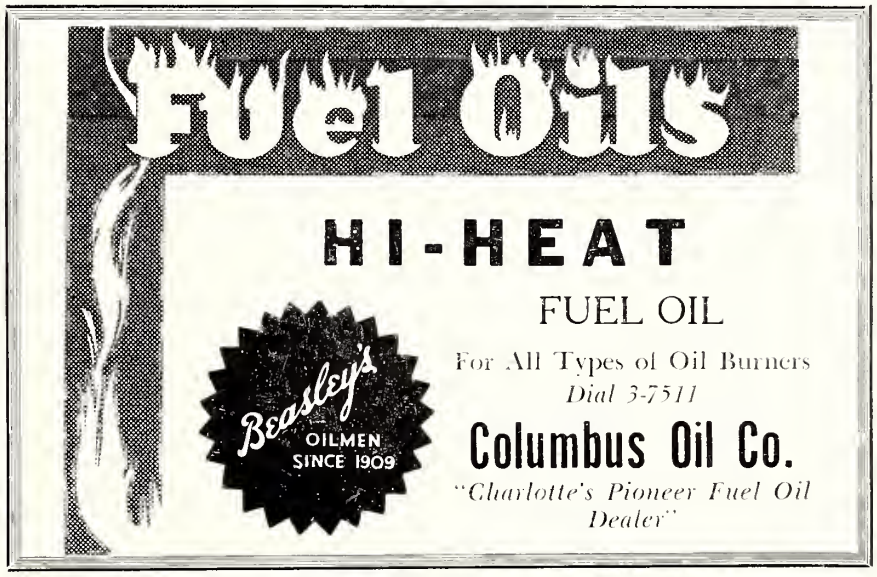

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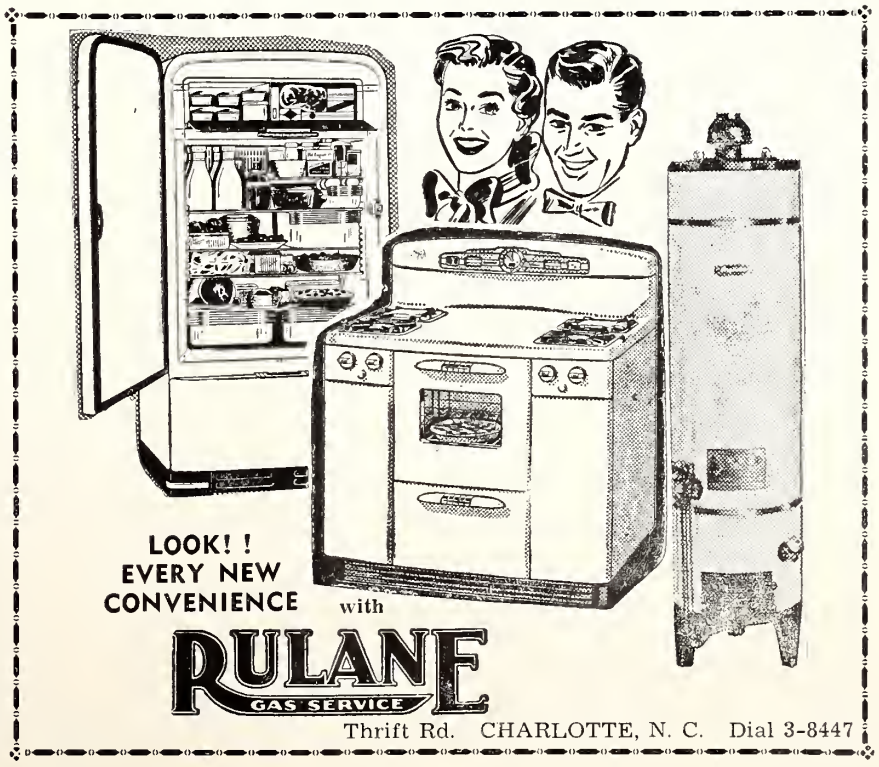

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Social and Personal

COLUMBIA, S. C.

Rabbi Sidney Ballon officiated at the confirmation service of Kurt Scheir. An invitation was extended by Mr. Julius Love, president of the Tree of Life Temple, to the entire congregation and the community at large.

The final meeting of the memberhip of the Tree of Life Congregation for the fiscal year took place in the Temple Annex. Chief business of the meeting was the election of officers.

At the House of Peace Graduation, Rabbi and Mrs. David Karesh were signally honored for their 40 years of service in Columbia. The entire community turned out to extend congratulations and good wishes for many more years of service to Rabbi and Mrs. Karesh.

The Tree of Life Sisterhood held a Garden Party in the garden of Mrs. Melvin S. Harris. Mrs. H. B. Harris was general chairman for the affair. Serving with Mrs. Harris were: Mrs. J. J. Alion, Mrs. Hugo Brock, Mrs. Ben Braudie, Mrs. Maurice Fischman, Mrs. Ted Kole, Mrs. Jules Lindau, Mrs. Meyer Love, Mrs. Herbert Spiers, Mrs. S. Monroe Wittenberg and Mrs. Melvin S. Harris.

Marriages

Dr. and Mrs. Arthur R. Cohen of Cleveland Heights, O., have announced the marriage of their sister, Miss Eleanor Cohen, to Mr. Rudnick. The wedding took place on June 16th in the Tree of Life Temple. Miss Cohen served as a teacher in the Tree of Life Religious School during the past year.

The annual dessert luncheon of the Tree of Life Sisterhood was held in the form of a kitchen shower planned and arranged by Mrs. Hugo Bruck. Favors which she had made herself, were given to everyone. Hostesses for the event were Mesdames Sanford Aroneck, Jules Bank, Jerome Bihari, Jules Lindau, Julius Love, Edward Mehler. Raphael Rickin, H. P. Rothberg and L. Winberg.

Following are the newly elected officer of the Tree of Life Sisterhood: President, Mrs. Jules Lindau; vice - presidents, Mrs. Theodore Kole and Mrs. Melvin S. Harris; Corresponding Secretary, Mrs. Alvin Reyner; recording secretary, Mrs. J. J. Alion; treasurer, Mrs. Charles Reyner.

Rabbi Hyman Wachtfogle has resigned from the House of Peace Congregation to go into other activities. The community expressed regret at his leaving and wished him luck in his new undertaking.

CHARLOTTE, N. C.

Newly elected officers of the Temple Israel Sisterhood were honored at the Sabbath eve services following their election to office. Mrs. Manning Siegel was elected president and the following are to serve with her: first vice - president, Mrs. Morton Gittlin; second vice - president, Mrs. J. B. Freedland; recording secretary, Mrs. Philip Naumoff; corresponding secretary, Mrs. Bernard Rappaport and treasurer, Mrs. Adolph Balkind.

The J. W. V. of Charlotte, Arthur Goodman, Commander, sponsored a community picnic at Midas Park. Feature of the affair was a softball game between the JWVs and the B'nai B'rith members. Sam Wallace was in charge of arrangements.

The annual picnic of the Temple Israel Sunday School was held at Kings Mountain National Park. Departing from the Temple at 9:30 in the morning, the children of the Sunday School had a day of games, swimming, races and other activities. The picnic arrangements were in charge of a committee headed by Dr. J. B. Freedland, with Mr. and Mrs. I. Ashendorf, Irving Edleman, Morton Gittlin, Bernard Rappaport and Mrs. S. L. Orlean.

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bids on the new Temple Israel were revealed at the June 7th congregational meeting. H. L. Schwartz, president, was in charge of the meeting.

Mrs. Louis Shaffer was elected president of the Charlotte chapter Hadassah to serve for the coming year. Other officers are: Mrs. Harry Frohman, first vice - president; Mrs. Al Goodman, second vice - president; Mrs. Nat Krumbein, recording secretary; Mrs. Adolph Balkind, corresponding secretary, Mrs. Harry Maltsner, treasurer and Mrs. Nathan Sutker, auditor.

Graduating from the Charlotte High School in the class of 1948 were the following: Edna Friedman, Sarah June Gottlieb, Shelton Gorelick, Sheila Gottlieb, Robert Kurtz, Harold Weinstein and Irving Cohen (of Lincolnton High School). Honoring the graduates, Rabbi Tofield spoke to this group and gave a special prayer for them at services at Temple Israel.

Services at Temple Israel on Friday, June 11th, were dedicated in honor of the newly elected officers of the Temple. Using as the text for his sermon, "What is their Reward", Rabbi Tofield directed his remarks to the following who are to serve for the coming year: President, H. L. Schwartz; vice - president, Dr. Philip Naumoff; Secretary, B. M. Gittlin and treasurer, Sol Fligel. The board of directors include: I. Ashendorf, Ellis Berlin, Dr. J. B. Freedland, Ben Jaffa, Dr. A. Kossove, A. E. Smith, J. Sosnik, M. Spiezman, Alec Stahl and M. M. Weinstein.

Welcome Strangers!

Mr. and Mrs. A. S. Gitlin announce the birth of a son, June 1.

Mr. and Mrs. Sam Wallace announce the birth of a daughter, Cheryl Rise.

U. J. A. Club Organized

The women of Williamston, Plymouth, and Windsor, N. C., have recently organized a club for the purpose of raising money for the United Jewish Appeal. Mrs. Irving Margolis, Williamston, was elected president and Mrs. Myer Levin, Williamston, Secretary-Treasurer. The members pledged 10 cents a day to the U. J. A. and then decided to pledge the additional sum of $13.50 per member, making the total pledge per member $50.00. Mrs. B. Goldstein, Windsor, was hostess to the meeting and served a delicious salad plate and drinks. During the social hour, an interesting and inspiring recording by Eddie Cantor was heard. Mrs. Jules Segerman, Plymouth, read an interesting review of the new book "A Mask for Privilege".

MANY TRIBUTES TO LATE RABBI JOSHUA L. LIEBMAN

The Hebrew Union College was among the many groups that paid tribute to the late Rabbi Joshua Loth Liebman, who died June 9th, at the age of 41.

Rabbi Liebman, who became internationally prominent through his authorship of the non-fiction best seller. "Peace of Mind," was an alumnus of the College. He was spiritual leader of Temple Israel of Boston at his death. Born in Hamilton, O., in 1907, he was graduated from the University of Cincinnatti. He was ordained in 1930. He had occupied pulpits in Lafayette, Ind., and Chicago before going to Boston.

His wife, Mrs. Fan L. Liebman, and an adopted daughter, Miss Leila Liebman, survive.

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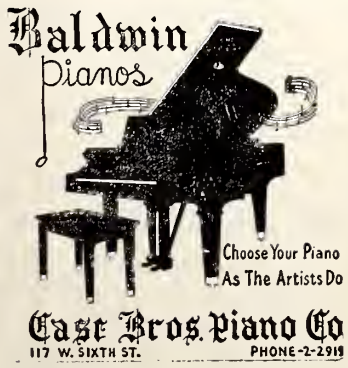

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Frank Goldman Addresses 5th District B'nai B'rith Convention

The Statler Hotel, Washington, D. C. was the scene of the 72nd annual convention of the Fifth District Grand Lodge, B'nai B'rith which began on May 29th and concluded with an banquet on June 1. About 500 delegates and their wives listened to addresses by National President Frank Goldman and U. S. Senator Claude Pepper of Florida in a climax to what will go down in B'nai B'rith history as one of the most successful conventions ever held by the order.

Following a series of group meetings which covered all phases of B'nai B'rith activities, officers were elected for the ensuing year. In the men's division, the following were chosen; President, Dr. Maurice A. Goldberg, Washington, D. C.; 1st vice president, Dr. William Wexler, Savannah, Ga.; 2nd vice president, Abe Shewel, Lynchburg, Va.; 3rd vice president, Melvin Harris, Columbia, S. C.; secretary, Julius Fisher, Roanoke, Va.; treasurer, Samuel Reevin, Sumter, S. C.

Elections to the Executive Board included A. S. Gitlin, Charlotte, N. C., Dr. Leon Feldman, Asheville, N. C., Chester A. Brown, Greensboro, N. C., Herbert Shapiro, South Carolina and H. R. Kaminsky of Georgia. Mrs. Nat H. Levy of Washington, D. C. was elected president of the Women's District, Grand Lodge No. 5.

A Religious Evaluation of Wealth

(Concluded From Page 6)

graced, said Andrew Carnegie. That was the gospel of a rich man, not a bad gospel, indeed.

In the critical years of the American Revolution, when freedom hung perilously in the balance, Hyam Solomon turned over his entire fortune to George Washington. He died a poor man. But, oh, how superlatively rich was such a life — rich to all eternity.

When little Judea struggled against the tyranny of ancient Rome, three rich Jews pooled their wealth to save the independence of their state. Their efforts, alas, did not succeed. But through their efforts the spiritual traditions of their people lived on for almost two millenia. Oh, how rich were their lives!

Today American Israel is giving unstintingly and sacrificially of its substance in order to build a home for a wandering people. May God's spirit rest over Zion rebuilt, and may His presence bless Judea reborn. But blessed, too, will be the lives of those who made this possible.

What is the end of the matter? Simply this. Audit the books of wealth by all of the accountancy standards that exist. May there always appear surpluses, never deficits, but make sure of one thing: That when the Supreme Auditor examines the ledger of our life He may pronounce this judgment: "Financially sound. Spiritually solvent."

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A Monument To Extinction

(Concluded From Page 4)

erecting stone or bronze memorials to the Ten Martyrs? Or to the victims of the Crusades? Or to those burned at the stake? Prayers, laments, poems were the sole monuments. Memorials of stone and bronze were not in the spirit of Israel. They who build fortresses and wage war with weapons of metal also memorialize their heroes with monuments of stone and metal. Our fortress was ever the faith and our weapon the word. From these we also shaped the monuments for our heroes and martyrs.

In the present instance, too, a monument was planned in Palestine. But how did they visualize it there? It is to be a huge structure housing documents and historical materials pertaining to the exterminated communities, a library, a reading room, a *yeshivah* and an academy. On the hill overlooking Jerusalem there is to arise not an image of stone but a structure wherein are to be preserved the history of these communities and which was to serve as a gathering place for those who wished to study this history and to create new values out of that which had been destroyed.

But the true heirs of the exterminated Jews of Europe are the Jews of America who numerically equal the number of those who have perished. From the moment when the full extent of the catastrophe in Europe became known it was realized what it imposed upon us: increasing tenfold the struggle for Jewish survival. Jewish learning will no longer come from Vilno and Warsaw —— it must be fostered in New York and Chicago as well as in Jerusalem and Tel-Aviv. Ships will no longer bring to these shores authors, teachers and children who would grow up to be poets, rabbis and public leaders. We must now raise them ourselves. Revitalization of Jewish life will no more come to us from overseas; we must create it ourselves. What were the implications of these conclusions? That we must wage a vigorous struggle against everything that threatens our continued existence as a group, whether from within or without. It implied a war on the part of thousands of rabbis, speakers, teachers, public figures, against the assimilation that is atomizing our life. It implied the establishment of hundreds of new schools, and the publication of Jewish books and their dissemination. It implied a battle against the various alien customs and habits that had crept into our life; a frontal attack on everything that deprives us of our youth. A new covenant should have been made between the Jewish people and the Torah ----irrespective of the specific meaning one attaches to the term Torah. No one anticipated an overnight revolution in Jewish life in America or a sudden mass repentance. Such a thing had not happened in the past either. It would take generations to consummate it. But the present generation which witnessed the destruction, was duty bound to the lay the foundation and point the way to coming generations.

But such a plan would have compelled a consideration of our historic continuity, and how can this be done while so many of us have left the development of historical Judaism to the Jews of Palestine exclusively? Here we live not with ourselves nor for our own sake. Here our lives are tempered and determined by the reactions of our neighbors. The rabbi who preaches his sermon in his temple appears to be talking to Jews, but his secret desire is to win a few paragraphs in the Times. What can be the value of a Judaism that is angled with a view to the market place? Our parties and organizations do not compete and contend within the borders of the Jewish community only. They air their quarrels outside, and the "outside" is the arbiter between them. The epidemic of "good-will" has forced us into the street. There no longer exist "we", or "among ourselves", or "at home". Activities are directed to the outside and seem to implore: permit us to say "you and we", "we in your midst", "together with you".

And when catastrophe struck

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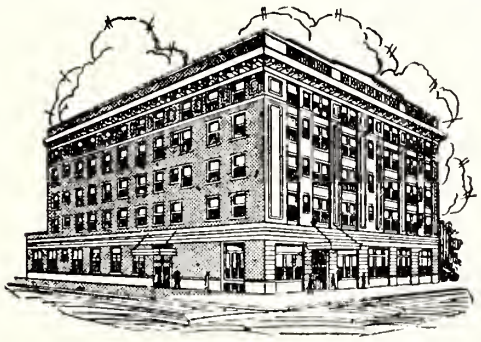

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our people and one-third of us was exterminated, when an unprecedented abyss opened before us and from that abyss there emerged that sanctity which can be our preservation — *our preservation* — little is thought of except how to cash this sacred martyrdom into some good-will. Would laments and prayer bring good-will? Would a struggle against assimilation bring good-will? Or the preservation of historic continuity? No, the chief concern is gaining favor in the eyes of the outside world. To gain this favor one must think in non-Jewish concepts, in pagan terms, and the martyrs of the gas chambers are transformed into "unknown soldiers". For the "unknown soldier" one sets up a stone monument. The pomp and ceremony while laying the cornerstone can be transformed into a goodly portion of "good-will", with all the paraphernalia of medals, diplomats, etc.

Experts on art no doubt know the capacity of Jo Davidson as a sculptor. But if he were truly a Jew he would have said the following when he was invited to design the monument for the millions of martyrs and the heroes of the Ghetto:

"Let be. There exist terrifying sanctities which an artist would not dare approach. How can I dare attempt to symbolize even a hint of the abyss of extinction, even one ray of the glory of the ghetto, within a single statue?"

And he would say further:

"Even for the unknown soldier, the simple soldier of the battlefield, they merely lit an eternal light in Paris. How can I dare shape an image that would convey the slightest conception of the sacrificial sanctity of the martyrs?"

He did not say this, nor was he startled by the desecration inherent in the act. Nothing within him rebelled against the alienness of the plan to erect a stone monument to the martyrs of the ghettos. But, then, why should we expect more from him than from those who enforce him to make the monument? For him, too, the Warsaw ghetto is merely a theme for a heroic statue. Everyone understands heroes, mothers with their babies, or the young couples strolling on the drive. It must be a noble hero, a heroic hero.

Perhaps a day will come when fathers and teachers will lead their children to the monument and tell them the story of martyrdom, of heroism and of sanctity. Perhaps . . . It will certainly be a monument to destruction. But not a memorial to those who have perished in Europe. It will be a memorial to the decline in our own midst, a monument to the loss of our historic way of life and a reminder both the Jews who live on Riverside Drive as well as the non-Jews. All know how a "hero's" monument should be set up so that it should not be dwarfed by the gigantic apartment houses nor overshadowed by the trees. It must stand in the sun and overlook the river. And, naturally, the "hero" must not be such as to frighten the how, after the greatest test in our history, we dared bring it out into the market place in order to win a little good-will.

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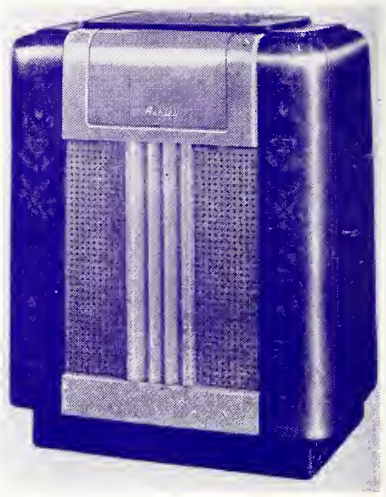

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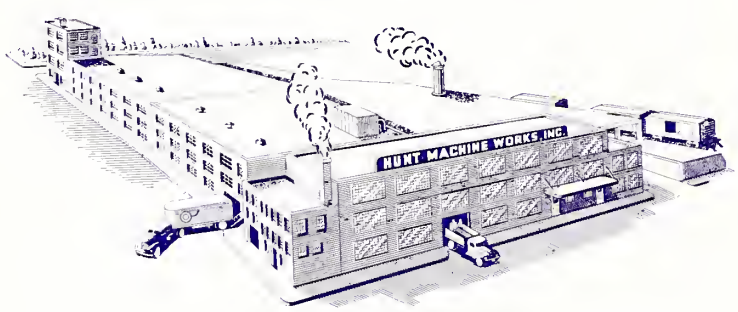

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The American Jewish Times

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AUG 2 1948

IN THIS ISSUE

The American Jewish Adventure
By The Late Rabbi Joshua Loth Liebman

North Carolina B'nai B'rith Institute of Judaism

The Rabbi Formerly and To-Day
By Dr. Abraham J. Feldman

August 1948

After Seven Hours... he died with a stone in his hand

As told to Mrs. Golda Myerson of Jerusalem by an Arab who witnessed the massacre.

AN unarmed Jewish settlement was besieged by hundreds of Arabs.

Thirty-five Jewish boys — boys, not warriors — tried to come to the rescue.

Traveling at night through the hills they skirted the Arab villages . . . and came to grips with the marauders.

They fought for seven hours—without food, without rest—without hope—fought to the very end.

The last Jewish youth was killed with a stone in his hand.

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THE AMERICAN JEWISH TIMES

VOLUME XIII | AUGUST, 1948 | NUMBER 12

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

American Jewry and The Republic of Israel

With most American Jews sincerely concerned with the working out of a sane and sensible relationship of American Jewry to the Republic of Israel, heed should be paid to the words of Rabbi Philip S. Bernstein, of Rochester, N. Y., nationally prominent in Jewish affairs, spoken at the recent 59th annual convention of the Central Conference of American Rabbis in Kansas City, Mo.

Quite naturally, the State of Israel came in for much attention at this conference, and many words of wisdom were uttered. To our own way of thinking, the remarks of Rabbi Bernstein, of which the following is an extract, were among the most acceptable as an expression of policy.

Declaring that American Jews must not interfere in the political life of the new State of Israel and that Israeli Jews must similarly stay out of the political life of the United States Rabbi Bernstein said that "politically the proclamation of the new State clarifies the position of the Jews living in countries other than Palestine."

Rabbi Bernstein said that "although American Jews will continue to help Israel with material, moral support and guidance, the trend and direction of the future must be toward complete disassociation of the non-Palestine Jewry with the political affairs of Israel. On the other hand, the government of Israel must scrupulously avoid the giving of instructions to citizens of other countries."

Among the specific changes envisioned by Rabbi Bernstein as a result of the new State of Israel are:

1. "The Jewish Agency for Palestine may be expected to withdraw from such functions as were entrusted to it under the mandate."

2. The World Zionist Organization should move "in the direction of becoming an Assembly of the Friends of Israel, and should be made up largely, if not entirely, of non-Palestinians."

3. The Zionist Organization of America "must clearly avoid the danger of appearing to be the agent of a foreign power."

4. The Zionist movement in the United States will have to change its emphasis from political activities to cultural, spiritual and philanthropic fields.

5. The American Council for Judaism should now "go out of business without delay. It is bankrupt in everything but money. If the American Council for Judaism does not of its own free will go out of business because of the stubbornness of one rich man, every rabbi still associated with it should publicly resign from it as some have already done."

6. The major interest of American Jewish community life will shift from political activities in behalf of Zionism and philanthropy for its advancement to the development of religious and cultural programs in this country.

An Epoch-Making Event

An appreciation was expressed in the editorial columns of our June issue, of the idea that led to the Institute of Judaism of the North Carolina Association of B'nai B'rith Lodges, then in prospect. We are now in a position to say in retrospect that the event, held at the Wildacres Estate of Mr. and Mrs. I. D. Blumenthal of Charlotte, in Little Switzerland, N. C., June 23-27, exceeded our fondest anticipations.

Against the awe-inspiring background of a 3,500 foot crest of one of the Blue Ridge mountains, and in the atmosphere of benevolence, brotherly-love and harmony, as befits a B'nai B'rith function, fifty men drank deeply from the wells of Jewish education and culture. For four days and evenings they literally "sat at the feet of the gods," in deep and intimate contact with such of our scholars as Ludwig Lewisohn, Marvin Lowenthal, Rabbi Arthur Lelyveld and Lionel Bernstein. They listened to inspired — and inspiring — addresses on Jewish literature, Palestine, Hillel, Jewish music, the work of the Anti-Defamation League, religion in the schools, and other topics of contemporary Jewish interest and import.

Elsewhere in this issue is a detailed story of the Institute. It is not intended here to duplicate that narrative, but merely to point out our belief that the event was epoch-making in its significance and imporance. Although we have said it again and again, it will bear repetition to say that one of the most hopeful signs of our times is that men of the calibre of Mr. Blumenthal and Maurice Weinstein, together with their associates, have the perspicacity and generosity to make such fine occasions possible. We confidently look forward to seeing the idea spread, with consequent benefit, throughout all American Jewry.

Integration — or Assimilation?

INTEGRATION—The act of making entire, whole, undivided, unbroken. Complete in all parts.

ASSIMILATION—The act or process by which bodies convert other bodies into their own nature and substance.

The above definitions, from Webster's Dictionary, give the technical meaning of the terms, "integration" and "assimilation." We were prompted to look them up after reading the text of the American Council for Judaism's statement of policy on the establishment of Israel.

This statement included the following paragraph (the italics are ours):

"Our task remains that of clarifying for all of our fellow citizens the aspirations of Americans of Jewish faith and of continuing our program to realize that objective. We shall continue to stress that the cherished privileges of American citizenship entail high responsibilities and that the way to complete emancipation for our co-religionists in America is through complete *integration* as individual Americans of Jewish faith."

We have among our acquaintances some men whose philosophy of life corresponds in most respects with that of the Council. Some of them have married out of their faith. They are wont to justify this, and kindred actions, by claiming that they are in these ways "integrating" themselves into the life of their community.

We are inclined to believe that they confuse integration with assimilation. With most American Jews, the idea of integration is quite acceptable, and is generally accomplished. To few is the policy of assimilation thinkable. Appreciation of the glory of their Jewish heritage precludes that.

In reading the above paragraph from the Council's statement, we couldn't help but get the impression that the writers had become a bit confused, and had written "integration" when they really meant "assimilation." Read it with the substitution, and we believe you will get a truer picture of the Council's philosophy in practice, if not in theory.

While on the subject of the Council, it is interesting to note the confirmation of Rabbi Philip Bernstein's suggestion, in an adjoining column, that the Council "go out of business" by no less an authority than Rabbi Louis Wolsey. We say "no less an authority" advisedly. Rabbi Wolsey was one of the founders of the Council, and for years one of its staunchest supporters. That would make it appear as if all that was needed now to make it unanimous is the concurrence of Lessing Rosenwald and Author-Rabbi Berger. At no time was the inherent weakness of the Council - - - lack of a positive program - - more apparent. And at no time was their inane carping criticism less welcome.

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WITH OUR HEADS IN THE CLOUDS

The Story of the B'nai B'rith Institute of Judaism

CYRIL JACOBS — MAURICE A. WEINSTEIN, *Chairman* — DR. PHILIP NAUMOFF

By CHESTER A. BROWN, *Historian*

American Jewish Times photos by Phil Segal

This is the story of what happened at the Institute of Judaism. It makes no pretense of being a literary masterpiece. Read it rather as a reporter's impressions.

THE scene . . . the crest of a mountain in the Blue Ridge range, reared 3,500 feet nearer to heaven than the sea. The sky is a brilliant blue, cloudless except for a few wisps that cast an occasional shadow on Mount Mitchell just across the ravine. Fifty men, each wearing a yamelke, are making their peace with God. For it is Shabos morning, and the patio sends forth a devout Shema which the surrounding mountains echo back.

This is but one of the thrilling memories of the Institute of Judaism held by the North Carolina Association of B'nai B'rith Lodges, June 23rd-27th, at the Wildacres Estate of Mr. and Mrs. I. D. Blumenthal of Charlotte, in Little Switzerland, N. C. Every day was so filled with thrilling experience after thrilling experience that when the Institute ended on Sunday afternoon, there was genuine regret that it had to end so soon.

Perhaps the greatest over-all achievement of the Institute was that it put "unity" in "community." Here were fifty men, from various parts of the state, from different social and business backgrounds, and with varying shades of religious belief, finding that all divergencies were forgotten in a common bond of Jewishness. The opportunity, not alone to listen to, but to talk personally and informally with men whose names are synonymous with Jewish education and culture, was an experience that few who attended will ever forget.

The concept-and-planning genius of Dick Blumenthal, Maurice Weinstein and his "Generals," Cy Jacobs and Doc Naumoff, was always in evidence. The clock-work precision with which the Institute unfolded, day after day, providing one rich experience after another, was a tribute to the men who evolved the ideas.

Most of the men arrived on Wednesday, and were assigned to rooms. The first night's program was largely introductory and following dinner there was a presentation of guests and a reception. From that point on the program got down to cases, and was made up of "days" in a series, the first one of which was Marvin Lowenthal Day, the second, Ludwig Lewisohn Day, the third, Arthur Lelyveld Day, and the fourth, Lionel Bernstein Day. On each day the dominating personality was the focal point of the talks and discussions. Interpolated were programs on B'nai B'rith Youth, Civic Affairs, Jewish Music, Jewish Literature, Religion in the Schools, etc.

On Thursday night, following the brilliant dissertation of Marvin Lowenthal on "Democracy and the Jew," there was a mock-trial, B'nai B'rith versus Augustus Priestly, in which the defendant was charged with not being a good B'nai B'rith member. In the course of proving its case, the prosecution cleverly presented through various witnesses, the program of B'nai B'rith activity.

Ludwig Lewisohn Day saw the renowned author and lecturer leading an after-luncheon discussion on "Jewish Literature" and discussing as his main contribution, at the night session, "Palestine."

Shabos Service

Intense Interest

Some of the Guests

The Saturday morning service was for the writer at least, one of the most unforgettable experiences of the Institute. Ably led by Rabbi Arthur Lelyveld and Sam Gitlin, a complete service was held, including the reading from a miniature Torah, a part of Dick Blumenthal's collection of Judaica.

Saturday too, witnessed a discussion of Hillel in North Carolina, with a healthy clearing of the atmosphere on points of previous friction between certain elements in the state. The Saturday night session saw a scintilating discourse on Hillel by National Director Rabbi Lelyveld.

Sunday was Lionel Bernstein Day — also "get-away day." But the brilliant representative of A. D. L. was not content to play the part of "closing the show" in the conventional manner. His presentation of the work of the Anti-Defamation League was an edifying masterpiece that kept up the tempo of the Institute. Immediately preceding his talk, there was a panel discussion of Religion in the Schools.

With this imposing cultural and educational program were interspersed recreational features that included card-playing, informal "bull-sessions" and a swim and cook-out at one of the national parks nearby, off the Blue Ridge Parkway. The cook-out, incidentally, really resulted in a "wash-out" as a sudden down-pour of rain quelled the enthusiasm of the log-fire that was scheduled to cook

hamburgers, so that the meal had to be finished at Wildacres. That was the only weather casualty of an otherwise faultless period of sunshine and blue skies.

The Book Shop did a thriving business, dispensing at cost works of our two distinguished author-guests Lewisohn and Lowenthal. Many took advantage of having their books duly autographed by the authors.

It would be obviously impossible in a summary such as this, to include the text of the talks. Recordings were made of the principal speeches and presumably will be made available for reproduction. The irrepressible Phil Segal took endless movies and stills, which will likewise be made available in some manner yet to be worked out.

District and National leaders such as Maurice Goldberg, Julius Fisher, Sam Reeven and Eddie Rosenblum all paid tribute to the idea of the Institute and predicted its adoption throughout the B'nai B'rith. Perhaps the greatest tribute was that of Ludwig Lewisohn, who in a few remarks made just before his departure, said that in all the lecture engagements he had filled in many years of travel here and abroad the Institute at Wildacres was for him the most thrilling.

No story of the Institute could be complete without repeating what had been said time and again at the various sessions, and paying tribute to our generous and gracious hosts, the Blumenthals. At no time was anyone capable of feeling other than that they wanted us and were glad that we were there. Not alone do we have Dick Blumenthal to thank for originating the idea of the Institute, but we have him and his charming wife to remember with our gratitude for the opportunity of carrying out the idea to a successful fruition.

The Institute is already being thought about for next year. The only regretable feature of this assembly was the fact that many of the lodges, particularly those in the eastern part of the state, were not represented. That was entirely their own fault, which they unquestionably will regret when they learn what they missed. The story of the first venture's success will mean increased interest next year without any doubt. Dick Blumenthal is hoping to be able to offer increased accommodation facilities, and the experience gained in this first Institute with but a brief period allowed for preparation, will unquestionably make the next event a better one, if that were possible.

Philological Phil at the "Essen" Bell

Lox and Bagels

Welcome to Hillel

A "Bull Session"

Those who attended included: David Arner, Greensboro, N.C.; Sender Argiuter, Asheville, N. C.; Ike Ashendorf, Charlotte, N. C.; Louis Baer, Dunn, N. C.; Henry Bane, Durham, N. C.; Ellis Berlin, Charlotte, N. C.; Lionel Bernstein, New York, N. Y.; Israel Bloom, High Point, N. C.; Herman Blumenthal, Charlotte, N. C.; I. D. Blumenthal, Charlotte, N. C.; Chester A. Brown, Greensboro, N. C.; H. E. Cohen, Charlotte, N. C.; George Cooley, Asheville, N. C.; Julius Fisher, Roanoke, Va.; J. B. Freedland, Charlotte, N. C.; Harry L. Freeman, Asheville, N. C.; A. Sam Gittlin, Charlotte, N. C.; Stanley Glinert, New York City; Dr. Maurice A. Goldberg, Washington, D. C.; Harry L. Golden, Charlotte, N. C.; J. H. Goldstein, Charlotte, N. C.; Nemiah Goldstein, Asheville, N. C.; Isaac Gradman, Asheville, N. C.; Fred Grossman, Atlanta, Ga.; Rudolph Gumpert, Asheville, N. C.; Leon Kroll Gutmann, Charlotte, N. C.; Abe L. Harrison, Hickory, N. C.; Joe M. Hockfield, Durham, N. C.; Cyril Jacobs, Greensboro, N. C.; Brooklyn, N. Y.; Marvin Lowenthal, Sparkill, N. Y., Milton Lurey, Asheville, N. C.; Philip Naumoff, Charlotte, N. C.; Philip Ness, Asheville, N. C.; Joseph A. Patla, Asheville, N. C.; Sam Reeven, Sumter, Dick Kaminsky, Fitzgerald, Ga.; H. L. Kanter, High Point, N. C.; Dr. Albert A. Kossove, Charlotte, N. C.; Harry B. Kossove, St. Petersburg, Fla.; Ben Kreiger, Greensboro, N. C.; Abe Kruger, Fitzgerald, Ga.; Arthur Lelyveld, New York, N. Y.; Sol I. Levin, Burlington, N. C.; Ludwig Lewisohn,

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The American Jewish Adventure

By the Late RABBI JOSHUA LOTH LIEBMAN

Dr. Liebman, the brilliant young rabbi whose tragic death has deeply shocked American Jewry, left his people a magnificent heritage of social and religious thought. At the recent annual meeting of the National Jewish Welfare Board (JWB) in Chicago, Dr. Liebman delivered an address of such stirring quality that the JWB adopted a resolution hailing his message for its "deep insight and challenging thinking." As a special service to the American Jewish public, the JWB's Department of Public Information is making available herewith the main body of that address, which offers dynamic ideas on Jewish communal life. The American Jewish Times is presenting Dr. Liebman's message in two installments, of which the one below is the first. — THE EDITOR.

RABBI JOSHUA LOTH LIEBMAN

American Jewry is in the process of Becoming; it is not a static reality, rigid and arteriosclerotic. Part of the confusion of American Jewish life is due to our character structure as an adolescent compelled to assume the responsibilities of adulthood. Faced with the problems of maturity, some among us are mature enough to assume our historic role of Jewish destiny. Others would like to flee to some private Shrangi-La of uninvolvement and Jewish unrelatedness. At times we tend to overromanticize our achievements. There comes a moment when we ought to subject ourselves to honest self-criticism. That moment was seized when my dear friend, Frank Weil, great leader and wise architect of American Jewish life, together with his co-workers, created the Commission on Survey of the National Jewish Welfare Board.

I should like to join with many others in paying tribute to Professor Oscar Janowsky for his pioneering work in the Survey report. In it the healing honesty of self-criticism which is characteristic of Israel is united with the experimental tentativeness of American social science. Jewish realism and American pragmatism. I am certain, animated Professor Janowsky in his creative efforts.

With complete forthrightness, the report dissects the facets of failure and the aspects of magnificent success. The National Jewish Welfare Board has served superbly in peacetime as well as in wartime. Professor Janowsky's survey manifests both scientific objectivity and warm appreciation of the invaluable contributions of the JYWB to the American Jewish scene.

As an American Jew, a rabbi, a member of the Survey Commission, I am happy to say these words tonight. I feel privileged to pay tribute both to the scholarship, the honesty and the spirit of Jewish affirmation in Professor Janowsky's work. The director of this Survey is not a neutral about Jewish life and Jewish values. He is a positive Jew, anxious for an enrichment of the basic Jewish content in the Centers of America.

Bitter and Confused

Fortunately, from my standpoint, he does not belong to that small group of social scientists who

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HEBREW UNION COLLEGE AND JEWISH INSTITUE OF RELIGION MERGE

The Hebrew Union College and Jewish Institute of Religion have been merged to form the only seminary for liberal Judaism in America.

Dr. Nelson Gueck of Cincinnati, who was inaugurated this past March as the fourth president of Huc, is to be the president of the consolidated institution, formed by the merger of the college and the institute.

Announcement of the merger has just been made simultaneously by the two seminaries and the Union of American Hebrew Congregations.

HUC, founded in 1875, is the oldest Jewish seminary in America. Dr. Julian Morgenstern, president emeritus of HUC, and Dr. Stephen S. Wise, president of the JIR since its establishment in 1922, become president emeriti of the HUC-JIR.

Lester A. Jaffe, Cincinnati, is chairman, and Frank L. Weil, New York City, is vice-chairman, of the HUC Board of Governors.

Judge Joseph M. Levine, New York City, is chairman, and Israel N. Thurman, New York City, is vice-chairman, of the JIR Board of Trustees.

Dr. Maurice N. Eisendrath and Jacob S. Aronson are president and Executive Board chairman, respectively, of the UAHC.

The two boards recently approved the following statement of purposes:

"The Hebrew Union College and the Jewish Institute of Religion resolve to unite for the strengthening and advancement of Judaism in America and throughout the world. The right to serve the Jewish People in its entirety (K'lal Yisroel), with freedom for faculty and students alike, is axiomatic.

"This united institution will continue to maintain schools in Cincinnati and New York, with

NELSON GLUECK

Nelson Glueck as President and Stephen S. Wise and Julian Morgenstern as Presidents Emeriti. Upon this union we invoke the blessing of God."

Formal ratification of the consolidation will proceed in accordance with the legal necessities arising out of the fact that the two institutions are chartered in two different states.

Dr. Glueck, upon assuming his new office, issued the following statement:

"This great event creates unity in the ranks of Liberal Judaism in America through the medium of this greatly enlarged and strengthened Seminary."

PHILADELPHIA, PA.

Jacobs-Coppelman Engagement

Mr. and Mrs. Jack Coppelman announce the engagement of their daughter, Ruth, to Maurice Jacobs, son of Mr. and Mrs. H. Jacobs, of Greensboro, N. C. The wedding will take place in September.

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THE AMERICAN JEWISH ADVENTURE

(Continued From Page 6)

appear to believe that either indifferentism to or cool detachment from classic Jewish values, both religious and cultural, serves as unique credentials for authoritative pronouncement on American Jewish life. I, like others in this audience, have read "The Independent Study." I wish to leave out all questions concerning the scientific, factual arguments about the Janowsky Survey. I am not competent to speak about that as a social scientist — I am a rabbi — but it appears to one reader that this "Independent Study" is, on the one hand, a rather bitter personal attack on a distinguished scholar, and on the other hand, a very confused document.

It is not my purpose to engage in polemics, but in certain circles—happily few in number — the illusion has grown that withdrawal from Judaism makes by some paradoxical process for a closer symbiosis with Americanism. This dishotomy between intense Jewish loyaty and profound American devotion is totally false. There can be an antiseptic objectivity about values and ideals which not only sterilizes but itself is sterile. Social scientists who live self-divorced from the major currents of American Jewish life, both in its religious and cultural aspects, are psychologically ill-prepared to chart the course for the future of the American Jewish community.

America was not built into a vital democracy by debating-society neutrals, but by passionate advocates and participants in the struggle for a creative democracy. Judaism did not become a vital influence in world thought through the work of detached hermits, but through the labors of passionate and prophetic advocates of particular programs of life, men like Amos and Isaiah, Hillel and Akiba.

It certainly was never the intention of the JWB to impose any program or any principle upon the Jewish Centers of America. The leaders of the JWB have arranged for democratic discussion and democratic decision about the "Statement of Principles." Professor Janowsky, according to my understanding of his work, certainly never intended any dictation or imposition of his views, but rather clarification and guidance. He and all others connected with the Survey welcome constructive criticism and discussion.

A Sectarian Version?

There can be honest disagreement about many aspects of the analysis and recommendations. It is, however, rather peculiar to view an article calling for "Jewish content" as essential or as fundamentla to the program of the Jewish Center, as a demand for "conformity to a single specific sectarian version of Jewish life." Has Jewish content in Jewish centers now become a sectarian version?

There may be criticism of the JWB Survey and the Statement of Principles from those who at times give the appearance of believing that Jewish integration can be purchased only at the price of Jewish suicide — a wholly false premise; from another standpoint there may be reservations likewise from certain religious Jewish leaders at the other extreme, who would like the synagogues to become the absolute center for all of Jewish existence.

As a rabbi, I too could wish the synagogue to assume this all dominant, important role, a role which it once played in other ages. Yet I understand that there is no possibility in the foreseeable future of attaining a kind of monism, a complete and total absorption by the synagogue of the functions which are now being performed by other agencies, fraternal, philanthropic, communal. This just will not happen! Synagogues are here to stay, Centers are here to stay, other Jewish communal organizations are here to stay. It is not a matter of "either-or" but a matter of "both-and," a matter of a generous understanding that there has to be a division of labor, a creative division

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THE RABBI FORMERLY AND TO-DAY

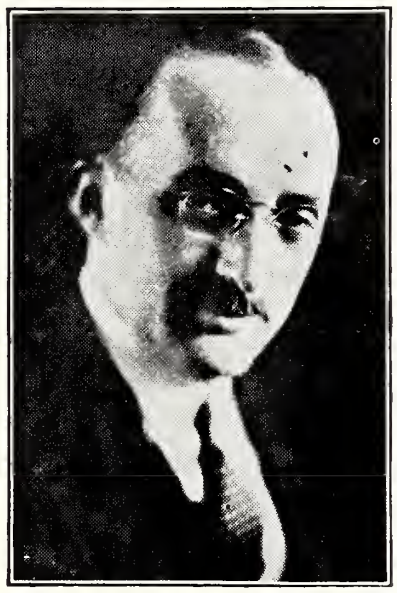
By DR. ABRAHAM J. FELDMAN

The following are significant excerpts from the address of Dr. Feldman at the Ordination and Commencement Exercises of the Jewish Institute of Religion, New York, June 6, 1948. — THE EDITOR.

THE greatest honor which the Jewish community can confer upon any of its sons, is the title of "Rabbi" and the opportunity and challenge to service which come with it. But it is well for us to realize that, as in other aspects of Jewish living, so in the Rabbinate, important changes have occurred. The Rabbi of today, especially in America, has not the same functions which the Rabbis of the old world and in other ages had. Only the title is left, only the externals of the office remain. The content of the Rabbinate has changed. Its character is wholly different. The modern Rabbi is indeed a composite being. For instance:

Unlike the Rabbis of former generations, we today have priestly functions. We are, in the words of the Chronicler, "Priests in our charges." We are "encouraged to the service of the house of the Lord." We conduct services, we lead our Congregations in public worship, we invoke blessings, we dedicate children, we officiate at marriages and funerals. We are ministers. The Rabbis of the classical tradition were not "officiating ministers" in the modern sense of this phrase.

Again. Unlike the Rabbis of another generation, we today have Levitical functions. According to the Chronicler, the Levites were they "that taught all Israel." We today are more literally, and in a more elementary sense, teachers. Teachers of children, teachers of groups, expounders and interpreters of the content of the precious



RABBI ABRAHAM J. FELDMAN

vessel which we might call Torah, in which the wisdom, the inspiration, the rules of life distilled by the fathers under the guidance of God, are found. The older gener-

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Highlights of A Successful B. B. G. Convention

By MIN KLEIN

There were regrets at parting, even tearful goodbyes, as the 60 girls who had gathered for the District 5 B.B.G. convention prepared to leave Greensboro and turn homeward. It had been a week-end termed "perfect — unforgettable — inspiring" — and there was great satisfaction at the thought that all had gone smoothly and well.

Perhaps because Woman's College was the locale for the convention and offered the girls an opportunity for a novel and interesting experience; for many, it was their first time in the South; for practically all of them, it was the first opportunity to live, for one entire week-end, the life of a dormitory student; perhaps because everyone came filled with enthusiasm and the determination to make this the best convention ever. Whatever it was, the girls were reluctant to see the end of the activities on Tuesday morning, following the final executive board meeting.

The Greensboro convention committee, headed by Joan Klein, had worked to make the Etta Spier chapter of BBG true hostesses and the district advisors and directors had turned out, full force, to help in every direction. There was, above all, and hovering over all her "little chicks," Claire Goldstein, National Youth Commissioner on the BBYO Council, who considers every member of every chapter her own and private responsibility.

Then there was recently-appointed District 5 director, Mary Weinberg, who came from Atlanta for her first BBG convention. Mary's hobby is folk-dancing and all during the three days, she read and talked and sang and demonstrated Israeli dances; she had the girls turning and twisting and singing and being proud of the Jewish melodies and colorful dances.

Joyce Treskunoff, the beloved-by-all, charmingly serious district president, was the inspiration to the other board members and the pride of those whom she represents on the National BBYO board. Determinedly, she called to order meeting after meeting, expecting and receiving the quiet attention of the group, which is the acme in a sign of confidence and interest of participants in important meetings.

Have you ever heard Manheim Shapiro talk to a group of young people? "Nachi," as everyone in BBYO calls him, is National Director of Programs and Publications and it is his job to sit in Washington and plan the ambitious, resourceful programs that go out to the chapters all over the country; it is to him that directors turn for material and advice to disseminate in their various districts. "Nachi" also supervises the publication of "The Shofar," the official voice of AZA and BBG. So, it was very fitting that Nachi should be the one to give the Greensboro convention its official start on Saturday night. The delectable buffet supper, which was served by BBG mothers from Greensboro and High Point, had been cleared away; the girls had become acquainted and were ready for whatever may come next. It was then that Nachi proceeded with the innovation on the program — the Havdala Service, following the Shalosh Seudoth. This, the closing service of the Sabbath, was an entirely new experience for most of the girls, but when it was over, another spark of Judaism had been awakened in the hearts of all present. With dignity and ease, commanding the attention of everyone through the entire procedure, Nachi lit the Havdala candle, proclaimed the Kiddush and finished with the traditional examining of the nails before the light.

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And then followed an hour of jolly singing and dancing and plenty of showing off by the girls who knew so many Israeli songs and dances that we were all determined to learn more about them. But all joined in the singing of "Hatikva" until Joyce announced, "A full meeting will follow in this room immediately, girls. Don't leave the building!"

So, through a web of meetings, endless discussions, sometimes friendly and temporary argument, the District 5 convention proceeded. And since no convention is complete without its wienie roast, this was no exception. The High Point AZA, desiring to be the proper hosts to the visiting young ladies, planned and served, assisted by more BBG mothers, delicious frankfurters with all the necessary accompaniments.

It is customary that a district convention hold one informal luncheon meeting with a guest speaker. But the luncheon meeting held in North Spencer dining hall had its unique aspects. Usually filled with WC summer school students, we had been given the use of the dining hall for ourselves, after all others had finished. So that, at a table, in the northern corner of the huge dining hall, where a bowl of freshly beautiful blue and white flowers stood, Joyce presided at a post-luncheon meeting. To an interested audience, Mr. Jack Salz, director of activities of Temple Emanuel, Greensboro, spoke feelingly and appropriately, using as an illustrative topic, "Slides in Various Phases of Judaism." He demonstrated the phases through which Jewish Youth can pass in order to gain the most from their heritage. Bringing along his charming "Mrs." to help grace the speakers table, Jack surprisingly found himself among a group of old friends whom both knew in Norfolk, Va., while there as a JWB director. "Imagine," he remarked, "seeing these BBG girls here." But then, that's why we have these conventions!

It was a restful and fitting aftermath to the luncheon meeting when the group filed over to Students' building across the campus, where David Helberg, of the Greensboro City School Music department, had obligingly brought a group of his musicians to per-

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Melvyn Douglas, (above), noted screen actor, who appeared as narrator on the Eternal Light program, when "The Trees of Galilee," first of a series of seven Eternal Light productions to originate from the West Coast was presented over the NBC network.

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VISITING *Around Greensboro*

By MIN KLEIN

A surprise engagement and one that was no surprise, together with a mid-summer wedding brought a pleasant interlude to community activities in July . . . With MAURY JACOBS planning to leave the ranks of bachelorhood, come September, we look forward to having a new MRS. JACOBS in our midst . . . Best wishes, both of you . . . the engagement that was no surprise was that of BOB SANDS and JEANNA MILLER . . . Rumor hath it that LYNN SILVERSTEIN was a lovely bride with that happy gleam in her eyes, when she and her BOB said "I do" at their July 11th Sedgefield wedding . . . Rabbi Rypins came in from his Wrightsville Beach vacation, where RUTH and FRANCES are enjoying several weeks, just to officiate at the wedding, and LOADS of family, on the Silverstein and the Keller sides filled the bride's home for several days in advance — there were aunts and uncles from Cincinnati; the M. L. RUDINS with daughter, RUTH, the MAURICE WHITES with son MARVIN, the SAM SILVERSTEINS and of course, Aunt YETTA GOLDBERG, who is ever a welcome guest in Greensboro . . . There were Bob's parents, his sister and brother-in-law, the NATHAN LEAFS; there were the WILLIAM PASCHIKS, the JOSEPH CORNS and daughter MARILYN, all from NYC and NJ., and RABBI and MRS. JOSHUA HABERMAN, Lynn's cousins from Buffalo . . . and good wishes from the ENTIRE community to LYNN and BOB, wherever they go . . . Convention talk made up a good part of the monthly B'NAI B'RITH meeting, when PHIL SEGAL and BEN KRIEGER were hosts at a very delightful supper. (Phil is known for his culinary activities, and Ben did his share, too.) Still basking in the glory of the BB Institute on Judaism at Wildacres, and having remnants of the BBG convention thrown into the conversation, there was no sign of summer inactivity . . . Which reminds us to throw an orchid into the lap of the local Council of Jewish Women, who let no grass grow under busy feet — President-elect CLARA MAE FRIEDLAENDER is keeping the Bookmobile project moving, while chairman HILDA WEINSTEIN vacations for awhile; she takes over as soon as vacation ends; contributing generously to the newly-built polio hospital and seeing that other community needs are filled, this organization keeps going on an all-year-round basis to a large extent . . . And, watch out for CAROLYN LE BAUER, who's on our tracks as president-elect of the Temple Emanuel Sisterhood, to get started on the HOUSE OF LIVING JUDAISM national project . . . No rest, with so much to keep going . . . But the vacationers are on the march, and now and then we catch one who has just returned or is just about to start packing . . . The SIDNEY LE BAUERS were off to Manteo for a week to see the immortal LOST COLONY and to swim and fish at Nag's Head — then the four boys were off to camp . . . The MILTON ZAUBERS went down to see what the waves at Myrtle Beach were saying — and no doubt, met many other Greensburghers, who consider Myrtle Beach a favorite . . . GOLDIE ZAGER took her brood to NYC, and after settling son STEPHEN at camp, she and the girls, MARILYN and JANE, gave busy Manhattan the

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Jane Zager (left), daughter of Mr. and Mrs. Max Zager; Barbara Prago, (right), daughter of Mr. and Mrs. Sam Prago.

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The Rabbi Formerly and To-Day

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ations of Rabbis were more judges than teachers, more respositories of Jewish lore and the custodians of the Tradition than its active dispensers.

Again. We are preachers. Some of us, alas, are very poor preachers, but preachers we are who proclaim the continuity of the Tradition and its imperatives, preachers who at our best are "proclaimers of righteousness," exhorters and re-interpreters of the ancient heritage in the light of the needs, the wisdom, the pattern of the life of our day.

There is still another task that is ours, which the Rabbis of another age did not have to the same degree that we have it, and that is Jewish community activity. I do not know on how many committees and Boards Rashi served, or Maimonides, or Elijah of Vilna, or even Rabbi Isaac Elchanan; but I believe I am safe in assuming that none could possibly have served on as many as you will be called upon to serve in every year of your ministry. I sometimes think, in lighter moments, that if the greatness of a Rabbi were to be determined by the number of Committees, Boards, Movements with which a Rabbi is identified — and there are Rabbis and laymen who think that this is the correct yardstick — then are we the generation of the greatest Rabbis in history, and they who preceded us distantly are "like unto grasshoppers." If motion and busy-ness, if hustle and bustle were to be the criteria of greatness and distinction in the Rabbinate, then are we the giants and they of yore were mere tyros. Can you imagine Joseph Caro or Moses Isserles with a date-book? Or the Kimchis with a desk calendar? As well imagine the late General Patton without his guns as one of us without his pocket diary.

What I am trying to say is that the time-consuming new functions and pre-occupations of the modern Rabbi have changed the character of the Rabbi and the functions of the Rabbinate. I do not say "too bad." I would not say "Oh, for the good old days." That is silly. We cannot move back the hands of the clock. We cannot re-create in America the Eastern European Jewish community of the 18th or 19th centuries. We cannot reverse the process that has gone on, nor would I. I should deeply regret it.

But I would like to see proper proportions preserved. For the good of Israel, for the good of the soul of American Israel, for the spiritual values, for the glory of sake of Judaism, for the sake of the Jewish spirit and its continuity, I would like to see the proportions preserved. It is possible for us to become so entangled in community activities, so engrossed in Philanthropy and campaigns, so preoccupied with Committees and Boards, with luncheons and banquets, as to cease to be Rabbis in fact and become Rabbis only by virtue of a title, an academic degree, in which instance we become quite as colorless and as inefective as the average holder of a B.A. "Rabbi" is a title, to be sure; but if it is only that and a spade to dig with in an economic sense, a means of earning a livelihood, then is the title prostituted and it is inexcusably emptied of that glorious content which, over twenty centuries of learning and consecration, have poured into it.

Yes, the functions of the modern Rabbi have changed as the Jewish community has changed and as the demands of Jewish life have changed; and they are continuing to change. Yet with all the changes that have occurred and are occurring, despite the pride of the members of congregations in their Rabbis' good-will work and in our after-dinner speaking and our many engagements, and the number of non-Jews attracted to our services and the organizational skills which we demonstrate in campaigning for all sorts of causes and all types of philanthropies — if we are not Rabbi *in fact,* as well as by virtue of an academic degree, if we are not repositories of authoritative knowledge of the Torah — the essence of Jewish doctrine, Jewish history, Jewish literature, Jewish theology, Jewish ideas and Jewish idealism, then are we parading in a guise which is not really our own regardless of our possession of the degree of "Rabbi."

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Highlights of Successful B.B.G. Convention

(Continued From Page 11)

form. Led by Mr. Helberg, we were treated to a number of selections of Jewish folk songs, dance pieces and familiar chants. With Mrs. Sidney LaBauer at the piano, her son Sidney and Maitland Fried, this group contributed an important part to the musical workshop. A movie, "Youth on Parade," was brought from Atlanta by Mary Weinberg. This followed the musical program.

The final and important and necessary part of the business of the convention began immediately after the movie, which had to be halted several times by the sudden Summer storm, finally bringing relief from the intense heat. But never daunted by a little thing like the weather, delegates congregated once more at Winfield Dormitory for election of officers and delegates to the National Convention in August. Even the Greensboro Daily News reporter and photographer were on hand to give this important function the proper publicity. It was here also that the resolutions committee, headed by Shirley Lefkowitz of Orlando, Fla., brought in serious recommendations, such as concrete and immediate help to Israeli, to the extent that such a group could give; recommendations of ways in which American Jewish Youth could ably and resolutely be made to understand its obligations on every occasion and resolutions of thanks, not only to the Jewish community of Greensboro who had been so helpful in making this convention a success, but to the officials of Woman's College who had cooperated in every way and thrown open the entire college for our use. Recommendations for the good and welfare of the district were discussed and adopted. The election of officers promoted Joyce Treskunoff, outgoing president, to district counselor and put Shirley Levenson of Richmond into the district presidency; Betty Rosendorff of Washington, was named vice-president, Shirely Lefkowitz of Orlando, second vice-president, Joan Klein, third vice-president, Esther Lerner, Washington, treasurer, Margie Levenson, Columbia, S. C., reporter and Marilyn Zager, Greensboro, historian.

The delegates to the National convention were named, the final complete business session was at an end. The two advisors, Mrs. Martha Shefferman of Baltimore and Miss Elizabeth Mensh of Washington, who had taken these four days out of their busy schedules to accompany their various groups of girls to the convention, had sat faithfully through all meetings and had attended all gatherings. They were satisfied with the results of the sessions and had gathered material to carry back to their local groups.

The highlight of the entire event was to be the banquet that evening at the O. Henry hotel, followed by a dance. Joan Klein, presiding at the banquet as convention city chairman, carried off this first experience successfully. There were

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Bartley C. Crum, author of "Behind the Silken Curtain," addressed a special session on "The Jewish State —Promise and Challenge" at the Biennial Convention of the United Synagogue of America held in Chicago. More than a thousand delegates, representing 400 congregations and 423,000 Conservative Jews throughout the United States and Canada, attended the convention.

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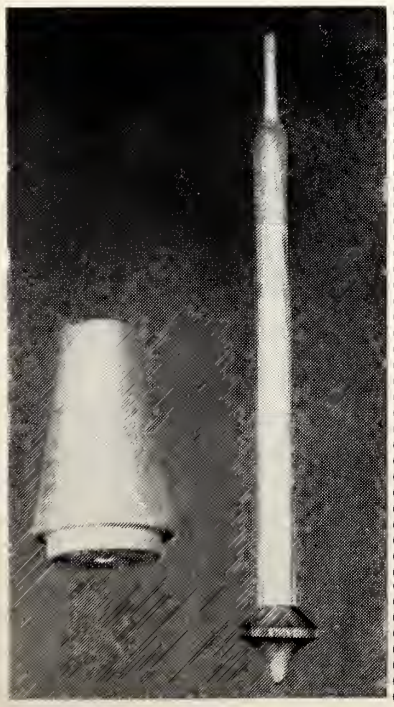

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Visiting Around Greensboro

(Concluded From Page 12)

once-over. "Shows and shopping and New York delicacies," reports Marilyn, who even managed a short visit with BERNICE GREENBERG, who soon starts back to Greensboro and WC . . . JOAN KLEIN couldn't let the summer go without a peep at the BIG CITY, too, so she visited around for a couple of weeks with family and friends in NJ and NYC . . . SARA ANN SUSSMAN waited just long enough for the BBG convention to end, and then was off to CHERRYSTONE CAMP — her cousin BARBARA ANN LEWIS, who came from SC for the convention, reports a very enjoyable visit before turning homeward . . . CHARLOTTE and MARILYN KLEIN took advantage of several weeks at the SAVANNAH, GA., beaches and enjoyed a round of gay activities with their numerous relatives there . . . ROSE BACH took RULA and BESSIMA to NYC and CONN. where they visited and stayed cool as long as possible . . . Best wishes to the ALVIN HAMBURGERS on the birth of Mark's brother . . . RABBI and MRS. SINCOFF are enjoying their "Rabbinical vacation" in NYC, while he is attending the Seminary, prior to getting back into harness for the Fall activities . . . And of course, with everyone else heading northward, JACK SALZ took his family for a summer visit to their former home in the CITY . . . Everyone on the get-well-list is doing splendidly, so we're glad to see MRS. BECK up and about; MEYER STERNBERGER, convalescing at home after several weeks in the hospital, and almost-newcomer to Greensboro, KEN SHULTZ, improving after an operation . . .

WELL, this just about takes in everyone of you with whom we can keep up for one issue, so, we'll be seeing you next month. We'll tell you ALL about the camp JANCY August conference, which, in our own mode of explanation, is the summer conference of the N. C. Association of Jewish Youth, at the Wildacres retreat . . .

Highlights of B. B. G. Convention

(Concluded From Page 15)

greetings from the local B'nai B'rith lodge, by Lou Silverstein, from the state lodge by Cy Jacobs and from the outgoing and incoming district presidents. In her usual charming and vivacious manner, Claire Goldstein paid tribute to all who had helped put over the convention and in a quaint and informal ceremony installed the new district officers. Introduced by Chester A. Brown, former president of the local B'nai B'rith Lodge, the guest speaker, Rabbi Philip Frankel of Charlotte, brought a stirring message to the waiting group. "Judaism," he said, "will find its strength in the young people and you must carry on the tradition and heritage of your forefathers."

* * * *

And so, the blue and white flowers standing fresh and bright; the corsages on the girls' shoulders still unwilted, the District 5 annual BBG convention ended on a high note of success. The goodbyes were said regretfully, but with the knowledge that there is the 1949 event in Norfolk to anticipate; and although there were enthusiastic comments on "the most wonderful convention we've ever attended" and "oh, this college was just the PERFECT place for this occasion," we know that the same youthful enthusiasm and excitement will reign again.

And, so long as there are people as willing to work with us as those at Woman's College; and so long as Jewish youth can settle down so seriously and consistently to find means of making Judaism a concrete force in their lives, perhaps this is not so helpless a generation after all. And perhaps it is significant that one of the songs which rang through the convention days stressed "Hevenu Shalom Aleychem" — "we bring you greetings of Peace!"

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GREENSBORO, N. C.

Miss Lynn Silverstein, daughter of Mr. and Mrs. Louis Silverstein, was married on July 11th to Dr. Robert Keller, son of Dr. and Mrs. Harry D. Cohen of New York City. The ceremony was performed at Sedgefield Inn, in the presence of members of both families. Rabbi Rypins and Rabbi Jushua Haberman, cousin of the bride, officiated.

The bride was given in marriage by her father and had Dr. Keller's sister, Mrs. Nathan Leaf, as her only attendant. Myron Silverstein, the bride's brother, was best man. Ushers were Allen Cranin and David Bonfeld, of New York.

Following the ceremony, Mr. and Mrs. Silverstein entertained the wedding group at a dinner on the terrace of Sedgefield Inn. Dr. and Mrs. Keller will be at home in New York following a wedding trip of two weeks.

Mrs. Keller is a graduate of Woman's College, Greensboro and for the past two years has been doing Social Psychiatric work at Rockland State Hospital, New York. Dr. Keller, who served in the army of the U. S. during the war, recently graduated from the New York University School of Dentistry.

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The American Jewish Adventure

(Continued From Page 8)

of labor with a coordination of functions rather than an overlapping of tasks between the synagogue and the Centers that make up much of the dynamic institutional flora and fauna of the American Jewish landscape.

Pluralism the Reality!

It is my fervent hope that a revitalized joint commission of the Synagogue Council and of the JWB will be created immediately so that a plan for the proper division of labor and mutual supplementation of activities can be fashioned without delay.

I believe that the majority of us must and will recognize that there are so many forms of Jewish life in this country that no return is possible to a monoply on the part of the synagogue. Pluralism is the reality! At the same time I belive that the functions of the synagogue are primary for a Jewish philosophy of life, for our Jewish morale, for Jewish survival. I am also aware of the important and significant role that the Jewish Centers have played and will continue to play in the American Jewish scene.

The basic needs of American Israel in this connection can be subsumed under the general headings of the sociological and spiritual. The great philosopher Nietzche once wrote the sentence, "Woe to him who has no home!" Multitudes of young American Jews and Jewesses feel that they have no home, intellectually and emotionally. Young scholars like Daniel Bell, of the University of Chicago, and young novelists like Isaac Rosenfeld and many other sensitive Jewish artists and thinkers reveal how deep is the sense of alienation and aloneness existing in American Israel.

One of the great psychological and sociological tasks of our generation is to create antidotes for this mood of alienation, this feeling of being unwanted, rejected, uprooted. I regard the Jewish Centers as superb instrumentalities for this important sociological task.

Look at the Jewish Center at its functioning best. It provides outlets for athletics and recreation. It provides wholesome environment for social contact between young Jews and Jewesses. It builds club leadership where in mutual discussion and in the interplay of mind, lonely and urbanized individual Jews achieve a sense of status and of purpose within the manageable circle of a club, a forum. There emerges the pattern of leadership and followership essential to every social formation and pattern.

Through group work there emerges a desirable competition for status, competition in games and in dramatics, the harmless expression of the ego-drives sublimated rather than primitive and violent. And out of that group togetherness there emerges a warm and an intimate sense of happiness, of shared experience, of value, for the young Jew and the older Jew alike.

Sometimes I think that we American Jews have been absolutely blind and deaf, psychologically speaking. We have not sufficiently understood that the Jew needs outlets for his play instincts as well as for his other achievements. Recreation is by no means to be despised, looked down upon, regarded as unimportant or superfluous. Two of the distinguished psychoanalysts of our time, Karl Menninger of Topeka, and Franz Alexander of Chicago, have both pointed out that where men and women do not know how to play they also do not know how to work sanely and non-neurotically.

Blessed Relief

As a matter of fact, when we engage in athletic competition or participate in dramatics, in art, in some outlet for our non-utilitarian impulses, we at the same time find a blessed relief from much of the hostility and the anger which is bottled up within us by our highly competitive and often frustrating industrial civilization. We find in play and recreation a salve for the wounds inflicted upon our minds and our hearts in the outer world. We find ourselves in a permissive environment, no longer judged by

(Please Turn to Page 20)

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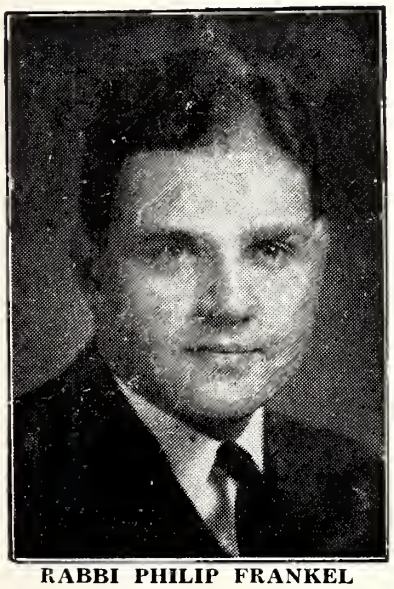
Join The Editorial Advisory Board, The American Jewish Times

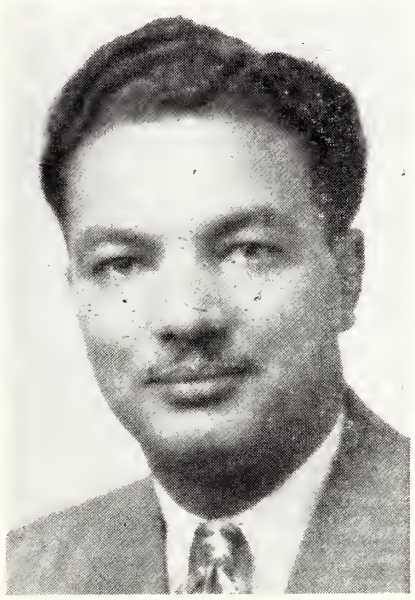
The American Jewish Times is pleased to announce the appointment to their Editorial Advisory Board of Rabbi Philip Frankel of Charlotte, N. C., and Rabbi Benjamin Sincoff of Greensboro, N. C.

Rabbi Frankel is a graduate of the University of Cincinnati and was ordained at the Hebrew Union College in 1935. He was for eight years director of the Union of American Hebrew Congregations, and one of the founders of the National Federation of Temple Youth. He is author of the play "Quest for Freedom," and professor of Hebrew and the Old Testament at Livingstone College and Hood Theological Seminary at Salisbury, N. C.

Rabbi Frankel is spiritual leader of Temple Beth El of Charlotte, N. C.



RABBI PHILIP FRANKEL



RABBI BENJAMIN SINCOFF

Rabbi Sincoff is a graduate of the Jewish Theological Seminary. He came to Greensboro, where he is rabbi of Beth David Synagogue, in the latter part of last year, after serving in pulpits in Summit, N. J. and Wilmington, Del.

GREENSBORO, N. C.

Kemp-Semat

Miss Edith Semat, daughter of Mr. and Mrs. Henry Semat of New York City, was married on Friday, July 2nd to Bernard Kemp, son of Mr. and Mrs. David Kemp, of Hendersonville, N. C. The ceremony was performed by Rabbi Rypins in the study at Temple Emanuel. Mr. and Mrs. Kemp are both students at the University of North Carolina, Chapel Hill.

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The American Jewish Adventure

(Concluded From Page 18)

the time clock of employment and of efficiency.

The Jewish Center can bring wisdom and psychic health and a feeling of significant belongingness to hundreds of thousands of Jews all over the country in the fields both of recreation and of informal Jewish education. I see the Jewish Center, then, as a form of group therapy and a home of group wisdom. I see the Jewish Center as an answer and antidote to the devastating depersonalization occurring in the hearts of so many of our young Jews and Jewesses who feel that they belong nowhere and are cared for by no one.

Now, there are some Jews who on principle do not wish to be at home anywhere, Jewishly speaking. They are adjusted to their maladjustments. They are perversely happy, perhaps, in their feelings of alienation. Some of them are embittered by a sense of social frustration and economic deprivation. The majority of young Jews and Jewesses are hungry, however, for the bread of acceptance and the living waters of Jewish belongingness. The Jewish Center can play a superb role in bringing both the bread and the living water to these multitudes who for one reason or another cannot find their outlets in other organizational affiliation or who must look also to other Jewish organizations to satisfy needs different from those that the Center can satisfy.

The Jewish Center can and must serve then in the future as a place to which children and Jewish youth and adults can come for a significant participation process in group life; where they can cease to be lonely, isolated individuals, and where they can achieve the dignity of interwovenness, the possibilities of new ego status, and through recreational and informal Jewish education transform themselves from minimal and marginal Jews into potentially valuable creators of a new and rich American Jewish community life in this country. The Jewish Center is an agency, in my judgment, of integration, personality development, group healing; an instrument for the attainment of physical, recreational and educational healthy mindedness as American Jews.

Time For Spiritual Offensive

The sociological need for escape from atomic aloneness is only one of the prerequisites for Jewish sanity in the future. There is an inescapable need for spiritual affirmation which the Jewish Center is not equipped to give and should not attempt to give, but which the synagogue must provide.

The time has come for us in American Israel to take the spiritual offensive — to assert that our Jewishness has profound ethical and intellectual significance not only for ourselves but for all humanity.

(To Be Continued In Our September Issue)

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Social and Personal

CHARLESTON, S. C.

MISS HENRIETTA KRAFT, *Reporter*

Norman Feinberg has been elected national president of the Intercollegiate Zionist Federation of America.

Camp Baker Enrolled to Capacity

Camp Baker, the Charleston Jewish Community Center Day Camp, began Monday, June 21st with an enrollment of thirty-two youngsters in the community. Many of the campers were with the camp last year.

Nat Shulman Re-Appointed As Director

At the June meeting of the Jewish Community Center Board, Nat Shulman, Executive Director of the Jewish Community Center for the past three years, was re-appointed to lead the Center for an additional two years.

Officers elected were: Louis Toporek, president; David Goldberg, 1st Vice-President; Bernard Olasov, 2nd Vice-President; Abe Dumas, Treasurer; and Themora Abramson, Secretary.

New Beth Elohim Tabernacle Building to Replace Old One

Construction of a new two-story tabernacle building for Congregation K. K. Beth Elohim on Hasell street will begin as soon as razing of the present inadequate building is completed next week, Milton A. Pearlstine, president of the congregation, has announced.

ASHEVILLE, N. C.

Engagement:

Mr. and Mrs. Louis Lipinsky announce the engagement of their daughter, Jo Ann, to E. Frank Edwinn, son of Mr. and Mrs. H. Ginsburg, Miami Beach, Fla. Miss Lipinsky, a native of Asheville, where she received her early education, has for the past two years been studying voice in New York. Mr. Edwinn, a graduate of the University of Miami, studied at the Julliard School of Music, was a fellowship student at the American Academy in Rome and is now also studying in New York. He made his concert debut in New York at Town Hall.

Honoring Cadet Herbert Schandler of the U. S. Military Academy, West Point, Mrs. Morris Fox and Mrs. Aaron Schandler held open house at the Schandler home. About 25 friends called during the affair.

Mr. and Mrs. Martin Belovin entertained with a cocktail party honoring their visitors, Mr. and Mrs. Philip Rosen of Baltimore and Miss Dorothy Botwinik and Miss Eshka Barkan of New York.

Jewish Women Sponsor Relief Party

The Asheville section of the National Council of Jewish Women sponsored a Ship-A-Box Garden party on at the home of the president, Mrs. Joseph Cooper.

The committee in charge of arrangements consisted of Mrs. R. Gumpert, chairman, Mrs. B. Goldstein, Mrs. N. Cultan, Mrs. J. Patla, Mrs. B. Klein, and Mrs. J. Burka, Mrs. A. Schandler was in charge of decorations.

The Asheville section, together with two hundred other groups in the country, are sending boxes of clothes, food, school and play materials to abandoned children in Jewish schools, orphanages and nurseries in Europe, Palestine and North Africa.

The admission were items that are needed to fill a box.

Hostesses at the party were Mrs. Cooper and the three vice-presidents, Mrs. B. Goldstein, Mrs. T. Galumbeck and Mrs. M. Crohn.

BROOKLINE, MASS.

Miller-Sands

Mr. and Mrs. Philip Miller announce the engagement of their daughter Jeanne, to Bob H. Sands, son of Mr. and Mrs. Fred Sands of Greensboro, N. C.

WINSTON-SALEM, N. C.

Zerden-Solomon Wedding

Mr. and Mrs. J. Solomon announce the marrige of their daughter Elaine, to Marvin S. Zerden of Hickory, N. C. on Sunday, July 18.

Birth

Mr. and Mrs. Marvin Swartz announce the birth of a daughter, Iris Diana, on June 20, 1948.

GREENSBORO, N. C.

Emanuel Weingarten

Emanuel Weingarten, a resident of Greensboro for the past three and one half years, died on July 9th following an illness, at St. Leo's Hospital. He is survived by his wife, the former Leah Appleton, and a son, Julian Arnold.

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(Concluded From Page 5)

S. C.; Horace Richter, Mt. Gilead, N. C.; Albert Rose, Greensboro, N. C.; Ben Rose, Durham, N. C.; Edward Rosenblum, Washington, D. C.; Abe Schewel, Lynchburg, Va.; Philip Segal, Greensboro, N. C.; Herman Silver, Asheville, N. C.; Alfred E. Smith, Charlotte, N. C.; M. Weimer, Asheville, N. C.; Maurice A. Weinstein, Charlotte, N. C.; Max Zager, Greensboro, N. C.; Adolph Guyes, Greensboro, N. C. (If any names have been omitted, our sincere apologies; we went by the registration records).

Indelible Impressions

The religious erudition of Sam Gitlin, as evidenced by his leading the Sabbath morning service.

Mrs. Blumenthal, and Mr. and Mrs. Allyn Robinson singing Hatikva.

The brilliant verbal interchanges between Marvin Lowenthal and Ludwig Lewisohn, and between Mr. Lewisohn and Rabbi Arthur Lelyveld.

The bold front of Isaac Gradman.

The buffoonery of Peck's Bad Boy—Phil Segal.

The dry wit of "citzener" Maurice Goldberg.

The charm of Arthur Lelyveld, whether speaking or leading a hora.

The capers of Fitzgerald, Ga's. Abe Kruger and Dick Kaminsky.

The ringing of the "essen" bell.

The "Greek" dissertations of Ed Rosenberg-garter-blum.

The bubbling enthusiasm for his subject of young David Arner.

The decision of the jury in the mock-trial, "We find the judge guilty."

The spiritual up-lift of the invocations and benedictions that were an unfailing part of each meal, given for the most part by lay-men.

The "fanning the breeze" sessions, with stories that could not be printed in a family magazine.

The mid-night snacks, with their delicious eatables and drinkables.

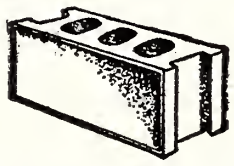
The deliciousness of the food and the inclusion of nostalgic lox and bagels.

The view from the picture-window of the Blumenthal livingroom.

JEWISH CALENDAR
(Luach)—5708-09

Tisha B'Ab.....Sat., Aug 14
Rosh Hashonah.....Mon., Oct. 4
Yom Kippur.....Wed., Oct. 13
1st Day of Succot..Mon., Oct. 18
(All holidays begin on the preceding evening at sundown)

CONCRETE BLOCKS
DIAL 3-1508



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STATESVILLE, N. C.

Security National Bank

Greensboro—Burlington—High Point—Raleigh
Tarboro—Wilmington

Statement of Condition June 30, 1948

RESOURCES

Cash on Hand and Due from Banks	$17,527,766.91
United States Bonds and Notes	21,013,733.99
State of North Carolina Bonds	677,038.92
County, Municipal and General Market Bonds	2,725,825.60
Stock in Federal Reserve Bank	69,000.00
Loans and Discounts	17,885,275.14
Banking Houses and Equipment, Less Depreciation	494,083.53
Customer's Liability on Letters of Credit	88,807.11
Other Resources	188,022.86
TOTAL RESOURCES	$60,669,554.06

LIABILITIES

Deposits	$57,656,808.90
Capital Stock	1,000,000.00
Surplus	1,300,000.00
Undivided Profits	359,486.35
Dividends Declared but Unpaid	40,000.00
Reserve for Taxes, Interest, etc.	124,618.91
Unearned Interest and Discount	99,832.79
Letters of Credit Outstanding	88,807.11
TOTAL LIABILITIES	$60,669,554.06

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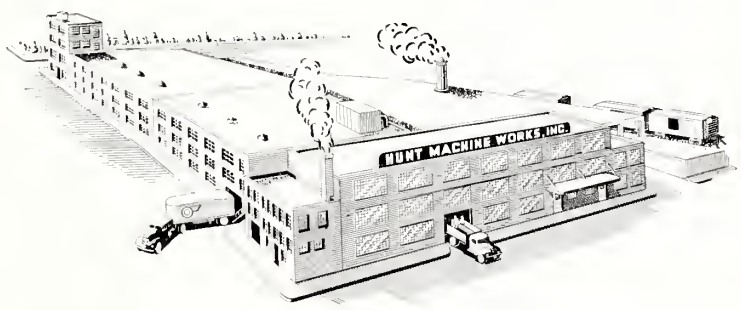
GASTONIA, N. C.



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