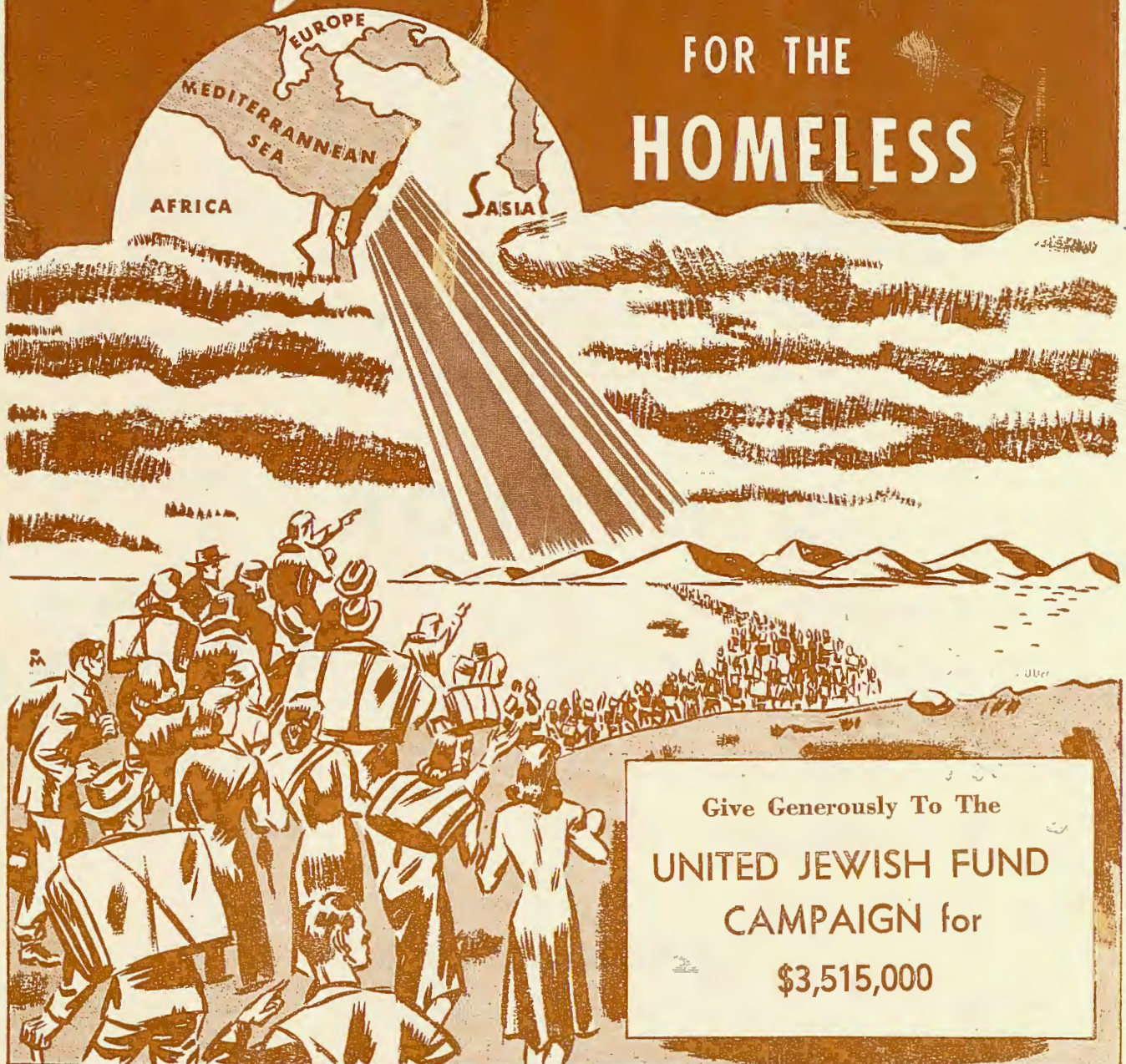


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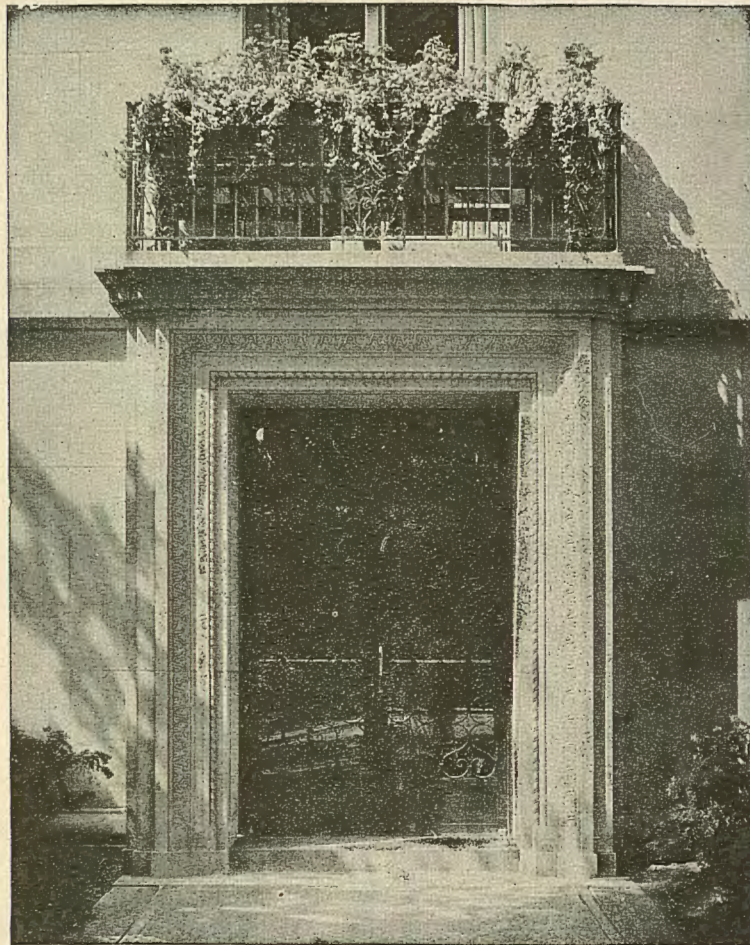
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Vol 111 April 23, 1948 No. 26

No Impartial Observers

This is a time for courage. A time for strength. A time for faith.

The launching of the \$3,515,000 United Jewish Fund Campaign of Pittsburgh comes at a time when all of us feel an intense need to reaffirm our beliefs in the future of our mankind, to make a spiritual, creative reidentification with our own people, and to set and maintain a high moral standard in this troubled world.

For this Fund campaign is tri-dimensional: it is an investment in human beings; it is an investment in the peace of tomorrow's world; it is an investment in those creative forces which today represent the beleaguered hopes of the United Nations.

This is a time for us to say with our dollars what our fellow Jews are saying with their very lives: that there can be, that there *will* be, that there must be a brighter tomorrow.

This is a time for us to say with our dollars what others are saying with every ounce of their energies, hearts and spirits: that the remnants of our people shall be given the chance to get the stench of violent death out of their nostrils, that they shall be given the opportunity to build sane and productive lives. This is the time to say with our dollars that we are unequivocally on the side of our brothers in Palestine who are battling not only in defense of themselves and of the thousands of European Jews who will eventually go there, but who in the truer sense are fighting the good fight in behalf of the conscience of mankind.

The frontiers of decency and self-respect in this anguished era have self-imposed limits. Simply to stress responsibility does not suffice, for each of us, deep within his heart, answers to himself for the sort of contribution he is making to today's world.

In this dramatic fight there can be no onlookers among American Jewry, no "impartial observers" among us; we can not permit ourselves to be above the battle—for a battle it is. If the battle goes against the Jews of Palestine, the bells shall toll for us, too.

The time is now.

The opportunity for you is the 1948 \$3,515,000 United Jewish Fund Campaign.

First Freedom!

The First Independence Day! Thus has been characterized the Feast of Passover which began on Friday night of this week. It celebrates the first definite translation into action of the belief in religious and physical freedom. It signifies freedom of conscience, liberty of thought, as well as freedom from tyrannical economic bondage. All Jewry finds for the moment satisfaction in the thought that in the most distressful epoch of their history, when it seemed that flesh and blood could no longer endure the barbarism of Egyptian slavery, God through a series of miraculous visitations to Pharaoh brought about relief to the despairing Israelites. We may, if we so desire, disregard the literal story of the plagues without in anyway destroying the value of the epochal deliverance under the leadership. Through some unusual circumstance or through a series of unusual incidents conditions were made favorable for the daring escape of the Jews from the lash of Egyptian tyranny. What the Jews find in all these historic celebrations is the consoling thought that at moments when they seemed doomed to extinction succor came from some unexpected source which enabled our people to carry on. It is true that all through the centuries they have been engulfed with wave after wave of disaster, yet strangely enough they emerged, weakened but never defeated. And their faith in their God remained unimpaired.

The Passover should again rekindle our faith, should again remind us that the God who brought our fathers out of the land of Egypt and who has watched over us since the beginning, still reigns. Let us find, even in the darkest hour, an inspiration from the story of the First Independence Day for joy and thanksgiving. Let us continue to have faith that the day will come when every man will be free.

Stony Unconcern

What might have been the happiest Passover of this generation has been turned into sorrow and mourning. After the fateful twenty-ninth day of November 1947, with its promise of a Jewish State in Palestine under the terms of Partition, mankind generally and the Jewish people, especially, had every right to expect not only that an age-old longing would be satisfied but that the American Government would be foremost in bringing about the complete fulfillment and implementation of the United Nations' decision. What happened since the decision is too familiar and too melancholy to be retold. Under the petty and vindictive regime of Secretary Bevin, little of frank and generous dealing was to be expected from the British Government. But we had the right to expect good faith from our own Government, which did most to reach the hoped-for decision.

It is grievous to admit that our Government has either wilfully blundered under the influence of the British Foreign Office, or it has sadly misconceived its own inescapable obligation. The tale of November 29, 1947-March 19, 1948 would be a comedy of errors if it were not a tragedy of moral and political failures. To name only a few of the major wrongs:

While Britain under the guise of legality delivered arms to the surrounding

Arab countries, London—and Washington—embargoed arms to Palestine. Paradox of paradoxes, Britain supplied munitions to Arab violators of peace and the United Nations' Decision, whereas our country withheld arms from the Jewish supporters of Partition. England and America, under one pretext or another, refused to recognize the Haganah as the militia of the Jewish Palestine to be. Great Britain shamefully juggled with dates, refusing more than a fortnight of grace to the United Nations' Commission, charged merely with the duty of setting up two States, Arab and Jewish. Apparently no effort of our Government, if it made any, availed to thaw the glacial Attlee into compliance with the decencies of a situation which cried for wisdom and generosity and was met by the stony unconcern of the Implacable Bevin.

And still the situation at its worst might have been saved, if our own Government had freed itself from subservience to the British Government at its worst, which is another name for the Colonial Office. It may be that the Colonial Office had so enmeshed itself in the squalid game of the Arab States that it had ceased to be free. But we were free and might have remained free, despite our Christian Mission Near East underlings of the State Department, but for new devices of basically sordid character which supervened upon the scene. The dishonest dread power and the equally dishonest fear that Arab potentates might refuse to accept American gold, as if there were any other, for Ibn Saud's oil, and finally the unashamed fear of the Soviet Union, as if it might suddenly achieve omnipotence in the Near East in connection with Partition and United Nations enforcement.

The decision to reverse the United Nations' decision re Partition was, in the circumstances, inevitable. The policy of paltering and faltering, in conformity to Colonial Office commitments to Mufti-led Arabs, has resulted in the betrayal of the Jewish State, in the surrender of the United Nations. That betrayal did not come because of capitulation to Arab force, but because the event had been foully pre-arranged, our Government stupidly or wilfully following the British suit!

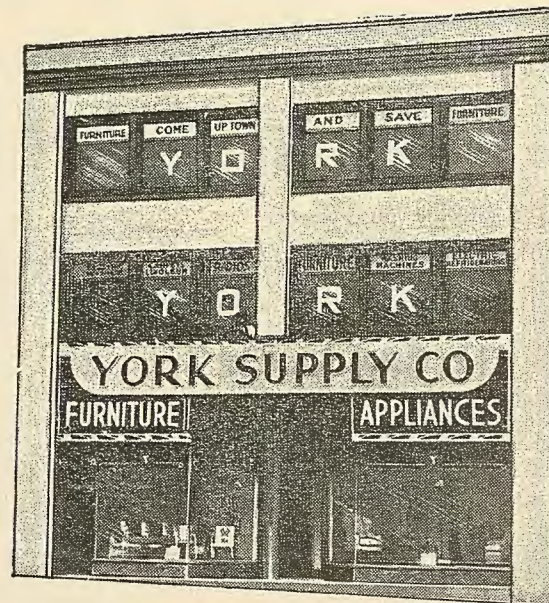
The decision is now clear. The Britain of Attlee, Bevin and Morrison is to be out of Palestine—*laus Deo*. The United Nations, in the light of its dishonor, despite the belated proposal of the President, has waived the right to serve as Trustee. Two things can yet be saved: The Jewish State, which soon after Passover is to be set up as a Provisional Government. And our country and the United Nations can yet save themselves from ultimate and uncancellable dishonor, if after the 16th day of May—for us on the way to Sinai—they recognize the Jewish State. Jews of the Yishuv are prepared to organize and defend the Jewish State. Surely Secretary Bevin is not to triumph in the end over them who conceived the Jewish State, Balfour and Lloyd George! As for our country, President Truman faces a high and holy choice. He can rise to comradeship with Woodrow Wilson and Franklin Delano Roosevelt, or become the creature of those for whom Arabian-American oil outweighs justice to the Jews.

Dr. Stephen S. Wise

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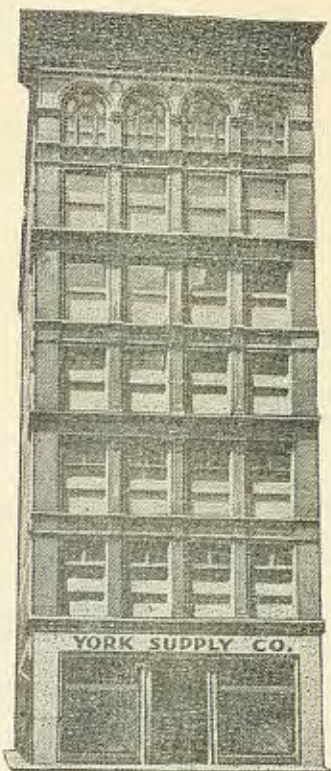


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The Night of the Watch

By WILLIAM B. SAPHIRE

Mr. Saphire, Assistant Editor of The Independent Jewish Press Service, whose short stories and feature articles have made him a favorite with the English-Jewish press, tells a tale of contemporary Palestine.

EDITOR

In his left pocket was a small square of matzoh, wrapped carefully in white linen. In his right pocket where his quick hand might reach in an instant; was a grenade.

He was still in his teens and his young shoulders were just getting used to the chafe of the heavy leather sling which held a rifle crosswise against his back. When he turned his head the cold steel of the barrel brushed the back of his neck. If he bent over the steel bolt handle gnawed his side. He was cautious, with the meticulous caution of a neophyte.

He mustn't show a silhouette, or cast a shadow. This was difficult not to do, for the full moon of the 15th day of Nissim, the first month, was high in the sky. Its light turned the Judean hills into a crazy two-tone; rocks and crests ghastly white on one slope, black abyss on the other.

The young man kept low, his stomach girded by a belt of cartridges, pressed against a flat cool rock. His eyes roved, first over a brief strip of asphalt road, shining in reflected light but abruptly cut off at each end by blackness. Not a light flickered on the road, not a car passed, not the hum of a single motor broke the silence. To his right was pure darkness, but he knew that there, perhaps a hundred yards down, another two hundred across trackless stone and stubble, was an Arab village, a cluster of sun-baked mud and plaster huts, clinging to the slopes of a hill. They

too sat in darkness, showing not a light or a shadow.

Behind this soldier, up another hundred feet of crumbled rock and gravel, was the crest of his hill. Though his eyes were elsewhere, his every thought and wish lay beyond that crest.

For there was Jerusalem, his home sprawling over hills and gulleys bound tightly now with barbed steel wires and piled grotesquely with bags filled with sand. Only a few hours before the young novice soldier had left his family in the old Meah Shearim quarter. Of all the nights of the year why must he be called out on this night? On this night of all nights. "Why," he asked himself, recalling the traditional children's chant of Seder night the world over, "is this night different from all other nights?" How different, he thought.

He had left a home stirring with familiar sounds and familiar odors, preparations for a beloved holiday which he recalled now. They made him nostalgic for the voice of his father, reading in the ancient tongue the old story of this land which, like a magnet, had drawn his ancestors from bondage, through a frothing sea which parted for them, and across a scarred, arid wilderness. The magnet was still working, stronger than ever. It had brought him and his family, tens of thousands of others like them, from distant lands to this promised home. It had brought him to this desolate

On Guard!



"And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes."

With the TEPHILLIN on his arm, and upon his forehead, a seminary student stands guard at dawn. A prayer-book in his hand, and a rifle on his shoulder.

spot, between an embattled city and a cluster of mud and plaster huts.

Like most young soldiers he had gone to his post eagerly, with sharp eyes and tense fingers ready with newly learned skill to use his weapons of defense at an instant's warning. But the night, so far at least, had been a quiet one. As the hours dragged, or perhaps it was only minutes, the boy's eyes grew weary of their searching and his muscles began to ache. He hadn't yet learned the experienced soldier's art of being relaxed while vigilant.

His thoughts wandered ever back across the hill to his home. This was the first Seder night he had missed since the war days in Europe. He saw the gathering. A white linen cloth, bright candle sticks and shining dishes for the holiday, even in these desperate times. His father would be thumbing through the pages of the Haggadah. How he would begin Kiddush. He would be raising the first glass of wine to his lips and the others would follow suit.

The thought made him suddenly thirsty. He tapped the canteen hanging on his side, lifted it from its canvas cover and took a long drink. While drinking he wondered if he had heard something stir. He stiffened. His eyes strained over the rim of his rock. Was something crawling? A man? But perhaps only a mountain rat, a stray goat, or a lizard. He waited, nerves taut, but nothing happened. Then he remembered confidently that there were

others like him, manning this hill, and a hundred other posts in the rugged Judean countryside. He relaxed, but the vision of the Seder was gone and, he realized, he was perspiring.

Tonight is "La'il Shimurim", the Night of the Watch. On this night, millenniums ago, the Lord told the children of Israel in Egypt to stay awake for the moment when their journey to the promised land would begin. The children of Israel have kept vigil on this night ever since. They've left their doors ajar for the weary traveler who might be the great Elijah. They've watched, huddled in fear, for possible drunken progromists trooping through the ghetto streets of old Eastern Europe. And now they watch again, youngsters, afraid, but at the same time fearless, for they are now on their own promised soil.

The soldier tapped the lethal grenade in his right pocket. Then his hand fumbled in his left pocket. He brought out the white linen. Carefully he spread it on the rock, close to his nose. He moistened a small piece of matzoh with his tongue, so that the crisp wafer would make no sound when he chewed. As he ate, his tongue burned and his eyes watered, for sandwiched between the matzoh was "Moror," the bitter herbs of the Passover feast. As he swallowed the morsel he recalled another chant of the Haggadah.

"The Lord hath chastened me severely, but he hath not given me over unto death."

The Golden Rule In All The Scriptures

Hinduism: "This is the sum of duty: Do naught unto others which would cause you pain if done to you."

Buddhism: "Hurt not others in ways that you yourself would find hurtful."

Confucianism: "... one maxim to be acted upon throughout one's whole life. ... Do not unto others what you would not have them do unto you."

Taoism: "Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss."

Zoroastrianism (Ancient Persia): "That nature alone is good which refrains from doing unto another whatsoever is not good for itself."

Christianity: "Do unto others as you would have others do unto you."

Judaism: "What is hateful to you, do not to your fellow-man. That is the entire law; all the rest is commentary."

Mohammedanism: "No one of you is a believer until he desires for his brother that which he desires for himself."

—Lewis Browne, in *The World's Great Scriptures*

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Heinrich Heine --- The Jew

DR. TRUDE WEISS-ROSMARIN



Dr. Trude Weiss-Rosmarin

A century and a half after his birth, Heinrich Heine remains an enigmatic character of clashing contradictions. He wrote tender, chaste and lifting love poems — yet he associated with women of the lowest type and married Mathilde, who was illiterate, coarse and disdainful of her husband's talent. He loved the German language and the German landscape — yet he spent most of his life in France, aiming shafts of satire and cynicism at everything German. He bore a great devotion and love for the Jews and Jewish religious culture — yet he had himself baptized and hurled not infrequently vicious and vituperative literary brick-bats at the Jews and Jewish traditions.

Nor was Heine, the acute critic and astute student of human nature, oblivious of these contradictions. There is a potential Jekyll and Hyde in all men but, usually, the destructive, negative potential remains submerged beneath the surface of expression. In Heine's case, the positive and the negative personality traits were never synthesized or reconciled. They persisted side by side, stubborn and unyielding. And so Heine was right when he wrote, "possibly I am really two persons."

Thanks to the insight, provided by modern psychology, we perceive that so contradictory and complex a personality as Heine's is the result of the impact of early experiences and influences. And, indeed, upon examining Heine's childhood setting, and, especially his home environment, we find that the contradictions there were many. Heine was born in 1797. He grew into boyhood in the years when Napoleon was scoring his phenomenal successes and awakening in the hearts of the oppressed, and especially the Jews, hopes for freedom in happiness. Although the prospect of meaningful emancipation was still far from realization, there were many Jews in the Rhineland and Heine's native city of Dus-

seldorf who believed that the day was near when Jewish distinctiveness and separateness would be dissolved and resolved in "humanity." The fruit of this straining at the leash of Jewish bonds was Jewish self-hatred. Jewishness became for the majority of would-be emancipated Jews a burden, which, unable

to shed they decried and defamed in the manner contemporary Jewish self-haters are relieving their "Jewish disappointment and frustration."

It was Heinrich Heine's ill fortune that he was the son of a woman who suffered of an acute case of Jewish self-hatred. Betty Heine's Jewish sickness of the soul expressed itself

in rank deprecation of everything Jewish. That her Jewish self-hatred was strong and pronounced is attested by a letter of Heine's, in which he stated: "Indeed, dear mother, I was never prepared to second your antagonism to the Jews . . ." Yet scores of Heine's statements on Jews and Judaism bespeak an antagonism that clearly exhibits his mother's influence.

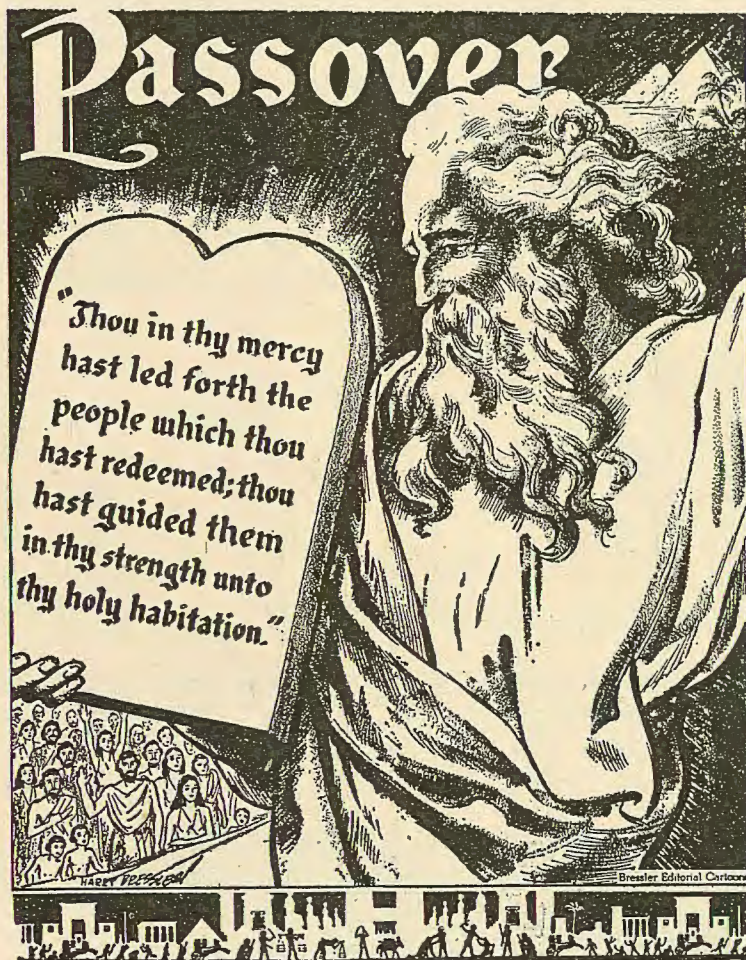
Heine grew into manhood without a definite focus and firm conviction. He lacked the certainty of spiritual at-homeness and the comfort of belonging. After Napoleon's defeat, the dream of Jewish emancipation evaporated in the harsh climate of the Reaction. Heine was a Jew, hated and discriminated as all Jews — and unequipped and unprepared to face this destiny with dignity — or, at least, with equanimity. After a short and unsuccessful attempt in business, he studied law — but the University of Goettingen did not give degrees to Jews and so he had himself baptized.

He did not believe it possible for a Jew to embrace Christianity out of conviction. Despite his youthful rebellion against God, he pointed to Judaism as the most reasonable religion. In order to convince the Jewish converts of the truth of Christianity, Heine, with his tongue in his cheek, advised the Church to adopt the Jewish national delicacy "cholent" for "then the Jews will become Christians out of conviction," as "cholent" is a delicious dish. . .

The profound tragedy of Heine's life was that, with his warm appreciation and love of Judaism, he yet remained conscious of its being a "misfortune." Of all evils, including sickness and poverty, Jewishness seemed to him the worst. Heine termed it a "family evil," handed down from generation to generation, and he could envision no other cure for it except demise. And yet, while he expressed these self-hating views, he became incensed when other Jews voiced them. He attacked "the baptized Jews who disparaged Israel more than its born enemies." It is perplexing that Heine, the acute and sophisticated student of human character, failed to see that the shoe he put on the feet of other men fit his own foot, too.

Among the many contradictions of Heine's life his remarkable heroism over a decade of harrowing physical sufferings is perhaps the most outstanding. A sensuous hedonist, pampered and afraid of hardship and pain, Heine rallied from under the cruel blows of a ten-years' painful sickbed and wrote precisely in those years of paralysis, semi-blindness and complete physical breakdown his best books.

Although he attempted occasionally to minimize the impact of his sickness upon the new outlook of (Continued on Page 192)



Seeking The "New Life"

It is a great pleasure to extend greetings to our Jewish friends at this season dedicated to the holiday of Passover. With the sacred memories of historic events our thoughts turn naturally to the faith that must sustain us in our own day. That faith, we know, is our one means of triumph over the troubles, perils and sufferings which our fellowmen are enduring in other parts of the world.

Although that triumph is seemingly obscured just now by fear and a sense of impending doom, faith teaches that it must come. God's people, Jewish and Christian, must keep their strength and faith in Him as they continue to walk humbly and uprightly before Him. Diplomacy and even force of arms may belong to the times, but religious truth is eternal and timeless. Those about us may be preoccupied with "the new look." We must seek for "the new life."

From the depths of despair to the heights of victory is not necessarily a long journey. We must keep our determination to travel this road, whatever duties, hardships and costs are entailed. Seeming defeat must not cause us to lose sight of the ultimate triumph. A world which has almost lost its life in the frantic grab for physical power is anemic in its need for things of the spirit.

Let us then, at the time of this great religious holiday, individually and collectively and in brotherly understanding renew our faith in the eternal God. Let us look to Him for the necessary strength and wisdom to achieve the final victory for justice over oppression, respect for the life, liberty and dignity of man, and an era of peace and goodwill. Let us demonstrate that nothing can daunt the spirit of religious men and women.

—O. M. WALTON,
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Impressions of Palestine and the Problem It Poses

By CARL HERMANN VOSS

EDITOR'S NOTE: Dr. Voss is extension secretary of the Church Peace Union, and editor of the WORLD ALLIANCE NEWS LETTER. He served for four years as co-director of the American Christian Palestine Committee. Now he is chairman of the executive Council of that organization.



Dr. Carl Voss

Mrs. Voss and I visited Palestine last July and then after a month's stay in the Union of South Africa, we returned to the Holy Land for a more extended tour. In this article, which the Jewish Criterion has requested, I shall try to give a picture of our reactions to the crisis there. I can give neither travelogue nor a political analysis detailed enough to answer the many questions of our friends, but I can indicate to you some of the opinions and convictions with which we returned from the Middle East.

Today, as always, Palestine is a fascinating land, whether one walks "in the footsteps of the Master" in Nazareth and Capernaum, visits with Arabs in Nablus and Jaffa, or lives with the Zionist *chalutzim* (pioneers) near the drained swamplands of Upper Galilee and in the desert fastnesses of the Negeb. A visit to Palestine is a thrilling experience, for the pilgrim to the Holy Land as well as for the observer of the rising tide of modern Zionism and Arab nationalism.

No one can repeat too often the truth that a miracle of transformation has taken place in Palestine in these latter years. In many areas the desert has indeed been made to "blossom like the rose." Christians should feel deeply indebted to the Zionists, for Palestine, laid waste and allowed to lie waste during centuries of Arabs' and Crusaders' misuse, has begun once again to "flow with milk and honey." The traveler greets the green fields of Palestine with joy after he leaves the brown, bleak aridity of Egypt and the Sinai Peninsula.

As newcomers to Palestine, we gazed with amazement and appreciation at the flourishing new settlements throughout the land, a land which is still in a primitive stage of development, but which has lost its barren look of yesteryear. We went down to the shores of the Dead Sea and visited Beth Haarava, "House

in the Desert," where the pioneers washed the salt from the soil. We traveled to the north and spent some time at Ein Hashophet, "Spring of the Judge," named after Louis Brandeis, where ardent young settlers rid the hillside of rocks in the fashion of New England colonists; there we planted the first trees in the Truman Grove of the Children's Memorial Forest, given by the children of Christian churches and Sunday schools in America in memory of the million Jewish children who were killed by the Nazis during the war. We climbed to Menarra, a lonely outpost of the Haganah high above the Huleh valley, directly opposite lovely Mount Hermon. And we traveled down in the Negeb, past Gaza and Beersheba, where Bedouins receive life-giving water from the Jewish-installed water pipeline.

What a blessing is this revived Holy Land to Jew and Arab alike! And what a welcome change to us as pilgrims, disillusioned about the holy places after seeing their crass exploitation by rival Christian sects at such spots as the Church of the

Holy Sepulchre in Jerusalem and the Church of the Nativity in Bethlehem.

There is an eerie beauty to Palestine. Its charm grows greater the longer a traveler lingers, and soon he understands the Psalmist; "I look up unto the hills," "The heavens declare the glory of God and the firmament sheweth His handiwork," and "The Lord is my Shepherd, I shall not want." Perhaps this loveliness of the land and the ever-changing hues of the hills create the sharp contrast between the Holy Land of the Judaic-Christian tradition and the police state of the present British mandatory.

As visitors to Palestine we could not help but be impressed, depressed, and distressed at one of the same time by what we saw: impressed by the magnitude and the quality of Jewish accomplishments, both on the land and in the cities; depressed by the comparative paucity of Arab achievements; and distressed by the unimaginative way in which the British have administered the mandate.

We are convinced that if the Jews

were allowed to bring in immigrants, colonize the land, and create their own instruments of government, and if the younger Arab leaders in Palestine and the outlying Arab land were given half a chance to exercise democratic leadership, the Jews and the Arabs, linked in a Middle East Semitic Federation, could transform a feudal, poverty-ridden, disease-filled Middle East into a dynamic new civilization. But the British Foreign and Colonial Offices ordain otherwise, and the U. S. A. does not protest. Anglo-American policy seems to be geared more toward the preservation of oil interests than toward the Lowdermilk Plan of the Jordan Valley Authority. Too many officials in the Middle East have become, it appears, enamoured of Lot's wife, for like her they are, to use Professor Hocking's phrase, "congealed in the attitude of retrospect."

The Palestine we visited in July was from a psychological viewpoint different from the Palestine we came to in September. In July, when the United Nations Study Commission on Palestine (UNSCOP) had completed its hearings, there were tension and terror in the land. Curfew in Jerusalem was rigidly enforced at sundown. Barbed wire, tanks, and road blocks were the order of the day. There was a vicious cycle of reprisals, terror, retaliation, and more terror.

But in September, after the UNSCOP report was published, a different situation prevailed. Curfew had been abolished, tension and violence had abated. Jews were hopeful. Arabs were more quiescent. And the British were deeply hurt and perplexed probably because of the criticism of their administration implicit in the UNSCOP report and because the events of August made it clear that the maintenance of British troops in Palestine was too expensive for a Britain in crisis.

But the time is now—not later, but now! The Jewish displaced persons of Europe must be rescued and brought to Palestine. Not only is the pledged word of humanity at stake, but more important is our concern for these people as human beings, as children of God. These Jewish displaced persons in D.P. camps of Germany and Austria, who linger there amid homelessness and helplessness and for whom there is utterly no future in Europe, told us again and again that their one desire was to come home to Palestine. Our visits to both the D.P. Camps and to Palestine convinced us of the moral urgency, of the sheer human necessity to open the gates to Palestine now and allow this tragic, harassed people to seek nationhood. If the Christian conscience is not awakened to solve this problem of displaced persons and if peace with justice is not brought to the Holy Land, then there is little hope for a just world in days to come. We felt this con-

BLOOD BANK IN TEL AVIV



Kupat Holim (Histadrut Sick Fund) nurses on duty at Blood Bank in Tel Aviv. Stations have been set up in many communities to obtain supplies for wounded Haganah members and other casualties of Arab attacks.

(Continued on Page 185)

"I Saw The D. P. Camps"

American Jewish Leaders Visit Europe

By Marvin H. Itts and Harry Alter

As told to Harry Alter, Publisher of Youngstown Jewish Times

Mr. Itts is a 35-year old industrialist in Youngstown, Ohio, and chairman of the 1948 Annual Jewish Federation Campaign in that city. He was one of the 28 American Jewish leaders who answered the request of the United Jewish Appeal, and went to Europe and Palestine at their own expense, to see for themselves, the situation overseas.

Harry Alter is editor of the Youngstown Jewish Times.

PART I

The little girl said: "My Mummy and Daddy were burned to death at Auschwitz."

One by one, her calm words struck me, and doubled me into a knot. This was the first shock of the many that I would feel again and again on my month-long trip through Europe and Palestine.

We were in France, twenty-eight of us, who had volunteered to accept the United Jewish Appeal's invitation to tour at our own expense the displaced persons' camps in Europe, and to see the new state being built in Palestine. We had flown over to France in the TWA Constellation. "UJA Star of Hope," January 27.

If there could only be some way that each and every one of you could just for one day see what those of us of the UJA delegation saw every day in France, and Germany, Austria and Italy! And Palestine! The Federation Drive would go over the top immediately!

And now we were in France, and this little girl with the long hair was telling us so matter-of-factly that her parents were put to death by burning.

I thought of my own little girls, and of your little boys and girls, and shuddered.

JDC in France

We had been touring the Joint Distribution Committee's installations in and near Paris, since our arrival. Our guide was the JDC representative, a really wonderful woman, Miss Laura L. Margolis who is from Cleveland and Pittsburgh. She is a fine example of the type of people JDC has in Europe. At the time of Pearl Harbor, she was in Shanghai, where the Japs caught her and interned her during the war. She finally got back to this country, and what does she do but volunteer

for duty in Europe. On her shoulders rests much of the grief of JDC in France.

From what I saw in Europe, let me tell you, we are getting full value and ten times more, for every cent we give. And we do not give enough.

Thousands of Jewish refugees have poured into France since liberation. JDC went into action in what had been the Paris Gestapo office a few days after the Nazis moved out. JDC did the best it could. There is a Rothschild Hospice, a home for pregnant women and intact families. There are no lights, little heat. Entire families occupy single rooms.

There is the Ecole Maimonide, a school for Jewish students only. No lights, no heat. Some of the children need clothes and shoes. They wait patiently for the day when it is their turn to receive their allotment from JDC.

The Children's Story

Then there is the home for children supervised by Lena Kuchler, and she has a story I must give you.

Her story begins in Poland, during the Nazi reign when she began gathering to her, homeless, wandering Jewish children. She found them, and hid them from the Nazis and with liberation, found her way into France with the brood.

The children in her little group—there are Anna and Ab, a brother and sister who had hidden in a hole in the ground for two years.

Then there is Ruchel—Ruchel was one year old when she was found in the woods by a Polish-Christian woman. The woman took Ruchel in to her home; but this woman had neighbors who did not like Jews. So this woman hid Ruchel in a closet, and fed her. But she dared not let the child out to walk, nor even dared



PARIS—Marvin H. Itts, listens attentively to the story of eleven year old Mala Sternberg, a little orphan girl who escaped extermination by the Germans by hiding with Polish peasants and working in the field as a shepherdess.

Mala now resides in a home for Polish Jewish Orphans at Bellvue, in the suburbs of Paris, which is supported by the American Joint Distribution Committee, which with the United Palestine Appeal and the United Service for New Americans receives its funds from the UJA. UJA is campaigning for \$250,000,000 in the United States in 1948.

talk to her. For two and one-half years, that little baby lived in a closet, and when the war ended, and help came, the child could not walk or talk, and was afraid to leave the closet.

When I saw her, Ruchel was almost normal, and pale, but she was one of the most beautiful, long-haired little girls I had ever seen.

The children in this home are all eventually scheduled to go to Palestine. A few of the kids were supposed to go to Palestine last year. They were placed aboard the ship "Exodus." You know what happened to that ship. Those children were dumped by the British into Germany and JDC is now trying to get them back into France.

With stories like these hitting us on all sides, it was hard to turn these people into figures. But we found out that with the money raised in this country the Joint Distribution Committee made it possible for approximately 30,000 Jewish refugees to remain in France while awaiting resettlement. The French Government is very cooperative.

Germany

On February 2, we flew to Munich, Germany. The country where our brothers were slaughtered by the millions and where now the few remaining thousands live cooped up in stinking camps, depressed, underfed, almost three years after liberation.

What can I tell you about first?

Should I tell you about the Fochrenwald Camp where we stayed? Where 4500 people have been kept for three years. Where several families occupy the same room, with shreds of cloth as partitions? There are children all over the place, here. There are 600 children under two years of age. You want to know why these people have children?

We asked and we found out. There was a woman, young in years, and old in appearance, clutching her child in her arms, crying: "This is my fortune—this is all I have to live for."

That is your answer.

Everything goes to the children first, always. Food, clothing, shelter. The shattered remnants of our people in Europe are trying to rebuild what is left of their families.

Should I tell you about Dachau? Dachau, where the Nazis made fertilizer quite economically. Here, the Nazis cremated 238,000 Jews. We stood in front of the furnaces at Dachau and said Kadish for the dead. And we wept.

And we were silent as we rode ten short miles from Dachau to Indersdorf, a DP Children's Center. But our gloom was dispelled, as suddenly we were surrounded by nearly 200 children, boys and girls ranging from 8 to 15. Smiling children, supported by JDC. Children looking forward to life.

They were all members of a "kibbutzim" training for life in Palestine. They talk Hebrew, they sing Palestinian songs, and before we knew it, we were all dancing the Hora, the Palestinian dance, with them.

These orphaned children of the Youth Aliyah, hoping to go to Palestine, are a bright memory of our stay in Germany.

"Kibbutzim"

There is a sad story in each of those children, too. Like the boy of 8 who was three and one-half when his parents were arrested by the Nazis and taken on their last ride. He was bundled in a blanket by his parents, and on a dark stretch of road, he was tossed into the ditch. There, a peasant found him, and kept him safe to the end of the war. But the lad remembered who he was. One day when he was taken by the peasant to the town market, he heard two men speaking. He approached them.

"Du binst a Yid?" he asked. Newly liberated, the men were afraid, and thus ignored him. He repeated the question. No answer. The child burst into tears. "Blieben nit kine Yidden uffen velt?" he cried.

(Continued on page 177)



Jewish displaced persons in a food line in a camp in southern Italy. These people are being cared for by the Joint Distribution Committee, a beneficiary of the United Jewish Appeal, which receives funds from the local Annual Jewish Federation Campaign.

"I Saw A Jewish State Being Born"

PART II

We were fired upon, on the road from Tel Aviv to Jerusalem.

Arab bullets beat against the steel-clad sides of our armored bus. Those of us of the American United Jewish Appeal delegation stared silently at each other, startled, and yes, frightened. Our Haganah bodyguards smiled at us reassuringly. Then with roaring engines, we were free from the ambush.

And our bodyguards burst into song.

Youthful, happy songs. Because our Haganah companions were young. They were healthy, exuberant girls and boys from fifteen to twenty-one years old. They were the spirit of the New Judaea.

It was this spirit of pioneering, of knowing what they wanted, that the boys and girls, men and women of the wonderful Jewish State in Palestine impressed so indelibly upon us. We Americans had come to see what the money was doing, that was being sent to Palestine from the Jewish communities of the United States.

We saw a new Jewish community growing. A community that was being born in strife. But because of the struggle it was having at birth, it was a strong community.

Security

Our delegation left Rome on Wednesday, February 11, and our "Star of Hope" TWA Constellation stayed high in the Mediterranean skies until we dropped down for a landing in Athens, Greece. There we picked up a secret message from Palestine, and took off again.

It was a beautiful, sunny morning on February 12, when at 9:22 the wheels of our plane hit the packed ground, and we stepped out for the first time on the Eretz, the Land.

It was a thrill that left me trembling. The deep, deep, blue sky above, green orange groves edging the runways, a few fleecy clouds at the horizon scarcely marring a perfect day in Palestine. A serene day. Peaceful.

Then we saw the brutal Sten guns carried loosely by the youthful soldiers in the group that came to meet us.

This was Lydda Airport. From here, we were to go to Tel Aviv by small plane, but at the tiny Tel Aviv landing field, we were waved off. So we flew back to Lydda, and were transported in an armored convoy by back roads to Tel Aviv. A British tank lead us part of the way. Our Haganah guards were two girls and two boys. When the British were with us, the Haganah guards were unarmed. The British left us, and magically, in our guards' hands, there were Sten guns.

Tel Aviv

Tel Aviv. The only all-Hebrew city in the world. A modern city. White surfaced buildings of new design. A bustling business section. Voices conversing in a dozen languages. In Hebrew mostly, and in Yiddish, and English, Arabian, German French, and the Slavic tongues. Signs in three languages—Hebrew Arabic and English.

And people going about their business as though there was not a bit of trouble in Palestine. We were greeted by representatives of the Jewish Agency, and taken to the Kat Dan Hotel. And there, at a late luncheon, we heard a message from the man who most likely will be the Premier of the new Jewish State—David Ben Gurion.

"We are not afraid," he told us. He went on to say that with the support of the Jews of the world, the Jews of Palestine will continue to build, to create, to work, and to receive thousands of our brethren from Europe.

He said that Palestine will take in 200,000 refugees in the next two years. How could that be done, someone asked him, pointing out the state of war, the lack of buildings.

I'll always remember David Ben Gurion's words:

"If a mother has five children," he said, "and a sixth arrives, does she throw it out? No, she also feeds the sixth."

That afternoon, we were taken to visit refugees recently arrived from Cyprus, legally, and from Europe, by other means. About 16,000 of them were crowded into a camp built for 1,000.



But, these people were smiling. They were happy. Gone was the oppressed look that had haunted us during our stay in Europe. These people were at last on The Land. So many of them were children. The children were the first to leave Europe and the first to be released from Cyprus. Always the children, first.

There were five camps like this, we were told, and more being built swiftly to care for the incoming refugees. And as swiftly, new villages were springing up on reclaimed land to place these people at last on the road to normal life.

Everybody was busy in these crowded camps. The children were going to school; the older people were going to school. The children were beginning to receive the education that they did not get in the hellholes of Europe. The older folks were being prepared for farming, and for trades, for the upbuilding of the New State.

Haganah

That day, too, we were taken to a Haganah training camp. Non-commissioned officers were being trained for the Palmach, the striking force of Haganah, the nucleus of youths from 17 to 25.

You've seen their pictures, no doubt. Bronzed, sturdy boys who willingly were taking the tough commando-type training from their officers, who are former members of the Jewish Brigade in the British Eighth Army. Some of these Jewish soldiers had helped stop Rommel's advance across Africa. Many others had been part of the underground in Europe.

These boys aren't afraid of the Arabs. But they need equipment and arms. The Arabs receive all the arms they want but the Jews are restricted. Arabs openly carry arms.

The Jews are searched by British police. But need I go on? It is a story you have read over and over.

Jerusalem

It was the next day that we rode to Jerusalem and were fired upon. It was a 40-mile trip and took four hours. Our 22-car convoy wound through the back roads because the main highway was covered by the Arabs. But on these back roads, we saw the extent of the agricultural achievements of the colonists. Orange groves and fields of growing vegetables. People working in the fields, with modern tools and machines.

Then finally we entered the ancient city of Jerusalem. We had so much to see there, that day and the next. Places that were being supported by funds raised in the United States. Funds furnished by all of you.

Nestled against Mt. Scopus outside of Jerusalem is the Hadassah Hospital. It is a most modern hospital with expert surgeons and efficient nurses. Since the fighting has begun, the hospital has been filled with wounded. From December 1, to the middle of February, a total of about \$150,000 was spent by the hospital for equipment and medicines.

And more, the Hadassah Hospital has spent lives. A doctor and a nurse were killed by snipers. On the walls of the buildings we could see the bullet holes as evidence of nightly Arab sniping from the surrounding brush.

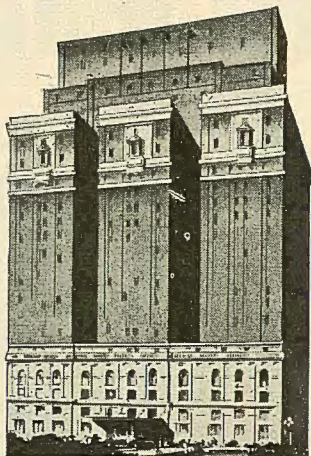
Red Mogen Dovid ambulances have been fired upon, too. The Red Mogen Dovid is the Red Cross of Palestine. These ambulances, racing with wounded to the hospital, have been fired at again and again. We saw the bullet holes and spoke to the drivers.

(Continued on page 178)

A Village Goes Up



A new village grows swiftly. About 75,000 displaced persons are due to arrive in Palestine this year. Settlement, upbuilding and security problems of the Jewish homeland are being financed by the United Palestine Appeal, part of the United Jewish Appeal, and a beneficiary of the local Annual Jewish Federation Campaign.



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Pesach: Past, Present And Future

By SAMUEL PASNER

EDITOR'S NOTE: The author of this article is a prominent educator, writer, radio speaker and public lecturer.

The Passover holiday is celebrated by Jews as their festival of freedom. Jewish people rejoice during that season in recalling their liberation over 3,000 years ago from a land of oppression.

Pesach, however, is said to have been at one time the season when Jews heralded the advent of spring with its budding flowers. Indeed, the word Nisan, the Jewish month in which Passover is always celebrated, is traced to its original meaning as signifying flowering or budding. It is asserted, besides, that Passover in former days was the festival of the Jewish farmer hoping for a harvest giving him happiness.

Such statements about the origin of Passover are the subject of scrutiny and speculation among scholars. At the same time, a point of view that seems to be universally accepted is that the tradition of Passover as a great national holiday is the result of the liberation of the Jewish people from bondage under the ancient Egyptian rulers. The Bible tells us the stirring events that made history for our enslaved forefathers in Egypt. These ancestors of ours were eager to leave the land of oppression. In haste, they baked matzos instead of bread. To this day, the Jew remembers that occasion by eating matzos on Passover.

At first, celebrations were observed as family festivals. The construction of the Temple brought a desire for a celebration that would enable Jews of widely scattered communities to meet together. Jerusalem became a place of pilgrimage for the Jewish people of Palestine. The thoughts of those Jews were directed to Pesach as a national holiday to be celebrated in a sanctified place of worship. Special signals were arranged to notify the vast crowds congregating in that capital of the time bread must be replaced by matzos. The next day, Jews marched to the Temple with animals to be offered as sacrifices. An impressive ceremony took place. Officiating at the Temple were men who sang psalms of praise while the accompanying musical instruments added to the solemnity of the occasion. The evening was generally spent at home. There a feast took place in which wine and animals offered for sacrifice were served. Matzos helped to impress the historic occasion. The story of liberation was recounted.

Destruction of the First Temple did not terminate such festivities. They were renewed with much enthusiasm and energy after the construction of the Second Temple. Later, memory of the magnificent Temple resulted in mourning for its

loss through the ruthlessness of the ancient Romans. Jews were no longer able to congregate in the Temple. They, therefore, remained at home to relate the events of the liberation. Sacrificial offerings ceased, but the feast of unleavened bread remained. The loss of world empire by the Romans did not end the suffering of Jews. Facing false accusations and fierce persecution, many Jews in the Middle Ages spent their lives in fear and terror. Celebration of Passover did not cease, but gayety was marred by misery largely due to discrimination against Jews. As late as the 15th century, secret Jews in Spain maintained a perilous life. In hidden caves and underground dungeons, such secret Jews conducted a Passover seder, while terrified at the very thought of the approach of an emissary of the Spanish Inquisition.

Subsequently, there began to rise on the European continent a great Jewish population that adhered closely to religion. A large Jewish group of this type continued to exist for many years, despite persecution and pogroms which persisted in the present century. Long before Passover began, these Jews were busily occupied baking not only the ordinary matzos but also a special kind known as "matzo shmuro." As the Hebrew words indicate, this matzo was watched carefully and made with meticulous attention. A trained "mashgiach" or supervisor observed every step in the process to see to it that every possible religious demand

was followed to the letter of the law. At the same time, collections were made for the poor to enable them to obtain matzo for the Passover holidays. Funds collected became known as Mo-os-chittim or money to get matzo. Finally as the first day of Passover approached, Jews prepared their homes for the coming holiday. Cleanliness became the watchword. Dishes used during the rest of the year were set aside in order to be replaced by those to be used only during the Passover week. On the night of Passover there was a meal with matzos, four cups of wine and, together with such food and drinks, maror or horseradish to symbolize the bitterness of slavery. Then followed the recital of the story of the Exodus as narrated in the Hagadah, the book used during the Passover evening service. The meal was closed with the eating of a piece of matzo known as the "afikomen."

These customs were brought later to America by many of these Jews who came here as immigrants. To this day, Jews in the United States observe Passover in approximately this manner. It is to them primarily a family feast. Several generations. Including the grandfather, his son and his grandchild, may be found seated at the same table. The youngest of the family begins by asking the "four questions" and the reply received includes the recital of events related in the Hagadah. Finally, the evening service ends with

the expression in Hebrew of the time-honored wish that the next annual ceremony of such nature shall be spent in Jerusalem.

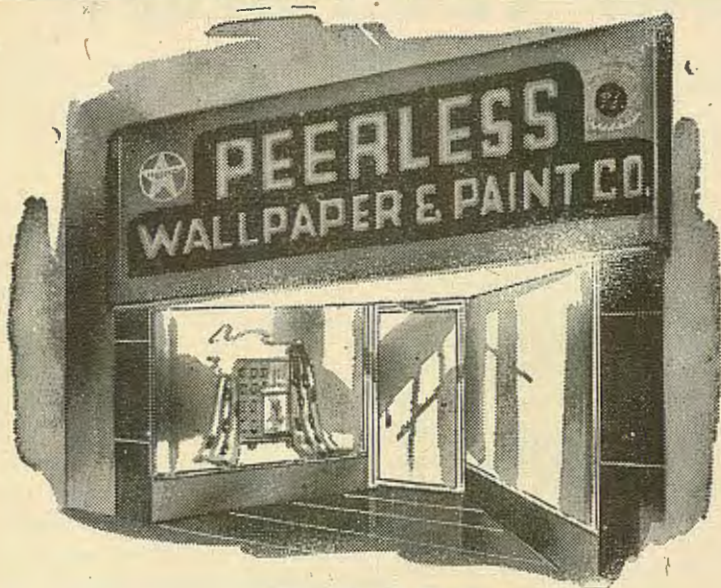
This year, however, when the Jew celebrates his Passover, he will note a new national life. The words of the Jewish national anthem, "Our hope has not yet been lost, the ancient hope of returning to the land of our fathers," have gained new meaning. The United Nations has granted Jews the right to have an independent state in Palestine. Henceforth, when the Jew celebrates his Passover holiday, he will, as he should, think of helping his fellow-Jews to have and to hold Palestine. Those actively participating in the rebuilding of the Jewish homeland will seek to get their Jewish brethren throughout the world to contribute the product of their minds and their money to the rebirth and regeneration of the Jewish nation. And finally, the Jew, as he expressed on Passover eve the wish of "Next year in Jerusalem", will deplore the fact that Jerusalem has not been made an integral part of the new Jewish state and will sincerely hope to see Jerusalem added to the Jewish state in the near future. In any case, Passover will continue to be one of the greatest bonds of Jewish tradition, uniting families among the far-strewn elements of world Jewry through observance of this festival of freedom.

(Copyright 1948)

UJA MAKES POSSIBLE FESTIVE SEDERS THROUGHOUT THE WORLD



In far-flung sections of the world, Jews will be enabled to hold Seders this Passover with the aid of the United Jewish Appeal. A happy refugee newly arrived in the United States (left) smiles with quiet satisfaction as he watches a youngster light the candles surmounting the traditional Passover board, at a refugee shelter maintained by the United Service for New Americans, a UJA constituent. On Cyprus (above) the Passover prayers are recited from the Hagadah by Jewish internees, who are supplied with food, wine and other needed supplies by the Joint Distribution Committee, another UJA agency. The Cyprus detainees are buoyed by the hope that next Passover they will be in Palestine.



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Report of Survey on Anti-Semitism

A "very real" increase in prejudice, resulting in unfriendly acts, social restrictions and economic and educational discrimination against Jews, is disclosed by the Anti-Defamation League of B'nai B'rith in its annual survey of anti-Semitism in the United States, released recently.

The nationwide study, covering the 1947 period, was made public by Jacob Grumet, national chairman and Arnold Forster, director of the League's Civil Rights Division. It analyzes and evaluates the trend of anti-Semitism in all sections of the United States, coordinating reports received from trained field observers.

While Americans overwhelmingly rejected association with professional anti-Semites, and there was less "organized" anti-Semitic activity than in previous years, the public nonetheless "exhibited a disturbing lack of insight into and an unthinking acceptance of the activities of less overt bigots who, under cloaks of respectability, spread hatred of Jews," the survey declared.

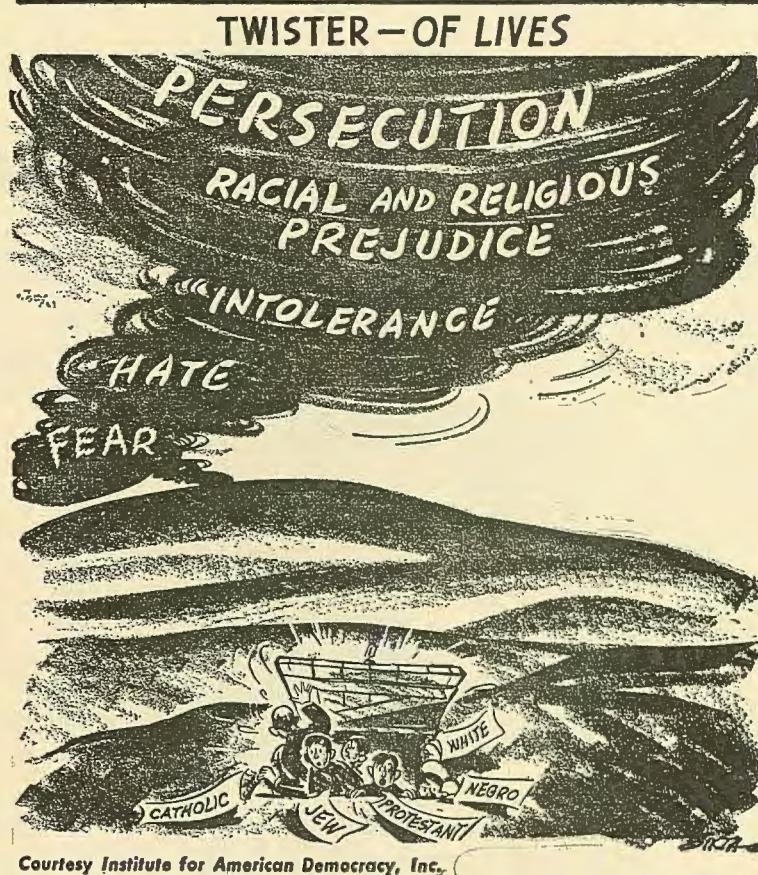
It noted that there was "no wide denunciation" or "expressions of resentment" by the American community where "obvious acts of an anti-Semitic nature were prompted by the 'gentleman's agreement' type of bigotry—an unfortunate trend on the American scene."

Major findings which the League recognized as "disturbing" were:

1. A tendency among responsible sections of society to accept public figures previously considered "unacceptable."
2. An increase in employment discrimination.
3. Greater discrimination in housing, with increased use of racial and religious restrictive covenants in new home-building developments.
4. Widespread use of racial and religious quotas in screening applicants for admission to colleges and professional schools.
5. An increase in the practice of excluding Jews, as a group, from many hotels and resort areas.
6. Widespread circulation of approximately 75 anti-Semitic or suspect newspapers, in addition to other types of "hate" literature.
7. Increased anti-Semitic sentiment evident in the foreign-language groups was reflected in its press published and circulated in the United States.
8. Anti-Jewish campaign promoted by Arab propagandists and "their native allies" and intended to becloud the Palestine issue.

The survey reported several "favorable" findings. These included the diminution of anti-Jewish hatred in political campaigns and the "noticeable decrease" in assaults on Jews, desecration of synagogue and similar acts of vandalism.

Also "encouraging" was the fact that "un-American veteran organizations which sprang up in 1945 and 1946 virtually collapsed in the last year. Such groups as Frederick Kister's Christian Veterans of America at-



Courtesy Institute for American Democracy, Inc.

tracted an insignificant few." The League attributed this to the Americanism educational programs put into force by existing, legitimate veteran groups.

The Ku Klux Klan, Gerald L. K. Smith's Christian Nationalist Crusade and Merwin K. Hart's National Economic Council were named by Mr. Forster in the survey's findings as the outstanding anti-Jewish organizations operating in the country today. However, during 1947 only a small number of anti-Semitic organizations of any "significant influence, resources and membership" remained active. "This represents a considerable improvement over the late 1930's."

Emphasizing the "failure of large sections of the public to recognize and oppose anti-Semitism that comes from presumably respectable circles," the survey cited a prominent syndicated columnist who publicly supported a convicted seditionist; a Senator who introduced legislation to prevent the deportation of pro-Nazis; a Washington publicist whose organization had been named as a "tool of the defendants" in the aborted mass sedition indictment, yet who was called to testify as an "expert" before a congressional committee on an important international problem, and a columnist and radio commentator, widely known for his anti-Jewish leanings, whose utterances are still being syndicated in the nation's press.

In these instances and others, said Mr. Forster, "the American community largely failed to express any resentment of such activities."

The rise in job discrimination was noted in almost every section of the country except the Deep South and the Northwest—and in those states, such as New York, which have fair employment practice legislation.

In its analysis of anti-Semitic propaganda the survey revealed that "little change manifested itself either in the quality of the nation's hate press or the quantity of its production." Besides regularly published newspapers, "an average of one different anti-Semitic pamphlet or leaflet was issued each week during the same period."

"The one new major propaganda theme which came to the surface . . . was vilification of Jews because, generally, they favored the establishment of a Jewish state in Palestine."

"German, Ukrainian and Slovak newspapers were especially guilty," the survey declared in its study of the foreign-language press. "The problem of displaced persons and other economic and political issues in Europe were the springboards for expressed anti-Jewish animosity."

"It appears that in many areas of communal life the national unity this nation achieved along racial and religious lines during the war is slowly but certainly deteriorating," commented Justice Meier Steinbrink of the New York State Supreme Court, national chairman of the League.

"Instead of facing up to the complex problems besetting us these crucial days and doing it the American way—with honesty, logic and a democratic viewpoint—many Americans are giving expression to their latent prejudices," he said. "We see once more the evil signs of scapegoating."

A PRAYER FOR THE WORLD



Courtesy Institute for American Democracy, Inc.

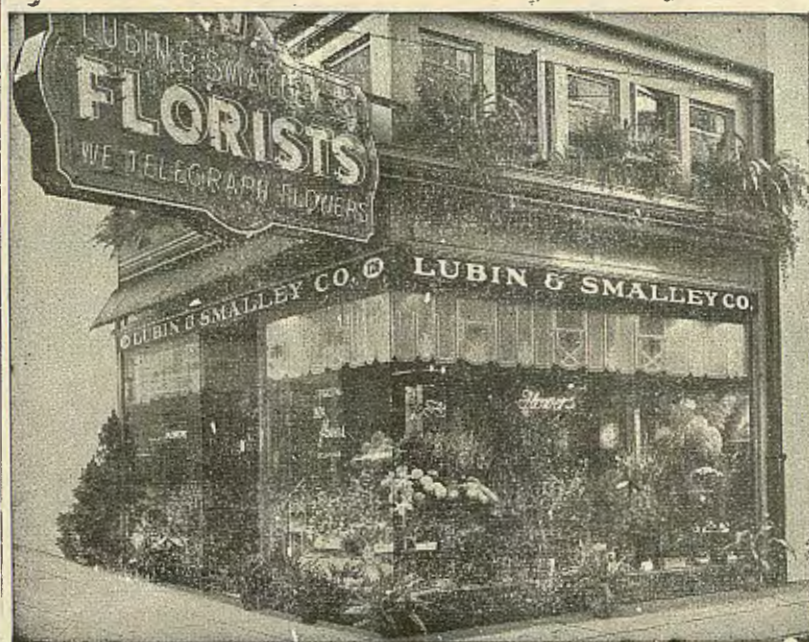
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HELLO, MISS LIBERTY. A beaming, snub-nosed baby leans from the porthole of a refugee ship which brought her to the United States from a DP camp in Europe. Supported locally through the 1948 \$3,515,000 United Jewish Fund drive, the United Service for New Americans cares for this child and hundreds of others.



NEW AMERICANS. Young Jewish newcomers to this country listen intently to a lecture on the American way of life. Through the monumental \$250,000,000 campaign of the United Jewish Appeal, the United Service for New Americans will expand its 1948 program in line with anticipated favorable action by Congress authorizing increased entry of homeless and displaced persons. USNA is supported locally by the United Jewish Fund.

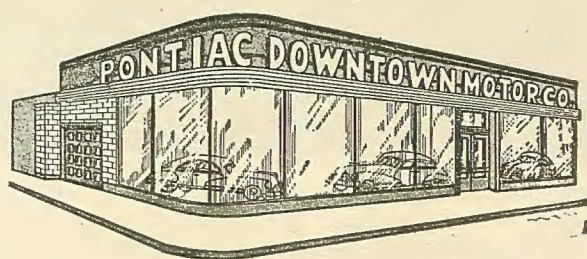


DESTINATION AMERICA. Blonde, pigtailed Ruth smiles happily as she waits on a pier in New York after landing from an immigrant ship which brought her to the United States from Germany. One thousand children like Ruth and 24,000 adults will enter the U. S. this year with the aid of the United Jewish Appeal, which supports the reception and adjustment program of the United Service for New Americans as well as the operations of the Joint Distribution Committee and the United Palestine Appeal. These agencies are supported locally by the \$3,515,000 United Jewish Fund Campaign.



TIME ERASES TEARS. But this boy who is on his way to the United States has frightening memories which will take more than years to wipe from his mind. With the support of the \$250,000,000 Destiny Campaign of the United Jewish Appeal, the Joint Distribution Committee has been mother and father to him in Europe. In the U. S., he will be cared for by the United Service for New Americans, another agency of the UJA, which also supports the immigration and settlement program of the United Palestine Appeal and is supported locally by the United Jewish Fund.

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Europe's Jewish Children Receive Warm Care In J.D.C. Homes Supported Locally by the United Jewish Fund



EUROPE'S JEWISH CHILDREN. innocent victims of Nazi terror, are today learning to lead healthy, happy lives in 250 child-care homes on the continent supported by the Joint Distribution Committee. In these J.D.C. homes and institutions, as well as through other relief, reconstruction and resettlement activities of the J.D.C., half of Europe's 150,000 Jewish child survivors—many of them orphans—receive friendly, loving care. Above left, in a J.D.C.-supported training farm (hachsharah) in the Netherlands, a war orphan tends his garden. Above right, near Prague in a repatriation camp, these children, who have fled terror in Eastern Europe, await transportation by the J.D.C. to France, where they will be admitted to a J.D.C. home. Below, four Jewish youngsters enjoy an outdoor snack at a J.D.C. home in Hungary. Funds for the J.D.C.'s activities are provided locally by the \$3,515,000 United Jewish Fund.

It doesn't take much to make the coal-black eyes of a 6-year-old Nussin N. sparkle, and his ever-present smile break out into hearty, infectious laugh. He is now experiencing for the first time the happiness and freedom from care which were denied him during the hard and bitter years of war and occupation.

He was born in Cluj in 1942. Two years later, Nussin's father was deported by the Nazis to dreaded Auschwitz. Word later reached his family that he had been murdered in a gas chamber, Nussin's mother, on receiving the news of her husband's death, became seriously ill.

Somehow she managed to keep her child alive, but on liberation, her health failed completely, and the little boy was placed by local Jewish welfare workers in the JDC-supported home in Cluj.

For continued assistance, Nussin must depend on the JDC, which is supported locally by the \$3,515,000 United Jewish Fund.



These Are Your Children, Too



LITTLE Chaya S., 19 months old, is one of the chubby favorites at the Haoved home, a hachsharah in Ladispoli, Italy.

She was born to a young Polish Jewish couple who lived through the horror of five concentration camps. After their liberation, rather than return to their bitter memory-ridden home, they decided to strike out in the direction of Palestine.

From Poland, where they were liberated by Russian troops, Mr. and Mrs. S. walked wearily mile after mile to Czechoslovakia, across that country to Austria, and eventually through the Brenner Pass to Italy.

Chaya was born in Florence in a JDC-supported maternity center. From there, the family went to the Haoved home where they are anxiously awaiting the day when passage to Palestine will again be possible. They are depending on assistance extended by the Joint Distribution Committee, which receives its funds locally from the \$3,515,000 United Jewish Fund.

IN OSTIA, the ancient seaport of Rome, the Kibbutz "Behazit" has opened a special shelter supported by the Joint Distribution Committee, for the children of the parents in the group waiting to emigrate to Palestine.

Samuel R., right, is one of the twenty babies in the shelter. All twenty are happy, healthy youngsters who are slowly making their parents forget the bitter years of the past.

Samuel, like many of the toddlers in the group, was born in Russia. His parents had fled to that country from Warsaw, the city of their birth, seeking refuge after the Nazis invaded Poland. After surviving the hardships of their exile, and when the opportunity for repatriation was offered to them, Mr. and Mrs. R., returned to Warsaw with Samuel. Finding no one in their family alive, the R's took to the road once more.

With Samuel on his back, Mr. R. hiked the endless miles from Warsaw, into and through Czechoslovakia, and finally to Italy.



In Ostia, the kibbutz "Behazit," Samuel and his parents await that day when they can emigrate to Palestine and start life anew. While they wait, Samuel is being supplied with special foods, clothing, medical attention, and expert supervision through the assistance of the JDC, which receives its funds locally from the \$3,515,000 United Jewish Fund.

The Jewish Woman--Guardian of Her People

By RABBI MORRIS KAPLAN, M.A.

Spiritual Leader of the Congregation Torath Chaim of Pittsburgh, Pa.

The epic described in the third chapter of the Book of Genesis gives us a deep insight into the tragedy of the history of man. We are told there that man had partaken of "The Tree of Knowledge," and that he had become god-like "to know good and evil." We are further told that man was banished from the Garden of Eden, resulting in his forfeiting the chance to eat from "The Tree of Life and live forever." In the course of the centuries man had been eating satisfyingly from the "Tree of Knowledge." He had been unveiling the curtains of nature's mysteries and puzzles, gloating over his scientific triumphs. While he had attained the heights of intellectual achievements, he had completely ignored the "Tree of Life." Man had found the knowledge of good and evil, but he had failed to discover the road to life and happiness. He had become the master of the physical sciences, but he is still a novice in the realm of human inter-relations. In smashing the atom, man has penetrated into the secrets of cosmic power, but he is still at a loss to procure bread for the hungry, shelter for the homeless, and security for the weak. Briefly, man is making rapid strides in his knowledge of the physical sciences, but he is lagging, making little headway in the social sciences. At a time when the machine had lifted heavy burdens from the shoulders of man and beast, at a time when mass production has created an economics of plenty eliminating the economics of scarcity, at a time when the human voice has transcended national boundaries and has encircled the earth, at a time when the standard of living of even some of the humblest among us surpasses that of kings and barons in the Middle Ages, at a time when it appeared that heaven and earth were so near—man has created hell on earth. Man has become socially bankrupt, sinking to the depths of degradation. We do not refer to the diabolic atrocities of the war; we have in mind the era of post-war prosperity, luxury and plenty in one land, and dire need and suffering and hunger in another. The drums of propaganda and greed again arouse emotions, fermenting causes for new wars. Hatred is again reigning supreme, spreading like an invisible poisonous gas and laying low its victims. Morals are scuffed at, religion is ridiculed, and the values so painfully attained throughout the centuries sink into insignificance.

If one of the steps of ameliorating our shortcomings is social control, the latter should begin with the individual. Simple and obvious as it is, we frequently forget that the individual acts and thinks as the group wishes and dictates, and that the nation is composed of these individual groups. It is evident that since the immediate contact of the individual is his primary group, the

family is to be regarded as a unit of foremost importance in society. It is for this reason that we accept the family not only as the foundation of the nation's strength or weakness, but also as the basis of the good society. We must also posit the proposition that since the home is the pivot of the family, its make-up depends upon the woman, whose very personality is reflected upon both, the home and the family. It is interesting to note that the Aramic word for "wife" is "Dveiso," which is also the term for "house" or "home."

The position of the woman throughout the ages bears witness to the social status of the people of a given era. In other words, the treatment accorded to woman serves as a barometer of social progress or regress. We must not dismiss as too trite the idea that the men of today are the children of yesterday. The concepts and ideas, attitudes and feelings, sentiments and prejudices inbedded in the "tabula rasa" of the child's mind, have a tremendous bearing upon his conduct as a man. No one other factor dominates this phenomenon more than the influence of the mother. One of the arguments for compulsory military training is that our boys "need toughening up," that "being trained by female teachers, they are too soft," that "the Euro-

pean soldier has stamina chiefly because his training at school is conducted by men." The same argument is offered as the reason for the mental breakdown of so many of our young soldiers, "They could not take it." Our objective here is not to present the "pros" and "cons" of the argument. We merely wish to emphasize the influence of our early childhood training upon our adult life. Cardinal Hayes, among many others, is credited with having said: "Give me the child until he is six years old, you may have him after that."

In the history of woman we find that she had been regarded either as a goddess or a devil, as a prostitute or sacred virgin. This status of woman has a deep social implication. We find that where woman is esteemed, is accepted as man's equal, where she is the "queen" in the family, loved by her husband and obeyed by her children,—society is composed of an aggregate of free, self respecting, creating and producing individuals, men of peace of mind and contentment of soul. On the other hand, where woman is regarded as a cross between an angel and a devil, where she is degraded and bespattered, men are treated with contempt, human life is of no value, and the people are looked upon as a herd of cattle destined for the slaughter.



Rabbi Morris Kaplan

Let us examine the position of the woman from this dichotomic view. In Babylonia we find the deity was personified by a "mother goddess," Ishtar. But in the same time women were degraded by being required to prostitute themselves, at least once a year, to any stranger in one of the many temples throughout the land. Today Babylonia lies buried beneath the ashes of the ravages of time. Her civilization is a matter of history and archaeologists, her glory is to be found in the museums only. She paid the price of death for failing to safeguard and secure the fountain and source of a nation's vitality,—the family, mother, woman. It is unwise to assert that the low position of womanhood was solely responsible for Babylonia's downfall. It is to be admitted, however, that this was a major and paramount factor, a part of a pattern of the disintegration of a civilization.

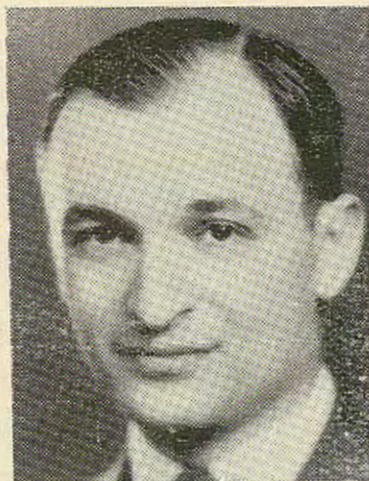
Greece, which imbedded many of the elements of Babylonia's civilization, emulated the conduct of the latter in failing to extend due reverence for womanhood and concern for the family and its status. In Athens the position of the woman was a tragic spectacle. Being economically dependent, she was regarded as a type of a slave. Hipponax, one of the "Seven sages of Greece," declares that a woman gives two days of happiness to a man—"her bridal day and her burial." Xenophon, the Athenian historian, describes the perfect woman in his "Aeconomics": "She has been brought up . . . that she might see, hear and ask as little as possible." F. B. Messer, in his book "The Family in the Making" states, "Society during the Golden Age of Greece was literally a man's club not to be entered by a woman of approved position any more than by slaves." The woman of Rome did not fare much better. Prof. M. C. Elmer, in describing the position of the woman in Rome, could say nothing more laudable about her than, "She was allowed to have her meals

(Continued on Page 169)

BASIC JUDAISM

Answers to Queries Relating to Judaism

By RABBI MILTON STEINBERG



Rabbi Milton Steinberg

QUESTION: What is the basic difference between the traditionalist and modernist interpretations of Judaism?

ANSWER: Traditionalists believe the whole Torah to be God-revealed, therefore unimpeachably true and good throughout; modernist hold that truth and goodness are to be found in the Torah, and to the extent of their presence it is God-

inspired. To traditionalists the entire Torah book—every word, every letter, every punctuation mark—was imparted by God either directly to the whole people of Israel at Mount Sinai or indirectly through Moses. The fact of revelation is decisive. It is a guarantee of absolute validity, intellectual and moral . . . Since the Torah-Tradition like the Torah-Book is of divine inspiration, significant conclusions follow: One is that Judaism cannot be susceptible to consequential change—Judaism was complete and perfect at Sinai. As for the historical growth through which the Tradition seems to have passed, this in an illusion. The prophets, sages, and rabbis neither modified it a whit nor added aught to its substance. All they did was to recapitulate it in fresh idioms or to give it timely applications . . . So, under all the restatements, Judaism has persisted as one and the same from Moses to our day . . . and constancy, despite changing times and circumstances, is a major characteristic of Torah in the view of the traditionalist and under his hands.

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If you are building or remodeling, see that your wiring at least meets the Red Seal standard. Then you will be assured that your home is wired for electrical living.

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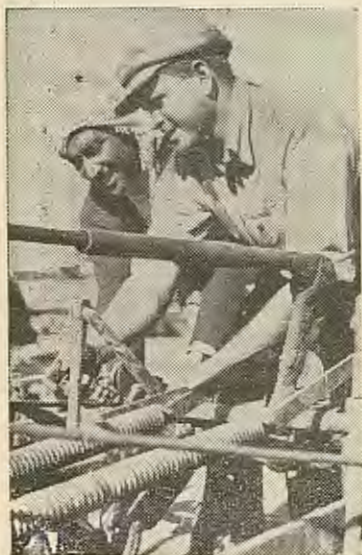
Supported Locally By The United Jewish Fund



STONE UPON STONE. All the settlers in a new village in the Hebron hills pitch in to make their homes secure against the weather and marauders. The construction of this and other colonies is made possible by the United Jewish Appeal's national \$250,000,000 Destiny Campaign. The United Palestine Appeal, which aids the work of immigration, settlement and defense of the Jewish state, is one of the constituent agencies of the UJA, which is supported locally by the United Jewish Fund.



BRINGING IN THE HARVEST. Hard-working Palestine pioneers reaping the crop from formerly marginal land which they have converted into rich farmland. Intensive cultivation and economic expansion of the Jewish homeland is made possible by the historic campaign of the United Jewish Fund.



A GOOD NEIGHBOR: A Jewish settler explains the intricacies of modern farm machinery to an Arab neighbor. The UJF's \$3,515,000 Campaign provides the funds for the modernization and expansion of Palestine's agricultural settlements through the agencies of the United Palestine Appeal.



ALMOST HOME. Jewish youths in the tent city on Cyprus are provided with books, food, and medical care by the historic campaign of the United Jewish Appeal. Preparing these youths for a productive life in Palestine is one part of the world-wide program of relief and rehabilitation of the Joint Distribution Committee which receives its funds from the UJA. These agencies are supported locally by the United Jewish Fund.



REBIRTH IN THE DESERT. These are the living quarters of the Jewish pioneers at Beth Eshel, one of the first exploratory settlements established in the Negev with funds supplied by the United Jewish Appeal which is now engaged in a Destiny Campaign. The Negev embraces more than 40 per cent of the total area of the new Jewish state, and the reclamation and development of this huge desert is one of the chief tasks of the United Palestine Appeal, which is supported locally by the United Jewish Fund.

Passover Specialties

Gefilte Fish

- 3 lbs. fish sliced (2 or more varieties)
- 4 large onions
- salt and pepper
- 1 large carrot
- 2 eggs
- ½ cup cold water

Carefully remove flesh from slices so as not to break skin. Remove bones from flesh. Put flesh through grinder with 2 of the onions. Add salt and pepper, cold water and eggs and mix thoroughly. Either form into fish balls or refill skin with fish wetting hands with cold water to facilitate handling. Slice remaining onions and line bottom of pot with a bed of sliced onions, carrots, fish bones. Lay fish on this bed and add hot water to cover. Cover pot. Let simmer for two hours, uncover and allow to simmer another hour or until fish is done. May be served hot or cold. If desired strain fish liquid and put in dish into refrigerator. Makes gelatin-like sauce when frozen, delicious to taste.

* * *

Knadlech (Matzoh Balls)

- 1 cup matzoh meal
- 1 teaspoon salt
- pepper to taste
- 2 tablespoons chicken fat
- 2 eggs
- ½ cup water (about)

Beat yolk of eggs with matzoh meal, seasonings and fat. Add water, and stiffly beaten whites of eggs. Let stand 10 minutes, form into balls and drop into chicken soup, or hot salted water. Cover, and allow to cook until fluffy and soft.

* * *

Chocolate Souffle

- 1 tbsp. flour
- 1 tbsp. butter
- ¾ cup milk
- 1½ oz. unsweetened chocolate
- ¼ tsp. salt
- ½ cup matzoh meal
- ½ cup sugar
- 4 eggs
- ½ tsp. vanilla

Mix flour and butter, add milk, and cook until thickened, stirring constantly. Remove from fire, add melted chocolate, salt, meal, sugar, well-beaten egg yolks and vanilla. Beat well then fold in stiffly-beaten egg whites, and pour into a greased pudding dish. Bake in a moderate oven about one hour and serve hot with hard sauce.

* * *

Matzos Charlotte

- 1½ matzos (unleavened bread)
- 1 tablespoon goose fat
- A pinch salt
- 4 yolks, beaten
- ½ cup sugar
- ½ lemon, juice and rind
- 4 whites, beaten

Soak the matzos and press dry. Place in mixing bowl and stir with the goose fat until very light, add beaten yolks and the other ingredients, the beaten whites last; pour into a well greased pudding dish and

The most exciting holiday from the culinary standpoint is Passover, marked by the familiar family service and the traditional meal—the Seder.

Mother rules supreme as Maitre D—and chef, for eight days, concocting special holiday dishes prepared with matzoh, the base ingredient.

When we partake of these ceremonial dishes, we are spiritually linking the span of two Exoduses—the ancient and the modern.

A toast and a prayer with our Passover wine—to the fulfillment of the promise for peace in Eretz Israel.



A group of Jewish young people who were formerly concentration camp occupants or refugees from Nazi round-ups, read the ritual service before the Passover feast at a home near Paris where they live and work while continuing their education. They await the opportunity to migrate to Palestine. You can help through Pittsburgh's \$3,515,000 United Jewish Fund drive.

bake about ½ hour. Must be placed in oven immediately after mixed and serve when done or it will fall. Serve with Jelly Sauce.

* * *

Matzos Charlotte with Apples

- ¼ lb. fat
- 2 matzos
- 2 cups apples, sliced fine
- ¼ cup sugar
- 3 yolks, beaten
- 2 tablespoons raisin, seeded
- 1 tablespoon almonds, blanched and grated
- ¼ teaspoon cinnamon
- 3 whites of eggs, beaten stiff

Soak matzos in water and press out dry; add the rest of the ingredients, mix thoroughly, fold in the beaten whites last. Bake about 1 hour in moderate oven.

* * *

Farfel Pudding

- 2 cups Matzo Farfel
- 2 eggs
- ½ cup sugar
- ½ tsp. salt
- 3 tbsp. chicken fat
- 1 apple or banana
- ¼ cup chopped walnuts

Cover farfel with cold water, then drain immediately, so that farfel is

moist, but not soggy. Add beaten eggs salt, sugar, and chicken fat. Slice in apple or banana and add nuts. Place in greased baking dish, and bake in moderate oven until brown, about ½ hour.

* * *

Matzos Crimsel

- 2 matzos
- ½ tablespoon salt
- 3 eggs
- ½ cup sugar

Soak matzos in water and press quite dry. Mix in the rest of the ingredients and stir well. Drop from tablespoon in hot, deep fat and fry slowly until browned on both sides. Serve warm with stewed cherries or prunes.

* * *

Toasted Cheese Matzos

- 4 or 5 matzos
- ½ cup milk
- 3 eggs
- ¼ tsp. salt
- ½ cup sugar
- 2 tbsp. melted butter
- 1 lb. cottage cheese

Butter baking pan and cut matzos to fit, cutting enough for 3 layers. Beat one egg, add milk and salt; soak matzos in this for a minute, then allow to drain. Mix together 2 eggs sugar, butter, and cheese.

Spread some of this mixture on bottom layer of matzos in baking pan, then cover with another layer and repeat. Spread the two cheese layers about ¼ inch thick. Bake in moderate oven 10 minutes, then toast under broiler until brown.

* * *

Borsht

- 6 large beets
- 2 pints water
- 3 tablespoons lemon juice
- ¼ cup sugar
- 2 or more egg yolks
- 1 cup sour cream
- 1 teaspoon salt

Grate or dice beets, or cut into shreds. Place in pot with water and let cook until tender. Add lemon juice, sugar, and salt and let simmer ten minutes longer. Chill thoroughly. When ready to serve, beat the egg yolks with the sour cream, then add the cold soup.

* * *

Macaroon Cookies

Blanch ½ pound of Jordon almonds; cut them lengthwise, into 3 parts. Set a skillet on the fire, and put in a liberal handful of sugar. Brown the almonds slightly in the sugar. Remove from the fire; stir for one minute and place on a platter to cool. Beat the whites of 6 eggs to stiff froth with 1 pound of sugar. Stir in the almonds and bake on a well greased paper. If a pound of almonds is used, the macaroons will be much richer.

* * *

Sponge Cake

Beat up 8 eggs very light with 2 small teacupfuls of sugar, a pinch of salt and grated lemon peel. Beat until a thick batter in consistency. Sift a small cup-and-a-half of matzoh meal as fine as possible, adding the grated peel and juice of a lemon. Bake in a moderate oven.

* * *

Cinnamon Matzoh

Take 6 matzoh, spread one side with melted butter, using a new pastry brush, beat up 1 egg well, spread the egg over the matzoh, on top of butter, sprinkle with mixture of sugar and cinnamon, lightly. Brown carefully below the light in the oven, taking care not to burn, remove matzoh carefully as they are quite brittle. Brown the matzoh one at a time.

* * *

Passover Mandel Bread

- 5 eggs
- 1 cup ground nuts
- 1¼ cups white sugar
- 1½ cups cake meal
- 2 tablespoons potato flour
- ½ cup oil

Beat eggs, add sugar; then oil, and cake meal and potato flour. Mix carefully, and then add rind and juice of one-half lemon, and at the end, fold in the nuts. Bake in long strips in a 350-degree oven, for about one-half hour. Cut in slices and dry.

UJA Means Happy Passover For Children In Europe, Palestine And America



For Jewish children throughout the world Passover has always been a particularly happy holiday. Happy Passovers for the children shown here have been made possible through the generosity with which American Jews have responded to the United Jewish Appeal, which is seeking \$250,000,000 in a 1948 Year of Destiny campaign. The UJA programs cover Europe, Palestine and the United States. Here (top) a wistful little girl eats a Passover meal in a settlement a few days after her arrival in Palestine from Europe. Two other young girls (center) dig into a box of matzo's from America at a Joint Distribution Committee child care center in France, while (bottom) a group of happy youngsters newly arrived from Europe join with an older friend in searching out the "hometz" in a pre-Passover ceremony at a United Service for New Americans shelter in New York.



Tolerance

FOR NOW AND FOREVER, CAN ONLY BE ENACTED BY OBEDIENCE OF THE LAW FROM THE GOLDEN RULES OF THE OLD AND NEW TESTAMENT.

THE SURVIVAL OF THE FITTEST, THE GOOD, KIND-HEARTED, INTELLECTUAL, HONORABLE AND TRUSTWORTHY MUST BE IN CONTROL, THEN THROUGH THEIR GODLY GUIDANCE WE SHALL HAVE MUTUAL RELIGIOUS AND RACIAL RESPECT. LAST BUT NOT LEAST—PEACE ON EARTH AND GOOD WILL TOWARD MANKIND.

Wishing you a holiday-cheerful and bright,

Filling your heart with joy and delight,

With hope and energy to go ahead

Towards a future peaceful and glad.

Samuel E. Amdur

Palestinian Emissaries

By MARTIN SILVER



Goldie Myerson

Almost since the birth of the American republic, people struggling for democracy in any part of the world have sent emissaries to the United States, seeking moral

support. The most recent examples in the last half-century have been the Cuban "juntas" which led the struggle for independence against Spain, and the Irish Republicans who sought and obtained hundreds or thousands of dollars and aroused public opinion throughout the country on behalf of their struggle against the British.

When David Hacohen stepped off the plane at New York's La Guardia Field on February 27, he brought with him an urgent message from the people of Palestine to the Jews of America. He brought with him the story of the heroic men and women who are fighting in defense of Jewish settlements throughout the homeland. He came prepared to describe the strength and courage of the Jewish people, and to secure the aid of American Jewry in the struggle which may determine the destiny

of Jews throughout the world. As Director of Solel-Boneh, Ltd. the building and construction co-operative of Palestine, Mr. Hacohen has served Palestinian Jewry for many years. When war came to the Middle East in 1940, the British called on the Solel-Boneh for vital construction work, not only in Palestine but in other strategic areas as well. From Iraq to Egypt, Mr. Hacohen directed the construction of hospitals and forts, roads and air-dromes, bridges and port installations. This work proved vital in halting the Axis threat in that part of the world.

That experience has stood the Jewish people in good stead in their present crisis. The work of Solel-Boneh, under the leadership of Mr. Hacohen, is proving to be an indispensable part of the security program of Jewish Palestine. Over one-



David Hacohen

third of the \$28,000,000 to be spent for National Organization and Security in Palestine during 1948 will be allocated to vital construction and repairs.

When Mr. Hacohen returns to Palestine in the near future, he will resume his close collaboration with Mrs. Goldie Myerson. Mrs. Myerson left this country just a few weeks ago, after an effective emergency appeal to the Jews of America to provide immediate funds to meet the desperate needs of Palestinian and European Jewry—an appeal that evoked a tremendous response throughout the country.

Reminiscent in her manner and appearance of the pioneer women of America's early days, Goldie Myerson is a symbol of those qualities of leadership and courage which identify the heroes of Palestine. "Goldie" as she is known throughout the length and breadth of the Jewish homeland, is universally loved for her sympathy and affection for all who are oppressed and suffering. In addition to her diplomatic duties as head of the Jerusalem office of the Jewish Agency's Political Department, Goldie Myerson reveals a deeply human quality in her dealings with the problems of great and small who come to her for guidance and counsel.

Born in Russia, Mrs. Myerson came to America at the age of eight. Her schoolmates in Milwaukee recall her as a girl of vision and energy who was, as they put it, always "fighting for the underdog." When she went to Palestine after her marriage, she chose to live as one of the people, and spent three years as an agricultural laborer at the collective settlement of Merhavia. Called to administrative work by the Jewish community, the importance and scope of her duties have risen steadily. She is today perhaps the outstanding Jewish woman leader in world. Her keen foresight, her ability to give succinct expression to the will of the Jewish people, and her courage are proverbial. Recently the British Administration demanded that the Jewish Agency co-oper-

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ate in tracking down underground fighters. Goldie Myerson's reply lifted the spirits of Jews everywhere; "We cannot make informers of 600,000 Jews, each of them watching his neighbor or friend." When a young girl assigned to protect her was recently arrested by the British for carrying arms, Mrs. Myerson refused to allow the soldiers of the Mandatory Power to escort the girl to prison unless they took her along as well. After two hours of heated discussion, the British backed down, and allowed both Mrs. Myerson and her bodyguard to proceed.

Among the leading Palestinian personalities who are carrying the message of their people to the Jews of America at UJA meetings throughout the country, one of the most colorful is Ben-Zion Elan, who recently arrived in this country. After distinguished service with the British Eighth Army in its famous North African desert campaigns, Mr. Elan assisted in the rescue of Jewish children and others formerly

the spirit and temper of the Jews in Palestine to grasp Miss Berman's role as a fighter for her homeland.

In her service with the British Army, Ruth Berman played a heroic role in the battle of El Alamein, which turned the tide of war against Rommel's famed Africa Corps. The British Government awarded her the Africa Star for her service in this campaign. Miss Berman played a dramatic role in the immigration of thousands of Jews who arrived in Palestine despite the British blockade. More recently, she has seen active service combatting the Arab violence that followed the United Nations decision on Palestine.

Among those who were in this country recently in behalf of the cause of Palestine, Dr. Mordecai Eliash is a prominent figure. Legal

advisor to the Vaad Leumi, the Jewish National Council of Palestine, Dr. Eliash is also Chairman of the Jewish Emergency Committee of Jerusalem. In this country to appear before the United Nations in behalf of Palestinian Jewry, he also devoted his time to acquainting the people of America with the needs of the Jewish homeland.

Another Palestinian visitor who is presenting the cause of his people is Theodore Koleck, former Chief of Intelligence of the Jewish Agency. An outstanding leader in the fight for Jewish freedom and independence, Mr. Koleck is Mayor of Ein Gev, a collective village on the Sea of Galilee. In that troubled area of Palestine, Ein Gev has been a model of defense without provocation, combined with a sincere and effective

effort to gain the friendship of surrounding Arab communities.

In a sense, the present emergency situation in Palestine is serving a valuable purpose. It is bringing forcefully to American Jewry the threat to our people everywhere when Jews are attacked anywhere. It is bringing to our shores brilliant and forceful Jewish leaders, who are telling us the story of Palestine in a more effective manner than ever before.

Goldie Myerson, David Hacohen, Ruth Berman and others of their caliber are giving new meaning and new life to the age-old aspirations of the Jewish people. The Jews of America, by all-out support of the United Jewish Appeal's Year of Destiny drive, must furnish the financial sinews for their struggle.

(Copyright 1948)

Conscience

*Someone treads the unbeaten track—
Light your lamp and go into the night!*

*The earth is veiled in black—
Someone needs your light.*

*Someone in the desert tramps,
And tires, and falls;*

*The earth is in need of lamps—
Your brother calls!*

*You cannot go to sleep,
Deaf to his claims;*

*The wind at your door will knock,
and weep,
and call your names. . .*

PHILIP M. RASKIN

held by the Nazis in concentration camps and slave labor installations. In this work, which was organized by the Jewish Brigade, Mr. Elan was active in Germany, Austria, Italy, France, Belgium and Czechoslovakia. An American by birth, Mr. Elan was the founder of Afikim, a Jewish settlement in Palestine. He is a leader of Haganah, and represented Palestine at the Inter-Asian Relations Conference held last year in New Delhi, India. In presenting the needs of Palestine to the Jews of America, Mr. Elan brings to his task an intimate knowledge of the problems of his adopted land, and a wealth of stirring experiences in the fight for the survival of the Jewish people.

When Ruth Berman arrived in this country recently, Americans who met her found it difficult to believe that the little woman, not more than five feet three inches in height, is one of the principal leaders of the Women's Division of Haganah, and served as a Captain in the British Army during five years of desert fighting. It is easier to understand that she has a record of outstanding achievement in cultural fields. One can think of her functioning effectively in her post as Secretary of the Palestine Philharmonic Orchestra. But it requires a knowledge of



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THREE ARTISTS In One Family

The Kallems Include Two Painters And One Sculptor

By TOBY SHAFTER

EDITOR'S NOTE: A native of Maine, Miss Shafter studied in Boston and in Palestine, did research work for B'nai B'rith's Supreme Lodge, was connected with the Red Cross and JDC in Europe, and is now devoting herself to writing.

When Henry Kallem recently won the \$2,500 Pepsi-Cola award for his painting, "Country Tenement," it represented a financial peak in a cumulative artistic career of some 75 years among the three artists in the immediate Kallem family. Morris, the blue-eyed, diminutive father of two strapping sons—both well over six feet tall—has been a well-known painter for more than 40 years. He now does portraits for the New York Times, but in earlier days he painted many pictures of Jewish significance. They included portraits of rabbis, Jewish ceremonial objects, and diversified sketches on holiday themes and immigrant life. The home atmosphere was one redolent of Yiddish cultural activity. The Kallem abode, both in Philadelphia and in New York, was frequented by many Jewish writers, artists, and poets, and the stories of Sholom Aleichem were bedtime favorites with two Kallem youngsters.

Henry the younger of the two boys—now a serious-minded young man of 35—began painting in earnest at the age of 12, when he became a member of the Graphic Sketch Club sponsored by a Philadelphia Art School. At the end of the year, the family moved to New York and Henry found his interest deflected to a new love—baseball. However, when he entered high school at 14, he chose Alexander Hamilton because it offered an art course. Although he continued to play baseball and swim, became addicted to billiards and even now describes himself as a "fair" jitterbug, his devotion to art has remained unswerving. He received the greater portion of his formal training at the National Academy of Design which he attended from the time he was 17 until he was 21. The prize-winning painting was hanging in the gallery of Kallem's alma mater when it was awarded first money in the annual art competition.

At 21, an economic phenomenon in the shape of the depression cut off all hopes of working purely in the fine arts. The support of even the traditional starving artists (with his intraditionally expensive art materials) proved too much for the strained family resources. Henry did odd jobs for a few years and when even this source of income disappeared, he managed to get on the WPA project where, by a turn of good fortune, he was able to continue as an artist. During this period, he was still painting in a very conventional, academic style. That he achieved some success here is attested by the fact that the Philadelphia Academy accepted a still-life when he was only 20, and many of the easel paintings which he did while on the Art Project were hung in public buildings throughout the country.

Within a few years he felt that he had reached an artistic impasse. He experimented; he studied the modern masters and learned much from Picasso, Braque, and Matisse. It was at this point, too, that he began to paint works with social content. He was one of a group of artists painting the social scene who called themselves "The New York Realists." In the process of studying the modern masters and groping to evolve a personal style of expression, Henry Kallem abruptly left the Art Project to work as a tool-maker in the Packard airplane motor plant in Detroit shortly before the beginning of the war.

Here he experienced racial tension both in the factory where he worked and in the general political climate about Detroit. He witnessed the infamous Negro race riots and felt the full impact of anti-Semitism from the local fascist elements. In spite of the prevailing hysteria, he continued his defense job.

At the end of the war, Henry returned to New York and the studio which he and his older brother Herbert had maintained during the entire time of their absence. He had a modest stake in savings which he used to live on while he painted and experimented incessantly. In the postwar period of re-evaluation and readjustment which every artist experienced, Henry Kallem came back determined to paint well. He had by now decided that the subject matter was not all-important and that ir-



Henry Kallem with his painting, "Country Tenement," which won the Fourth Annual Pepsi-Cola Art Competition.

respective of human or emotional significance the painting had to be perfect. He still aimed to express the truth, as he saw it, of basic human relationships and value.

Eventually, after twenty years of consistent painting, he evolved his own personal style. Everything he paints now comes out of his own experience which he translates into the medium of paint. He terms himself an "expressionist" and says that the most gratifying part of his work has been the extent to which people have begun to react emotionally to his painting. "I have no interest in a cold appraisal of technique," he informed us heatedly. "I want people to be moved and excited by my pictures. An academician's work is dead within the next generation, but as an expressionist my aim is to make people feel what I felt while I was painting the picture. In that way, a picture remains fresh, for it expresses an elemental human emotion."

It was during the last period that Henry Kallem painted his prize-winning canvas. Although it depicts a rickety country tenement with multi-colored windows, the artist considers it a human document. The Jury of Awards described it as an "ironic" painting of the housing shortage. Employing a palette predominant in electric blues and greens, Kallem has managed to inject the same essential quality of human emotion into most of his paintings, whether the subject matter be a "Swing Band," the "Portrait of a House," a "Seascape," or "The Wild Beast." He is now projecting a painting of a concentration camp. In it he hopes to portray the idea of human suffering while at the same time recalling the plight of the Jews.

Henry Kallem's work has been influenced to a certain extent by his older brother Herbert, a sculptor. "That we should influence each other's work was inevitable," they both remarked in chorus, "Since we've been sharing the same studio for 12 years." Although there is a marked physical resemblance, Herbert is the direct antithesis of the quiet, serious Henry. A perfect extrovert with a colorful personality and an audacious mind which seizes upon such diversities as a passing dog, a chance remark, a strange rock formation, or a steady stream of monologue, Herbert is a somewhat voluble version of Cary Grant. It has been rumored that Herbert is the secret source of some of the best gags of Zero Mostel, a well-known nightclub comedian who is a family friend of long standing.

Rebel by nature, Herbert, although he was the senior son by three years, did not take a serious interest in art or anything else until he began doing sculpture at the age of 23. He is a primitive in sculpture and his style is derivative of the native art of the South Sea Islands. He was also part of the New York Realist School in pre-war days, but his career as a sculptor was interrupted by military service. He served in an artillery outfit with Patton's Third Army in Europe, and was later transferred to a Military Government detachment when Germany was occupied, because of his fluent command of the language. Since his discharge from the Army, he has been creating bold, powerful forms in sculpture expressive of elemental conflict. Much of his work is done in wood in the most modern manner, and with the passage of time he is beginning to develop into a more refined aspect the portrayal of brute force found in his earlier work.

The Kallem boys are a diverting triumvirate in the world of art, each expressing himself through a different medium toward divergent goals. Whether any one or all three of them leave a permanent imprint on the American scene remains to be seen, but their progress within the next few years will be well worth observing.

(Reprinted from The National Jewish Monthly Published by B'nai B'rith)



Sculpture by Herbert Kallem.

Dr. Paul Romanoff -- Authority On Jewish Art

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 these last twenty months that, with effort, toil and pain, he gave of himself to his beloved work—Jewish Art. The fruit of those last months was his 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

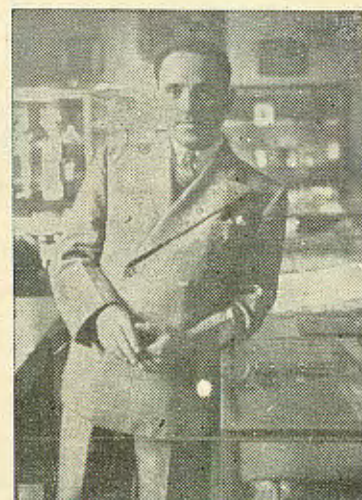
He never wasted a day of his life. He studied constantly, preparing himself for more important undertakings. At the University of Moscow he studied architecture, in Berlin he perfected his knowledge of topography; at the University of 1928) he worked as an architect, Paris, he delved into geology; and during his years in Palestine (1920-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 Dropsie College and particularly by Professor Charles C. Torrey of Yale University. Of this work on topography, 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.



Dr. Paul Romanoff

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 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

By N. B. MINKOFF

N. B. Minkoff, the author of this evaluation of the late Dr. Paul Romanoff, is a Yiddish poet and essayist.

—EDITOR

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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 statues, of the modeler and caster and 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 baptized Jew, or one of the Marranos, Jews who kept their religion secret in Renaissance times. Because of the racial question in Italy (1941) and because the masterpieces had been removed to France and England for safe-keeping, 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 Aestheti-

cism 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."

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 archaeologist, 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.

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Encounter in the Dark

By SYLVAN KARCHMER

Max and Leah were showing Philip Dauman and his wife through their home. They had moved in only a few days ago and things were still in considerable disorder. Leah was particularly apologetic about the guest bedroom, which was strewn with Max's military paraphernalia: his bedroll, mess gear, helmet liner, uniforms . . .

"I've been trying to persuade him to give some of those uniforms away," laughed Leah. "I don't know why he holds on to them."

"Sentimental reasons, no doubt." He was a giant of a man, over six foot. Before the war he had played on the varsity at State, and in the army he had been a paratrooper. "Me," he said, "I couldn't get out of my uniform fast enough. And there were about eleven million other guys who felt the same way."

"Oh, it's not that," confessed Max. "I guess one of these days I'll bundle them all up and give the lot to the Red Cross. At any rate, let's hope I won't be needing them again."

"No more for us, old man," laughed Philip.

Anna Dauman was opening a closet door. "Cedar," she exclaimed, "just look, Philip."

"They've really got a swell place here," said Philip admiringly. "You

two lucky stiff!"

Leah sighed gently. "Please don't let anyone be envious of us. We've been—how do you say in the army?—we've been sweating this out since last June. That's almost a year . . ."

"Yes," exclaimed Max, as he ushered the Daumans into the living room. "When we first bought the place, the seller guaranteed possession immediately, but the people living here were awfully nasty about it. I guess if we had gone to court we could've evicted them without any delay."

"Being that Max was a veteran and all," said Leah, "really we had no place to go, none at all—one room in a boarding house, no kitchen privileges, nothing. But the occupants here took their sweet time about getting out. Seven months."

"If that had been me," said Philip, "I wouldn't have stood it."

"It wasn't that," said Max. "I hate to start trouble with anybody, I like to be reasonable."

"You with your reasonableness," said Philip. "Sometimes I wonder how you fared in the army. There it just didn't pay to lean over backwards. Anyway," he said, looking around him, "this place was worth waiting for. Wish we could be as lucky."

They chatted idly for a few minutes until Anna Dauman touched Leah's arm. "Look, here's a perfectly good bridge foursome, and it's going to waste."

"That's what I'm thinking," said Leah. "In a little while they'll be talking about the Battle of the Bulge—those two. You know, sometimes I can't get it through Max's head that the war is over and done for. Like those uniforms in there. He says he will give them away, but actually he won't. I wish I knew what strange attraction they held for him."

She sighed, "Oh, my husband!" but there was a fond smile on her face.

She and Anna played against their husbands and beat them two rubbers. Then Max went into the kitchen to mix some drinks. Everything was still messed up in there and he couldn't find the liquor in any of the cabinets. He had to call Leah to help him.

"Isn't it a dream?" she whispered softly when she came in. "Max, a dream kitchen, that's what it is, and it's ours—all ours."

She turned eagerly to him. "You are back—we have the house, and

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we're still in love with each other! If the Daumans are envious of us you can't blame them, can you, dear?"

She hunted through the shelves and finally remembered the liquor was still unpacked in a barrel in the garage.

Max went out on the back porch and switched on the light. The yard, in the bright illumination, looked fresh and green. It was too early for roses yet, but he could see the arbor vitae against the garage. This was his. Every inch belonged to him. He remembered Leah's words and he smiled, for the sight gave him a feeling of security, of belonging... of having roots in a place...

When he opened the garage door, he thought he heard something rustling in the shrubs, but he paid no attention. It was only when he came out and closed the door that he saw the man. Judging from the shabby way he was dressed, Max's first thought was that he was a tramp.

"What do you want?" he asked, wondering how the tramp could have gotten through the gate. He had locked it earlier in the evening.

"Want, eh?" The man glanced up, with a kind of wooden expression in his eyes. "Oh, so it's our little Max—the new owner. Just looking around, myself."

Max stepped back, as he recognized Mr. Green, the tenant here before him, the man whom they had so much trouble in getting out.

"What is it you want, Green?" he asked coldly. He had hoped he had seen the last of him.

"Just looking around, that's all," repeated Green. "Kinda got lost, thought it was home, living here a long time, you know, before you evicted me."

"Look here, Green, you know as well as I do I didn't evict you. If I had, you'd been out of this place months ago. I gave you plenty of time to find another house, and I understand from what I heard, you had a place to move all the time."

"That's not the point," said Green in a thick foggy voice. He was a small, thinnish man, with a receding chin. Max wondered if he had been

(Continued on Page 166)

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He Sought Lincoln's Support For A Jewish Palestine

By LOUIS ROSENBERG

The amazing story of a Canadian Christian visionary who dedicated his life to preaching Zionism years before Dr. Herzl emerged on the scene, and who sought Lincoln's and, later, Lord Balfour's intervention for the reconstitution of Palestine as a Jewish state. This article, syndicated by the Independent Jewish Press Service, is digested, in the author's own words, from an article that first appeared in the Canadian Jewish Chronicle.

—EDITOR.

Jews throughout the world associate with the decision of the United Nations the names of two Canadians, Justice C. Rand and Lester B. Pearson, but how many have heard the name of another Canadian, a non-Jew, born near Ottawa one hundred and twenty years ago, whose name might well be inscribed in Jewish history side by side with the names of Zvi Hirsch Kalischer, Moses Hess and Leo Pinsker, Theodor Herzl and Chaim Weizmann.

Some years ago, spending a few hours in the National Art Gallery of Canada in Ottawa, I was struck by a painting of a patriarchal bearded figure of a man holding a bible in one hand and a sealed copy of the London Times in the other, and upon making enquiries found that it was a portrait of Henry Wentworth Monk, painted by the famous Pre-Raphaelite English painter Holman Hunt in 1858.

I remembered having read some brief article in an English magazine many years ago about a young Canadian farmer who was considered a "religious crank," had lived in Palestine and England in the latter half of the nineteenth century and had served as a model for several of Holman Hunt's paintings, but it was not until I read of the recent publication in England of a book by Richard S. Lambert entitled "For the Time Is At Hand," an account of the prophecies of Henry Wentworth Monk of Ottawa, Friend of the Jews, and Pioneer of World Peace, that my interest was again aroused and I hastened to get a copy of the book and read it.

The book is indeed a revelation and unfolds a fascinating story which should be of absorbing interest to all Jews and Canadians, for Henry Wentworth Monk was no mere "religious crank," but a sincere and devoted friend of the Jews and all mankind. He was indeed a man of whom Canada can be proud, a man born before his time, an impassioned advocate of ideas which seemed visionary and impractical to the political, economic and social leaders of his time, but which have now become part of the accepted thinking of all forward looking men of modern times.

In the book Robert S. Lambert depicts and documents the life and thought of Henry Wentworth Monk, the pre-Herzlian Zionist—Monk the forerunner of the idea of the United Nations—Monk the original inventor of the phrase and concept of the Jewish National Fund—Monk the advocate of the establishment of a "Palestine Restoration Fund" to restore the Jewish people to a Jewish State in Palestine—Monk, who advocated the establishment of a Hebrew University in Jerusalem as the first step towards the restoration of Jewish Homeland.

He anticipated Walter Lowdermilk by emphasizing the resemblances between California and the Land of Israel, the suitability of its soil for fruit growing, the importance of a modern harbour at Haifa and the need for the development of the water resources of the country.

Henry Wentworth Monk was born in 1827 on a pioneer farm a few miles from Bytown which subsequently became the city of Ottawa, the capital of Canada. He was one of the ten children of Captain John Benning Monk, an officer in the British Army who took up farming in the military settlement of March on the bank of the Ottawa River, and the grandson of Major George Henry Monk, a judge of the Supreme Court of Nova Scotia. His great grandfather was Attorney General for Nova Scotia, and his uncle was

Sir James Monk, Chief Justice of Lower Canada, while his younger brother, George William Monk, became a member of the Ontario Legislature.

Despite the military and professional background of his ancestry, Henry Wentworth Monk's boyhood was far from a life of ease, and at the age of seven he was sent overseas to England as a free scholar at sea to England as a free scholar at the children of "distressed men and poor widows." At the age of fifteen he left school and returned to Canada to help his father with the farm work, but his studies had made an indelible impression upon him.

He worked his way from Canada to England as a seaman and then across France and the Mediterranean to Palestine, where he arrived penniless on New Year's Day in 1854. There he mystified both the English missionaries and the Jews. He showed no desire to convert the Jews to Christianity nor did he adopt the Jewish religion. He worked as a farm labourer in the Land of Israel, urged upon his English friends the necessity of restoring Palestine to the Jews, and upon the Jews the necessity of returning to the cultivation of the soil of Palestine. In Jerusalem he met the painter Holman Hunt, whom he influenced

and served as model, inspiration and conscience.

Henry Wentworth Monk returned to Canada to prepare his appeal to the world which he entitled "A Simple Interpretation of the Revelation" which he finished in 1857, and worked his way across the Atlantic to England to get it published. To his great disappointment the publication of his pamphlet opened neither the eyes, minds nor hearts of the public, as he had fondly hoped.

South To Enlist Lincoln Support

The American Civil War broke out, and Monk again crossed the Atlantic in the hope of bringing about peace in a fruitless interview with President Abraham Lincoln in 1862 he pleaded: "Why not follow the emancipation of the Negro by a still more urgent step—the emancipation of the Jew? . . . There can be no permanent peace in the world until the civilized nations, led I hope by Great Britain and the United States, atone for what they have done to the Jews for their two thousand years of persecution, by restoring them to their national home in Palestine," only to have his plea countered by a rather flippant remark unworthy of Lincoln, that he liked the Jews, for his chiropodist was a Jew who had often "Put him on his feet."

Balked in his efforts, Monk re-

turned to Palestine, but found the conditions unfavorable to his plans for the restoration of the Jewish State. Turning from Christian statesmen to Jewish philanthropist and public opinion, he wrote to the London Jewish Chronicle in October, 1863, "When the Greeks are making efforts to become a people again, and the Italians or Romans are trying to restore something to their former greatness, shall Israel alone be totally indifferent as to whether they are a nation or not? The poor of Israel have done their part—they have come here to live or die, as God or man shall permit. Let the rich and enterprising do their part and then let us see whether we shall eventually succeed even better than did the remnants of the Greeks and Romans."

He Too Was Deported By The British

Monk's appeal again fell on deaf ears, and the officials of the British Consulate in Jerusalem considered him an eccentric, nuisance, whose presence in Jerusalem was undesirable, so they deported him in 1864, in a cattle boat to Marseilles, whence he shipped as a sailor on a ship bound for Boston. The ship was wrecked, and Monk, badly injured and barely alive, was the sole survivor who was cast ashore. He was found and taken to the home of his relatives near Ottawa, where he slowly recovered from the wounds his spirit and body had sustained.

As soon as he was well enough he worked his way across Canada to Winnipeg, and then to the United States. He had written a new pamphlet which he wished to publish in England, so he hired himself out as a farm labourer for eighteen months

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to earn enough to pay his passage across the Atlantic. While in England in 1872 he published a pamphlet in which he urged, "What the world needs now more than anything else is some security against serious warfare between great nations . . . Why not have a permanent high court or arbitration? . . . Wherein every nation would be fairly represented, every misunderstanding between nations settled . . . the whole power of the combined world guaranteeing every freedom from any serious aggression . . . Large standing armies may be disbanded, with the exception only of that comparatively small proportion of military which may be considered requisite to secure order within the limits of the repressive governments."

His hopes dashed again, Monk returned to Canada and settled in Ottawa. He became a frequent contributor of both the Ottawa Free Press and the Ottawa Citizen throughout the period from 1875 to his death in 1896. In these articles he continuously advocated that Great Britain should take the lead in proposing to the other governments negotiations

with the Sultan of Turkey for the purchase of Palestine and its establishment as a Jewish State. Jerusalem was to be the seat of the United Nations, a modern harbour was to be constructed at Haifa, and a railroad built from Haifa to Jerusalem, with branches to Damascus, Lebanon, Egypt, Bagdad and Mesopotamia.

To finance this project Monk proposed first the establishment of a "Jewish National Fund" which he sometimes called "Palestine Restoration Fund," and then a "Bank of Israel," whose capital should be contributed by non-Jews and Jews alike, whom he called upon to contribute ten per cent of all their possessions.

He decided to visit England again in the hope that this time his effort to set up a Jewish National Fund and restore the Land of Israel to the Jews would meet with success. Monk arrived in England in 1880 and with the cooperation of his friend Holman Hunt began an intensive campaign of advertising and letter writing in the "Jewish World."

In these letters written seventeen years before Herzl called the first

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Zionist Congress, he appealed to the European nations "to begin to do some degree of justice to the one small people have suffered so much at their hands," and urged the calling of a Zionist Congress in London to discuss "the most satisfactory means of advancing permanently the welfare of that nationality which in the providence of God is so intimately associated with the welfare of the whole world."

As soon as the letters were published in the "Jewish World" he mailed copies of the papers with covering letters to all the prominent and influential Jews and Christians in England whose addresses he could find, but with little practical result.

A "Jewish" View

Frederick David Mocatta, one of the few wealthy Jews of London who replied, did contribute small sums of £5 from time to time totalling £40, which Monk used for postage and advertising, but did not share Monk's belief in the ability of the Jews to restore and maintain a Jewish state in Palestine. In a reply, which Monk quoted in the "Jewish World,"

Frederick Mocatta wrote, "For now and centuries to come the Jews will be thoroughly unfit to govern a state of themselves. More than half the Jews at the present time are languishing under persecution of a very galling nature, and consequently are in a depressed and uneducated position as well as in the depth of poverty. The rest of the race has but too recently attained its freedom to be able to understand the science of government."

After three years of almost continuous letter-writing by Monk, the "Jewish World" began to tire of publishing them.

Appealed To Lord Balfour

In 1891 Monk appealed to Queen Victoria through the Prime Minister, Lord Salisbury, to issue a proclamation on behalf of the Jews, promising to restore them to Palestine. He carried on an energetic campaign against anti-Semitism and in favour of the persecuted Jews of Eastern Europe. In 1896 he wrote a letter to Arthur Balfour, later to become Lord Balfour, and at that time First Lord of the Treasury, in

Continued on page 42

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Education In Palestine

By TOUVIA ASHKENAZI

The Hebrew Institute of Pittsburgh

I

The Jews under present conditions in Palestine regard financial reform in Jewish Education as more essential than administrative reform. Among the Jews, by contrast, nearly all children except the Yemenites are at school. The Jews already exercise almost entire control over their children's education, and the question before the British Administration of Palestine has been whether their control should be increased or reduced. The argument for reduction was that their independence had taken a form not intended by the term of the Mandate, in which it originated. Article 15 of the Mandate says: "The right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the Administration may impose, shall not be denied or impaired." Arising out of this the Jewish Community claimed and exercised the right to maintain its own

schools. No fault could have been found with this development, particularly in view of the cardinal fact that Zionist sources provided 84 per cent. of the cost of Jewish education. The main Zionist parties have separately established schools, where their ideological, social, religious, and economic beliefs * left wing, right wing, socialist, orthodox, less orthodox.

The impulse of the Arabs towards better education has steadily grown, more in villages than in towns. Far behind the Jews in the extent and control of their education, the Arabs are awakening urgently and spontaneously. Not more than two-fifths of their children of school age are being taught today, boys being in a great majority over girls. This proportion is higher than when Turkish rule ended thirty years ago.

Most Jewish schools are to all intents and purposes run by the Vaad Leumi, the general council of the Jewish community, and under it by the various Zionist parties. A small staff of Jewish inspectors works un-

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der the Director of Education, but most of the inspection is done by men employed by the Vaad Leumi, which also has its own educational director. Many of these Vaad Leumi inspectors are appointed to suit the different political trends. The power of inspection of the British staff is obviously limited. For years hardly more than 5 per cent. of public expenditure has been devoted to education. While the security forces cost the Palestine taxpayer nearly LP 10,000,000 a year, apart from the much higher cost of the British army units paid for by the British taxpayer, education languishes with little more than LP 1,100,000 spent on it. The Government divide the sum allotted for education among the Arabs and Jews in proportion to the number of Arab and Jewish children of school age in the country. This age is set at five to 15 years, and the numbers of children of that age today are estimated at about 320,000 Arabs and 120,000 Jews. The Arabs thus receive about 70 per cent of the funds and the Jews about 30 per cent. The Government grant for Jewish education is LP 300,000 was only one-sixth of the total spent on education of Jews children. Most of the funds came from school fees and local authorities, the remainder from the Jewish Agency and the Vaad Leumi.

The recommendations of the McNair Commission refrained from any severe criticism of the political trend in Jewish education but remarked that it "has an emotional content and is regarded as one of

the chief instruments in the building of the Jewish National Home."

II

Vocational training in Palestine faces two problems—training young people in trades for which they are suited, and training adult workers to raise the level of their skill. The first task is to channel young people into trades for which they show aptitude. This is done through pre-vocational training in such elementary schools as the Julian W. Mack School and Workshops, and through vocational guidance bureaus. Pre-vocational instruction aims to guide boys and girls in the upper classes of the elementary schools in the choice of a vocation. Activity in this sphere is conducted mainly by the Educational Department of Vaad Leumi and, in the Jerusalem area, by the Brandeis Centre. There is a tendency to centralize vocational instruction in a few schools, rather than provide each school with its own workshops. In recent years several such workshops have been established in Tel Aviv, Haifa, and Jerusalem, and are now providing instruction to 1,000 pupils in metalwork and carpentry.

The vocational guidance bureaus are intended for school children and for young workers, and they deal with these problems. 1. Guidance in choosing a vocation; 2. Providing suitable jobs; 3. Observing the achievements of vocational training. Four such bureaus have so far been set up—two in Jerusalem, one in Tel Aviv and one, in Haifa. The Pales-

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tine trade schools offer theoretical and practical instruction in technical subjects, and at the same time, provide a general education. There are some 20 trade schools, operating now with 2,000 students (1,200 boys and 800 girls). The course of instruction are of two, three or four years' duration. A dangerous trend in the boys' schools lies in the undue emphasis which is placed on metal-working: ninety-three per cent. of the students are enrolled in such courses, divided as follows: locksmiths, sixty-eight per cent; automobile mechanics, fifteen per cent; electricians, ten per cent; carpenters, three per cent.; and radio technicians, four per cent.

The situation in the girls' school is equally unsatisfactory. Here the curriculum consists only of needlework, cookery, domestic science and office training. It is essential that the scope of the trade schools be widened and the curricula brought into line with the requirements of local industry. The national expenditure for trade schools totaled \$325,000 in 1945, of which \$100,000 went for girls' schools. The cost per boy is estimated at \$160 a year while the cost per girl is rather higher. These expenses are met by contributions, tuition fees, and through grants from various bodies, including the national institutions. Income from tuition fees in boys' schools is put at \$125,000, or fifty-five per cent. of the budget, while the in-

come from fees in girls' schools was only twenty-two per cent. of the budget.

In the case of apprentices, vocational training is conducted during the evening in workshops and factories. It must be pointed out that the status of apprentices in Palestine is far from satisfactory. They are not protected by the law or by tradition. There are no compulsory trade courses for them and, in the last analysis, they are really juvenile workers rather than students.

III

It was the summer of 1937 and the S. S. Har Zion was steaming past the Island of Cyprus when the decision was taken to establish the Haifa Nautical School. The occasion was the first conference of the Palestine Maritime League and it was held, prophetically perhaps, aboard a ship destined to be lost with its entire Jewish crew in the fight for a free world. The S. S. Har Zion was torpedoed off Gibraltar during the war, but the Haifa Nautical School conceived aboard this valiant ship, has flourished even beyond the expectations of its original proponents. With the announced objective of training Jewish officers for the Palestine Merchant Marine, the school was assisted in its earliest days by a British Committee of Friends, including Jews and non-Jews alike. This Committee enabled the school to obtain the services of Commander R. Stevenson Miller,

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R. N. R., as head of its navigation department, and gave the school its first training ship, the Cap Pilar.

The first year's enrollment for the School's four year course numbered 40 boys, all of whom received their instruction in Hebrew. Cmdr. Miller was summoned to service with the Royal Navy at the outbreak of the war and could not attend the school's first graduation exercises in 1942.

The revived Jewish interest in the sea is being fostered largely by the Nautical Society today Jewish seamedness thought is hardly a new development in the history of our people. In 1419 Prince Henry the Navigator named Jehuda Crescas as the first director of the Nautical Observatory at Sagres, Portugal. The Observatory was the first nautical academy in Christendom and Crescas, as its director, had a leading part in founding the new science of navigation. Crescas and his forerunners and successors among the Jewish mariners of Majorca established a maritime tradition which has been fittingly revived by the Nautical School. This tradition is being devotedly cherished by the 72 cadets now studying a Haifta.

IV

Modern Palestinian music is based equally upon oriental motifs and upon the achievements of modern music in general, with a particular

susceptibility to the influence of the French and Spanish impressionists. It can be regarded in a sense as belonging generally to the school of Southern or Mediterranean music, which is distinguished by lively, frequently changing and complicated rhythms; by transparent, poignant harmonies; and often also by religious pathos, modulated over the range from quiet lyrical devotion to fantastic dance tunes. Among the composers who share these features one should mention first of all such strongly individual figures as A. Boshkovitz ("Semitic Suite", Concerto for oboe and large orchestras, Violin Concerto and songs) and Ben Chayim (Pianoforte Suite, Clarinet Quintette, songs). Related to these new trends are such composers as Gorokhov; Edel; the gifted Alexandrian composer, Hamsi; Pugachov; Salamon; Lavry (the Palestine Opera, "Dan the Guard", and a Symphony of the Emek); Partos; Kaminsky; Vardina Shlonsky; the outstanding personality, E. W. Sternberg ("The Twelve Tribes of Israel", a Symphony, orchestral songs after texts by Else Laskar-Schuler, the Choral Suite "Yishtabakh" after Judah Halevi); and a group of younger artists like Starominsky (A Sabbath Cantata), Joseph Gruen-

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thal, and Kobias of whom great things are anticipated.

In arguing this question of Jewish music with the Hebrew poet, Shlonski, Boshkovitz invented the term **Mediterranean Style**, which very accurately describes the atmosphere common to the various works of the composers referred to above. It is obviously in this element that lies the closeness of Palestine music to the new French composers, especially Ravel, with his penchant for Basque and Spanish rhythms, and also to Bela Bartok, with his tendency to be influenced by Balkan folk-lore. Naturally this new element is emphasized in varying degrees in the work of the Palestinian composers. In some of them there is a predominant influence of architectural or melodic elements peculiar to late romantic German music, or to Hindemith, or to the modern Russians, so that the new Jewish style appears not occasionally as a characteristic coloration. Others, like Boshkovitz, have adopted the "Mediterranean Style" with a radical consistency. Still others attempt to attain a certain equilibrium between European and Asiatic influences.

One cannot speak as yet of Palestinian music. On the other hand, many striking individualities have emerged who, for all their strong personal features, still reveal a common psychiognomy which is becoming even clearer and which will play a significant role in the future development of Jewish music.

He Sought Lincoln's Support For A Jewish Palestine

Continued from page 37

which he stated, "Should you find yourself in sympathy with this grand humanitarian project, the purchase of Palestine, you may live to see part of the British fleet peacefully conveying thousands of hitherto poverty-stricken Jews to the future glorious capital of the world—which would mean the beginning of a far superior civilization than any the world has yet known. Kindly let me know soon what you can do about this." Arthur Balfour did not answer. Whether Monk's letter had any effect upon him and contributed in any way to the Balfour Declaration of 1917 will never be known.

In August of 1896, a year before the first Zionist Congress was held in Basle, Henry Wentworth Monk died in the Ottawa Protestant Hospital from blood poisoning caused by a neglected scratch on the leg, and lies buried in an Ottawa cemetery. Thus was stilled, a little more than fifty years ago, the prophetic voice of a Canadian who devoted his life to the cause of World Peace and the restoration of the Jews to the Land of Israel, and although the ideals he held high and the ideas he advocated have ripened to fruition, his devotion and his life-long service have long been forgotten.

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800 Years In The Old City

By H. BOAS

(Reprinted from The Palestine Post)

Trouble is nothing new for the Jews of Jerusalem's old walled city who are determined to defend their home of eight centuries.

—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 than before. Though the community has on several occasions dwindled to a mere handful, Jews have continued to live there almost uninterruptedly since Moslem Arabs first captured Jerusalem—not to mention the earlier periods—and relations with their neighbours have on the whole been good.

Until 1860, 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 not 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 Crusader period, found a small number of Jews, who lived end of the town," therefore in that "near the Tower of David, at the portion of the Old City where the Jewish quarter still is; and on a map of Jerusalem in 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 Moslem 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 Makil built the Dome in the year 1688 "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 Jeru-

salem again, but their position was very difficult and when Petahia of Ratisbon 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 Saladin, soon after his conquest of Jeru-

salem 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 Adil. The Spanish-Jewish poet Al Harisi, who visited Jerusalem a few years later, describes 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

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again destroyed. It was however established a few years later by Nahmanides, 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 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 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 Ashkenasim 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 Sephardim 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 oppression 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 1853 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 outgrowth of the Halukkah system in the Old City it was from here, too, that in 1878 the first Jews returned to the land 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 1929-1939 the Jewish quarter witnessed some anxious hour. 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 centre 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.

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From Vilna To Brazil

By NATHAN ZIPRIN

(An Interview With the Internationally Renown Artist Lasar Segall)

If you have any doubt that humility and greatness are intertwined just talk to Lasar Segall, the Vilna-born Jew who is considered Brazil's national painter.

Though an artists of highest international repute, Segall came to this country several weeks ago almost stealthily, without any of the usual fanfare and publicity attending the arrival of a foreign celebrity. No press agents heralded his coming and no publicity agents broadcast his mission and plans. And this despite the fact that his first exhibit in this country, slated for opening on March 15 at the Associated American Artists Gallery, was being sponsored by the Brazilian Government in co-operation with the American State Department as part of a program designed to further inter-American cultural and artistic relations. When this writer asked Mr. Segall for an interview he granted it reluctantly, and only because it was suggested by a mutual friend for whom he has the highest regard. He could not see how his presence in this country in these critical days for Jewry, and the world, was of importance. "Art is a great medium for promoting understanding among men, but in these troubled days it is statesmanship and diplomacy that must be counted on breaking the barriers to international good-will," was his plea when we told him of America's Jewry profound interest in Jewish life in the neighboring Latin-American countries.

The Man

When we looked upon the medium built, prematurely graying and serious looking man who opened the

door in answer to the bell-ring, there was nothing to indicate we were in the presence of a universally recognized master. But there was a meekness of spirit about the man which immediately suggested we were in the presence of an unusual personality. There was that bewilderment and helplessness about him which one always detects in the great. The searching eyes below the furrowed forehead told the man was looking for a sympathetic contact with his visitor.

A glass of wine broke the thin barrier between us, there we were, two Russian-born Jews, one an American and the other a Brazilian citizen, sitting in a room of a section of the Waldorf-Astoria Hotel generally reserved for diplomats and officials from Spanish-speaking countries, and talking about what must be on the lips of all Jews these days—Palestine. Here was a problem of common concern: to a man who left Vilna at the age of sixteen and who, after artistic peregrinations through the art capitals of Europe finally made Brazil his home, and another man who left his small Ukrainian town at a tender age and made the United States his home.

Reminiscing

"It is wonderful to meet one of our own when traveling in a foreign land," Segall confided as he began talking of his native Vilna, the "Jerusalem of Lithuania" as it was known before the foul hands of Hitler defiled its Jewish sanctity and slew its Jewish population. "When I left to study at the Berlin Academy of Art, I was a young boy, barely sixteen, but the roads which have taken me to all

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parts of the world, including the wonderful land of Brazil, have never diverted my love from my native town," he told us over a second glass of wine. His face lit up with animation when we told him we once heard it said that none but a Vilna-born Jew can fully appreciate the attachment which Jews over the centuries have been harboring for Jerusalem. In fact, if it were not for the artistic restraint in him Segall would still be reminiscing with us about Vilna, its synagogues, its types, its writers and its legends.

Segall is not a sentimentalist either in art or life. And when he spoke of his native Vilna it was not out of sentimentalism but out of realization that a great and inspiring Jewish source has vanished. To him the destruction of Vilna epitomized, in a personal way, the destruction of Eastern European Jewish life. Yet there was no sign of despair in his face as he talked of the Jewish tragedy. His artistic intuition, one sensed, tells him the thread of Jewish continuity has been brutally severed, but not finally.

The Artist

Like all Jewish artists, Segall is concerned with the question what

constitutes Jewish art. Since he is convinced that the basic characteristic of Jewish life over the centuries has been its universality, he believes Jewish art is truly Jewish when it carries a universal message, a universal truth, a world motive. The mere fact that an artist paints Jewish types or objects does not ipso facto make him a Jewish artist, since a non-Jewish artist can produce the same works, if not perhaps with the same insight.

Yet Segall has a number of works which can be called purely Jewish, among them "Pogrom" and the "Emigrant-Ship." But take away the Hebrew script appearing in "Pogrom" and the painting not only portrays victims of injustice but becomes at once transformed into a denouncement of the crime of hatred. The "Emigrant-Ship" too has a wider horizon—it is the story of the unwanted of all nationalities and races.

The Road

After studying in Germany, living in France and exhibiting in a number of European countries, where the art critics were lavish in praise of his works, Segall sailed for Brazil. His first exhibit in Brazil, in 1913

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was considered the first important art exhibit in that country. In 1914 he returned to Europe, and was interned by the Germans during the first World War. In 1926 he returned to Brazil and, as he told us, adopted that country as his "second fatherland." His latest exhibit took place at Rio de Janeiro in 1943. It was sponsored by the Ministry of Education, which published for the occasion a booklet in English describing Segall's contribution to Brazilian art and the factor which made him a true Brazilian artist. Segall, in the opinion of the Brazilians, has captured the "heart beat of Brazilian life" with a depth unattained even by the native artists. In turn, the Brazilian landscape has contributed much to Segall's creativity. He once said Brazil revealed to him the miracle of light and color.

And it was the "miracle of light and color" in another way too. For there he met and married the woman of his heart, who gave him two children, two boys.

Unfortunately the artist's wife, Jenny Klabin Segall, was not present during the interview. However,

Mr. Segall promised he would have us meet and, in anticipation of that event told us, albeit bashfully, a few interesting facts about her life. Mrs. Segall comes from one of the most prominent Jewish families in Brazil. Her father, Wolfe Klabin, is Brazil's outstanding philanthropist and her sister is married to Dr. Lorch, a prominent German-Jewish leader in Sao Paulo. She has translated Goethe's "Faust" into Portuguese and is now translating such French masters as Racine and Moliere. "My wife," Segall whispered, "has been keeping a diary since her childhood, and when published it will be a highly interesting and literary document."

Mr. Segall has been too preoccupied with his exhibit to see Jewish life against the background of New York's fascinating canvas. His greatest ambition at the moment was to have a meal in a Jewish restaurant where "real gefilte fish" are served. He expects to establish contact with the Jewish artistic and literary colony in the city. But that, he cautioned, must wait until the exhibit is over "even though my impatience is growing."

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The Author Is Mum

By **WILLIAM B. SAPHIRE***Assistant Editor of the Independent
Jewish Press Service and Palcor.*

At 29 Norman Katkov is a successful newspaper man with a best-selling first novel to his credit, a book which he adamantly refuses to discuss.

It is "Eagle At My Eyes," published by Doubleday. Dealing with intermarriage, it is the latest in the notably successful current series of novels treating with relationships between Jews and non-Jews in

America. It differs from the rest, however, in that it relates "the other side of the picture," the alleged Jewish bias against the Gentile.

Says Mr. Katkov, a cordial, extremely confident young man, "Eagle At My Eyes" is the first "honest presentation" of the intermarriage question. He will say no more save that he stands by his book, "every paragraph, comma and period."

Interviewed in his room at a busy mid-town New York hotel, Mr. Katkov made it clear to this reporter that he will not "argue" the merits of his book, discuss its characters, or the effect his story might have on the average non-Jewish reader. He refused to comment on why some pre-publication readers, notably the staid American Jewish Committee, felt the book should be withheld for the harm it might do to actual Jewish-Christian relations.

Mr. Katkov was vehement in his denial of a suspicion which must have crept into the minds of at least a few readers of "Eagle," namely, that the novel was autobiographical.

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How can a novel with a marriage theme be autobiographical when the author is a bachelor? Mr. Katkov asks. But he cannot deny at least a superficial similarity between his background and that of his hero, Joe Goodman.

Goodman comes from a Jewish immigrant family who fled the Ukraine during the bloody days of Petlura. Katkov comes from a Jewish immigrant family, and was in fact born in the Ukraine in 1919, the pogrom year. Joe Goodman is a native of St. Paul, Minnesota. Katkov's parents migrated to America and settled in St. Paul when he was 3. He grew up in that city over the same period of years that the fictional Joe Goodman grew up. Norman Katkov's father was a grocer. Joe Goodman's father has a "grocery business." (This fact must have slipped the author's mind, for he insisted to this reporter that he never referred in his book to Joe's father's occupation.) Joe Goodman is a newspaper man. Norman Katkov is a newspaper man. Although he was never married, Mr. Katkov has "taken out" both Jewish and Gentile girls, which, he implies, gave him enough authentic material for his description of Mary, the non-Jewish heroine, and for his references to Jewish girls in his book.

Before publication Katkov sent manuscript copies to his parents and brothers with the promise to "kill" the story is they felt it would in any way reflect on the family. They didn't feel that it would, and, Mr. Katkov says, his mother wrote back that anyone who knew her couldn't possibly associate her with Joe Good-

man's Gentile-hating mother in the novel.

Norman Katkov's relatively brief career as a newspaper man and fiction writer has been remarkably successful. He came to New York City in 1944 with a degree in journalism from the University of Minnesota, a stint in the Army behind him, and a year's experience as a "cub" reporter on a local St. Paul daily. He applied for a job on the New York World Telegram, largest of the nation-wide Scripps-Howard chain. He was given a two day trial and clicked and has been writing for the "Telly" ever since. He sells fiction regularly to the Saturday Evening Post, Colliers, and other "slick" magazines. His job now is that of a night-hawk story ferret, roving the streets in his car, recording the tragedy and comedy in the lives of "little people" in the Big City after dark. His forte is human interest, and, he admits, he is highly popular. On days when Katkov stories don't appear in the paper "the women want their nickels backs," he told the hostess of a women's radio program on which he appeared recently.

Asked why he chose the controversial theme of intermarriage for his first novel, Mr. Katkov says every instance of marriage between Jew and non-Jew which he has seen "turned out bad." For years, he felt "very strongly" on the subject and his book is a record of those feelings. If Joe Goodman's marriage to Mary turns out bad, the culprit, in Mr. Katkov's eyes, is the Jew and the Jew's family.

"I don't deny I'm a Jew. In fact I shout it to the world for 252 pages," Mr. Katkov told me.

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Hiding discreditable purposes behind impressive and high-sounding titles has long been regarded as a favorite tactic of "disreputable" groups and "front" organizations. The latest practitioners of that tactic, however, are a group of eminently respectable Americans who have launched a "Committee for Justice and Peace in Palestine." Their stated purposes are to "bring peace with justice to the Holy Land," to "further the best interests of all Jews, Christians and Moslems in the Near and Middle East," to "foster friendly relations among the peoples of all three faiths" and to "strengthen the United Nations." Although the organization seems to have been created too hastily to permit elaboration of detail, its program calls for a "cease fire" order by the Security Council; reconsideration of the General Assembly's decision on partition; reference of the problem to the International Court of Justice; and the development of a "bi-partisan" policy on Palestine. Actually, the Committee is concerned neither with justice nor peace. Its real purpose, clearly and simply, is to destroy the emergent Jewish State and to surrender unconditionally to the Mufti and the Arab League. If the Committee achieves these ends, it will be perpetuating grievous injustice and dealing a body-blow to world peace.

The membership of the National Council of the new organization is interesting. Obviously no more fitting person could have been selected as its executive director than Kermit Roosevelt, the most "respectable" pro-Arab League propagandist in America. Inveterate foes of Jewish national rebirth such as Virginia Gildersleeve, Paul Hutchinson of the "Christian Century" and Professor William Hocking were, of course, logical candidates. Nor is it surprising to find the National Association

of Manufacturers represented in the person of the Chairman of the NAM Board, Earl Bunting. The NAM would be serving its master's cause ill if it failed to dance to the tune of the oil interests who, we suspect, are not the least influential group within NAM ranks. It need hardly be added, too, that among the charter members is that "acceptable" Jew, Rabbi Morris Lazaron, spiritual advisor to the Council for Judaism, who will probably fill the same post in the new body.

Most of the Committee, however, is made up of Christian churchmen who have been associated in one form or another with missionary work in the Near and Middle East. The opposition of these groups to Jewish settlement in Palestine, let alone the creation of a Jewish state, is not a new phenomenon. Nor are its roots difficult to trace. Their missions, colleges and hospitals in the near and Middle East have given them as deep a vested interest in the maintenance of the status quo as the feudal rulers of the Arab lands. Their relationship to and dependence on the oil companies would make it highly embarrassing for them passively to acquiesce in policies which the oil moguls oppose. And they probably entertain deep fears that the democratic influence a Jewish state is certain to exercise over the entire area will render the Moslems less susceptible to Christian missionary efforts are more likely to rely on their own rich spiritual and cultural heritage.

The concern of the members of the committee with "justice" seems to be strikingly recent in origin. We do not recall any such restless passion for justice when the hapless refugees of the "Exodus" were being forced back to Germany a few short months ago. We did not hear the voices of these churchmen when

(Continued on Page 151)

*Season's Greetings***Lepus Literary Club****5810 Kirkwood Street****East Liberty**

SEASON'S GREETINGS

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God's Rainbow of Promise

By Rabbi Hyman Judah Schachtel

Dear Friends: One of the most dramatic episodes of the Bible is the story of Noah and the flood. Perhaps you will recall that remarkable passage in Genesis which tells us what God said to Noah after the deluge. God said to him, in effect, "fear not, no matter how dark the clouds and how terrifying the storms. Have faith in Me. Look into the clouds with understanding and courage for then you will see the rainbow — the Rainbow of Promise."

This great affirmation of religion that life is worth living no matter what happens, that even in the darkest hours of tribulation we can still see God's Rainbow of Promise, is what so many of us need to possess today. For wherever we turn we find men and women in all walks of life who are desperately trying to find the secret of happiness. Never have there been so many books written and read whose object is to enable us to win and keep friendship, find peace, achieve physical and spiritual health, be successful at home, in marriage, in professional or business careers. Name any basic human need and you can find a book that promises to answer that need. These books and articles enjoy widespread popularity. Their contents are read and known and studied and discussed. Yet with all these intriguing solutions and profound answers to the cry of the heart for the knowledge and the love and the faith for significant living, there seems to be more unhap-

piness, more bewilderment and disillusionment than ever. As far as people can see, they find that life is full of clouds, an unrelieved darkness. They have long ago given up the search for the bow of promise in the clouds since they deem it to be the world's greatest illusion. Now what is the reason for all this skepticism and cynicism? Why have so many people lost faith completely? Let me try to present an answer, an explanation based upon what seems to me to be Judaism's message concerning life.

Perhaps the fundamental cause of our unhappiness, our failure to see God's rainbow, is the naive belief that in what we attempt and work for and experience, we are bound to achieve complete and abiding success and satisfaction. If we are enjoying what seems to be a true friendship and then our friend proves unfaithful, we cry out that life is treacherous. If we work hard at our chosen profession or business and meet with failure, we turn against God and the world and become filled with bitterness. Should our hopes and dreams meet with cruel frustrations we are inconsolable. When our beloved lie dead before us we are certain that life is purposeless and meaningless. We are dominated by the conviction that everything we seek to do or are doing must realize itself permanently and completely. We work and believe and love on the assumption that there can never be

an unpleasant result from our activities. We hate to admit that there is such a thing as not achieving our goal. As a consequence, trouble destroys our equilibrium and defeat crushes us. It is amazing that intelligent men and women should react thus to life when it is so obvious that the paths of life so often lead us into the vale of tears rather than into green pastures and beside still waters.

That is the way of life to disappoint, to frustrate, to try us frequent-

ly, none can deny. Nevertheless, we go on refusing to accept life for what it really is and fill our days with sorrow and nights with tears. When our best friend fails us, we ought not to be forever unhappy. We have no right to deny all friendship. We ought to realize that men fail one another as often as they fulfill the hopes placed in them. When our beloved lie lifeless before us, why should we cry out against God and the world? Do we not know it is the way of life, that those whom we love must be parted

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Season's Greetings

Robert Clayton

W. J. A. S. News Commentator

Substitute Sports Caster for Bob Prince

from us or we from them? What infantile dreams obsess our minds that we are astonished to discover life as being by no means a bed of roses, that it will frustrate even as it favors, that many a symphony is unfinished and many a book is abruptly closed before the final chapter? Is it not about time we understood that as much as anything else, we are finite creatures; that man is mortal; and that there is so much in life which is vanity of vanities?

Judaism confronts life with its idealistic fervor, hopeful and confident of the coming of a golden age. The story of the Jew, however, the history of Israel, has been a history of martyrdom and suffering. How is it possible for a people that has suffered so much as the Jews, to still keep the faith? How was it that Israel never lost sight of God's Rainbow of Promise? I believe that I can answer this best by telling the story of a saintly man who was a devoted Jew, who loved God. His wife and

son had passed away and now his only child, a beloved daughter, lay ill at the point of death. On a certain night, at his request, his friends gathered in the synagogue where he offered prayers for the child's recovery. And then this saint turned to the holy Ark, opened it and cried out, "God, I have come to hold judgment with Thee. Is it not enough that Thou hast taken my wife and son, that Thou should also seek the soul of my only child? I do not deserve such punishment. I have clung faithfully to Thy laws and teachings. Is sorrow to be my reward?" Then he turned to the congregation and called upon them to testify that never had he wronged a man, woman or child. No one could say anything against him. Then he cried out, "Answer me, oh my God, answer me! Let not my just portion be withheld from me, answer me!" Just then a messenger entered the synagogue, approached him and told him his daughter was dead.

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Whereupon, the saintly man lifted up his head and softly murmured, "This, too, is an answer. This, too, is an answer. Blessed be the righteous Judge!"

It is this philosophy of our illustrious faith that we must make into an integral part of us if we are to find the strength and courage to overcome the terrible despair that attacks every one of us at some time. It is this realism that all men need today. Despite or because of the scientific age we live in, too many of us are bending under the burden of cheap romanticism and false expectations. It is high time that we face life squarely, realizing that while there is much in life which is happy and beautiful and gay and satisfying, yet the essence of the reality of life is somber, serious, challenging.

Let no one misunderstand and say that I am preaching a doctrine of pessimism. By no means am I saying that one must consider life primarily as a hopeless, sad and tragic experience. Not at all! It does mean, however, that I am asking that we see life and expect from it no more and no less than what it can actually afford. It means that if you do realize a friendship true you will glory in its joy even more since you will understand its rareness. It means that if you actually attain your ambitions and dreams, you will rejoice doubly since you will understand your unique blessing. It means that if your loved ones live long at your side in the holiness and sanctity of such a union, you will be deeply grateful and happy since you will appreciate that life in such a way is divinely favored. But it also means this, which is even more: that no betrayal of you by a

friend; no failure of your ambitions or dreams; no death of your loved ones, can disillusion you with life. You will not exclaim that life has robbed you—you especially. That life is destroying you—you particularly. You will not say such things. You will but bow your head with profound resignation since you know that sooner or later it is the way of life to try every man. You will at last understand how to meet adversity and use it for strength and wisdom and compassion. You will then join that noble company of the spiritually wise who are found in every generation, the people who realize that adversity is part of the experiences of living; a natural part that comes to everyone. Therefore, it must be expected and met intelligently and with faith.

This, then, is the interpretation of life that is itself the constant bow in the perpetual clouds. Let this be the lesson of courage that we take from the presence: To work hard, but not to expect too much; to love but not to deem it inviolable, to dream but not to rage at the rude awakening; to believe in God but not to rebel and blaspheme if our prayers are unanswered; to live on an righteous men and women but not to deny the righteous life when the inevitable sorrows overtake us; to be gazing upwards, ever upwards with much eager intensity that the light of our own eyes lends color and radiance to the grace and beauty of the eternal arch in the heavens—to God's Rainbow of Promise in the clouds of life.

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Lake Success Is My Beat

By BERNARD LERNER

With Lake Success daily in the news and the fate of the world and of the Jewish people largely dependent on what transpires at the U. N., we offer the following article by the permanent JPS correspondent at the U. N.

—EDITOR.

LAKE SUCCESS—It is a nerve-wracking, ulcer-inducing assignment—this news coverage at Lake Success. Events transpiring here effect the future, the tomorrow, the security of each and every one of us. It is like covering and reporting your own life before it has taken shape, like being a by-stander at one's own birth, and at each major crisis in one's own life. The reporter at the U. N. has the dual role of being the observer and the party directly concerned. No wonder U. N. correspondents often become impassioned in their reporting and take stands on the issues debated.

It is an especially difficult assignment for a Jewish correspondent, now that Palestine is daily on the agenda. You are constantly aware of what the evasions and circuitous statements mean in terms of Jewish lives in Palestine, in terms of the Jewish future. But we shall not go into these aspects of the U. N. beat today. We only want to tell you something about its techniques.

If you rely only on what transpires in open session, you are bound to fall down on your assignment. Reporters, like bloodhounds, must track down news before it is publicly disclosed in open session and follow spooks to a news-beat from open session to little committee rooms, and to the bar. The delegate's bar is an important station in this beat. It is there you are bound, from time

to time, to get a delegate off his guard or in a conflicting mood. Nine times out of ten, he will turn you down with a smile, a shrug, an evasion. But sometimes, when you least expect it, he'll unburden himself or, almost unwittingly, drop a significant remark which you will momentarily pass up, only to return to it in a short while, suddenly aware of its importance.

Then there is another important station—the delegates' cars. No use trying to get into Mr. Gromyko's car, or into Secretary Marshall's when he is around at Lake Success. But you may manage to get an "invite" from one of the lesser delegates, a lift into town, and completely relaxed the delegates may begin to gossip among themselves. Before you know it you ask whether you may quote them. No, you may not, they laugh. It is obvious that this was an intimate conversation. Finally you get them to agree to let you use some of the information without attribution.

There is the counter on which news releases and documents are placed for the benefit of the press. Some of these documents may lie around for hours before some one grabs them up and realizes that he has got a hot potato. The reason for this is—news men scan the counter for special releases they have been expecting, reports on important committees and sessions, momentarily overlooking documents placed on

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K. D. K. A. Newscaster

11:05 P. M. Daily 12 Noon Sunday

6:05 Tuesday, Thursday, Saturday

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Bob Prince

**Leading Sports Commentator
of Pittsburgh**

W. J. A. S.

the counter by committees not in the news and by private organizations. And yet these obscure, overlooked releases may contain major stories.

There is a bell in the press room. When the bell rings, the news men know that a briefing is underway. It generally means that a U. N. press officer, emerging from a closed session, is ready to give the correspondents just as much news as the confreres are willing to release to the press. Briefings are often called by individual delegates to clarify and elaborate views presented at public sessions. There were such briefings after Senator Austin's first ambiguous statement on Palestine a fortnight ago. The correspondents could shoot questions, but were

not permitted to attribute the replies to the American delegation. That is why there were so many references to "American circles."

After briefings and sessions, correspondents for wire services and radio rush to the phone and telegraph desks, digesting within a few minutes all the information they have obtained and quickly drawing conclusions. Sometimes these hurried conclusions are wrong, most often they are correct. Sometimes one correspondent will hold out against his colleagues, insisting on his interpretation, and get bawled out by the editor who will argue: "The whole world can't be crazy, all but you." Months later, the news man's original interpretation may be borne out. It's all in a correspondent's life.

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Radio Announcer

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By SAMUEL D. PASNER

EDITOR'S NOTE: The fame span of a radio star is short-lived. This is the story, based on a personal interview, of a Jewish radio star whose program was a most popular one not long ago.

Were you ever drawn to the depth of despondency and despair, only to be saved by diversion of your mind into different channels? Have hobbies had a hand in solving difficult problems for you? If so, you will readily understand how it was possible for Dave Elman, penniless and without a job, to rise through hobbies to the rank of one of the country's leading radio entertainers. With a listening audience estimated at fifteen millions and beyond!

During the first year of this century Dave Elman was born in a small North Dakota town. Soon thereafter his parents moved to Fargo and opened a costume shop. There little Davie came in contact with actors, and frequently was taken by them to the theater, where he observed them in their backstage preparations. At six he earned the then tremendous, and now unforgettable, sum of thirty-five cents for participation in a medicine show. By fourteen he had gained vaudeville experience.

At seventeen he left school to seek a livelihood as a professional entertainer, and finally he reached New York. Here he wrote songs and starved, and was so hard pressed for clothes that for months he walked the streets in theatrical costumes. To call attention to his songs he appeared gratis on the radio, and at a time when excellent performers were rarely on the air. He determined to master the medium. His songs brought him to a music publisher who accepted some of his compositions. There he met a young lady, Pauline Reffe, secretary to the publisher, and—you guessed it: they were married.

In 1923 came a bouncing baby, Jackie, and later on Robert. And then came tragedy. At eight years Jackie passed away. The father was broken as he looked upon the silent lips of the once laughing and happy child. Aware that continued brooding could only bring sorrow to the surviving child, he sought in hobbies a way out. The usual ones did not interest him, and so he made it his

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hobby to talk to other hobbyists in order to learn what interested them most. The result was that, in 1937, jobless, penniless, and in debt, he hit upon the idea of "Hobby Lobby." Later came another child, Howard Lawrence, the initial to mark the Hobby Lobby idea.

Hobby Lobby caught on at once. Hobbyists from everywhere met at his studio to help scatter gloom in

gold coins gathered by the Emperor Caligula, the horses kept by King Solomon, the lap-dogs of Henry II of France. He learned how in our own United States Daniel Webster proceeded to paint cattle in his leisurely moments. And he also found that notable persons of our day are often confirmed hobbyists. Alex Rose he commended for a collection of many miniatures, including what may perhaps be the very smallest sewing-machine, the smallest piano, and the smallest typewriter in the world. He called attention to Walter Chrysler and his thousand penny banks, to Henry Ford as a preserver of old plow-shares and ancient school houses, to Frances Perkins and her collection of patchwork quilts, to President Roosevelt's collection of stamps, documents and naval models.

The many hobbyists with whom Elman came in contact presented strange and varied sights—a musical band including an organist playing on an instrument made largely of an old vacuum cleaner and bottles of soda; a banjoist whose instrument is shaped from sheet aluminum, and a xylophonist playing on what used to be tin cans; a collection of chewing-gum wrappers by a young man who chewed all their contents, fifteen thousand inches of gum; vast collections of bottles, buttons, ash-trays, cigarette butts of various brands, hats of all nations, assorted mustaches, volumes of unusual laws, pages of typographical errors in newspapers, and even a handful of eyelashes.

Dave showed, too, that it was possible to make a paying profession

The Death of Gods

*There is a plague affecting gods...
They grow pale, anaemic—and die
A most pitiable death—
Enough to make one cry. . . .*

*Gods, yesterday feared and worshipped
Taken unaware,
Contract the plague and die,
And nobody seems to care.*

*They say the plague is caused
By a microbe, bred in the brain;
Priests have prayed to destroy it—
In vain!*

*There is a plague affecting gods
Which none can stay;
Gods who live by night—
Die by day . . .*

PHILIP M. RASKIN

spare moments. Dave, recalling his own loss, continued to improve his program and, as he called upon numerous persons to lobby for their hobby, would say, "It's my kid's show." To improve the program he studied the interests of well-known historical personalities: the collection of costumes of conquered nations by Alexander the Great, the

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of a hobby. As for example, the landscape gardener who makes pumpkins with human masks and sells them for ten dollars each; the California fresh-water fisherman who directs an angleworm farm; the woman who collected forty thousand wish-bones which she polished and fastened to individual greeting cards; the person who made cakes that sang out "Happy Birthday" as they were opened; the man who interested listeners on the air with his top piano tunes, and so on.

But the hobbies that interested Elman most were those that not only entertained or gave monetary remuneration but, above all, those that performed a public service. Fun, he points out, is fine, but fun added to good deeds is fun multiplied manifold. He, therefore, admired one of the hobbyists who used all his spare

moments to help people over forty get jobs. He tells with enthusiasm of the man who was determined to go from door to door in order to arouse interest in humanitarian problems; of the lawyer who constantly gave free legal advice to the poor; of the woman who made it a hobby to supply one-footed people with shoes, and of the person who found pleasure in sheltering abandoned household pets.

As a supreme authority on hobbies, Elman is now working on furnishing helpful hobbies to wounded war veterans who are still hospitalized. He is firmly convinced that he has saved thousands from suffering and sorrow, even suicide, through arousing an interest in hobbies that serve as occupational therapy.

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The Rabbi Comes Home

By KATRINA GROSSMAN

Old Rabbi Goldstein was not happy. It wasn't that he did anything spectacular or dramatic to indicate it. Just the way he sat sullenly in the corner, his eyes darting angrily about.

David knew he was unhappy. That was the way he had sat in the displaced persons camp back in Germany. Sullen and quiet in some corner, his eyes shooting out little flames. That was the way he had sat on the ship when it neared the coast of Palestine and the British naval vessel had cut across its path and escorted it to the harbor. And that was the way he had been on Cyprus. And now, his first day on the soil of Palestine—his first day home at last, and he was unhappy. David couldn't understand.

It's true David was only twelve and not expected to understand everything, but that Rabbi Goldstein should be angry on such a day! David shook his head sadly, not knowing what to do. Maybe if he went to the people in charge. The people from the United Jewish Appeal who had helped them in Cyprus; maybe they could do something.

He turned to leave the room when Rabbi Goldstein called him over.

"David, where are you going?"
"Outside, Rabbi Goldstein . . . I want to look at Palestine."

"What's the matter, David, are you getting tired of looking at me at last? Is this old face worn out for you maybe?"

David turned from the door and raced back to the old man almost throwing him from his chair in his display of eager affection. The old man smiled.

"For a moment I thought maybe now you would forget like the others. Forget me . . . and forget other important things."

"Forget you!" David's birdlike face registered shock. "How could I forget you, Rabbi, you're my whole family. But what about the others . . . what have they forgotten?"

The old man looked at the child's eager face. At the sharp curiosity that was like searchlights in his eyes. And then he began to talk and David was no longer a child for him but the group of people that used to congregate in his synagogue many years ago. People who would sit like David with big eyes, waiting for Rabbi Goldstein to explain the latest happening.

"You see, David it's like this. I'm an old man. A very old man. My eyes have seen a great deal of life. Some good things and many bad things. But no matter what I saw,

I had a great hope. Some day it would come to an end. Someday the concentration camps would disappear. Someday the displaced persons camps would disappear. And like I had hoped and prayed, it came to pass. Across the sea a people with a big heart went to work for us. The Jews of America. They came with a light in the darkness. With food for the hungry, even with a little pair of shoes for

your feet . . . and a bigger pair for mine.

"One day we left the camps and took a ship which instead of taking us home took us to the island in the sea. But even there the United Jewish Appeal followed, like it belonged to our family and would never leave us. And they worked so hard that somehow they brought us home."

As the old man pronounced the word home a great sigh shook his body and the tremors passed on to David. The little boy sat very quiet.

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He knew that it was always good when the Rabbi spoke this way. Then the anger would go away and soon he would smile and it would all pass. In the meantime he said things that were like stories and he liked to listen. He waited for the next sigh. Rabbi always stopped like this, sighed twice and then went on. True to form the other sign mounted, was dismissed and the old man again began to speak.

"Now at last we are home. Home David. It is easy to say on the lips, but it is the heart inside beating away that really says it correctly. Inside there is a little celebration taking place."

David turned slowly and with a daring he had never known interrupted the old man.

"But, if there's a celebration, Rabbi . . . why are you so angry and upset?"

"I'll tell you why, David. Today is a special day. Today is a day that is set apart. And they have forgotten. In the excitement of the trip . . . of coming home they have forgotten. Maybe I should understand. Maybe now is not the time

to remember special days, but for me, it is like something cold inside that spoils the celebration.

"It is true that it is not easy for the people here. I listen and I can hear the sound of guns outside. It is not easy when you have a home and someone comes to smash it. But that they should forget today. It hurts me, David. I waited for this day for many years. Inside I planned how it should be from the very first moment. I would be home in Palestine to live the few years left to me in peace and joy. But the joy is gone from me. The joy is gone."

The old man stopped talking and even young David could sense the awful despair that had descended upon Rabbi Goldstein. He felt a sudden sense of chill, as if the coldness of which the old man had spoken had touched him. And then he suddenly remembered what the others had told him. In worrying about the old man he had forgotten all about the message.

He wormed himself out of the old man's arms and then clearing his throat addressed the Rabbi.

"You have to come with me now!"

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"I have to come with you all of a sudden? And what is it that you have to show me that is important? I sit and tell him my unhappiness and he decides I have to come with him. It's a fine way you listen to Rabbi Goldstein, David."

The old man turned away with almost a touch of petulance. Although he had not really spoken for David to understand, there was nevertheless a feeling that David should know how he felt, and not want to go rushing places.

"Please Rabbi Goldstein . . . It's very important . . . I forgot to tell you before. You have to come with me. The others are waiting."

"So the others are waiting. David? And what are they waiting for? Maybe you can tell me that too?"

David shook his head.

"I can't tell you Rabbi . . . you just have to come with me. Please . . . it's very important."

"Well, if it's so important . . . I'll come . . . but I'd rather just stay here in my corner"

He grumbled deeply to himself as he moved about the room putting on his coat and hat; wrapping an old

scarf about his neck. Finally, after stroking his beard several times he nodded at David and said, "Alright, Mr. David, you can take the Rabbi for this special trip of yours."

The two of them left the house. In the street they made a strange picture. The old man with his beard softly blown by the wind. The little boy whose hand he held excitedly walking by his side with a bounce as if he were mounted on springs.

They walked for a while until they came to a little field that suddenly raced to the edge of the path. They stopped for a moment to watch the wind whipping over the grass so that it looked like long sea waves.

"We have to walk through the field . . . and then there's a house on the other side."

"Alright, David, so we'll walk through the field . . . Even if we arrive nowhere it's a nice walk."

Determinedly they set out through the field, their passing causing little whispered sounds as they brushed against the grass. Soon they had passed the field and were on a little path that led directly to a house.

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built low to the ground but stretching out squat and long.

"Is this the house, David?"

"This is it Rabbi . . . this is the house. Hurry, I said I'd bring you here and you're here, but please hurry."

"Alright, David, I'll hurry . . ."

they quickened their steps and soon they were at the door. They could hear the soft sound of voices inside, but the moment they knocked silence fell.

"Come in Rabbi Goldstein, we've been waiting for you. I'm your host, the chairman of this settlement. My name is Gershon." He turned aside for a moment to speak to the boy.

"Good work, David, you're just in

time. Come now, will you both follow me."

They both followed as he led through a long corridor and finally through another door into what at first seemed like a huge banquet room. Candles were burning on the table. They cast a soft trembling light over the faces of the men and women that sat about the table. They were faces that Rabbi Goldstein knew. Faces from the concentration camp. Faces from the DP camp . . . from the ship and from Cyprus. Somehow they had all gathered together and were sitting here in the candle light. For a sudden moment he felt a quick alarm. A feeling that he was suddenly thrust into a dream he had often had . . . but then here was David by his side, tugging his hand.

"Come, Rabbi Goldstein. They're waiting for you. They're waiting for you for the first Seder . . . the first Seder."

Rabbi Goldstein moved slowly to take his place at the head of the table. No one seemed to notice that a little trail of tears moved from his eyes. No one seemed to notice as he spoke softly to himself.

"And I thought they had forgotten. I thought they had forgotten . . . David . . . forgive me for being angry. All of you, forgive me. You have prepared everything. Our brothers in America . . . they gave us the miracle of home . . . and now . . . they give us the celebration of the Holy Days of Passover. Forgive me for being angry David. I was a foolish old man who didn't know he had come home yet . . . now I know . . . now I know David . . . come . . . we will begin the Seder."

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"Pay-Sach-Dik": Childhood Memories

By PHILIP RUBIN

No Jewish holiday can leave such an indelible impression on the memory of a young person who is brought up in a truly Jewish atmosphere as can the eight-day Pesach holiday. I deliberately call it "Pesach" and not Passover, for if one is brought up in an atmosphere where the Hebrew word for this holiday is less frequently used than the English word the chances are that he isn't going to get the full festive atmosphere that surrounds this great festival of liberation from Egyptian bondage.

My folks, like so many others who were reared in Lithuania and White Russia, didn't pronounce the word "Pesach" exactly, but corrupted it to "Pay-sech", just as they turned "Shabbos" into "Shabbes" or sometimes even "Sabbes." Jews, however, from the more southern parts of Russia, from Poland and from Rumania, say "Pay-sach." And so the word that describes the holiday atmosphere becomes "pay-sach-dik."

"Pay-sach-dik"—what did it mean to us as children? It meant first of all, that a week before the advent of the holiday mother got extraordinarily busy. There were new dishes to be bought for the holiday. There was the problem of thorough-cleaning the household to make sure that no "hometz" was left in any part of the house. There was the ceremony of gathering up the pieces of "hometz" from various corners of the room,

and finally, on the night before the holiday, the "selling" of the "hometz" to the rabbi, who in turn would sell it to a Gentile. Thus after much hard work on mother's part and after going through the prescribed religious ceremony we would finally get rid of everything that was forbidden to be used in a Jewish household the eight Pesach days.

However, up to nine o'clock of the morning preceding the advent of the holiday, the first Seder night, one could still eat unleavened bread—after that, no more "hometz". But curiously enough, you couldn't eat matzoh either all day long until the Seder. So lunch would consist only of "latkes," pancakes, with some tea to wash it down. Since the Seder wouldn't start until rather late in the evening, we growing children were pretty hungry by the time it commenced.

Of the Seder itself one needn't speak much, it is still performed nowadays in most American Jewish homes, although not as many people today recite the "Hagada", the story of the exodus, as would recite it a generation ago. To us, as children, the reading of the "four questions" on our part and the answer to these questions which our fathers read was a serious matter. I can remember one Pesach getting very angry at my father for his neglect to translate the answer (the "Avodim hayinu" paragraph) from Hebrew into Yid-

dish, as I thought was his duty after I had done my duty by asking the "questions."

A thrilling moment for children came in the midst of the Seder services when the door was suddenly flung open for the entrance into the house of Elijah the Prophet, when father said "Baruch ha-ba, Eliyahu ha-navi," (Welcome Elijah the Prophet), and then started reciting the prayer "Pour out thy wrath upon the nations that wouldn't know thee." Very small children would wonder whether the cup of wine that was left full for Elijah would soon be empties now that he was supposed to enter the house and drink it. This moment is the most dramatic one in the entire Seder ceremony and my father had a flair for the dramatic. It com-

memorates our tragic history when accusations of using the blood of Christian children for matzohs and hiding the dead bodies of these children in their homes made life so perilous for Jews that they decided to keep their doors open on Seder nights so that Gentiles would see that they aren't hiding anything.

On the first two days of the holiday many of us children would be attired in new clothes, of which we would be very proud while sitting in "shul". After "shul" and a luxurious holiday luncheon, children would devote these two afternoons to "playing nuts", that is, using nuts instead of marbles for the familiar childhood game of "hitting the target." Or else one went visiting neighbors with one's parents. Nobody in those days

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worked during the first two days of Pesach, nor during the last two days either.

The four in-between days of "Hol-Ha-Moed", when grown-ups are allowed to work, were semi-holidays for the children. Although you went to public school during those four days, which you didn't do during the first and last two days, there was no "heder" or Hebrew school during "Hol-Ha-Moed." Spring was already in the air, and although streets and roads were quite muddy, outdoor playing was possible and was taken advantage of. Of course, you often yearned for a piece of real bread or some other food or drink which was forbidden, but your hunger for a real piece of solid bread was soon forgotten when you came home and partook of the holiday delicacies, like "knaidlach," "matzo latkes," and so on.

The last two days of Pesach were real holidays again. Of course, you had to go to "shul" both mornings, but that was compensated for by the lavish chicken dinner you got when you came home. On the seventh day of Pesach, when the desire for bread became stronger than on previous days, you could comfort yourself with the thought that tomorrow night, at long last, you will be able to eat "hometz" again

—something you carved for all week long, even if there were no Jewish bread to be gotten the day afterwards. But for all your craving for "hometz" you regretted, when the last day of Pesach arrived, that the holiday will soon be over. That was the day on which mother, too, went to "shul" to say "yizkor," the memorial prayer for the dead. And you, who in accordance with custom, stayed outside of "shul" while "yizkor" was recited, as all whose parents were living were supposed to do, somehow in your childish poetic mind related the death of human beings to the dying festival.

Most American Jews today, I dare says, celebrate only the first two days of Pesach, particularly the two Seder nights. It is still important in the life of American Jews as a time for family reunions—as a time for being with one's parents or grandparents, saying the Hagada with them, or at least looking into its English translation. But the old Pesach, the "Pay-sach-dik" atmosphere which enveloped everybody and everything, when it seemed for an entire week in early springtime as if we, too, like the flowers, the birds and the insects, were bursting into a new life, that Pesach is gone from the American scene. One wonders if it will ever reappear.

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Max Borenstein, the Robin Hood of Poland

By S. L. SHNEIDERMAN

According to official documents, including photographs, made by the Nazi occupation authorities in Poland, Max Borenstein is dead—executed by hanging. But I saw this supposedly dead man in Lodz; I had drinks with him at the Grand Hotel, and he told me his amazing story, which even the boldest Hollywood writers would not have dared to imagine.

The Nazis offered a reward of 100,000 zlotys for the head of Max Borenstein. Because no one was able to bring it to them, they faked a picture proving "irrefutably" that Max Borenstein had been hanged.

Before the war this enemy of the Nazis was the king of the Lodz underworld. He was known as "Blind Max" because he is cross-eyed. But he is far from blind; on the con-

trary, his eyes are as sharp as an eagle's and like an eagle he swooped down on his prey, whether they were Tsarist pogromists, Polish agents, provocateurs, or cruel Gestapo officers. In his personality, he combined the traits of Stenka Razin, Rinaldo Rinaldini, and Robin Hood.

As far back as 1905, when the Tsarist Cossacks brutally crushed strikes in Lodz, Max Borenstein, then aged fifteen, took part in armed attacks against the police. Although a member of the underworld, he was guided by a certain sense of justice; he often robbed the rich and gave money to the poor; and whenever a member of his gangs happened to rob a poor worker, Borenstein ordered him to restore the stolen goods. He was always ready to defend the weak against the strong.

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Was King of Thieves

In time his authority in the underworld increased to such a point that his word was law for all the thieves in Lodz. Tall, vigorous, with iron muscles, agile hands, and sharp eyes, Blind Max not only settled quarrels among the criminals, but also actively helped the Jewish proletarians in Lodz. If a rich landlord evicted a poor tenant, Blind Max often compelled him to take the unfortunate fellow back.

Blind Max was very much attracted by the theater, and often took up the cudgels on behalf of wronged actors and playwrights. He has preserved his love for the theater to this day; when he came to see me in my hotel room in Lodz, he recited to me entire scenes from "The Merchant of Venice," translated into Polish, and dialogues from Gordon's Yiddish adaptation of "King Lear." He even sang some operatic arias for me. His favorite opera, he told me, is Carmen, and he sang in German the aria containing the verse "Proud is my heart," which he emphasized by a resounding blow on his own chest.

In 1931, in broad daylight, at the corner of bustling Pomorska and Zachodnia Streets, Blind Max shot to death Israel Balberman, who served as an agent provocateur for the Polish secret police. For this act

of violence he was sentenced to only eight years of imprisonment; the judges imposed a mild sentence because of the defendant's brilliant record as a fighter for Polish independence under Tsarism. There was even a rumor that Marshal Pilsudski had personally intervened in favor of Borenstein whom he had met during the period of the underground struggle against the Russians.

Blind Max was released from prison only a few days before the outbreak of World War II. He did not enjoy his freedom very long. Early in September the Nazis reached the gates of Lodz, and its Jewish and Polish inhabitants fled the city in panic. Max was one of the refugees.

The highway between Lodz and Brzezín was crammed with fleeing civilians, men, women, and children, as well as some routed units of the Polish army. The chaos was indescribable. Suddenly, among the thick masses that moved slowly along the highway, there began to fall hand grenades which exploded with disastrous effect. It was some time before the panic-stricken crowd discovered the culprit. He was a Polish officer carrying a rifle on his shoulder and riding a bicycle. He was unhooking hand-grenades from his belt and hurling them with careful aim into the fleeing people. Sud-

(Continued on Page 135)

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Justice Has No Maiden Name

Mr. Blumenthal practices law in Chicago, where he is Commissioner of the State of Illinois Court of Claims, former assistant, State's Attorney and a member of the American, Illinois, and Chicago Bar Associations.

"What was your maiden name?" The distinguished-looking grey-haired lawyer defending for the railroad turned to the next prospective juror, an attractive middle-aged woman with a small Roman nose, clear complexion, blue eyes and chestnut hair. The impression of refinement, modesty, and intelligence implied by her personal appearance was confirmed by her modulated voice and faultless diction.

She had previously given her married name. It was as commonplace and vague as Brown, Smith or Jones. She had stated that she was a housewife; her husband in the automobile business. She knew neither party or their attorneys, and knew of no reason why she could not be

a fair and impartial juror in the case on trial.

The defense lawyer with the amiable and leisurely deliberation of a seasoned trial attorney repeated one or two routine questions, all the while carefully studying her features.

"What was your maiden name, Mrs. —?" he asked. "Levy," she answered. That was the last question he asked her. "The defense will excuse Mrs. —," he said.

Intolerance In Court

The purpose for asking this seemingly irrelevant question was apparent. The lady had given no reason that would justify anyone in believing she was in any way disqualified from serving as an impartial juror in the case on trial. The plaintiff was not a Jew. It was evident the attorney was prejudiced against the prospective juror merely because she

was a Jew and that he deliberately set the scene in order to display his animosity in the presence of the other jurors.

Here was a tragic commentary—the shadow of blind intolerance reaching across the threshold of an American court room.

The lawyer in this case was careful to instill his poison with a subtle touch so as not to jeopardize his record if he should win his law suit.

Both federal and state reports abound with cases where verdicts have been reversed because of the more crude tactics of less adroit counsel in the use of this venom.

There was, for example, the case

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of Mr. Panteles, the owner of a shoe shining parlor, who sued his landlord to recover for damage to the contents of his establishment caused by rain in the course of repairs being made by the landlord to the roof of the premises. The jury awarded Mr. Panteles \$875 after listening to the following harangue of his attorney: "This defendant is a Jew. The Bible tells the story of the Jews. This immaculate and all powerful Sam Arst is trying to oppress this poor, ignorant Greek. It's the old story of the big fellow trying to eat up the little fellow." The Illinois Appellate Court in depriving counsel of the fruits of his victory remarked that by no stretch of the imagination could such language be classed as argument or assist the jury in reaching a just verdict.

In another case a factory building burnt down. The owner sued to recover the insurance. The attorney defending on behalf of the insurance companies was constrained to argue

that the proceedings to collect this insurance was "just a Jew trick to cheat the insurance companies." He repeated this phrase three times. The jury returned a verdict against the policyholder but the Supreme Court of Kentucky decided he was entitled to another day in court in view of the inflammatory remarks of defense counsel.

It should not be assumed from these illustrations that litigants of Jewish faith are the exclusive victims of such prejudicial appeals. Religious and racial prejudice is an effective weapon which an unscrupulous partisan will not hesitate to use in order to gain an unfair advantage over any convenient scapegoat.

In the southern states, as a result of such iniquitous appeals, treatment of a Negro in court is frequently a heartless as well as an unseeing symbol of man's inhumanity to man. A striking but perhaps not unusual

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example furnished by the following lurid summation of a prosecuting attorney: "This bad nigger killed a good nigger. The dead nigger was a good nigger. The dead nigger was a white man's nigger and these bad niggers like to kill that kind. The only way you can break up the pistol toting among these niggers is to have a necktie party."

During a trial of three defendants with names indicating they were of Italian ancestry, the U. S. District Attorney had this to say: "These men are Italians. The majority of people in King County running stills are of the same nationality. Whenever we have a still case in this court we find the last name similar to these."

In a case where the prosecuting attorney referred to the accused on trial for bigamy as a "sugar-loaved squirrel-headed Dutchman," we may be certain the jurors were not of Germanic origin.

On the contrary, in another case where the Supreme Court of the same State pointed out that the names of a majority of the jurors were suggestive of German lineage, the plaintiff's attorney thoughtfully reminded the jury that his client was a "Dutchman" and the defendant was the son of an Irishman and the case was nothing but an attempt by an "Irishman" to beat a "Dutchman" out of his wages.

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to list the cases cited in Vol. 78 American Law Reports, pages 1439, etc., in connection with the commentary on the subject of appeal to racial, religious and related prejudices. This commentary was published in 1932. The current supplement lists approximately 200 additional cases since that date.

When we realize that only a small fraction of cases tried in the lower courts ever reach higher reviewing tribunals, we can begin to comprehend the magnitude of a social evil which defiles the temple of Justice as though it were an Augean stable of ignorance and superstition.

The peril to society from the crimes of bribery, perjury, contempt of court and other offenses which tend to pervert or obstruct justice is clearly recognized. Public opinion demands prompt punishment for such offenders.

Of course no disciplinary action can or should be taken against a lawyer for peremptorily excusing any prospective juror because he or she may be a Jew, Catholic, Negro, Protestant or agnostic. It is his privilege to exercise his peremptory challenges for any reason of caprice. But this does not sanction a lawyer in brazenly airing his prejudices against any group or class in the trial of a law suit.

As members of an honorable profession and leaders in the community, lawyers influence public opinion.

To the average person, jury service is an unusual experience. He is highly impressionable to the living drama enacted in the strange and solemn surroundings of the court room.

The juror does not know that often the judge and opposing counsel are powerless to rebuke the offender in open court, and he assumes from their silence that the statement is sanctioned. Somewhere in the jury box there may be a person vacillating between forbearance and intolerance, and by the force of this example will be sowayed by his own or the lawyer's prejudice. When that person returns to the jury room and seeks to resolve the doubts arising from the evidence in a close case, will he be able to exclude from his mind the fact that one party or the other is a Jew, Catholic, Negro, Pole, Greek, or Italian, and refuse to allow that fact to influence his verdict? It would be comforting to think so, but it is folly to indulge in the luxury of such childish complacency.

Were the episodes mentioned in this article unusual or attributable only to the idiosyncrasy of an individual lawyer, they would not cause special

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concern. A given number of human beings constituting any group, whether lawyers, doctors, engineers, laborers, or loafers, will include its normal quota of wise men and fools, strong men and weaklings, honorable men and scoundrels. The legal profession is no exception. Unfortunately, the practice is neither unusual nor episodic. It is all too familiar.

While it is shocking to learn that some lawyers are constrained to accept or reject jurors on the basis of religion or that verdicts are often influenced by similar considerations, it is far more distressing to realize that this evil is becoming so prevalent that it ceases to outrage the moral sensibilities or arouse rebuke.

The tranquillity and security of every person is directly or indirectly affected by the quality of justice administered in all our courts, from the lowest to the highest throughout the land. If the divisive and destructive venom of racial and religious hostility is being insidiously instilled into the trial of law suits, the sooner that fact is widely known, the better.

The example of the prejudiced lawyer mentioned in this paper is certainly not typical of the legal profession. The majority of lawyers are honorable and civic spirited men who would scorn using such imprincipled tactics to gain advantage in a law suit. Unfortunately the majority is either blissfully unaware of how rapidly this evil is growing or chooses to ignore it on the assumption that in

time, it, like other error, will effect its self-destruction.

This mistaken viewpoint is as dangerous as it is futile. Lawyers must not remain apathetic or silent. The strength of their uncompromising and articulate opposition to the challenge of this, or any other ungodly and un-American phenomena will furnish the test of our survival value as Americans.

(Reprinted from National Jewish Monthly)

Fascists Attack Jews In Rome Ghetto

ROME—Four Jews were seriously injured and a monument to the Italian Jews who died at the hands of the Nazis was desecrated when 200 members of the Italian Social Movement Party raided the ancient Jewish ghetto quarter and attacked the inhabitants with rubber truncheons.

Shortly after the riot began, police arrived on the scene and dispelled the demonstrators, who as they left the district continued to shout "Death to the Jews." Following the incident, police patrols were dispatched to guard the area.

HIAS is the only Jewish migration agency that maintains a permanent office in Washington, D. C. A total of 2,210 individual migration matters were handled there with various government agencies and departments in 1947.

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**Something To Live For ---
Something To Fight For***By DR. ISRAEL GOLDSTEIN, National Chairman United Palestine Appeal at a recent Executive Committee Meeting —THE EDITOR*

"I found the Jews of Palestine facing realistically and with confidence the possibility of a long and difficult struggle for a Jewish State. Both industrial and military mobilization are progressing. The Jewish youth of Palestine are beyond all praise. Not a single Jewish position in Palestine has been evacuated while many thousands of Arabs have fled.

"Regarding proposals for a truce, Palestine Jewry, which did not start the attacks, does not want further bloodshed but resents the failure of the proposals to draw a distinction between aggressor and victim, considers as prerequisites the removal of Arab bands coming from countries outside Palestine and the prevention of future incursions and holds as necessary the supervision of the truce by an international authority. Otherwise, they feel a truce can only serve to cripple Jewish resistance to future attacks.

"I found shocking evidence of British connivance with Arab aggressor. Why does the British regime permit the Arab siege of Jerusalem and the road blockade of food supplies to Jerusalem? Surely the British can keep the roads open if they want to and can disperse the besiegers if they want to. Why is Christendom silent in the face of these outrages against the city of Jerusalem, decreed by the UN to be under international protection?

"The Jews of Palestine are hopeful that the United States President and Secretary of State may yet heed American public opinion and revoke their reversal of the U. S. policy on Palestine, going back to the position of November 29 which lifted the hopes of the Jewish people and of friends of the UN everywhere. If the United States should fail to do so, they are hopeful that there will be enough votes at the Special Session of the UN Assembly to defeat

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any attempt to change the decision of November 29.

"The 'Declaration of Independence' which the Zionist Governing Council adopted, was a declaration which follow logically from the UN decision of November 29. That international decision of November 29 stands. I believe it will not be reversed. There is a law of indestructibility in the moral realm as in the material realm. Whatever may happen as a result of power politics, the international decision to establish a Jewish State, arrived at freely and expressing the conscience of mankind, will for all time have moral sanction and validity.

"In the midst of war conditions in Palestine, new Jewish immigrants continue to pour in, new agricultural settlements are being projected and new buildings are going up in the cities. Building activity for the first three months of 1948 has exceeded any similar period in previous years. There is no unemployment. The morale of the entire Jewish Community is strong.

"Many of the youth coming into Palestine come ready to take their places in industry, agriculture and defense. During the ten days I was in Palestine hundreds of children arrived. It was a joy to see their joy to find a home at last.

"The financial needs of Palestine Jewry today are much greater than had been anticipated when the \$250,000,000 United Jewish Appeal campaign was launched. \$30,000,000 a month are required. There is a desperate need for immediate cash. The Yishuv itself is now launching a \$20,000,000 internal loan. It is the first Jewish Liberty loan. Besides, the Jews of Palestine are contributing gifts in amounts four times as great per capita as the contributions of American Jewry to the United Jewish Appeal.

"While I was in Palestine, I had the privilege to participate in the cornerstone laying of a group of new homes for immigrants. A mile away the Arabs were shooting and the Haganah was replying. Mayor Krynitzki of Ramath Gan who spoke said, 'No other people would have the courage to build its homes near the battle trenches.'

"The Jews of Palestine are grateful to American Jewry for their material help rendered through the United Jewish Appeal and urgently plead for increased help in the crucial months ahead. They feel that not only their own existence is at stake, but the right of homeless Jews in Europe to find homes in Palestine and the dignity of the Jewish people everywhere which will be enhanced by the existence of a Jewish State in Palestine."

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Trusteeship Is Temporary Measure, Says Truman

WASHINGTON—The U. S. has "Never retreated" from its stand in favor of the Palestine partition plan, President Truman told two White House callers this week, adding, however, that the present mo-

ment the important thing "is to establish the atmosphere of peace in Palestine."

Sen. Francis J. Meyers, of Pennsylvania, and David L. Lawrence, Mayor of Pittsburgh, following their interview with the President, reported to the press that the Administration was of the firm belief that the institution of an international

trusteeship over Palestine should be only a temporary measure to insure immediate peace in the Holy Land.

At the same time Acting Secretary of State Robert A. Lovett announced that the creation of an Arab-Jewish truce in Palestine is "of cardinal importance" in solving the problem. He pointed out that this country "would be willing to assume a fair share of the responsibility for maintaining peace in Palestine" but refused to comment on a report that the U. S. would be willing to send troops to Palestine if an Arab-Jewish truce were achieved.

Rep. Jacob K. Javits, of New York, urging the lifting of the embargo on arms to Palestine and

American support for the creation of a voluntary U. N. force to maintain order in the Holy Land, proposed on the House floor this week that Defense Secretary Forrestal, Under-Secretary of State Lovett and Chief of the Near East Division of the State Department Loy Henderson be called before a Congressional committee to explain the U. S. reversal on the partition plan.

The HIAS Location Service has reunited thousands of families. In many cases relatives who had given each other up for dead have been placed in touch with one another. HIAS in 1947 made successful locations abroad in 16,730 cases, and, in the United States, in 21,760 cases.

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ANTI-SEMITISM... An American Problem

By NATHAN ZIPRIN

(An interview with Benjamin R. Epstein, National Director of the Anti-Defamation League of B'nai B'rith)



Benjamin Epstein

There is a story about a Cabinet member who refused to talk to reporters unless he had a stack of pencils and a huge supply of white paper with him. He always kept his interviewers at a distance, scribbling furiously, and seemingly aimlessly, while answering questions. Once a curious but alert reporter decided to solve the mystery of the writing. Feigning dizziness, he asked for a glass of water which was standing on the official's desk. He reached for the glass and while doing so he took a good look at the writing. To his surprise he discovered that the sheets of paper were covered with doodles such as "go to the devil, go wherever you please, go, just go."

Mr. Epstein neither had a pencil nor paper before him while this scrivener was interviewing him. He had a wide smile, an alert look and an awareness of responsibility as he peered at this writer from behind a large glass-top table covered with books, pamphlets, brochures, letters and pipes.

The closed books offered no opening to routine conversation. But it was different with the pipes. Collectors, we thought to ourselves, like to talk, and pipe collectors have a pride unmatched by others of that clan. Evidently sensing what was going on in this interviewer's mind as he glanced admiringly at the pipes, Mr. Epstein at once assured him he was no pipe collector but that he liked to change pipes from time to time. There is a pipe for every mood, an after dinner pipe, a pipe for reading, a pipe for contemplation, a pipe for conversation and a pipe of peace he said laughingly. We asked what pipe he intends smoking now and he replied he had a special one for interviews. The rapport had been made.

Mr. Epstein has a wide open face. But it lit up even more as he began talking about anti-Semitism in the United States and the efforts of Jewish defense agencies first to contain and then to eradicate that menace. Though national director of the Anti-Defamation League of B'nai B'rith, he refused to qualify

as an expert, declaring that just as scientists know the now but not the why of things so the student of human affairs finds it baffling to establish the absolute "why" behind the seemingly strange manifestations of hate, bigotry and discrimination in a century probably witnessing the apex in human achievements.

The eyes behind the tortoise-

shelled glasses tell Mr. Epstein is a fighter who likes a fight and who can give as much as he can take. Because he is an optimist and a believer in human nature he has faith—faith in the emergence of victory for the good cause the ADL and similar organizations are championing. But his optimism is not of the self-deceiving type. He realizes that

the sinister forces in the United States are powerful, that the subversive propagandists are artful, that isolationist thinking and its implications for minority groups in the country, is a challenging problem, that the hate propagandists are backed by economic interests who would utilize bigotry to water down, if not to wreck utterly, all the social gains of the century and that the wave of anti-Semitism which inundated the world with the rise of Hitlerism has seeped deeply into the soil of our own country. But he

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is not panicky about the situation because he has faith in the good common sense of the American people and because he believes that education, legislation and public action directed against these forces will prove potent and effective weapons.

"Any program designed to better human relations," he went on, "must be well-rounded and must utilize all forces of education, law and public action." Developing the thesis that "legislation protects the individual from discrimination but 'does not eradicate prejudice,' he referred to the Volstead Act as an example of what happens to a law the people are 'unprepared' to accept if there has been no 'concomitant educational process' to make the law palatable. He said he thought the same will 'hold true in laws that may be passed in the future affecting group relations' and that unless the people 'are educated to understand the application of the laws after they have been adopted, these laws will serve merely to confuse rather than help to relieve group tensions.' Mr. Epstein, however, quickly amplified

his statement by declaring that he did not mean that law and legal action are to be ignored in the campaign for better group relations. "We must contrive," he added, "to couple education and law as we have successfully done in past years."

Folding his hands behind his head, he went on to say that the Jews in America must realize that the old type of organized anti-Semitism had reached its peak during the Coughlinite days; that the anti-Semitic organizations had been exposed and discredited through the efforts of Jewish defense organizations; that there were now at most only sixty such organizations as against the former 300, mostly crackpots; that the vicious propaganda type of organization had proven itself ineffectual and that he personally was dubious about the reported plan to amalgamate all anti-Semitic organizations into one centralized body. What is more disturbing, he said, is the fact that "those who were the enemies of democracy are now in the forefront of defending America." Abandoning the role of silent lis-



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tener, we asked Mr. Epstein whether his proposed educational approach would not defeat his immediate purpose since education is a slow process at best and since history has demonstrated that civilization is no bulwark against the phenomena of hate, prejudice and bigotry in human relations. He was quick to reply that it might take decades of education to bridge the gaps between groups and that he had no illusions about being able to solve the problem of anti-Semitism "in our days." The immediate problems, he said, can be attacked on the community level, through trade unions, through the school and the church and other religious and social agencies within the community.

There are many sore spots requiring concentration and great effort, he went on, mentioning discrimination in education as one of the most elusive problems. He mentioned the decrease in the enrollment of Jewish students in professional schools, particularly in the medical and dental field, and brought out the point that when a school suspected of discrimination is approached the ready reply is "we have enough doctors" or "we have enough dentists." When the ad-

ministrators of such schools are asked "Since when is planned education a feature of our educational system?" they either shrug their shoulders or give a lame excuse. The solution of this problem lies in centralized state universities, Mr. Epstein told us, adding "we fear a brush-off in our efforts in that direction." He was also concerned over the lack of a national FEPC, particularly in view of the expected drop in employment. On the other hand he was encouraged by the report of the President's Committee on Civil Rights. "If we could only get both major political parties to incorporate the report in their 1948 platforms," he whispered almost inaudibly, as if he believed our political parties were not yet ripe enough for a social concept of such magnitude.

The clock in the room showed that what was to have been a fifteen minute appointment had lasted much beyond an hour. Just as we were about to close our notebook, Mr. Epstein, who should have had enough, remarked: "There is one more thing I would like to say. If we used the selfsame techniques in selling ideas as we use in selling commodities we would have the same success."

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"There Is a Law..."

By CAROLINE K. SIMON

*Commissioner, New York State Commission
Against Discrimination*

Sick patients in a small upstate New York community who required hospital care and wanted it from their own doctors had, instead, to be treated by strange physicians because the local hospital refused membership on the hospital staff to two doctors solely because they were Jewish. Dr. S.—and his wife, also a Dr. S.—, had fled from the racism of Nazi Germany to America. Here they hoped to find the stirring statements about freedom and democracy written into the Declaration of Independence and the Constitution and for which our coreligionists and other Americans bravely fought, actually carried from those documents into the reality of daily living. But their experience proved we still had much to do. For three years interested citizens made strenuous but unsuccessful efforts to gain membership on the hospital

staff for the two doctors, both admittedly qualified.

Then pioneering New York passed the Law Against Discrimination by a bi-partisan legislature. The law became effective on July 1, 1945, negating Gunnar Myrdal's statement in "An American Dilemma" that social scientists in America despaired or progress by legislation. New York State forcefully met the challenge of racism in this law and clearly stated its position there (Section 125) to be "Practices of discrimination against any of its inhabitants because of race, color or national origin are a matter of state concern; that such discrimination threatens not only the rights and proper privileges of its inhabitants but menaces the institutions and foundation of a free, democratic state."

The law, unlike many civil rights documents, whose provisions too fre-

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quently lapse into unimportance through lack of attention, set up machinery, a five member commission appointed by Governor Thomas E. Dewey with the approval and consent of the legislature, properly implemented by staff and legal sanctions, to make its purposes effective.

Briefly the law states that employment is a civil right of all the inhabitants of the state and charges the Commission with the responsibility of investigating and processing complaints of discrimination in employment filed with it, and of initiating investigations. In this area we have compliance power. In addition we have the charge, on a broader basis, of ending all discrimination and prejudice in our state "in all or specific fields of human relationship."

The law covers all employment actions of trade unions, employment agencies and employers in the state whether public or private, except "a club exclusively social or a fraternal, charitable, educational or religious association or corporation, if such club, association or corporation is not organized for private profit," or an employer with fewer than six employees, or domestic service or employment by parent, spouse or child.

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The two upstate doctors excluded from the hospital staff, despite the years of effort by their fellow citizens, learned of the New York State Law Against Discrimination. Not realizing that the hospital was exempt from the law, they filed a verified complaint with the Commission. The importance of legislation as a compelling force in the field of discrimination at once became apparent. As soon as the Hospital Board learned of the complaint, though heretofore resistant to all educational efforts by fair-minded citizens, a special meeting of the board was called. Dr. S.—and his wife were invited to join the staff. This action unquestionably was dictated by the existence of the law.

Though the law became effective

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less than two years ago, already there have been more than 1,100 complaints and independent investigations by the Commission. These complaints have been adjusted satisfactorily by means of conference and conciliation — the procedure outlined in the law, but not all of them as easily or quickly as the case cited. In each case the Commission not only goes carefully into the facts relating to the particular complaint, but also considers the over-all employment pattern of the company. The processing of one complaint may affect employment of as many as 30,000 employees.

Not only Jews, but members of other faiths, Catholics and Protestants, and a Quaker have brought complaints charging they have been victims of unfair discrimination because of their religion; members of other races, or other colors have won through the enforcement of the law by the Commission, the right to hold jobs at the level of individual skill.

The economic life of the state now is strengthened since, under the law, qualified people have the right to work in the jobs for which they are qualified.

Let me cite just one other case: A young Jewish man left his job because his immediate superior made many derogatory remarks about his religion; he filed a complaint of discrimination. An investigation revealed that the young man's immediate superior had a very anti-Semitic attitude; it showed too that the firm used application blanks containing questions which the Commission had ruled were discriminatory. Under the law (Section 131-3) no inquiry, at the time of hiring, as to race, creed,

color or national origin. No one, therefore, may say to an applicant, "Employees are required to work Rosh Ha-shono and Yom Kippur," or ask what church applicant attends, or tell him, "This is a Catholic, Protestant or Jewish organization." Pre-employment discriminatory inquiries are now the rarity rather than the rule in New York State. The firm in this case made the necessary changes in the application blanks immediately and the young man was offered his job back.

Bias Pattern Not Inflexible

These are but two cases of the many hundreds we have dealt with, but I think that they show that the pattern of discrimination is not an inflexible and unchangeable one. By investigation, by education, by enforcement, the Commission moves to wipe out injustices where they appear and to remedy on a wide scale employment patterns of unfair practice that are harmful to the people of the state.

The Commission considers neither quota employment nor segregated employment as compliance with the Law Against Discrimination. Trends are studied and conferences held not only with employers in industries in which discriminatory practices have been found but with trade associations and trade unions and employment agencies in an effort to gain their understanding of what the law requires of them.

This pioneer legislation is being watched in other states, many of which are now basing action in their own legislatures on New York's successful experience.

—Reprinted from Liberal Judaism.

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Survivors of a Modern Exodus

By CARLOS L. ISRAELS

Treasurer, United Service for New Americans

"And along came the goat and ate the cat, Chad Gadjo, Chad Gadjo." The age-old words of the Hagadah ring out in clear, young voices. Avremali, Maishali, and the many other newly arrived refugee children celebrating their first Passover in America, do not know very much yet of the ancient Exodus of their people. Their lives have known other terrors — the sudden flights from one hiding place to another, the unexplained separations from playmates and loved ones, the final herding of Nazi victims behind the barbed wires of the DP camps. They have come from a more recent exile into a land of freedom.

They have come to America with their parents from the ruins and ghettos of the earth to find again happiness in a bright, free world. More than 40,000 uprooted Jews have come to deliverance on our shores since the war. About half of the present arrivals are from the displaced persons camps of Europe. Several hundred monthly come from the ghettos of Shanghai where they fled from the Nazis only to be interned by the Japanese. Others come from countries once occupied by the Nazis where they hid out during the war or from countries in Europe — principally England, Spain, Sweden and Switzerland — where they were stranded during their flight.

Most of the new arrivals are penniless. The large majority of them are the last remaining members or their families. They are the survivors of years of horror, of wandering, of waiting. They are the victims of the Nazi ideology whom United Service for New Americans, which carries on the largest welfare program for immigrants in this country with funds received through the \$250,000,000 campaign of the Jewish Appeal for 1948, is helping to

build new lives in America. "We were slaves unto Pharaoh in Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched arm. . ."

Bondage has never succeeded in enslaving man. The displaced person, destitute, alone, a stranger in a strange land, brings to America a 5,708 year-old history of courage. His insistence upon freedom has survived tyranny and persecution. His belief in the dignity of life has transcended fear and degradation. His prayer at the Passover table is a continuing faith in the worth of the future.

What does the surviving displaced person ask of the future? A chance to live in peace, to support his family, to bring up his children and return to them the birthright of laughter and song that is childhood. For the Avremalach and the Maishalach, the future is full and wonderful. Their parents will soon be helped by United Service to resettle in one of America's communities, to find work, to sink their roots in the securities of a democratic land. And in the bright, free world, the Avremalach and the Maishalach will go to school, learn what it is to play with the healthy abandon of all young creatures, know growth and beauty of life that is free from fear.

American Jewish communities throughout the United States have organized themselves to help the newcomers. Wherever they go in our vast country, local agencies and public-spirited people who cooperate with United Service, work to greet them, house them, extend to them the financial and emotional support they need until they become self-sustaining, contributing members of the American community.

For the Avremalach and the Maishalach

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Vote

Louis Klein

Democratic Candidate For

State Senate

47th District

BEAVER AND LAWRENCE COUNTIES

NOW PRESENT STATE SENATOR

Thomas A. Jamison Jr.

Republican Candidate for Delegate

Republican National
Convention

Westmoreland County

shalach, the Passover is truly the festival of fulfillment, the hope of the springtime, the time when "the flowers appear on the earth." For them and their parents, a new life has begun.

The Seder is waiting. The wine is in the glasses. The haroses are on the table. And the open door welcomes those who are yet to come—the young and the old in the far-off places of the world who know that across the oceans there is a land called America whose own history began as a haven for the oppressed. Some day—next week, next month, next year, if all goes well—they too will have a passport to freedom. With the strength of an undying people, they sing the songs of the exile . . . "I have been a boy, I have now grown old, and I have never seen a just man forsaken or his children wanting for bread. . . ."

Passover Program For
Europe's Jews Largest
In History

In every corner of Europe and in lands stretching from Shanghai to Cyprus, nearly 1,000,000 Jewish men, women and children will celebrate Passover with special foods, wine, religious supplies and other assistance provided by the Joint Distribution Committee, major American agency aiding Jewish survivors overseas.

Under JDC's Passover program—the largest in its 33 year history—Europe's Jews have been forwarded almost 6,500,000 pounds of matzoh and matzoh meal, 200,000 bottles of wine, cooking fats and other foods—this in addition to special provisions made in JDC country budgets to enable distressed Jews to purchase Passover foods locally produced.

Highlighting this year's Passover celebration in Europe is a scheduled

Seder for 6,000 persons — Jewish DP's, IRO and Army dignitaries, American Jewish military personnel and JDC representatives—which will take place in Jubilee Hall in Munich on the evening of April 23. Rabbi Solomon Shapiro, JDC director for Religious Affairs in Germany, will officiate over this impressive ceremony celebrating the exodus of the Israelites from bondage in Egypt and the beginning of the quest for the Promised Land. Jubilee Hall is a wing of the Deutsches Museum, taken over by the U. S. Army after liberation. The celebration in the setting of this bomb-damaged edifice will have special significance for the guests who hope this will be their last Passover in the land which afflicted them.

Down corridors of shattered magnificence the voices of Cantor Sherman and a choir of thirty, all DP's from Poland, will sound their unshakable faith in the Lord who delivered the Jews from bondage more than 3,000 years ago.

The Seder tables at the Munich celebration and throughout Germany will be set with the traditional platters inscribed with the symbols of Hebrew suffering, sacrifice and migration from Egypt. Over 15,000 of these beautiful platters were manufactured by Jewish DP's in ceramic workshops established and maintained by JDC under its work-project system.

In addition to the great Seder in Munich, it is estimated that more than 130,000 Jewish men, women and children in every DP camp, hospital, child-care center and community throughout Germany will participate in ceremonies made possible through JDC Passover distributions. Similar ceremonies under JDC sponsorship will be held throughout Europe as well as Cyprus, where 28,000 Jews await entrance into the Promised Land.

VOTE FOR

C. B. LYONS

CANDIDATE FOR

STATE LEGISLATURE

1st District

WESTMORELAND COUNTY

VOTE FOR

John C. Miller

Republican Candidate for

State Senator

BEAVER AND LAWRENCE COUNTIES

47th DISTRICT

RE-NOMINATE

Jacob W. Carr

Republican Candidate For

STATE SENATE

BUTLER AND ARMSTRONG COUNTIES

ELECT

Judge Norman T. Boose

Republican Candidate for

DELEGATE

Somerset and Fayette Counties



VOTE FOR

JOHN J. WARD

REPUBLICAN CANDIDATE FOR

STATE SENATOR

FORTY-THIRD DISTRICT

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15th Wards

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SOCIETY

By BARNETTA DAVIS LANGE

Items for these pages will be taken by Mrs. Lange
Tuesday and Wednesday mornings at AT. 0753.

PERSONALS

There's a song in the air and a lilt in the step, as spring begins to blend itself gently into summer. And of course there are more ways than one to celebrate the current season. Motor trips offer the fullest aesthetic enjoyment, Atlantic City provides the most invigorating lift and (forgive us if we've said it before) New York can't be beat at any time. Other journeyists, having belatedly completed winter vacations are home to enjoy the balmy days right at our own doorstep.

Mr. and Mrs. Alfred Oppenheimer of the Morewood Gardens are back from a winter spent in Palm Springs, California.

Mr. and Mrs. Sig Hahn are home this week from the west coast.

Home from Arizona where she spent six weeks is Mrs. David Bonwit of Beechwood Boulevard.

Mr. Oliver Kaufman is visiting with his brother and sister, Mr. and Mrs. Edgar Kaufman at their home in Palm Springs, California.

Returning southern journeyists include Mr. and Mrs. Joseph Reich of Solway Street and Mr. and Mrs. Harold Weil of Murrayhill Avenue, all of whom are recently back from Florida.

Mr. and Mrs. Ben Weinberg of Bellerock Street are home again from the southland.

Mrs. Stanley Weil of New York is the current guest of Mrs. Robert Frank of Woodland Road.

In Arizona are Mr. and Mrs. I. D. Wolf of the William Penn Hotel.

Mr. and Mrs. Edward Diamond

Jr. of Germantown are spending several weeks with their parents, Mr. and Mrs. Edward Diamond of Fair Oaks Street.

Weekend visitors in New York were Mr. and Mrs. Charles Rosenbloom of Beechwood Boulevard.

Dr. and Mrs. Benjamin Levant of Lynn Haven Road spent the past weekend in Baltimore as guests of their children, Dr. and Mrs. Asher Hollander, who were wedding anniversary celebrants.

Other weekenders were Mr. and Harry Epstein of Beacon Street, who have returned from a visit in Detroit.

Bride-Elect Honored

Among the many affairs given in honor of Eleanor Goldfarb's forthcoming marriage to Edgar Robert Hirsh, was a tea held last Wednesday at the home of Eleanor's sister, Mrs. Max Bluestone of Northumberland Street. The wedding will be an early May event.

Mr. and Mrs. Ralph Grodstein of Westland Drive have returned from Florida.

Mr. and Mrs. Theodore Abrams of Beechwood Boulevard and Dr. and Mrs. Frank Abrams of North Negley Avenue have returned from New York where they attended the wedding of their niece.

Home from a motor trip to Williamsburg are Mrs. David Light of

Denniston Avenue, Mrs. Maurice Goldsmith of Bartlett Street and Mrs. Stanton Hertz of Fair Oaks Street.

Hechts Leave For West

An always present accompaniment of May is moving time, and several local residents, a few days early, perhaps, are changing the scene of their abode. Pittsburghers of not too many long years ago who leave on April 23 for California, where they will make their future home are Mr. and Mrs. Joseph Hecht and family. The Hechts have lived in recent years in Muskegon, Michigan. This column, and their many local friends wish them well. Their new address will be 238 North Doheny Drive, Beverly Hills.

Mrs. Edgar Lewin, formerly of Aylesboro Avenue, has moved to Hotel Webster Hall.

And Mr. and Mrs. Leonard Finkelhor of Beechwood Boulevard will move to their new apartment this summer, after two months in Atlantic City, where they will leave for A. C. at the end of this month.

Speaking of Atlantic City, an annual favorite for Passover Vacationists, Mr. and Mrs. Stanley Hohenstein of Murdoch Road and children, are spending the holidays there.

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Daughter Joan, a student at Highland Manor, has joined them.

Mr. and Mrs. Emanuel Grafner of Fair Oaks Street are in Atlantic City.

Mrs. Jean Rom of Inverness Street left this week for a stay there.

Also spending the Passover Holidays in Atlantic City is Mrs. Dora Abrams, following a visit in New York.

Mr. and Mrs. Jack Klein of West End have returned home after several months of travel on the west coast. While in Los Angeles, they attended the wedding of Gertrude Wilk to Murray Millar. They were also guests of Mr. and Mrs. Abe Block of Chicago and Dr. and Mrs. M. E. Green of St. Louis, Missouri.

Spending the Passover Holidays in Atlantic City are Mr. and Mrs. Israel Fineman of Wightman Street.

Synagogue Convention

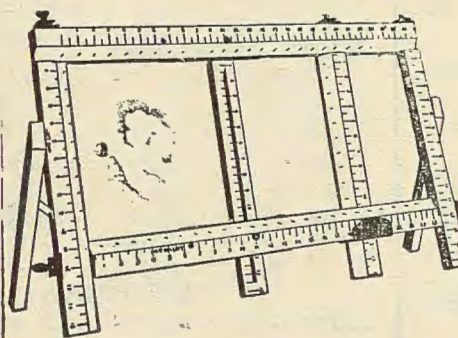
Dr. Joseph J. Schmidt will head the delegation from Congregation Beth Shalom of Pittsburgh, at the Biennial

Convention of the United Synagogues of America, national organization of Conservative Synagogues, at the Stevens Hotel in Chicago, May 13 to 17. Other delegates will be Rabbi Goodman A. Rose, Elmer A. Hamburg, Abe Caplan, Julius Halpern, Morris Mayerstein and Herman Marmins.

Member of the sandbox set makes good. Master Arnold J. Rosen, six year old son of Mr. and Mrs. Harry H. Rosen of Northumberland Street, was declared the winner of the Tot For a Day Contest, over Radio Station WPIT last Saturday. Arnold is in 1A at Linden School. The winner of the contest is selected on the basis of the best letter sent to the studio telling why he likes the Tales for Tots Broadcast.

Mr. and Mrs. Max Kessler and family of Fox Chapel have returned from a two week trip to Miami Beach.

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Engagements

BERTENTHAL - MARKOVITZ

Mr. and Mrs. S. Bertenthal of Bartlett Street announce the engagement of their daughter, Hazel, to Arthur Markovitz, son of Mr. Abe Markovitz of Munhall, Pennsylvania. Mr. Markovitz is attending the University of Pittsburgh School of Pharmacy.

* * *

HAASE - SMITH

HAASE - KART

At a dinner given at the Hotel Schenley on Wednesday Evening, April 21, Mr. and Mrs. Herbert Alvin Haase of Hobart Street announced the engagements of their twin daughters, Natalie Lois to Frederick Herbert Smith, son of Mr. and Mrs. Albert A. Smith of Beechwood Boulevard, and Sella Rosalyn to Robert Allen Kart, son of Mr. and Mrs. David Kart of Darlington Road.

* * *

MARCUS - PITLER

Mr. and Mrs. Louis Marcus of Dawson Court announce the engagement of their daughter, Betty Irene, to Marshall J. Pitler, son of Mr. and Mrs. William Pitler of Coltart Street.

* * *

STEIN - CLATEMAN

Announcement is made of the engagement of Florence Sylvia Stein, daughter of Mrs. B. Stein and the late Benjamin Stein, to Dr. Arthur Clateman, son of Mr. and Mrs. Harry Clateman of this city.

Weddings

COHN - LENCHNER

A wedding of April 11, was that of Audrey E. Cohn, daughter of Mr. and Mrs. Henry C. Cohn, of Beechwood Boulevard, to Sigmond Lenchner, son of Mr. and Mrs. Sid-

ney Lenchner of Beechwood Boulevard.

The candlelight ceremony took place at the William Penn Hotel with Rabbi Herman Hailperin officiating. The bride was given in marriage by her father.

Mrs. Howard F. Cohn was matron-of-honor. Also attending the bride were Mrs. Herbert R. Goldberg, Mrs. Herbert R. Reich, and Miss Marjorie Mann of Chicago, Illinois. Dr. Leonard Lenchner, uncle of the groom, served as bestman and ushers were Kenneth Lenchner, Howard F. Cohn, Robert Dickman, and Robert Goleman.

* * *

SKLAR - CHERKOSLY

Mr. and Mrs. Harry Sklar of 2529 Boarman Avenue, Baltimore, Maryland, announce the marriage of their daughter, Bertha, to Earle Y. Cherkosly, son of Mr. and Mrs. Nat M. Cherkosly, of Morrowfield Avenue. The ceremony, which took place on March 7 at the Agudas Achim Synagogue in Baltimore, was performed by Rabbi Ephraim F. Shapiro. Attending the bride were Evelyn Sklar, maid of honor and Mrs. Munroe E. Greene of Pittsburgh as matron of honor. Marvin Sklar was best man and ushers included Munroe E. Greene, Jules Davis of this city, Dr. Bernard Metrick, Joseph Perlman of New York, Norman Sklar, Melvin Gary, Philip Buratt and Rubin Simon of Baltimore. A dinner and reception followed the ceremony. Following a wedding trip to Florida, Mr. and Mrs. Cherkosly will reside at 5850 Morrowfield Avenue.

* * *

SLINGER - MULLIN

Mr. and Mrs. Jack Slinger announce the marriage of their daughter, Cecilia, to LaMont Mullin of Los Angeles. The ceremony took place on April 4.



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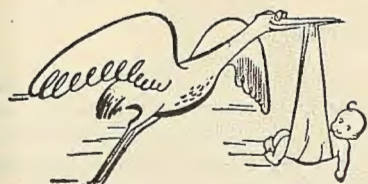
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Births



BERNSTEIN

Mr. and Mrs. Larry Bernstein of Murray Avenue announce the birth of a daughter, Marcia Aileen, on April 15 at the Magee Hospital. Mrs. Bernstein is the former Miriam Greenberg.

* * *

FIRST

Mr. and Mrs. Douglas First of Jamaica, Long Island, announce the birth of a daughter, Valerie Jean, on April 9 at the Jamaica Hospital.

* * *

MARETSKY

Mr. and Mrs. Joseph Maretsky of Chislett Street announce the birth of David and Judy's sister, Linda Carol, on April 13 at the Montefiore Hospital. Mrs. Maretsky is the former Ida Exler. Grandparents are Mr. and Mrs. Abe Exler of Chislett Street.

* * *

SOLOMON

Mr. and Mrs. Norman Solomon of 921 N. St. Clair Street announce the birth of a son, Louis William, on April 9. Mrs. Solomon is the former Rosaline Greenberg.

Bar Mitzvahs

BRUDER

Kenneth Bruder, son of Mr. and Mrs. Samuel Bruder of 5835 Alderson Street will be bar mitzvah on May 8 at Beth Shalom.

* * *

KRAKOFF

Robert Krakoff, son of Mr. and Mrs. Frank Krakoff of 5845 Alderson Street will be bar mitzvah on May 8 at Beth Shalom.

* * *

SPECTER

George Specter, son of Mr. and Mrs. Frank Specter of Burchfield Avenue will be bar mitzvah on Saturday, May 1 at Beth Shalom.



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ORGANIZATION ACTIVITIES

Original Musi-Comedy To Be Presented At Council President's Day



ed household goods for Council's Service Shop. Refreshments will be served.

Entertainment will be an original musi-comedy production by Talent, Inc., dedicated to Mrs. Susman, entitled, "On the Beam Girl". Author of the show is Mrs. Milton Male, who also plays the leading role. Mrs. Meyer Sachs is directing, with Mrs. Leonard Shapera assisting. Mrs. S. Salomon is in charge of production.

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LEO HEADMAN

Pittsburgh Section, National Council of Jewish Women, will honor its president, Mrs. Milton K. Susman at President's Day, Tuesday, April 27 at 1:30 in the YM & WHA auditorium.

Guests of honor with Mrs. Susman will be original founders of the Pittsburgh section. They will share honors at a reception following the program, at which Mrs. Wilfred Finegold will preside.

As a token of admission, members are asked to bring a bundle of clean, serviceable clothes or discard

Furrier At B. & P. Division Of Hadassah

The Regular Monthly Meeting of the Business and Professional Division of Hadassah will be held at the YM & WHA Wednesday, April 28 at 8:30 with Rabbi B. A. Lichter as guest speaker. Mrs. Abe Parish will present current topics.

The Nominating Committee, headed by Mrs. Charles Bronk as Chairman, will present the slate. Nominations from the floor will also be in order.

Babies' Home Tag Day, May 4

Mrs. Lawrence Catz, chairman of the Babies' Home Tag Day has announced the following District Chairmen:—Squirrel Hill:—Mrs. Louis Zweig, chairman, Mrs. A. Robbin, co-chairman; Oakland:—Mrs. Benet Levy; East Liberty:—Mrs. Samuel Edlis, chairman; Mrs. M. Werner, co-chairman; Homewood:—Mrs. J. Tesler, chairman; Produce Yards:—Mrs. Max Zweig, chairman; Film Row:—Mrs. David Fineman, chairman; Upper Fifth Avenue:—Mrs. Louis H. Weiss, Chairman; North Side:—Mrs. Nathan Marsn and Mrs. Sophie Meyer.

A workers' rally will take place Sunday evening at the Home, May 2 at 8 o'clock when supplies will be distributed, Headquarters at the Henry Hotel.

Rabbi Askinsky to Address Mizrachi

The Dean of the Pittsburgh Rabbinate and one of the founders of the Mizrachi in America, Rabbi Aaron M. Ashinsky will address the special cultural session of the Mizrachi Organization of Pittsburgh this coming Wednesday, April 28, at 8:30 at the Lecture Hall of the Shaare Zedeck, 5751 Bartlett Street.

David Lowenthal To Speak To Coed Zionist Group

The next meeting of the new Coed Masada group will be held on Tuesday evening, May 4, in the exhibition Room at the "Y". The principal speaker of the evening will be a young man who has just returned from two years in Palestine. He is David Lowenthal, of Nicholson Street, who in 1946 attended a na-

tional convention of Masada and came away so imbued with the need for service that he volunteered to give two years of his life to this cause. He served on the ill-fated "Exodus", was imprisoned by the British on Cyprus, and later managed to reach Palestine. A social hour will follow the meeting.

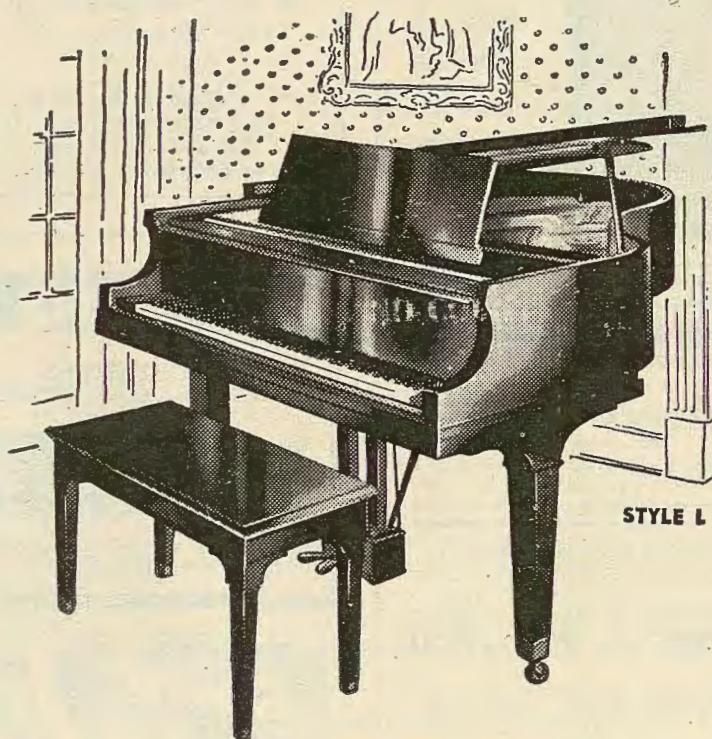
Novel Seder to be Presented Plant Trees in Palestine By I. Z. F. A. Group In Honor of Mother

A novel seder will be presented by the Pittsburgh Metropolitan Chapter of the Intercollegiate Zionist Federation of America on Wednesday, April 28, at the YMHA, at 8:30. The program will combine a modern Pesach theme of singing, humor, and drama with the old, traditional setting. The program has been prepared by Ruth Bier assisted by the Ivan Schatten, Ruth Weinstein, Shirley Glick, Bernard Silverblatt, Jack Riemer, and David Weiss. The proceeds of the nominal admission will go to the J. N. F. Refreshments will be served.

Mother's Day this year will be observed on Sunday, May 9. Since the inception of the observance of Mother's Day it has become the custom of American Jewry to honor their mothers or pay tribute to their memories on that day by planting trees in Palestine through the Jewish National Fund. Orders for Mother's Day tree planting can be given through members of the various women's and men's Zionist groups, and also direct to the Jewish National Fund Office, 901 Keystone Building—Court 0138.

Certificates will reach those designated in time for Mother's Day.

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Annual JNF Flower Day, May 12



Rose of Sharon

The Annual Jewish National Fund Flower Sales Day will be observed this year on Wednesday, May 12. The proceeds of these flower sales will, as usual be used for the redemption of more of the Palestine soil. Judge Henry Ellenbogen, President of the Pittsburgh JNF Council, has announced the appointment of Mrs. A. H. Rosenberg as chairman of the Flower Sales Day Committee and Mrs. Joseph Spokane, co-chairman.

Members of the Jewish women's groups of Pittsburgh are urged to volunteer their services for this Annual Palestine Land Redemption project. Those wishing to volunteer their services can do so by calling Mrs. A. H. Rosenberg—MO. 9088; Mrs. Joseph Spokane—HA. 4669; the Jewish National Fund Office—Court 0138, or to any member of the various Zionist groups in the city.

Hospitalized Vets Receive Passover Treat

The important phase of the work of the Pittsburgh Ladies' Auxiliary, No. 49, Jewish War Veterans, is the hospitalized veteran. Trying to do what little can be done to lift his morale by monthly visits and treats is little enough. Mrs. Frank Goldenberg headed the hospital committee when a special Passover treat was given the veterans this week. In order to continue to do this work, plans are being complete for another Membership Drive. The Membership Party will be held at the Beacon Club, 5843 Forbes Street at 1 o'clock. Additional members of the committee are the Mesdames: Sarah Rosenthal, Ann Blatt, telephone, Anne Holtzman, and Mary Rosenberg. All eligible persons are urged to become members of the Auxiliary. Phone Hazel 8043.

Pioneer Women Council Of Pittsburgh Chapter I

On Tuesday evening, April 27 at 8:30, a cultural meeting will be held at the YM & WHA. Mrs. A. Spivack, cultural chairman, has planned the program at which Dr. A. J. Ishlon will be the guest speaker.

Mrs. S. Rabinowitz, rummage chairman, requests all members to gather their rummage for the spring rummage sale.

Dvorah Chapter

On Saturday afternoon, May 1, at 1:30, Dvorah Chapter of Pioneer Women, will hold an Oneg Shabbat at the home of Mrs. Morris Miller, 2813 Beechwood Boulevard. Refreshments will be served.

Season's Greetings

John D. Gibbs

K. Q. V.

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**Eastern Star Mother And
Daughter Luncheon**

Squirrel Hill Chapter, No. 442 Order of the Eastern Star is planning a Mother and Daughter Luncheon in tribute to Mother's Day, Sunday afternoon, May 2 at the Hotel Schenley. Vocal selections by Mrs. Irving Levitt and Mrs. Bess Fisher, and dance interpretations by Racelle Lazar will highlight the program.

Mrs. Kayla Linton is general chairman, Mrs. Fannie Svirman, co-chairman. Committee heads are: decorations, Mrs. Dorothy Spitalny; words and music, Mrs. Bert Goldenberg; reservations, Mrs. Cecelia Tracht; social committee: Mesdames Millie Ponyman, Ann Marmins, Ethel Levinson, Kate Lincoff, Alice McKenzie, Goldie Sable, Marie Loikree, Ann Darling, Fannie Schaeffer, Ruth Lincoff and Fannie Perl.

Mrs. Dora Hirsch is the newly elected Worthy Matron of the Chapter. Mrs. Betty Berger is publicity chairman.

**Officers to be Honored
By Mothers' Club**

The annual President Day Luncheon of the Mothers' Club of Zeta Chapter, Phi Epsilon Pi Fraternity, will be held Wednesday, May 5, at 12:30 o'clock at the Schenley Hotel. All out-going and in-coming officers will be honored on this occasion. Mrs. Bennie Halperin is chairman of the luncheon; Mrs. M. S. Rosen and Mrs. S. H. Harris are reservation chairmen.

**B'nai B'rith Emma-Lazarus
Chapter Luncheon**

The annual president's day luncheon and installation of officers of the Emma-Lazarus Business & Professional Chapter will be held on Sunday, May 2 at 12:30 in the Hunt Room of Webster Hall. Mrs. Rose Volk is chairman. Nathan M. Katz, prominent attorney, will speak on "Group Relations in America."

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"Y" Activities

Schedule for the Passover

For the first two days of Passover the Y building will be closed from 6:00 P. M. Friday, April 23, until 1:00 o'clock, Sunday, April 25. The building will also close for the final days from 6:00 P. M. Thursday, April 23, until 1:00 P. M., Saturday, May 1. The Y restaurant will be closed throughout Passover.

Seder Center Holiday

All classes and lectures in the Isaac Seder Educational Center will recess this coming week from Monday, April 26, through Sunday, May 2, for the Annual Passover Spring holiday. Classes and lecture series will resume on the regular scheduled Monday evening, May 3.

Tuesday Group to Discuss

Progressive Education

The Y's regular Tuesday Current Problems Discussion Group will take up the question of progressive education at its next meeting, April 27, at 8:15, in the Men's Lounge. Dr. Reuben Slesinger, leader of the group, has invited Dr. Stewart Ikel, Principal of the Falk Elementary School of the University of Pittsburgh and authority on progressive education, to serve as an additional research person for this session.

The Tuesday Discussion Group is open free to everyone at all times.

Club Council Dance May 2

The last of a series of three Senior

Club Council Dances will take place Sunday evening, May 2, in the Studio from 8:30 until midnight, sponsored jointly by the Pittsburghers, Calletts and Senior Council.

Celebrities Will Attend Award Night Program

The Y Annual Award Night Committee under the co-chairmanship of Harold Siegel and Harry Deakter, has announced that Mayor David L. Lawrence, Judge John Egan and Chick Davies have promised to attend the affair which is scheduled to take place on Wednesday evening, May 5. An invitation has also been extended to Johnny Michelosen, new Steeler football coach. The affair is open to the general public and tickets are available at the Information Desk in the Y lobby.

Week-Ends At Laurel Camp

Dr. J. O. Specter, chairman of the Laurel Y Camp Committee, has announced that two week-ends will be arranged for Y members in advance of the official camping season. These week-ends will be open to men and women 18 years old and over from Saturday, May 29, through Monday, May 31, the long Decoration Day holiday, and also on June 5 and 6. Those interested are requested to contact Mrs. Siegel in Room 12 of the Y any afternoon or Thursday evenings. Telephone registrations will not be accepted.

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SEASON'S GREETINGS

FROM A FRIEND

There Are No Free Rides . . .

Capacity Audience To Witness "Third Seder" Program Sunday Night

MORGENTHAU, NIZER, TAYLOR ALLDERDICE CHOIR
TO HIGHLIGHT EVENING

Every one of the 3,800 seats in the Syria Mosque will be occupied this Sunday evening when the United Jewish Fund presentation of the moving Third Seder ceremony opens this year's great \$3,515,000 United Jewish Fund Campaign.

The Third Seder, which signals the official opening of the greatest drive in local fund-raising history, will mark an intensive effort by 2,000 campaign workers to cover some 23,000 pledge cards within the next six weeks.

"It is that question that lies at the core of the 1948 campaign in every Jewish community in America—and applies equally to the Pittsburgh United Jewish Fund Campaign for \$3,515,000.

"It is that question that you and I must answer, not in words but in deeds . . . deeds of sacrifice, deeds of vision, deeds of leadership that will assure the raising of our goal."

Outstanding Program
The Pittsburgh Symphony, under

Musical Background



One of the features of this Sunday night's **THIRD SEDER** program of the United Jewish Fund Campaign will be the well-known Taylor Allderdice A Capella Choir. Miss Emma Steiner is director of the group.

The United Jewish Fund Campaign comes at a most critical moment in Jewish history. Henry Morgenthau, Jr., general chairman of the national United Jewish Appeal Campaign for \$250,000,000, who will be one of the featured speakers this Sunday, has stated that "the lives of 700,000 Jews in Palestine hang in the balance. The hopes of hundreds of thousands homeless Jews in Europe may be completely crushed. The dream which Jews have had for 2,000 years may be reduced to ashes.

Because of the tremendous interest in the April 24 Third Seder program of the United Jewish Fund, arrangements have been made with Radio Station KQV to broadcast a portion of the program from 10:30 to 11:00 P. M.

"The Jews of the world, and particularly the Jews of Palestine, are now being put to the test. The question before us is: Do we have the backbone, do we have the stamina, do we have the guts to see this dream through to reality.

the direction of Vladimir Bakaleinikoff, will open the program.

The Third Seder, which was conceived, written and produced by Joseph Feldman of Warner Brothers, has had the expert help of Fred Burleigh of the Pittsburgh Playhouse, who helped direct the staging and lighting.

The Taylor Allderdice A Capella Choir, under the direction of Miss Emma Steiner, will provide the musical background for the Seder.

Henry Morgenthau, Jr. and Louis Nizer, author and nationally famous mass rally orator, will handle the main speeches of the evening. Mr. Feldman and M. A. Silver, co-chairmen of the evening, have reported that ticket requests for this affair have exceeded the capacity of the Syria Mosque. There is no admission charge to the event. All seats are reserved and there will be no solicitation of funds. Lucky ticket holders have been urged to be in their seats by 8:15 o'clock.

The Third Seder Committee includes, in addition to the co-chairmen, Fred Burleigh, Mrs. Richard S. Rauh, Mrs. Theodore Abrams,

Cleaners and Laundries Workers



Among the workers in the Cleaners and Laundries Division of the \$3,515,000 United Jewish Fund Campaign are: (Left to right) Simon Klein, George Kalb, and Harry Felman.

Rabbi Benjamin A. Lichter, Marcus Rosenthal, Mrs. Leo Shonfield, Harry R. Savage, Dr. Herman Hailperin, Richard Lodge of the "Y" Playhouse, I. R. Raphael, Cantor Mordecai Heiser, Emanuel Spector, Harold A. Goldstein, Alvin Rogal, Rabbi Burton A. Levinson, Herman Fineberg, and Jack Wolk.

All who appear on the program are contributing their services. The Pittsburgh Symphony appears

through the courtesy of the American Federation of Musicians, Local 60, and the Pittsburgh Symphony Society. Stage hands for the evening are contributing their services with the permission of the International Alliance of the Theatrical Stage Employees, Local No. 3.

Table settings have been made available through C. Reizenstein and Sons. Floral decorations have been furnished by Lubin & Smalley.

First Report Meeting - Wednesday

Campaign leaders of the \$3,515,000 United Jewish Fund Drive will start totaling results this Wednesday evening, April 28, at 8 o'clock in the "Y" auditorium at the first campaign Report Meeting.

A radio show—**THE CONTRACT**—directed by Richard Lodge of the "Y" Playhouse, will headline the evening's entertainment. All division chairmen and workers of the drive will emphasize complete and adequate coverage of all cards to insure an outstanding total at this first meeting.

Campaign workers are urged to be on hand promptly at 8 o'clock. All monies not turned in by 8:45 o'clock will not be included in report meeting totals for that evening, but will be carried over to the next report meeting. The radio show will start promptly at 9:00 o'clock to conform to broadcast schedule. All campaign report meetings will be geared to a rigid timetable to facilitate handling of money and divisional reports.

Monday evening, May 3, and Thursday evening, May 6, have been marked for the second and third report sessions.

SEASON'S GREETINGS

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UJF Campaign Briefs

By BILL MAZEFSKY

ON ALL FRONTS: The sixty divisions in the \$3,515,000 United Jewish Fund Campaign have come up to this Sunday's opening get-away tape of the drive fully manned and ready for action. Harold A. Goldstein, Jack Wolk, I. R. Raphael and Herman Fineberg, co-chairmen of T.I.N.; Emanuel Spector, president of the Fund; Mrs. Leo Shonfield, chairman of the Women's Division, and Alvin Rogal, Young Adult Division leader, report that the 2,000 workers in the great Fund drive will be out pounding the streets until every card assigned is covered and until every area in the city environs is reached. All groups will be pointing for the Wednesday evening, April 28, report meeting in the auditorium of the YM & WHA.

PACE SETTERS: Peter Cooper, chairman of the SOUTH HILLS DIVISION, reports that the division is really racing on to victory. The latest count shows that the group has raised \$30,585 from cards which last year brought \$11,655. Workers in this division include Abe Felser, Lee Joseph, Hyman Kopelman, Leonard Levitt, David A. Livingston, Jacob Mark, Morris Melman, Louis Mitchell, David Rubenstein, Morris Rubenstein, Leonard Schneider, Paul Tabor and Daniel Yamshon . . . The OAKLAND BUSINESS DIVISION is still plunging ahead. The group, which topped its \$8,000 quota two weeks ago, has already passed the \$10,000 mark. Leonard Nadel, chairman, feels confident that within two weeks Oakland Business will reach \$12,000 . . . SQUIRREL HILL BUSINESS expects once again to be one of the top groups in the campaign. Under the leadership of Hyman Little, chairman, and Henry E. Linton and Oscar I. Reichbaum, co-chairmen, a corps of enthusiastic workers are covering every card in the area. At its first meeting this year, Squirrel Hill Business raised more than the entire division contributed last year. Jacob Goodman, associate chairman of T.I.N., is lending a valuable hand in this area.

A GRAND JOE: The BUILDING TRADES DIVISION of the \$3,515,000 United Jewish Fund Campaign is averaging well over 100% increases over last year's totals. The first 52 cards in this division netted \$51,000. With almost 200 cards yet

to be covered, Sam Baskind, chairman of the group, reports that the \$90,000 goal of the division will be more than reached. Mike Leebov, Philip Goodman and Max Perilstein are co-chairmen of the division, aided by Jacob Simon, Maurice Golomb, Morris Paul, Morris A. Rosenstein and S. Berrel Tumpson.

ANOTHER BRIGHT SPOT: A quiet but dramatic performance is being turned in by the SCRAP DIVISION of the campaign. Paced by M. W. Singer, Herman Caplan, Leonard Krieger and Sam Saul, this group has already reported \$125,650 against \$53,100 last year. The quota for the Scrap Division is \$210,000, with a large number of cards still to be covered. David Mendoza and Leon Bluestone have been doing yeoman service in the group. The division expects to reach its quota with the help of A. R. Cohen, chair-

man, who will return to the wars this week.

ACCOUNTANTS: The ACCOUNTANTS DIVISION of the Campaign has undertaken to raise a \$22,000 quota. Under the leadership of Paul Katzen the group has been steadily working its cards. Nathan Balmuth and George J. Sable are serving as co-chairmen . . . Harry Rom, Harvey Deaktor, Harry Letwin and Maurice Schwartz have assumed the leadership of the important FOOD AND PRODUCE DIVISIONS of the drive. "Good news will be coming from our divisions within the next ten days," this hard-hitting quartet reports . . . Sid R. Wilkoff has returned after a one-year layoff to head up the PRODUCE DIVISION of the campaign. Mr. Wilkoff reports that the next week has been set aside as UJF week in the produce yards.

NORMAN SHOOP REPORTS: "One day last week I had several afternoons of pounding the pavement

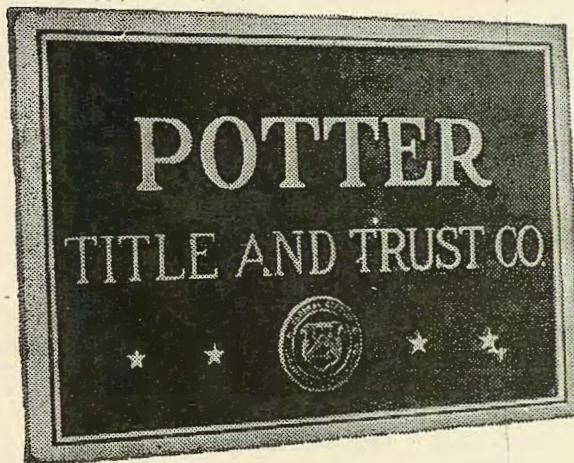
as a United Jewish Fund solicitor for the PRINTING AND PUBLISHING DIVISION, which is headed by Albert W. Golomb. For once I wasn't looking at a campaign from the publicity man's desk. I realized for the first time out little of the story of the worker's experience is told by that signed subscription card he turns in at a report meeting. It is just another card, but so much drama often lies behind it . . . And the workers so seldom has an opportunity to speak about that drama. It all adds up to an awful lot of hard work, but very satisfying work. You meet a lot of nice people and just a few discourteous folks. It would be helpful, however, if the prospect, when visited by a United Jewish Fund worker, remembered that the campaigner is giving up a lot of time and a lot of effort to get his subscription to help save Jewish lives. And sometimes a little understanding and courtesy by the contributors goes a long way in helping the worker stay on the beam."

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Murder In Jerusalem

By MALKAH RAYMIST

Malkah Raymist, a well-known journalist living in Jerusalem for many years, witnessed the explosion that wrecked Ben-Yehuda Street on February 22, and caused the death of fifty-four persons.

I was stretching in bed, wondering what sort of weather the day would bring. It was 6:30 a.m. and suddenly the world shook with something that sounded like a burst from a thousand cannons. Instinctively I drew the blanket over my head. The shaking motion continued, the house swayed like a ship on the sea and a gust of icy wind blew through the room although a moment earlier all doors and windows were closed. A shower of glass came down on everything, including myself. Pieces of plaster fell from the wall. The house continued to shake. It seemed like an eternity. I was waiting for the walls to fall and crush me, but they did not. The house ceased shaking. Somewhere outside there was a roar and rumble of falling buildings.

I looked out cautiously from under the blanket and found that the bed and the entire room were covered with glass and plaster. Right in the centre of the room was a small

looking-glass and my wrist watch. They were undamaged. I was dazed and not quite certain what to do next. I shook out the plaster and glass from my slippers and picked up the watch. It was still ticking. That somehow reassured me and I quickly ran out. I heard my neighbors shout: "Your daughter is all right!" She was at that time in the bathroom, which is the most protected place in the house, and assured me in a clear voice that she was all right. I went back to my room, slipped on some clothes and went out.

On my way I saw dozens of shops with windows smashed and the merchandise hanging out. Jewelry and perfumes, expensive clothes and tinned foods were scattered in the

street. But no one touched them. I hurried in the direction everyone was running. Passing a building, I saw workmen climbing down, shouting directions to each other and rushing off with ladders, buckets, wheelbarrows and shovels. Ambulances dashed past in a mad hurry. Enormous vans carrying many men were hurrying to the spot. Doctors and nurses were running with first aid equipment.

Turning into Ben-Yehuda Street I saw complete disaster. The ruins were still caving in, big slabs of stone and concrete were falling from the tallest buildings. Where I used to go every day to have my coffee there was a huge gaping hole. Flames had broken out in one of the adjacent buildings and the fire-brigade was desperately trying to find an undamaged water tap but could not. During the first twenty minutes or so there was utter confusion. Everyone was running, shouting to everyone else and no one listened. But rescue squads were already beginning to work, and first-

aid stations were being set up in the nearest undamaged shop.

A boy of nine, a beautiful, chubby child whose father had just been killed, stood barefooted and shivering on the broken glass, his face smeared with plaster and blood, his eyes still sleepy, completely stunned. Someone dragged a Persian lamb coat out of a fur-shop which had been blasted open, and wrapped it round his shoulders. He was not crying. I came over to him and began cleaning the dust from his face with my glove, then suddenly realized the utter futility of this and walked off.

A chain of guards had formed by that time and someone took me by the shoulders and said: "Are you from the first-aid squad? Fall in! Over there!" But I tore myself away. There was enough competent medical personnel on the spot. I was not needed. An oriental Jewess was wailing: "... may they perish from a gruesome death, those who did it! May they perish thus and their children's children be cursed forever! ..." Someone said "Amen." Another woman tried to break through the human chain, screaming that her brother was inside a collapsed building, but they did not let

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her in. She sat on the pavement and wept.

A number of high British Police officers were standing on Zion Square, obviously annoyed and at a loss what to do and how to behave. A young man, his face caked with blood, was telling a policeman that he had seen how the explosives were brought. Immediately he was eagerly surrounded by a dozen police officers. A sergeant took him by the arm: "You come along with us and give the evidence," he said smiling engagingly. Someone in back shouted in Hebrew: "Don't go! You will never come back!" The boy suddenly balked but the sergeant persisted, and dragged him, not violently, but firmly, saying: "Don't be afraid . . ."

I intervened: "I am from the press. I want to go with this man and hear the evidence." A Police officer looked at me with unconcealed hatred. "This is the business of the police." I answered that it was my business, that it was a public affair and that the press could not be kept out. The officer consulted each other with a quick glance and one of them drawled out: "We don't really want him after all. You can have him and question him yourself. You are welcome to him."

We walked a few steps away, but the young man refused to talk, saying he would give his evidence to the Haganah. I wished him good luck and left him.

Meanwhile, stretchers were being

carried away. Stretchers with the dead, with the wounded, with mangled bodies of children and grown-ups. Blood was trickling from the stretchers, dripping profusely to the ground.

I suddenly felt sick and d'zzy, and furious at the same time. A man near me shook his fist: "The b——! the bloody, bloody b——! . . ." I hurried on through the confusion. The corner shop, a drugstore, whose owner is so fond of talking politics, stood completely gutted. I tried to pick up a few iron bars in order to block the entrance to prevent looting. I did my best, together with another woman, but found it difficult to put the iron bars in place. An oriental Jewess stood nearby wailing and cursing. I turned on her with fury: "You useless female! Is that all you can do? Did you lose any of your k'n. here?" "No," she blabbed tearfully, "but what can I do?" "Come here and help us," I said. "Help? Oh HELP! Why, yes, of course! Just tell me what to do!" She was pathetically grateful. She grabbed a piece of iron grating, such as only a navvy could have lifted, and place it into position across the aperture. She did as she was told, swiftly, eagerly and efficiently. This job done, I walked on, the woman at my heels, whimpering and begging for more work.

A man was being led away. He was young, not wounded, but he dragged his feet as if they were

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paralyzed. He had just lost two children in the disaster. A few steps away an enormous man, a butcher with fierce and ruddy face, was vomiting and weeping like a child, wiping the tears with ham-like fists. He had just helped to drag out mangled bodies from under ruins, and his butcher's soul had revolted.

In the middle of the melee an armoured car was stationed, its gun trained on the public. The crew consisted of a very young second lieutenant and several soldiers from a Royal Engineers regiment. They stood there helpless, idle because the people would not let them come near the rescue work. The officer was on the verge of tears, so shocked was he by the disaster. It was quite obvious that he had never seen war as a soldier. I heard him say: "Look, sergeant, these people are doing it all wrong, they should be lifting the blocks this way round!" The gun remained trained at the "people who were doing the job all wrong" and I could not resist remarking somewhat spitefully to the youthful lieutenant: "My dear sir, so long as you

offer your criticism from behind that gun, you may be fairly certain of not being contradicted . . ." He looked at me reproachfully, as if to say that it was not his fault and that he did not do it. A few minutes later they had to leave because the people were angry and would not let them help, and they were in the way and did not feel secure.

A huge bulldozer was brought in and began moving blocks of stone. The chains of people were organized and traffic was now well directed. On the corner I saw the son of a friend, a boy of 12, directing traffic with the efficiency and competence of a seasoned policeman. He was wearing a band on his sleeve. He already was experienced—he had been bombed out of his home three weeks ago, when the *Palestine Post* was blown up. . . . More and more stretchers and ambulances arrived. Things were taking shape.

Toward 8 a. m. regular guards were posted everywhere and owners of the shops were arriving, viewing the damage. Everyone of these, without exception, repeated the same

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thing: "Barukh Hashem (Praised be the Lord), we had no loss of life!" A wealthy woman, known as quarrelsome and avaricious, the owner of a seven-story building which lay in ruins, was wailing loudly. She was the only one to express, by word or sound, grief over loss of property. No one else did.

Newspapermen and cameramen were darting to and fro. Flying can- teens serving hot drinks to rescue workers and to those bombed out were circulating with trays of steam- ing tea and cocoa. People were col- lecting their belongings. There were still flames in some buildings but they were now subsiding. The work was going on, feverishly, strenuously. Blood donors were queuing up at every Jewish medical centre and some gave double doses for immedi- ate transfusion. Dishevelled people, people in pyjamas, with and without

children, were sitting on bundles of clothes at the "refugees pool," and friends and relatives were coming, anxiously searching every face, and collecting the survivors to give them temporary refuge. Towards midday almost everyone was given some kind of shelter.

People reacted strangely and did and said the most peculiar things. For instance, I walked into the Eden Hotel, the finest Jewish hotel in Jerusalem and, feeling suddenly exhausted, sat on the single undam- aged armchair, among a litter of glass and debris. The owner of the place came over and asked me with- out curiosity: "What are you doing here?" "Taking a rest," I said apathetically. "Well, take your time. Rest, gezunterheit . . ."

Back into the Street again. I sighted a film reporter of Paramount

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Pictures and went with him to film the wounded children in the Wizo Infants' Home. The nurses were cheerful: "No damage to speak of. Just doors and windows. Several children only slightly wounded, thank God." We saw the injured children; they had already been bandaged. One little fellow had stitches in his face and wept quite miserably, with only his nose and mouth protruding from the bandages. But he smiled at the sight of the camera.

At a street corner a man directing rescue work had gone completely hoarse, so I walked into a half-damaged stationery shop and made them give me a piece of soft cardboard and sticking tape and made a megaphone. The man was already two hundred yards away but I called him through it and the voice carried well. He ran back and gratefully accepted it. The shop owner, instead of demanding payment, ran after me and thanked me and begged me to make a half dozen more.

More laborers were arriving from all parts of the city and were rapidly assigned to work. Electric microphones were later installed and my primitive megaphones discarded. There was a feeling of solidarity, of brotherly concern, of intimate relationship among the fellow-sufferers and helpers, such as one may experience only in a shipwreck. There also was a blazing hatred against the perpetrators of the fiendish crime, conceived and executed in cold blood. The British authorities had found nothing else to say except that: "It is unbelievable" that such an outrage should have been perpetrated by Britons. . . . Had the bomb exploded one hour later, the number of victims would have been at least three times as high, for the day would have been more advanced, and life in Palestine begins early. The only reason why this had not been so, is because the earliness of the hour gave the attackers a better chance to escape.

The charge of T.N.T. was so terrific that an enormous crater was formed in the concrete pavement. Buildings all around crumbled like clay huts, although they all were of reinforced concrete, dressed with cut stone outside. The force of the explosion was such that bodies of a

family living on the third floor, were found in the basement or a ground floor restaurant.

And yet, on the following day the sound of hammers could be heard. Several cafes stretched tarpaulins in place of missing doors and windows and sometimes even of walls, and were serving hot drinks, doing a brisk trade. There was a warm loyalty and mutual concern between employees and employers although they may have quarreled over some trifle just the day before. This feeling of solidarity, of belonging together, of facing a common enemy, was keeping everyone warm and vibrant.

On the day following the explosion, some shops at the far end of Ben-Yehuda Street had already restored their windows, although without glass. I wandered among the ruins. Everything was grey. There was an icy wind and snow or rain was threatening. Some of the blasted buildings were still smoking. Bulldozers were roaring, collecting slabs of stone and rubbish. In one shop, the owner, whose head was bandaged, was seriously consulting an engineer with a bandaged arm and writing down the estimates, while workmen already were hammering away at window frames.

In a flower shop I saw an artistic display of bright pink dahlias and little bunches of violets and narcissi and local spring flowers.

"Does anyone buy flowers?" I asked.

"They do. Only an hour ago we sold a bridal bouquet."

"Does anyone get married at this time?"

"They sure do. How else would the race of stiff-necked people go on? . . ."

There was pride in the voice of the salesgirl, pride and determination.

—The Congress Weekly.

Civil war in Paraguay during 1947 checked Jewish immigration, and Jews en route there were compelled to wait several months before continuing to their destination. HIAS intervened successfully, and, as a result, the migrant Jews were permitted entry.

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SENATOR MARTIN AND MEYERS SUPPORT ORIGINAL PARTITION PLAN

The following are messages received by Alex Lowenthal from Senator Edward Martin and Senator Francis J. Myers on the occasion of the Palestine Protest Mass Meeting held recently in Pittsburgh.

With deepest regret, I must advise you that urgent duties at Washington make it impossible for me to attend your meeting to discuss the decision of the Truman administration to reverse its position on the establishment of a Jewish state by the partition of Palestine.

For some years I have given a great deal of thought to this problem with the hope that the age old dream of a Jewish homeland might be realized in our time.

The abandonment of the partition plan for Palestine is another shameful example of what I referred to in my speech at Chicago, February tenth. In that address I said: "We have discovered that our government has been digging deeper and deeper into the smelly barrel of the diplomatic school which calls for deals, double deals and double cross deals. I regret to say that our government has been led into dishonesty in international affairs.

"During the war and after when New Deal Presidents were making statements supporting a Jewish homeland in Palestine, they were sending secret notes to the Arabs

telling them that the public utterances were intended only for home consumption."

In that speech I asked this question:

"Are we now taking the same position with regard to the decision of the United Nations for the establishment of a Jewish state in Palestine?"

In a little less than a month my question was answered by the Truman administration in the most disgraceful retreat from national honor and integrity in American history. The reversal of the American position in Palestine is a crushing blow to the prestige and dignity of the United Nations. It darkens the hopes of all who gave support to the United Nations as an instrumentality through which peace and order might be restored to the world.

By its leadership in advocating the partition plan, the United States stirred the hopes and aspirations of the homeless Jews in Europe that at last they might find in Palestine a haven of freedom, security and human dignity. Now these hopes have been turned to dark despair under

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the weight of power politics which completely ignored human values in the hope of gaining economic advantage.

This surrender to Arab pressure comes as a tragic shock to Americans of every religious denomination. It is a departure from the traditional American policy that has been supported in platform pledges by both political parties, by resolutions adopted in Congress and in public utterances by a large number of representative leaders of American thought.

I join in hope and prayer that your meeting will help promote a better understanding of America's moral and spiritual responsibility in a just honorable peaceful solution of the Palestine problem.

EDWARD MARTIN,
United States Senate.

No doubt by now you have been informed by our mutual friend, Mayor David Lawrence, of my inability to come to Pittsburgh Sunday evening to participate in the discussion of the tragic Palestine situation. As one who has for many years been committed wholeheartedly to the achievement of a Jewish Homeland in Palestine, I share your distress over the recent turn in events.

Disappointment and defeat have been the constant companions of progress in our attempts to obtain justice in the Palestine issue. Now, after we have looked forward to a solution through the United Nations to a problem which so often in the past has appeared insoluble, we are again plunged into despair.

The partition plan was put through the UN only as a result of the leadership of our government. We applauded the courageous position of the United States at that time and were delighted with the results. Now our government tells us that we are unable to enlist sufficient support in the Security Council to make partition effective. The United States has proposed a temporary stopgap means of maintaining peace in Palestine through a UN trusteeship. Until the President spoke on Thursday, we were all under the impression that the United States was proposing this trusteeship plan as a substitute for partition but the President assures us this is not so and I am glad he made that clear.

It is my own opinion, as I think it is yours, that the difficulties inherent in trusteeship are going to be just as great and perhaps greater than they would be under partition. I have made that view clear to the President. I am going to keep on insisting on partition as the ultimate and only really effective solution in Palestine. Further, it would be the only means of demonstrating in this incident that the UN can work and must be made to work.

As we all know, the UN is still militarily impotent. That is not the fault of the United States or of any of the other countries of the UN except one, the Soviet Union. There is not much use in bemoaning the weakness of a UN without a police force but there is much use—there is extreme urgency—in seeing to it that the UN is given the military strength necessary to back up its

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decisions. I have urged the President again to redouble our efforts for the establishment of a UN police force in the hopes that with such a force available we can in fact make partition effective and rout hoodlum forces which in this situation are violating international law, defying the UN and committing brutal and intolerable aggression. The United States feels that under present circumstances the only means of combating this aggression in Palestine would be through the United States Army and the President feels that it is impossible to impose this solution both on Charter grounds and as a matter of national policy.

Secretary Marshall, whose handling of foreign affairs has on the whole been most able and outstanding, is apparently convinced that partition now might provide the powder keg to blow the whole world into war. The Secretary, whose devotion to peace cannot be questioned, nevertheless has a soldier's abhorrence of an indefensible military position and apparently fears the

military consequences of a possible outbreak of war in that area.

But I think the Secretary was right the first time in supporting partition and in helping to get it through the Assembly. I repeat, I think the dangers are just as strong in the trusteeship proposal as in the partition plan. I repeat again, I have made those views known to the proper persons. I pray that we can carry through on partition.

As I have said time and again, we have experienced so many disappointments in our years-long efforts to obtain justice in the Palestine situation that sometimes it almost appears futile to go on. But we must keep up the fight and I am confident that the right will prevail and that the day will come—it must—when Palestine will in truth afford the Homeland which the Jews of the world have earned for their suffering brethren now languishing in DP camps and daily losing all hope.

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Sisterhood News

Rodef Shalom Annual

Luncheon Meeting

The annual luncheon meeting of the Rodef Shalom Sisterhood will be held Thursday, May 6 at 12:30, at the Hotel Schenley. Featured at the meeting will be Jenny Lou Law, head of the Playhouse School of the Theatre. Miss Law has acted at the Pittsburgh Playhouse, with the South Shore Players at Cohasset, Mass., and with the Woodstock Theatre in Woodstock, N. Y.

Mrs. Louis R. Jacobs will deliver the president's message, and the three vice-presidents, Mrs. Sidney A. Bachman, Mrs. Harold B. Block and Mrs. Lester S. Block will present brief reports. Election of officers and directors will complete the business portion of the meeting.

All Sisterhood members and friends are invited to attend the meeting. Reservations may be made with Mrs. Jay Weinthal, 5706 Woodmont Street.

Tree of Life Tea



Mrs. H. M. Kamin

B'nai Emunoh Meeting

The B'nai Emunoh Sisterhood will hold its regular monthly meeting Monday evening April 26 at 8:30 at the synagogue. The nominating committee, headed by Mrs. Bernard Zangwill, will present the slate. Nominations will be accepted from the floor also.

Sisterhood Family Luncheon

The Mothers', Daughters' and Sons' luncheon will be held May 9 in the social hall of the Adath Jeshurun Synagogue.

Mrs. D. Samuels is chairman; Mrs. I. Laz'er and Mrs. C. Elovitz are program chairmen and Mrs. S. Porter, reservation chairman.



Mrs. Ben Leventon

Beth Shalom Officers Elected

At the regular monthly meeting of the Beth Shalom Men's Club last Wednesday, the following officers were elected: Charles B. Stewart, president; David I. Helfer, 1st vice president; William H. Whitman, 2nd vice president; Israel Steinberg, recording secretary; Herbert A. Lewis, corresponding secretary; Samuel Shear, financial secretary; Joseph Levine, treasurer.

A tea for patrons and contributors for the annual gift luncheon of the Tree of Life Sisterhood will be held at the home of Mrs. H. M. Kamin, 1186 Beechwood Court, on Tuesday, May 11.

Hostesses are Mrs. H. M. Kamin, Mrs. Ben Leventon. A musical program is planned.

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B'nai Israel

Plans are now being made for a Mother's Day Tea by the B'nai Israel Sisterhood, under the chairman of Mrs. Joseph Kublanow.

Pulpit decorations for Passover have been dedicated for the first two days of the Holiday by Mr. Samuel Hill and family in memory of his wife Rella and daughter Miriam.

Adath Jeshurun Men's Club

At a recent meeting of the Men's Club of Congregation Adath Jeshurun the following officers were appointed by the membership: Dr. H. Sniderman, president; Isadore Caplan, secretary and Abe Ruben, treasurer. The committees appointed by the President are membership, Isa-

dore Caplan and H. Mogerman; publicity, Nathan M. Frank and Fred Rosen; social, K. Freedman and William Roseberg; telephone, H. Mogerman, Nathan Frank, K. Freedman and M. Kushner. Mr. Abe Caplan, vice-president of the National Federation of Jewish Men's Clubs and president of Tri-State Regional Men's Clubs will address the Men's Club of Adath Jeshurun at its next regular meeting on April 27 at 8 o'clock in the Congregation auditorium.

It is difficult to get permission to leave Rumania, and yet HIAS in 1947 effected the departure of 1,101 Jews from this country.

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B'nai B'rith Briefs

By MAX U. APPLEBAUM



BEAVER VALLEY LODGE OFFICERS for the next year are: Harry Gubits, president; Manny Small, vice president; Norman Sodik, corresponding secretary; Manny Small, financial secretary; Jacob Weiner, treasurer; Jesse Farkas, warden; Morris Lench, monitor; Meyer Rosenberg, Charles Mann, Morris Lench, trustees. Delegates to the Western Pennsylvania Council will be T. A. Tenor and Sam Gilbert. Delegates to the District Grand Lodge No. 3 Convention will be Harry Gubits, Morris Lench, Sam Gilbert, Jesse Farkas, with the Alternates T. A. Tenor, and Charles Mann. The Lodge owns its own building and home, the house committee is Harry Ganelin, Harry Pearlman and Sam Gilbert.

the Vestry Room of the Synagogue. Election of officers will follow the report of the nominating committee. James J. Thomas, District Director of the United Steel Workers will present "What Organized Labor Means to the Community". Ralph Grinberg, of the Homestead Lodge, has been elected to the Executive Committee in the Western Pennsylvania Council. Joseph Frank is the Lodge President.

* * *

CHARLES J. AMDUR, of Burgettstown is the new President of the Weirton Lodge. The other officers are Attorney Mcrton Rosenshine, first vice president; Sam Abrams, second vice president; Manuel Volkin, secretary; Joseph Weinberg, treasurer; Mat Arkin, warden; William Abrams, assistant monitor; Dr. Dave Thompson, guardian; Morris Shutte, Ben Kove and Sam Geff-

* * *
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ner, trustees. The Monitor will be the outgoing president, A. J. Rosenshine.

ISADORE SUCHMAN is the new President of the Johnstown Lodge. His new administration includes: Herman Sky, first vice president; Albert Feinstein, second vice president; Jerome Nathan, recording secretary; Joseph P. Walzer, corresponding secretary; Lester Edelstein, treasurer; Israel Teitelbaum, financial secretary; Joseph Callet, warder; Morris Nathan, guardian; Rabbi H. Goren Perlmutter; Rabbi Simon Shoop and Rabbi Lieb Shirfrin, monitors; Sam Rappaport, Jacob Goldhaber and Harry Epstein, trustees.

STAN BOLT was re-elected President of the Carnegie Lodge and will be assisted by G. Bernard Roth, vice president; David Stern, secretary; Ben Nord, treasurer. Plans are being made to take 25 children of the St. Paul's Catholic Orphanage to the Carnegie Police Pension Fund Annual Boxing Show.

RABBI TZVI H. PORATH, Dis-

trict Grand Lodge No. 3 Director of BBYO, just received orders from the War Department to conduct Passover Services for the men of the Jewish Faith now stationed in Alaska. He is leaving this week by Army Air Travel and will return probably the second week of May.

MAX KOFMAN, of Bellefonte, was elected President of the Central Pennsylvania Council at its meeting held in Johnstown last Sunday. The other officers of that area will be: Nathan Krauss of Bellefonte, secretary; Rabbi Manning Bleich of Lewistown, first vice president; Benjamin Fishkin of Altoona, second vice president; J. P. Isenberg, Houtsdale, third vice president; Monroe Hurwitz, Lock Haven, fourth vice president; Nathan H. Freedman of Altoona, treasurer and member of the General Committee of the District Grand Lodge No. 3. The Chaplain of the Council will be the immediate Past President, Harold Kaminsky, of Johnstown.

ALTOONA FEDERATION of civic and community groups in the city is

being sponsored by the Isaiah Sheeline Lodge.

BBYM DANCE is being planned by the Allegheny Chapter for the purpose of socializing with the college fraternities and the adult B'nai B'rith groups. Moe Schutzberg, chapter president, will be in charge of the arrangements.

A SNIDERMAN AZA CHAPTER has won the bowling championship in the Pittsburgh AZA Council area. This trophy was presented to the Pittsburgh Council by Mrs. Sniderman in honor and memory of her late husband, after whom the chapter had been named.

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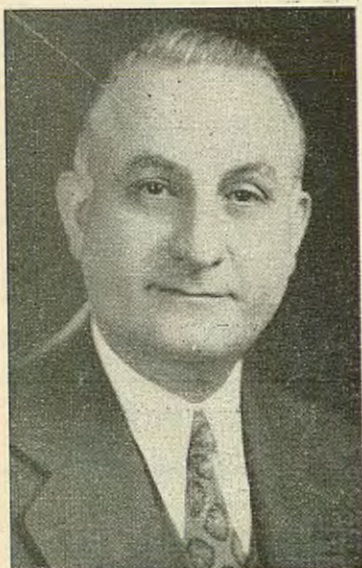
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Cantor Herman A. Marchbin who is the new cantor at the Tree of Life Synagogue, will sing liturgical compositions he made famous in such Congregations as Sharei Torah in New York City, at the Beth Shalom in Brooklyn, N. Y., and The First Ostrovotzo Orthodox Congregation in Toronto, Canada. Cantor Marchbin is not only the cantor at the Tree of Life Congregation, but he is entrusted with the training of

the choir and the preparation and arrangement of all music. Cantor Marchbin is a widely recognized musician and an expert choir leader-conductor. He was the first to be chosen by the World's Fair Temple of Religion in New York in May 1939, to appear as Director of the Brooklyn's Jewish Community Chorus, consisting of 80 mixed voices, the cantor organized, prepared, trained and conducted. Cantor Marchbin is the possessor of a tenor voice better known in operatic circles as the "Helden tenor." He was leading tenor and musical Director of the Radio Opera Company at the Columbia Broadcasting System. He produced and sang in the operas Carmen, La Traviata, Il Trovatore, Lucia di Lammermoor, I Pagliacci, Cavalleria Rusticana, Rigoletto and in La Boheme.

Cantor Marchbin intends to organize a large mixed chorus to present musical productions, concerts, and Oratorios such as the Purim Cantata based on the story of Queen Esther, music of which he composed. He produced the entire Cantata in New York in 1941 with his wife the famous operatic star Stella Marchbin-Machett who is a former leading soprano of Italy's La Scala Opera and the only protege of the late Diva Tetrazzini, as Queen Esther.

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F. D. R. In His Lighter Moods

By MAURICE R. SHOCHATT

Columnist, Baltimore Jewish Times

April 12, 1948 marked the third anniversary of the death of President Franklin Delano Roosevelt. For this occasion we present the following collection of anecdotes revealing FDR in his lighter moments and the occasions when he injected a laugh into sombre moods. —EDITOR

Reporters asked at a Presidential press conference if something couldn't be done about overlapping press conferences, pointing out that two or three bold officials had called conferences at 10:30 A. M. on Friday, which was the hour of the President's usual meeting with the press . . . "Yes, Mrs. Roosevelt did that once," a woman reporter observed. At this, the President threw back his head and roared a laugh . . . Some time later, when the President, annoyed by some columnar references to him, termed columnists "excrescences," he grinned when he was reminded that he had forgotten Mrs. Roosevelt's My Day.

* * *

Mr. Roosevelt harbored the ambition to buy and edit a country weekly. He had been a crusading editor in his undergraduate days at Harvard. As editor, he used the columns of Harvard's Crimson to force the University overseers to install adequate fire escapes in the dormitories . . . He had also organized a relief fund for the Boers, whose republic was then being battered out of existence by the British. But editor Roosevelt believed in scoops, as well as crusades. One coup of the Crimson under his editorship was to beat Yale's collegiate daily newspaper with the story of a Harvard-Yale football game played in the Yale Bowl. Young FDR arranged for a one-man handpress to be brought covertly into the Bowl. Type was set

by hand during the progress of the contest and a report of the game inserted into the first page of the pre-printed copies of the Crimson. These were distributed within a few seconds after the final whistle, before the appearance of the Yale News.

* * *

A member of Congress who was an old friend and had the privilege of speaking his mind to the President, said one day: "This administration is on the way to hell—it's not a mile away from it this minute." . . . The President chuckled and replied: "That's the exact distance from here to the Capitol."

* * *

After an open car tour in a heavy rain in New York City in 1944, FDR's physician prescribed some brandy and tea for him. "Don't forget, Mr. President," he said. "you have a speech to deliver tonight" . . . "Yes," said FDR, winking, "and the subject is not Prohibition."

* * *

A story was circulated that FDR was descended from the Jews. The editor of the Detroit Jewish Chronicle wrote the President, who replied: "All I know about the origin of the Roosevelt family in this country is that all branches bearing the name are apparently descended from Claes Martenssen Van Roosevelt, who came from Holland some time before 1648—even the year is uncertain. Where he came from in Holland I do not know, nor do I know who

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his parents were . . . There was a family of the same name on one of the Dutch islands, and some of the same name living in Holland as lately as thirty or forty years ago, but, frankly, I have never had either the time or the inclination to try to establish the line on the other side of the ocean before they came over here, nearly 300 years ago . . . In the dim past they may have been Jews, or Catholics or Protestants—what I am more interested in is whether they were good citizens and believers in God—I hope they were both."

* * *

Asked why he aspired to be President in a crisis, Roosevelt's answer was, "Some one has to!"

* * *

In the "Thirty-fifth Annual Report of the Harvard Class of 1904, the President filled out the usual questionnaire sent to the classmen in his own handwriting. To a question concerning aversions he replied: "None." Asked what he had written or composed he answered, "Altogether too much."

* * *

A friend of the President once sought to get him to accept a certain group of financial men as his advisers. "I can vouch for their patriotism and loyalty," said FDR's friend, "for as the good book says, 'where the treasure is, there will be

the heart also' . . . "There is another text that might equally apply," the President replied. "Where carcass is, there will eagles be gathered together."

* * *

"A columnist complained the other day," the President once said, "that I had over-estimated the importance of understanding of, and sympathy with, the point of view and the general well-being of what might be called the average citizen; and he intimated that a man could be highly successful in any profession without studying that point of view . . . Nevertheless when you make a close examination of any profession, you will find very few successful men, or for that matter, women, who do not take into consideration the effect of their individual efforts on humanity as a whole."

* * *

To some political feudists within the party who sought to get the President to intervene, he is said to have replied: "I learned a great many years ago that in a fight between a man and his wife, a third person should never get between the woman's rolling pin and the man's boot."

* * *

A White House visitor asked him: "Mr. President, how in the world did you acquire such patience—with all the bores you meet in a day?"

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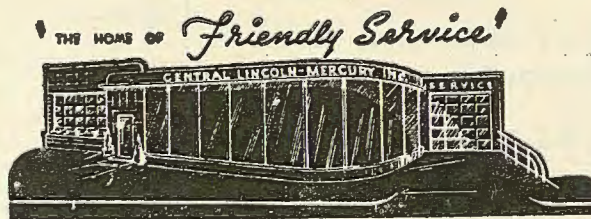
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... FDR replied: "You acquire patience after you've spent two years learning how to wiggle your big toe again."

* * *

When Emil Ludwig began work on the biography of Mr. Roosevelt, commissioned by an American publisher, he said: "This is a new and

difficult job for me, Mr. President. My biographies of Napoleon, Bismarck, Goethe and Bolivar were much easier to write. It is hard to appraise you, because you are still living" . . . The President clutched the biographer's hand and interrupted Ludwig's note-scribbling: "In that case," FDR laughed, "I have a suggestion—let's both wait one century."

* * *

A Washington newspaper once ran a story headlined: "FDR Kept in Bed With Slight Cold." He howled over the typographical error, and sent for several copies.

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of the Yeshiva Achei Tmimim of Pittsburgh

Passover is celebrated by us as "Zman Cheruseinu"—the time when we become a free people—not as generally believed "when we became a free people".

If Passover is only the commemoration of our past emancipation it certainly does not and can not imbue us with any elation when we still find ourselves in the diaspora, victims of anti-semitism. How we would ridicule one who celebrates his past year's recovery from an operation when he is again suffering from the same malady and must again undergo the same dangerous operation.

Actually, Passover is much more than the celebration of our past deliverance; it is the festival commemorating our constant freedom. Passover attests to the fact that we, the Jewish People, are a free nation, the only free nation in the world and the most independent.

Outwardly it appears that we Jews are degraded and enslaved while the other nations are free and independent. However, the reverse is true! Our oppressors are forever in danger of losing their national sovereignty and against their will they actually disappear from earth. But we outlive them, thank God. We are the free who can crawl out from under the crumbled ruins of all past civilizations.

The Passover holiday reminds us that the ancient Egyptians have long since vanished from the world. It also reminds us that "Shelo echod bilvad omad oieinu lechaloiseinu"—more than one have attempted to destroy us—but all have melted away, leaving not a trace. The ancient Assyrians, Babylonians, Greeks, Romans and many other despotic, anti-Jewish nations who have considered themselves the independent and free have followed the Egyptians to oblivion.

The planet, Earth, is to be inhabited by us, not by those who oppress us.

Peoples whom the Master of the universe leads out upon the world-stage until they finish their cue are not free peoples. They cannot foretell when their last day will come, and their approval will not be asked for when it does come. Why should we consider them free?

The Jewish people, however, traverse God's earth with absolute confidence. We are sure that even our mightiest enemies are unable to destroy us. The godly authority which does not grant any other nation everlasting existence entirely freed the Jewish people of any such fear of extinction. The Almighty has pledged us national immortality through the Torah and the Prophets

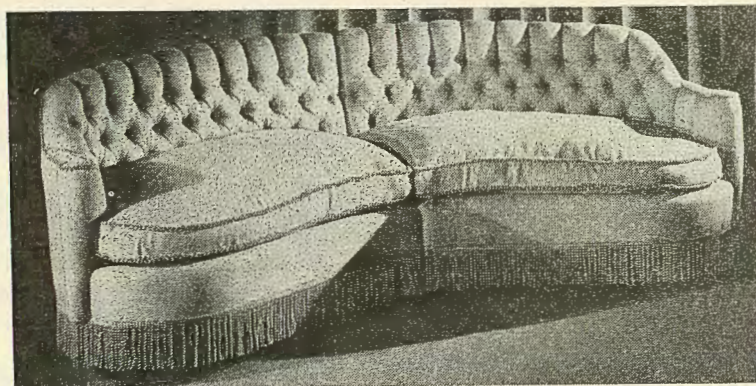
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and has fulfilled this vow even in circumstances which were blackest for us. There is no greater freedom for a nation than to be free from destruction and confident of its bright future.

"Zman Cheruseinu"—time brings us freedom. Time destroys everything and everyone but not the Jewish people. Time has no power over us. The Jewish nation forever remains young and full of life. Should we find ourselves tormented by new foes a new Passover is ready to intervene with another deliverance. Our oppressors pass away but we live on.

Only the Jewish nation is free in the sense that only it can retain its national identity and existence in all corners of the earth through the passing generations.

We cannot be torn away forever from our land, our Torah and our God, nor can our land, our Torah and our God be torn away. forever from us. Together we wander from land to land, together we suffer here and there and together we feel with the fullest confidence that "Zman Cheruseinu" — time shall bring our freedom and final deliverance both spiritually and physically —through a new Passover which shall shortly arrive at the hands of our true emancipator, Mosheach, descendent of King David. May we find ourselves next year a truly free people—free, in every sense of the word—in sacred free Jerusalem.

And It Shall Come To Pass . . .

"Tried in travail, tempered in flame and fury, and buoyed up by an unshatterable belief in the God of life and mercy, Israel presses forward out of the darkest night of its history not to an ending of apocalyptic tragedy but towards the breaking of the day of man's fulfillment of the vision of the prophet: 'And it shall come to pass in the end of days . . . that many peoples shall . . . say:

Come ye and let us go up to the mountain of the Lord,

To the house of the God of Jacob, And He will teach us His ways, And we will walk in His paths. For out of Zion shall go forth the Torah

And the word of the Lord from Jerusalem.'

And with the prophet we repeat furthermore:

'O House of Jacob, come ye, and let us walk in the light of the Lord.' "

* * *

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Corner Marganetta and N. St. Clair Streets, phone Emerson 0176. Rabbi's study: Hilland 9097. Services: Daily, morning at 7 and 8:30; evening at sunset; Friday evening at sunset; Sabbath morning at 8:30. Rabbi, Noah Golinkin, 843 N. St. Clair Street, MO. 2767. President; Louis Shoop, 1131 Downlook Street, Sterling 4509; Vice Presidents: Harry Sheps, 816 Collins Avenue, Montrose 7416 and Max Herrup, 930 N. St. Clair Street, Montrose 8483; Treasurer, M. W. Dines, 1239 N. Highland Avenue, Montrose 1839; Secretary, M. A. Westerman, 5632 Margaretta Street, Montrose 9687; Gabbai for the Cemetery, Jos. Gerber, Emerson 0656; Cantor, Samuel Kantarof, Emerson 0176; Sexton, Chas. Spokane, 701 N. St. Clair Street, Hilland 0226.

BETH ABRAHAM CONGREGATION

4808 Ellsworth Avenue
Board Meetings are held every Second Sunday of the month at the Congregation.

Abe Sternberg, President; Louis Ostrosky, Vice President; Sam Lerner, Second Vice President; Ben. Hartzberg, Treasurer; Harry Mosenson, Secretary.
Board of Directors: Nathan Drucker, David Kart, Wm. Silverman, Morris Nydes, Jerome Solomon, Joseph Foster, Harry Labovitz, Frank Brenner, Jake Ryave, Max. Blank, Myar Mondell, David Miller, Philip Rosenthal, Abe, Opter.

BETH SHALOM COMMUNITY CENTER AND SYNAGOGUE

Evening services daily at sundown. Morning services at 7 and 8 a. m. Sabbath services at 6:45 and 8:45 a. m. During Fall and Winter season, late Friday night services at 8:30 o'clock. Hebrew classes daily at 4 and 6 p. m. Sunday Bible Classes at 10:30 and 11:00 a. m. Goodman A. Rose, Rabbi, 5847 Beacon Street, JA. 0444. Isadore Adelsman, Cantor, 5851 Phillips Avenue; Rabbi Ralph De Koven, Educational Director 5911 Beacon Street; Jacob E. Lehman, Sexton, 3322 Tilbury Street; Max Pearlman, Bldg. Superintendent, 2202 Shady Avenue. Joseph J. Schmidt, President; Elmer A. Hamburg, 1st Vice-President; Max Bress, 2nd Vice-President; Abe Caplan, Secretary, Harry Weisberger, Treasurer. For Cemetery Affairs call the office, Hazel 2288 or Abe Caplan, Executive Secretary, 5562 Hobart Street, Hazel 0779 or Jackson 1000

BETH SHALOM SISTERHOOD

Beacon and Shady Avenue
Meets the fourth Monday evening of the month. Board meets the second Monday afternoon of the month.
Officers: President, Mrs. J. J. Watkins, 5867 Darlington Road, HA. 1271; 1st Vice President, Mrs. Max Kleber; 2nd Vice President, Mrs. Louis Robins; 3rd Vice President, Mrs. Eli Rose; Recording Secretary, Mrs. Jack Levin; Corresponding Secretary, Mrs. David K. Cohen; Assistant Corresponding Secretary, Mrs. A. J. Enstein; Financial Secretary, Mrs. H. Berson; Assistant Financial Secretary, Mrs. E. Kleinerman; Treasurer, Mrs. Julius Guskay; Auditor, Mrs. Frank Goldenberg.

BICKER CHOLIM SOCIETY

Meets the second Tuesday of each month at 1:30 in the afternoon at the Chofetz Chaim Social Hall, 5807 Beacon Street.

Honorary Presidents: Mrs. Jennie Silverman; and Mrs. H. B. Elpern president. Mrs. B. Kottler; first vice president, Mrs. D. Charlie second vice president, Mrs. H. Dunn; third vice president, Mrs. L. Parberow; treasurer, Mrs. J. Silverblatt; financial secretary, Mrs. M. J. Wyckoff, 1105 Portland Street; corresponding secretary, Mrs. A. Mandel, 3613 Dawson Street; Mrs. H. Zeidenstein, chairman of the board.

B'NAI B'RITH LILLIAN S. DAVIS WOMEN

Meets the first Wednesday of the month for board meetings, and the third Monday of the month for regular program at the Y M & W H A at 7 p. m. Officers are: Mrs. Benj. Feinberg, 5526 Bartlett Street, Pittsburgh 17, Pa.; Counselor, Mrs. M. W. Dines; First Vice President, Mrs. Wm. Reiner; Second Vice President, Mrs. Albert Cherry; Third Vice President, Mrs. N. W. Strem; Recording Secretary, Mrs. Harry Schachter; Treasurer, Mrs. David Simons; Corresponding Secretary, Mrs. Jack Weingarten; Assistant Secretary, Mrs. A. J. Epstein, Mrs. A. Applebaum, Mrs. Paul Feldman; Financial Secretary, Mrs. Jack Fischer, 5534 Phillips Avenue, Pittsburgh 17, Pa.; Assistant Financial Secretary, Mrs. A. H. Weltzman; Trustees, Mrs. Jos. Friedman, Mrs. J. S. Stapsy, Mrs. Sol Hahn, Mrs. H. Klarsfeld, Mrs. D. Paransky; Guardian, Mrs. D. Loundy;

Guides, Mrs. Cella Martin, Mrs. H. L. Katz; Sentinels, Mrs. Jos. Heller, Mrs. Ben. Tauberg; Honorary President, *Mrs. Lillian S. Davis.
*Deceased.

B'NAI ISRAEL CONGREGATION

327 N. Negley Avenue, E. E. Rabbi, Benjamin A. Lichter, 5436 Jackson Street, Montrose 3995; cantor, Mordecai G. Heiser, 830 Mellon Street, Montrose 0226; sexton, Hymen Pearlmuter, 5630 Margaretta Street, Montrose 9140. Honorary Presidents: Saul Schein, Charles Friedberg, President, Jacob Davis; first vice president, Harry Arons; second vice president, B. A. Scheinholtz; third vice president, Harry L. Jacobson; treasurer, Max Perilstein; assistant treasurer, Sam Deaktor; recording secretary, Theodore Abrams; financial secretary, Benjamin Shanblatt.

B'NAI ISRAEL SISTERHOOD

The following are the new officers of the B'nai Israel Sisterhood: President: Mrs. Jack Berman, 1607 Jancey Street, Montrose 2860; First Vice President, Mrs. M. E. Heller; Second Vice President, Mrs. Samuel Palley; Third Vice President, Mrs. George Cooperman; Fourth Vice President, Mrs. David Nathanson; Treasurer, Mrs. B. A. Scheinholtz; Recording Secretary, Mrs. George Friedman; Assistant Recording Secretary, Mrs. Irving Siegal; Corresponding Secretary, Mrs. Frank Abrams; Assistant Corresponding Secretary, Mrs. Philip G. Goldman; Assistant Corresponding Secretary, Mrs. William Coltin; Financial Secretary, Mrs. Samuel Holtzman; Assistant Financial Secretary, Mrs. Clarence Levine; Auditor, Mrs. A. H. Rosenberg; Auditor, Mrs. Harry Erenbaum.

B'nai Israel Sisterhood, 327 North Negley Avenue meets every fourth Thursday of the month. The Board meets every second Monday.

Mrs. Meyer Fiddleman, 1127 Jancey Street, Mo. 2751, Publicity Chairman.

B'NAI ISRAEL CEMETERY

Blackadore Avenue, Penn Township Pe. 7683 City Office, Mo. 0253
For Cemetery affairs call Harry Arons, 544 Sheridan Avenue, Hilland 0502; Saul Schein, 25 N. St. Clair Street, Montrose 1089; Berger Building, Court 1820.

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Honorary Presidents, George Schwartz, Harry Jacobson, Lawrence Catz, Saul Goppman.

CONGREGATION OHER CHODOSH

78-81 Roberts Street
Evening services daily before night fall during winter season. Late Friday night services at sunset.

Morning services at 7:00 except Saturday when they are at 9:00. Wolf Leiter, rabbi, 5817 Beacon Street, HA. 4293; David Messeroff, cantor, 309 Coltart Avenue, Mayflower 7078; Joseph Barad, sexton, 1710 Center Avenue, Court 0175; president, H. Harris, 605 N. Negley Avenue, EM. 1851; vice president, J. Hornstein, 6529 Northumberland Street, JA. 3999; treasurer, I. Sand, Hotel Penn-Shady, HI. 3730; secretary, Samuel Kaufman, 1160 Chislett Street, EM. 0681; trustees: R. Segall, S. Rabinovitz, H. Morgan, J. Roberts and K. Freedman; cemetery committee: Leo Greenberg, 2205 Wightman Street, HA. 3890; M. Sigel, 1851 Webster Avenue, CO. 8965; J. Markovitz, 1812 Centre Avenue, CO. 5348; Max Ackerman, 2300 Bensonla Avenue.

DYORAH CHAPTER

PIONEER WOMEN

Meet every second and fourth Tuesday afternoon, 1947-1948 officers: President, Mrs. I. DeBroff, 6355 Waldron Street; Vice-Presidents, Mrs. S. Latterman and Mrs. M. Racusin; Corresponding Secretaries, Mrs. H. H. Kimel, 4206 Saine Street and Mrs. H. Tarmy, 6307 Morrowfield Avenue; Recording Secretary, Mrs. A. Baker; Financial

Secretary, Mrs. H. Latterman; Treasurer, Mrs. H. Siegal; Auditor, Mrs. H. Rosenthal.

EMMA FARM ASSOCIATION

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LADIES HOSPITAL AID SOCIETY

Ladies Hospital Aid Society officers are: President, Mrs. Joseph D. Swartz; First Vice President, Mrs. Horace P. Spiegelman; Second Vice President, Mrs. Arthur Spandau; Third Vice President, Mrs. George P. Goldman; Fourth Vice President, Mrs. Morton Goldenberg; Recording Secretary, Mrs. Samuel D. Harris; Corresponding Secretary, Mrs. Joseph Sachs; Financial Secretary, Mrs. A. L. Zimmer; Treasurer, Mrs. S. H. Ratner; Auditor, Mrs. Edward Kelsky.

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PITTSBURGH SECTION, NATIONAL COUNCIL OF JEWISH WOMEN

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Directors 1947-1950: Mrs. Theodore Abrams, Mrs. Samuel Jasper, Mrs. S. Ruslander, Mrs. Charles Stewart, Mrs. David Wolf.

Council Office—3400 Forbes Street—Mayflower 9025.

PIONEER WOMEN'S ORGANIZATION

Pioneer Women's Organization Chapter 1, meets the second and fourth Tuesdays of each month for regular meetings, the first and third for board meetings at 8:30 p. m. Place of meeting Y. M. & W. H. A. Officers 1947-1948, Chairman, Mrs. A. Snyder, 4013 Windsor Street, JA. 2278. First Vice-Chairman, Pauline Cooper. Second Vice-Chairman, Mrs. E. Zimmering. Corresponding and recording secretary, J. Rothbart. Second Corresponding Secretary, Mrs. S. Rabinowitz. Dues Secretary, H. Anisman. Finance Secretary, Mrs. G. Levy. Treasurer, Mrs. S. Pearl.

POALE ZEDECK SYNAGOGUE

Shady and Phillips Avenues

The Board of Directors meet the last Thursday of each month, at 8:00 P. M. Congregational meetings are quarterly, the first Monday in the month of January, April, July and September at 8:00 P. M. Hebrew classes are held daily from 4:00 to 7:30 P. M. Sunday Religious classes every Sunday morning. Rabbi Dr. Jos. Shapiro, 5855 Phillips Avenue, JA. 2452; Cantor Abraham Vygoda, 5606 Pocussett Street, HA. 4751; Sexton, S. Rosenfield, 2703 Tilbury Street, HA. 6081; President, Morris Schwartz, 2287 Shady Avenue, HA. 3103; Vice-President, Morris Mazer, 6223 Nicholson Street, JA. 2138; Treasurer, Jerome Edlis, 1416 North Euclid Avenue, EM. 0488; Financial Secretary, Adolph Greenberger, 5702 Northumberland Street, HA. 8993; Recording Secretary, David Sampson, Penn-Shady Hotel, EM. 6449.

POALE ZEDECK SISTERHOOD

Phillips and Shady

Meetings first Tuesday of the month Board meetings third Monday of the month. President, Mrs. Louis E. Robbins, 5705 Melvin Street, HA. 1947; first vice president, Mrs. Alex Robinson, 2835 Beechwood Boulevard, HA. 2711; second vice president, Mrs. S. J. Klein, 2528 Beechwood Boulevard, JA. 3025; third vice president, Mrs. Emil Leowitz, 2306 Tilbury Street, JA. 1450; recording secretary, Mrs. Maurice Firestone, 2625 Tilbury Street, JA. 1941; financial secretary, Mrs. Jerome Goppman, 2112 Wightman Street, HA. 5834; treasurer, Mrs. Sam Borman, 6324 Waldron Street, HA. 3632; social secretary, Mrs. Jos. Klein, 2268 Tilbury Street, HA. 2147.

POALE ZEDECK MEN'S CLUB

Shady and Phillips Avenues

Poale Zedek Men's Club meets the first Tuesday of each month. Honorary Presidents, Jerome Edlis, Morris A. Robins; Officers: President, David Sampson; first vice president, Morris Pickholtz; second vice president, Nathan York; treasurer, Paul Gorman; secretary, Phil Rosenthal; financial secretary, Harry Morris. Board of directors, S. S. Berger, Nathan Drucker, Max Grubstein, Bernard Klein, Joseph Klein, Max Klein, Milton Klein, Samuel J. Klein, Saul Marvyn, Morris Mazer, Ed. Mazerov, Sam Mendlow, Max Morgan Lewtanowitz, Henry Samovitz. Publicity chairman A. H. Levenson.

RODEF SHALOM SISTERHOOD

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Sabbath Services—Morning: 7:00 and 9:00 a. m.; Chevrah Shaa 3:15 p. m.; Chevrah Tehilim 3:30 p. m.; The Advanced Bible Class meets 4:00 p. m.; Sermon 4:30 p. m.; Mincha 5:00 p. m.; Shulosh Seudoth 5:20 p. m.; Maariv 20 minutes past sunset.
Regular membership meetings are held the last Sunday of the Jewish month. Rabbi Bernard A. Poupko, 5552 Beacon Street, HA. 2442; Sexton, Rev. M. D. Levy, 83 Roberts Street, CO. 2638. Cantor, Michael Katz. The officers are as follows: Bennie R. Neaman, 308 Roberts Street, CO. 5543; Benjamin Walken, vice president, 1513 Blvd. of Allies, C O. 6682; Maurice L. Fireman, secretary, 1132 Mellon Street, EM. 0059; Louis Daniels, treasurer, 1852 Centre Avenue, AT. 6163; Joseph Venig, trustee, 1837 Blvd. of Allies. Board of Directors, Norman Gordon, chairman; Sam Cohen, co-chairman; Joe Cohen; Ben Edelstein; Sol Fink; Hyman Fireman; David Grodstein; Sam Neaman; Chas. Sable; Max Weiss. Philip Cohen, Gabbei; Sam Zerelstein, Gabbei.

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Trustees: Mrs. Leon Falk, Jr., Mrs. A. A. Rosenberg, Mrs. Daniel Hart, Mrs. B. A. Davis, Mrs. Benjamin Lencher, Dr. Elizabeth Childs

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Because of Mr. Susman's absence from the city, his weekly column "As I See It" will not appear this week. It will resume in next week's issue upon his return.

J. K. Beeson To Head 1949 Community Chest Campaign

J. Kennedy Beeson, executive vice president of Pittsburgh Steel Company, is to head the 1949 campaign of the Community Chest of Allegheny County, to be continued this Fall, according to announcement this week by A. H. Barchfield, Jr., president of the Chest.

As general campaign chairman, Mr. Beeson will direct work of 5000 volunteers throughout the county in the united appeal for funds for 92 Red Feather children's homes, hospitals, clinics, family services, youth guidance and recreation agencies.

Active in many civic affairs in addition to his volunteer work with the Chest, Mr. Beeson last year was executive director of the successful Pa. Pitt Clean-Up campaign. He served as lieutenant colonel in the Army Air Forces during the war with two years overseas service, is a member of the Iron and Steel Institute and the Chamber of Commerce.

Prize Winner

Caryl Amched, a student at Winchester-Thurston School was first prize winner in a French contest in the 10th grade division held last Saturday at Pennsylvania College for Women. Caryl is the daughter of Dr. and Mrs. Fred Amshel of Wilkins Avenue.

Relatives Sought

Bronstein, Lea, daughter of Abram, of Pavoloch, Kiev, Obl., being sought by her aunt, Lea Patyk, daughter of Abram; Ziklis, Rachel, daughter of Itsik, of Pavoloch—sought by Lea Patyk; Beitel, Simcha, son of Abram, 60 years old, of Pavoloch, his brother, Luzer, 70 years old and Beitel Rachel, daughter of Itsik—sought by their relative, Lea Patyk.

For further information write to Union of Russian Jews, 55 W. 42nd Street, New York 18, N. Y.

Pearl Ashinsky Chapter, Mizrachi

To commemorate the story of the Hagadah, Rabbi A. Ashinsky will explain the meaning of this traditional observance at the next meeting of the Sisters of Zion Mizrachi, Pearl Ashinsky Chapter on Tuesday evening, April 27 at 8:30 at the Chofetz Chaim Congregation, Beacon Street. Members are asked to bring their friends and their blue boxes.

Tikvah Chapter Luncheon

B'nai B'rith's Tikvah Chapter will give their first President Day Luncheon May 2 at the Fort Pitt Hotel at 12:30. Mrs. Leo Plotkin is chairman of the Luncheon. For reservations phone Mrs. David Perelman, EM. 3720.

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LEADERS OF ORTHODOX JEWRY ISSUE CALL TO NATIONAL CONVENTION



Left to right: Dr. Samuel Nirenstein, President, Union of Orthodox Jewish Congregations of America; Dr. Samuel Belkin, President, Yeshiva University; Rabbi Uri Miller, President, Rabbinical Council of America.

Leaders of congregational, educational and Rabbinical bodies, shown above, have issued a joint call to 2,500 traditional synagogues and communities to participate in the 50th Anniversary Golden Jubilee Convention of the Union of Orthodox Jewish Congregations of America To be held May 23rd-24th, 1948, at Yeshiva University, New York. The U.O.J.C.A. Convention will feature the institution of a nation-wide program of coordinated Orthodox action.



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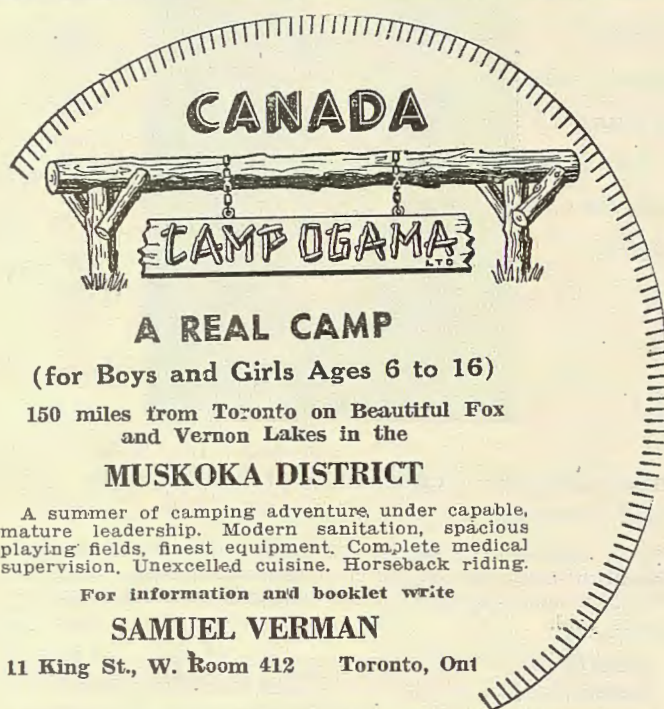
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PAGE 372, FOR 31 CONVENIENT LOCATIONS

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"HENRY MONSKY: THE MAN AND HIS WORK"

Book reviewed by DR. ABRAM L. SACHAR

Henry Monsky was cut off in his fifty-seventh year, just when he was coming into undisputed leadership of American Jewish life. He had built a superb service instrument, B'nai B'rith, with a disciplined phalanx of nearly three hundred thousand men and women. He had pioneered an over-all representative Jewish body, the American Jewish Conference, to carry with authentic voice, the need and aspirations of the Jewish people into the councils of the nation.

The book was written by the two people who knew Henry Monsky best, who shared his thinking, and who helped him in the fulfillment of his ends. The first part is an intricate memoir by his wife which concentrates on personality and the basic motivations of the man. It is written with unusual charm and acumen. It has none of the banal hero-worship of many family memoirs. Daisy Monsky has the same dignified restraint, the same capacity for dry, whimsical self-deflation which was Henry Monsky's most lovable characteristics. But the very restraint and the whimsicality point up all the more clearly the inner springs of the man. One example will suffice. Monsky was one of the creators of Boys' Town, its legal guardian, the man behind the administration and the fund raising. But when the movie sought to dramatize the story of the Jewish leader's participation in a great Catholic enterprise, Monsky sternly insisted upon anonymity. Daisy Monsky goes behind the scenes and with a few deft touches illumines character and capacity in a section which is typical of every other episode.

The outside world saw many of the honors that came to the President, the testimonials, the newspaper publicity, the inevitable deference. But in this intimate memoir one glimpses some of the galling costs. The wedding day itself was cut to bits by pressing concerns. There were tremendous financial sacrifices as a magnificently lucrative legal practice was shredded and dissipated by constant calls to public service. There was disruption of family serenity, hurried meals, perpetually postponed vacations. There were sleepless nights and emotional aggravations brought on by the shabbiness and the intrigues of petty self seekers. There were crises due to illness and they had to be faced alone because Henry Monsky was usually on some mission of public consequence. There is no appeal for sympathy in this proud and sensitive woman's writing. She is never sorry that there opportunities for a

modicum of personal happiness were irretrievably lost. She knew from the beginning what marriage to such a man would mean and she gladly paid the penalty which must be paid when a man of extraordinary capacity is drafted by fate to lead his people in a critical period.

The second portion of the volume is more formal and represents Henry Monsky's public career, the side of Monsky best known to his close collaborator, the B'nai B'rith Secretary, Maurice Bisgyer. The task is harder here for it was necessary to bring together a vast amount of correspondence and to synthesize a world of experience. Mr. Bisgyer

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"HENRY MONSKY: THE MAN AND HIS WORK"

By Mrs. Henry Monsky and Maurice Bisgyer

\$2.75 per copy, payable to Women's Supreme Council
Mrs. Nat H. Levy, B'nai B'rith Book Treasurer
3557 - 16th St. N. W.
Washington, D. C.

has proven most skillful in distilling the essentials of Monsky's policies in every field of his interest. Here the man is revealed as the consummate negotiator, the brilliant advocate, the courageous crusader for many causes. Bisgyer takes the story through Monsky's relationships with contemporary leadership, Stephen Wise, Chaim Weizmann, Judge Joseph Proskauer, Abba Hillel Silver, Henry Morgenthau, and many others in the Jewish group. He traces relations with Father Flanagan, Mayor O'Dwyer, Harold Stassen, Tom Clark, and a host of others in high office. In all these relationships Monsky saw his goal clearly. It was to bring unity into the chaos of Jewish institutional life; to utilize the resources of organization for service, to the dispossessed and the disinherited, to the war effort and the needs of peace, to the defense pro-

gram, to Jewish education. Monsky's mind worked like a steel drill; it cut through the flabby layers of pretense; it reached to the core of complex issues.

Both portions of the volume, then, dovetail into an admirable symposium. The wife's intimate understanding, the astute womanly touches, and the secretary's more official account of stewardship, the appraisal of achievement. It belongs in the library of those who are deeply concerned with the fate and future of the Jewish people and of those who look for integrity and selflessness in Jewish leadership.

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Your Bridge Work

By Marion Louise Reich

“The time has come,” the Walrus said, to forget our informatory doubler and investigate the duties of his partner. As you know the doubler is only permitted to carry the to the level to which his cards the hand to the level to which his cards alone will fulfill the contract without a free bid from partner, he is entirely responsible for the success or failure of the hand. Here is a very simple yardstick which can guide you when your partner has made a take-out double.

- 1 Honor trick—a fair hand
- 1½ Honor trick—a good hand
- 2 Honor trick—a very good hand and it is your duty to see that your side reaches a game in the correct contract.

Let us take the following hand in which I was in the South position. While I do not approve of North's double, which was much too light in view of the fact that I had not had a chance to bid, I am reporting the bidding as it actually occurred.

S A K 7 3
H 9 8 7
D A 6 4 2
C J 3

S J 10 9
H A Q 2
D K Q 10
C K 10 8 5

N
W E
S
S Q 8
H K J 4 3
D J 9 7
C A Q 4 2

West, dealer. North-South vulnerable.

The bidding has proceeded:

West	North	East	South
1 Club	Double	Pass	?

My hand has more than two plus honor tricks and I know that it is up to me to see that the hand gets to game. If I bid one heart, my partner can expect no more from me

than the East hand holds. I realize I can pass for penalties, but am afraid we cannot set the hand enough at one club, doubled, to warrant losing an easy rubber. A two heart bid is not good because I will not have shown my double stop in the opponent's suit. My two no trump bid which followed had a dual purpose. It is a command for North to bid game, either in no trump or in his five-card major if he has one. It also serves another purpose—it is a request for him to pass a rebid of three clubs if West should venture into that zone, and give me an opportunity to double for penalties with a higher contract at stake.

The entire bidding:

West	North	East	South
1 Club	Double	Pass	2 No T.
Pass	3 No T.	Pass	Pass

Opening lead Jack of Spades;

This I won in dummy with the Ace of Spades. I led the nine of hearts which East covered with the ten. Why, I'll never know, unless possibly to get rid of the only semblance of an honor she possessed. I put the jack on and West won with the Queen—exiting with the ten of spades which I won with the Queen in my hand. The three of hearts was then led towards dummy's eight and West again won, this time with the Ace of hearts. She then returned the nine of spades which was won with dummy's King and the seven of spades was cashed. The jack of clubs was led and allowed to ride to the West hand. Whether she takes it or not is immaterial as South has three no trump wrapped in a neat little package. Four spades, two clubs, two hearts and a diamond. A nice comfortable contract which is arrived at through the knowledge that a two honor count after an informatory double from partner should produce game.

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This picture was taken in Italy when Mrs. Marchbin-Marchetti was a student artist of Madame Tetrassini, the late famous Diva. Mrs. Marchbin-Marchetti is the only protege of Tetrassini; she has appeared in all main opera houses of Europe.

This is a documentary picture, being the only one

of its kind and we may be proud that Tetrassini's only protege is a Jewish girl. She is a sister of the famous Kellert Brothers, the classical trio, pianist, violinist and cellist and the wife of Cantor Herman A. Marchbin now living in Pittsburgh. Mrs. Marchbin-Marchetti is actively engaged here in Pittsburgh in Voice teaching.

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* * *

In 1947 HIAS in Italy arranged for the departure of 2,169 Jews, who left for 45 countries of destination.

* * *

There were more Jewish immigrants to Latin America in 1947 than in the previous year, partially due to a HIAS delegation which successfully negotiated concessions with several Latin American countries.

* * *

HIAS effected the departure of 9,962 Jews from Germany and Austria during the past year.

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Congregations

Rodef Shalom Congregation

On Sunday, April 25 at 10:30 a. m., the first day of Passover. Dr. Solomon B. Freehof will preach.

On Sunday, April 25 at 11 a. m., Dr. Solomon B. Freehof will speak on the Four Religious Freedoms "Freedom from Superstition".

On Friday, April 30 at 10:30 a. m., the last day of Passover, Rabbi Floyd S. Fierman will preach.

Foolish Fears:

"This is the Sunday in the week of Passover and our thoughts are on Israel's Deliverance from Egypt. That slavery which they endured for 400 years was not only an enslavement of the body but an enslavement of the soul. Egypt was the most superstitious country in the world. The soul was enslaved to countless irrational fears.

Judaism means redemption from fears and superstition. How foolishly fearful are we in spite of Judaism? How much superstition is left? Can we ever attain "Freedom from Superstition?"

Congregation Beth Shalom

Daily Services

Services are held daily at 7 and 8 a. m. Evening services commence with Mincha at 7 p. m. Sabbath morning services weekly at 8:45 a. m.

Annual Meeting

The annual meeting of the Congregation will be held on Thursday evening, May 6 in the Ballroom.

Passover Services

Services on the last two days of Passover, April 30 and May 1 will be held at 8:30 a. m. and 6:45 p. m. Memorial Services will be held on the last day of Passover, Saturday

morning, May 1 at 10:30 a. m. The services will be conducted by Rabbi Rose and Cantor Adelman and Choir. The community is cordially invited to attend the services at Beth Shalom.

School

No classes will be held in the Hebrew or Sunday Bible School during the Passover Holiday. Classes will be resumed on Sunday, May 2.

A rally for all the Jewish children of Squirrel Hill, sponsored by the United Jewish Fund will be held at the Manor Theatre on Sunday, May 2 at 11 a. m. The program will consist of a movie and community singing. David Olbum will be guest speaker. The rally will close at 12 noon.

Tree of Life Congregation

Daylight Savings Time

The Congregation is reminded to move the Clock forward one hour on Saturday night. The new time will be followed for the Sunday morning service, the second day of Passover, April 25, at 9 a. m. Doctor Hailperin will preach on: **THE DELIGHT OF DWELLING ON LIBERATION.**

Concluding Days

Evening service for the concluding days of Passover will take place at 7:30 p. m., Thursday evening, April 29, and Friday evening, April 30. Morning services at 9 a. m., Friday and Saturday mornings. Doctor Hailperin will preach at both morning services. Memorial Hour on Saturday, May 1, Cantor Marchbin reads all services.

The School

The Pesach recess in our school will begin on Saturday, April 24, and last through Saturday, May 1 Regular

sessions will be resumed on Sunday, May 2.

The United Jewish Fund Campaign in our school will be held on these Sundays: May 2, 9, 16. A meeting of the representatives of the groups in all departments of the school will be called for Wednesday evening, April 28, at 7:30, in Room 6 of the school. Mr. Rosenthal, principal of the school, has appointed Sam Tabak, teacher of group 8, advisor to this campaign committee.

The Rabbi, the school committee, and the faculty wish the children and their parents a Chag Samayach for the Pesach festival.

Temple Sinai

Saturday, April 24: Services will begin at 10:30 a. m. Sigo Falk will be Bar Mitzvah. Rabbi Levinson will preach on "Let Freedom Ring." Wednesday, April 28: Adult Hebrew Class, 1:30 p. m.

Sisterhood Board Meeting, 2:15 p. m. Friday, April 30: Yiskor Memorial Services, 10:30 a. m.

Regular Friday Evening Services at 8:30 p. m. Rabbi Levinson will preach.

Congregation B'nai Israel

Daily Services

Daily services are held at 7:15 a. m. and 6:30 p. m. Friday evening at 6:30 o'clock. Sabbath Day at 9:00 a. m. and 6:30 p. m. Rabbi Lichter preaches Sabbath morning on the portion of the Torah. Chevra Thillim every Sabbath morning at 8:00 o'clock.

Passover Services

Friday and Saturday evening, April 23 and 24—6:15 p. m.

Saturday and Sunday morning, April 24 and 25—9:00 a. m.

Concluding Days of Passover

Thursday and Friday evening, April 29 and 30—6:30 p. m.

Friday, April 30 and Saturday, May 1, morning—8:30 a. m.

Special children's services will be held on Friday morning, April 30 at 11:00 o'clock. Rabbi Lichter, Cantor Heiser and choir will officiate.

Yiskor (Memorial Services)

Saturday, May 1—9:30 a. m. Memorial plates in loving memory of David Kentor and Mollie Kart Hal-

pern will be dedicated at these services.

Sunday Religious School

There will be no sessions of the Sunday School on Sunday morning, April 25. Classes will be resumed on Sunday, May 2 at 9:30 a. m. for Hebrew classes and 10:30 a. m. for regular sessions. The United Jewish Fund rally will be held in the synagogue for children at 11:00 a. m.

Congregation Adath Jeshurun

Pesach Services

Thursday, April 23: Mincha 7:45 a. m. and Maariv 8:00 p. m.

Friday and Saturday, April 30 and May 1: Scharis 8:00 a. m., Mincha 7 and Maariv 8 p. m. Rabbi Golinkin will speak and Cantor Kantarof will chant.

Daily Services

Daily Services are held at 7 and 8:30 a. m. on Tuesday, Wednesday, Friday and at 7 and 8:15 a. m. on Sunday, Monday and Thursday. Mincha 7:45 and Maariv 8:15 p. m.

Study Circles

Rabbi Golinkin conducts the following study circles: Hevra Michna 7:45 a. m. daily; Ayn Yaacov 7:55 p. m. daily; Chevra Shaas 5:15 p. m. on Saturday.

Congregation Poale Zedeck

Daily Services

Services are held daily at 7:00 a. m. and 8 a. m.

Evening services at (Mincha) 6:40 p. m.

Friday evening services at sunset. Saturday morning at 9:00 a. m.

Passover Services

Friday, April 23—6:30 p. m.
Saturday, April 24—8:30 a. m.
Saturday, April 24—6:30 p. m.
Sunday, April 25—8:30 a. m.

Last Days of Passover

Thursday, April 29—7:30 p. m.
Friday, April 30—8:30 a. m.
Friday, April 30—7:30 p. m.
Saturday, May 1—8:30 a. m.

Yiskor (Memorial Services)

Saturday, May 1—10:15 a. m. Rabbi Dr. Joseph Shapiro will deliver the sermons. Services will be conducted by Cantor, Rev. Abraham Vygod.

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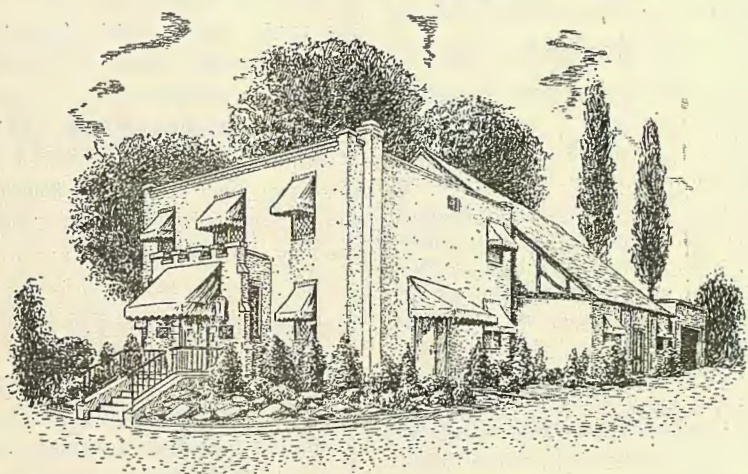


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Chevrah Berurah meets daily at
9:15 a. m.

Evening: 6:15 and 7:10 p. m. Chev-
rah mishnoyot meets daily at 6:15
p. m.

First Day Passover Saturday, April 24

Morning: 7 and 9 a. m.; Chevrah
Shaas 4:30 p. m.; Chevrah Mickrah
5:30 p. m.; Mincha 6:30 p. m.;
Maariv 7:10 p. m.

Second Day Passover Sunday, April 25

Morning: 7 and 9 a. m.; Chevrah
Shaas 5 p. m.; Rabbi Bernard A.
Poupko, will lecture on Shirim
Hashirim, (Song of Songs). The
Rabbi will preach at 7:15 p. m. on
"The New Redemption".

Machzikei Hadas 1849 Wylie Avenue

Passover services will be held,
Friday night, Saturday and Sunday.
Friday, Saturday and Sunday,
mincha services—6:30 p. m.

Saturday and Sunday morning
services—9:00 a. m.

Friday, Saturday and Sunday,
maariv services—7:15 p. m.

On Saturday, May 1, Yizkor serv-
ices will be held. Rabbi Leiter will
speak.

Beth El Hebrew Congregation South Hills

Passover Services

Friday evening, April 23, at 7
p. m.

Saturday morning, April 24, at
9:30 a. m.

Saturday evening, April 24, at 7
p. m.

Sunday morning, April 25, 9:30
a. m.

Services for the 7th and 8th Day of Passover

Thursday evening, April 27, 7
p. m.

Friday morning, April 30, 9:30,
a. m.

Friday evening, April 30, 7 p. m.
Yizkor services will be held on
the last day of Passover, Saturday

morning, May 1, at 10:30 a. m. Rab-
bi Miller will conduct the services.

Religious School

No classes will be held during the
week of Passover.

Beth Midrash Rambam 1620 Murray Avenue

Passover services will be held, Fri-
day night, Saturday and Sunday.

Friday night—6:30 p. m.

Saturday morning—9:00 a. m.

Rabbi W. Leiter will speak on the
topic, "The Fifth Freedom".

Mincha—6:30 p. m.

Maariv—7:15 p. m.

Passover services on Sunday will
be held at the same time.

Obituaries

BORFMAN

On April 18, Louis, beloved hus-
band of Sadie, passed away. He
was the father of Mrs. Maurice
Parker and brother of Simon and
Martin of New York; also one
grandchild. Services were held at
the Ralph Schugar Chapel on
April 20. Interment Beth Shalom
Cemetery.

GALANTY

On April 18, Nathan, beloved
husband of Eva Sternberg Galan-
ty, and father of Bernice and Mrs.
Martin W. Sapper, passed away.
He was the brother of Jack and
Mary, Mrs. I. Berman and Mrs. L.
Goldman all of this city. Services
were held at the Ralph Schugar
Chapel on April 19. Interment
Gates of Wisdom Cemetery.

HABER

On April 14, Jacob, beloved hus-
band of Adela and father of Mor-
ris, Betty, and Mrs. Ray Solomon,
passed away; two grandchildren;
brother of Joseph. Services were

held at Blank Brothers Funeral
Home, Forbes at Craft Avenue, on
April 15. Interment Mazeka Hadas
Cemetery.

HIMELBLAU

On Wednesday, April 21, Caro-
line Hoechstetter Himelblau passed
away; beloved wife of the late
Edward H.; mother of Mrs. San-
dra Finegold of Pittsburgh;
daughter of Morris Hoechstetter.
Services were held at the Ralph
Schugar Chapel, 5509 Center Ave-
nue. Interment Beth Shalom Ceme-
tery.

MORRIS (ABRAMOVITZ)

Suddenly, on April 18, Mace, be-
loved husband of Sarah, passed
away. He was the father of Les-
ter Morris and Mrs. William Heller
of this city, Mrs. Eli Levy of Los
Angeles, Mrs. Calvin Pearlman of
Carnegie; brother of Harry
Abramovitz of Miami Beach, Mrs.
Abe Simon, Mrs. William Simon,
and Mrs. Ben Simon of Pitts-
burgh. Services were held at the
Ralph Schugar Chapel.

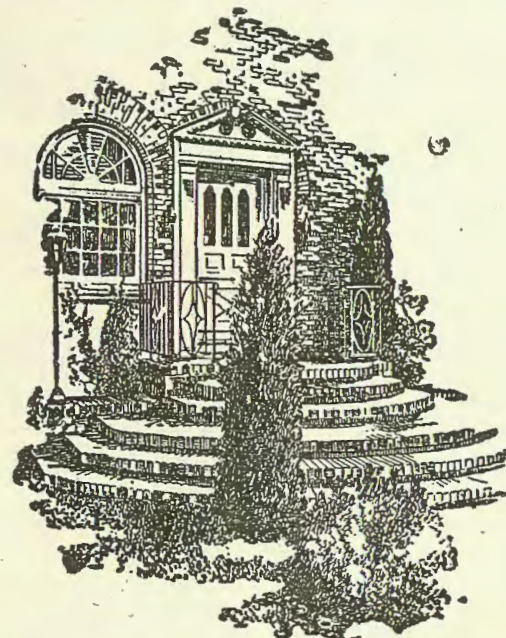
PINSKER

On April 18, Theodore, husband
of Daisy, passed away. He was the
father of J. Marcus, Nathaniel
and Allen and Lenore; also three
grandchildren; brother of Mrs.
Hannah Molans. Services were
held at Blank Brothers Funeral
Home, Forbes Street at Craft
Avenue, on April 19. Interment
West View Cemetery.

ROBBIN

On April 13, Tillie, beloved aunt
of Mrs. Bertha Shier, of Dayton
and Leo Robbin of California,
passed away. Services were held
at the Burton L. Hirsch Funeral

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Home, 2704 Murray Avenue, on April 15. Interment West View Cemetery.

ROSCOW

On April 16, Diana, beloved wife of David, and mother of Asher and Annette, passed away. She was the daughter of Mrs. Sarah Rosenberg and sister of Joseph E., Benjamin and Irving Rosenberg, Mrs. Jacob Adler and Mrs. Benjamin Friedland. Services were held at the Ralph Schugar Chapel on April 18. Interment Gates of Wisdom Cemetery.

SCHMIDT

Yetta Schmidt aged 75 of 1524 Shady Avenue passed away Tuesday, April 20. She is survived by 4 sons — Marcus B. and Meyer of Pittsburgh, Alexander of Milwaukee, Saul of

Peoria, Illinois; 9 daughters—Mrs. Ralph Trust, Mrs. Masha Sobel, Mrs. Sidney Spero, Mrs. Henry Faber, Mrs. Mayer Wolk, Mrs. I. Belansky, Mrs. Michael Lennenberg, all of Pittsburgh; Mrs. Morris Becker and Mrs. Max Miller of Detroit; 2 sisters, 32 grandchildren, 8 great grandchildren. Services were held April 21 at the Ralph Schugar Chapel, Center Avenue. Interment, Beth Abraham Cemetery.

SHREIBER

At Miami Beach, on April 14, Lena, beloved wife of Jacob, passed away. She was the mother of Mrs. Rose Marcus of Brownsville, Mrs. Sophie Auerbach, Harry, Max and Louis of Pittsburgh; also fourteen grandchildren. Services were held from the Blank and Talenfeld Funeral Home, 374 South Negley Avenue, on April 18. Interment B'nai Israel Cemetery.

Acknowledgment

MALLINGER

The family of the late David Mallinger take this means of thanking their relatives and friends for the many expressions of sympathy extended them during their recent bereavement.

Brazil was the most important transmigration country in South America during 1947. For transportation and the maintenance expenses of transmigrants, comprising food and shelter, HIAS spent close to \$175,000 that year.

Chaplains To Conduct Passover Seders In Isolated Areas

NEW YORK — In continuation of its more than 30-year old tradition of providing religious services at Passover and other holidays for Jewish men in the Army and Navy in the remotest outposts of the globe the National Jewish Welfare Board (JWB) thru its Division of Religious Activities has made arrangements with the Army to fly two rabbis to posts in the north and south Atlantic. They will fly in an Army plane, which will carry large quantities of matzoh, wine, prayer shawls and other sundry Passover supplies for use during the holidays, which start at sunset, April 23rd, and continue till sunset, Saturday, May 1st.

Rabbi Tzvi Porath, director of the B'nai B'rith Youth Organizations for Pennsylvania, will go to the Aleutians and conduct Seder services at the various posts along the whole chain of island outposts. In the south Atlantic, Rabbi Harold Gordon, of New York City, will travel to a GI congregation in Bermuda. Rabbi Gordon, who is executive secretary of the New York Board of Rabbis, served as chaplain in the last war, where he was known as the "flying chaplain."

In addition to these arrangements JWB has shipped 6000 Passover

packages of matzoh and other holiday foods and 4000 Haggadahs (holiday prayer books) to veterans in all V. A. installations and to G.I.'s in Korea, Japan and Hawaii. At the latter, the JWB representative has made provision to receive 500 at a community Seder in Honolulu, sponsored by the JWB Army-Navy Committee. Supplies have also been sent by JWB to Iceland (for the five Jewish GIs there), Greenland, Newfoundland and Alaska. Provision has also been made to serve men throughout the whole Caribbean area by the JWB Panama worker, Rabbi Nathan Witkin.

As in past years religious needs of men in Veterans administration and military hospitals will get high priority consideration, and the 282 JWB Army-Navy Committees all over the nation are making provision to serve them in local synagogues and in Seders in homes. These committees will be aided in their Passover arrangements by JWB's Army-Navy field staff of 17 workers and 124 part-time chaplains serving through the Division of Religious Activities. JWB arrangements this year will cover service personnel at more than 300 V. A. hospitals and military installations. Special individual Passover packages will go to Jewish men at 53 isolated V. A. hospitals.

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A beneficiary of the Federation of Jewish Philanthropies of Pittsburgh. Jahrzeit is observed daily in the Chapel of the Jewish Home for Aged by the old folks of the Home.

Daily services start at 5:00 P. M., 6:45 A. M., and 6:30 P. M., Saturday and Holiday services start at 5:00 P. M., 9:00 A. M., and 6:30 P. M.

Sunday, April 25: Ella Wizansky, Bella Neafach, Lipman Marick, Mollie Kamler Marks, Celia Finegold, Harry B. Elbern, Teveyeh Horvitz, Jacob Domb, Saul Left, Esther Rachel Selker, Nellie F. Grinberg, Karl Hess.

Monday, April 26: Keila Haas, Benjamin Hirsch, Rosa Darb, Michle Solof, Samuel Harris Holcberg, Shany Lindy Holcberg, Hyman Miller, Rachel Gudinsky, Dache Lieber, Sophie Mallinger, Lena Freedman, Regina Weintraub, Rabbi J. Leonard Levy, David Adler.

Tuesday, April 27: Ethel Williams, Anna Cohen Hirsh, Gustie Olbum, Esther Goodman, Isaac Winfield, Adolph Edlis, Harry Atlas.

Wednesday, April 28: Leah Gordon Harris, Rachel Marks, Irene Glick, Julius H. Cohen, Rubin Rubinoff, Sadye Hepps Rosenblatt, Myer Cohen, David A. Altman, Emanuel Weiler.

Thursday, April 29: Isaac Harrison, Abraham Radin, David Alpern, Hyman Bachrach, Rachel Leah Greenberg, Michael Goldbloom, Bernard White, Dora Jennie Labovich, Minnie Geller, Jacob Goldman, Katie Lewis, Jonah Cohen, Joseph Goldman, Edwin A. Klein, Simon Lapidus, Isaac Abramovitz, Bernard Pearlstein, Morris T. Kamins, Lawrence Wm. Frank.

Friday, April 30: Belle Gerson, Isaac Saul, Max Harris, Sadie Edelstein, Morris Falik.

Saturday, May 1: Esther Oppenheim, Taube Cohen, Jacob Levin, Rachel Young, Ethel Sacks, Amilia Lehman Edlis, Jacob London, Ida Malmood, Celia Littlestone Goldberg.

Information regarding the above arrangement for Kaddish and Jahrzeits may be secured by writing the Jewish Home for the Aged Brown's Place or calling Jackson 1711

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President, Standard
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U. S. Delegation Urges Three-Power Trusteeship For Palestine

FLUSHING MEADOWS — The American delegation was reported to be circulating among the UN delegates an unofficial forty-seven point proposal for the imposition of a trusteeship on Palestine. To assure smooth sailing for the American proposals Dr. Jose Arce of Argentina, the American-sponsored President of the General Assembly, adjourned the General Assembly meeting April 19 after a brief session at which Burma was sworn in, and with 44 votes in favor of and 10 abstentions, including the entire Slav bloc, transmitted the agenda to the Political Committee which will begin deliberations. The Committee, which is to shape the American proposals for resubmission to the General Assembly, is chairmanned by Chinese delegate Dr. Tsiang who has been religiously following the State Department lead on Palestine.

By shifting the agenda to the Political Committee America seeks to evade prolonged debate in the General Assembly by partition proponents who are determined to move for a reaffirmation of partition. The Scandinavian countries, some Latin American countries and the Slav bloc are said to have agreed on moving for the reaffirmation of the partition resolution. They are said to be determined to block every American move in the Political Committee and continue the fight for partition in the General Assembly when it meets again to consider the Political Committee's recommendations. The State Department is undoubtedly racing against time, because should the General Assembly fail to reach a new decision by May 15, the Jewish state will have come into being and the U. S. would be placed in the predicament of seeking to destroy a state created by the U. N. General Assembly.

DP's Loathe 'Isms

Says Colonel Dayton Frost, one of the designers of the DP program before invasion of Normandy and who, more than anyone else, has seen continuous service with the displaced persons, "the DP's are freedom loving."

"Their only sin is that they are willing to accept any fate, even death, rather than give up freedom. They understand even better than we do the ideologies which smother and kill freedom. They have such vivid personal memories of slave labor and concentration camp experience under Nazism and Fascism that we need not fear their attitudes toward these 'isms.'

"And the very fact that they continue to accept the abnormal demoralizing conditions of life in Germany rather than return to their homelands, now dominated by Communists, certainly shows their attitude toward that 'ism.'"

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U. S. To Gain By Admission Of DPs

NEW YORK — The benefits which would accrue to the United States from the large scale admission of displaced persons from Europe were cited by the State Department's Special Adviser on DP Affairs, here last week as two western states announced that they are going ahead with plans for the resettlement of DPs in expectation of new immigration legislation by Congress.

Former Commissioner of Immigration Ugo Carusi, who is now with the State Department, said the U. S. could take in half the displaced persons still in European camps and by doing so help the nation's economy

and make more jobs for present citizens. Half of these people, he pointed out, are consumers, not workers—women and children who will increase the buying market. The remainder — the workers — possess many skills which will vanish in this country unless replenished. "More than 100,000 agricultural workers are needed," he said, and the garment industry can absorb 15,000 DPs immediately, as could the construction industries.

In the West, Governor William Lee Knous of Colorado and Lester C. Hunt of Wyoming have appointed committees of clergymen and business men to determine the number of displaced persons for whom work and living accommodations can be found in their respective states. Questionnaires are being prepared by these committees for statewide distribution to find residents who have relatives in Europe and other residents who would be willing and able to provide jobs and living quarters for DPs. Governor Hunt of Wyoming said 1,000 agricultural families among the DPs could be used in his state.

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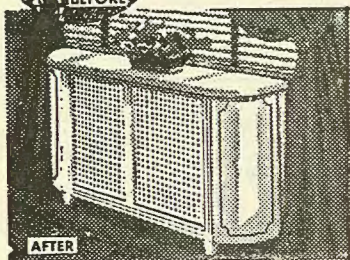
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"We Have Crossed Our Deserts"

By DR. ISRAEL GOLDSTEIN

*National Chairman, United Palestine Appeal
National Co-Chairman, United Jewish Appeal's
\$250,000,000 Campaign*

The freedom, from bondage which Passover celebrates is this year being sorely threatened for the Jews of Palestine and for those homeless thousands in the D.P. camps of Europe anxiously awaiting their deliverance to a life of dignity and meaning in the Jewish State. In the face of our government's shocking counter-march on the establishment of a Jewish State, Jews this Passover can celebrate only the Yishuv's firm and expressed determination to set up a sovereign government.

In our time, we have had our Red Seas of blood and our deserts to cross before reaching the promised land. For us Jews, the modern equivalent of the desert has been the endless, arid and unavailing series of commissions, inquiries and reports. But against this background there looms large and well defined three compelling facts on which is founded the right of the Jewish Community in Palestine to independence, sovereignty and statehood:

1) The indelible decision of the UN General Assembly on November 28 which decreed the partition of

Palestine into Arab and Jewish States and the immediate implementation of this policy through a special Palestine commission;

2) The actual existence of a Jewish Nation in Palestine with all the necessary machinery of government at its command, an ethnic entity with a purposive program of construction and development bound together by a cultural unity;

3) The obligation to the surviving Jews of Europe, the vast majority of whom have repeatedly given voice to their determination to make their homes and future in Palestine.

Whatever the political developments of the immediate future, one fact emerges clearly and decisively, that the Jews of Palestine are undaunted. The Jews of Palestine, in the midst of strife and violence, continue to build their country, defend their right to it, receive and resettle immigrants.

We American Jews can do no better than to follow their example. Our medium for rallying our strength to their support is the United Jewish Appeal, in which the

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United Palestine Appeal is a constituent agency.

Every Jew in this country must register his solidarity with the Jews of Palestine by doubling and trebling his efforts in terms of work as well as money in order to make sure that the funds which the Yishuv needs to give substance to its determination are provided promptly.

We Jews are not a defeatist people. We have survived too many crises before to be overawed by a crisis now. We will continue our efforts with faith in the democratic principals and in the ultimate ascendance of moral right and justice.

More than 170,000 kosher meals were served during the year at the HIAS Shelter, at 425 Lafayette Street in New York City.

America Becoming Ripe For A "Hitler," Negro Leader Says

NEW YORK — Growing anxiety all over America about the possibility of war, inflation and taxes is offering the chance for an American "Hitler" to take over, according to Walter White, Executive Secretary of the National Association for the Advancement of Colored People.

Writing in the New York Herald Tribune, Mr. White says his recent trip all over the country showed him that Americans of every economic group, creed and color are more seriously troubled by a feeling of insecurity than ever before and "with almost pathetic yearning they seek a 'strong' shining white knight to solve their problems for them." "One

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gets the uncomfortable impression that Americans could as easily succumb to the blandishments and rabble-rousing of an American Hitler . . . as they could slough off our traditional indifference to basic issues and get down to the grim business of making democracy work," Mr. White writes.

JEWISH CALENDAR

April 10—May 9.....Nissan
 PassoverApril 24—First Day
 May 1—Last Day
 ShavuothJune 13-14
 Rosh HashanahOct. 4-5
 Yom KippurOct. 13

HIAS in Palestine located missing kin in over 3,000 cases during 1947.

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Ex-Aide Of Monty Commands Haganah Convoys To Jerusalem

JERUSALEM, April 19 — A high-ranking Haganah officer, who was the convoy chief of General Montgomery's forces in the North African desert during the war, is the man in charge of the mammoth Jewish supply and passenger convoys which are beginning to travel regularly between the coast and Jerusalem — a route now completely under control of Haganah armed forces.

This correspondent traveled in one of these convoys — a string of 300 vehicles extending for 17 kilometers, loaded with Passover supplies for the 100,000 Jews of Jerusalem. We arrived here safely at dawn, without a shot being fired along the whole route.

The efficiency of Haganah convoy operations must be seen to be appreciated. The vehicles, each with a driver and assistant driver, were marshalled the night before leaving at a camp at an unidentified location near the coast. While the drivers were given hot meals and allowed a few hours sleep, squads of mechan-

ics inspected, refueled, oiled and greased the vehicles for the journey. At a "zero hour" the convoy personnel was awakened, given another hot meal and food packages for the trip.

Throughout the journey, around the steep hairpin curves in the mountain roads leading to Jerusalem, the convoy maintained strict military formation. The entire route was guarded by Haganah sentries. When the convoy passed through Arab villages occupied by Haganah we saw the Zionist colors flying from rooftops where Arab clad Haganah troops waved us Godspeed.

The fact that the slow moving target was not once fired upon along the route is testimony to Haganah's firm grip on this vital supply route.

More Jewish immigrants were admitted to Uruguay in 1947 than to any other South American country with the exception of Chile. There were 1113 new arrivals, of whom 598 settled permanently in the country.

Thousands of Jews without legal documents were permitted to enter France for transmigration by virtue of guarantees given to the French part of "Acuzena," the gypsy.

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Casually Speaking . . .

By GERRI ASH

It seems that everyone picked last week to have a shindig of some sort. The Tau Eta Alpha fraternity held a very successful affair as usual. COOKIE FABER with LENNY ALPERN and DEBBY MINSK with HARVEY ROSENBERG will verify my statement.

The Councilettes held their "April Showers" Dance at the William Penn. Some people seen floating around were: JOAN GOODFRIEND with STAN HERSH, HARRIETT KLEIN and MARV JACKSON, and ELLEN BASKIND with BUDDY GOLDBERG.

Class plays are coming very soon. Peabody is working hard with "Dear Ruth" and Allderdice on "You can't take it with you". Talking about plays, the annual Drama Festival sponsored by the "Y" was something to remember. Special mention to SARALEE LEVIN for her splendid direction of "Mrs. S'dney Carton", also to SID FINEBERG for his original play, the "Big Noise".

The Carousel was the scene of SONYA MALKIN'S birthday party. Some who helped her celebrate were: JERRY ISKOVITZ her date, CHARLOTTE COOPER-STANLEY CHOTINOR, PHYLLIS EPSTEIN-GEORGE MARKOWITZ, EVIE GELMAN-IRV TRACHTENBERG, SARALEE HAUSMAN-LEON NETZER, MARLENE KLAHR-JACK APPLEBAUM, GRETA GOLD-SYLVAN JACOBSON, and PHYLLIS UNITIN with HOWARD BASKIN. EVIE GELMAN shared the spot light by dancing in the floorshow.

The Beth Shalom pre-con dance was a raving success. ESTHER

KRESH with MARK LOEVNER, DOROTHY LEVY and SHIA SHAPIRO and LEONORE STEIN with BERNIE WEISS were so busy all evening that they only had a chance to say "Hello" to ESTELLE OLITSKY with TED LEVINE, ILENE DANOVIK with MORTY GRANOVIK and BERNICE SHERMAN with BOX FOX. Glen Hunt's orchestra furnished the music.

The Varsity dance gets better each year. The theme this year was "If you can't play football, you can dance, can't you?" And everybody did dance to the super music of the Silvertons and the Varsity Four. AL ZELIGSON-RITA KATZ, GEORGE COHEN-ESTHER SLAVKIN, NAN-

CY JOSEPH-DICK HEPPS are anxiously looking forward to next year's Varsity Dance. They say it couldn't be better.

The Colonial was the choice of HARRIETT REICHER-DAVE ARNOLD, JOYCE POLLACK-DAVE ISRAEL and JERRY ISKOVITZ-NATALIE MANDEL for an evening of fun.

B'nai Israel Confirmation Class has a busy schedule ahead. May 14 their play "Soap Opera" will be presented. May 22, Confirmation formal, and June 6, CONFIRMATION.

The U. J. F. sponsored a swell dance at the B'nai Israel Social Hall, DOT GOLDSMITH, ESTELLE REINEBORD and MARV DONNER were a few of the many who attended.

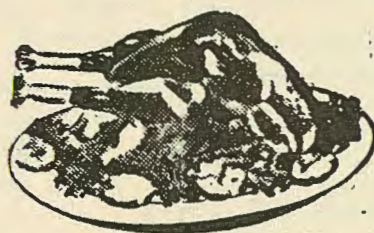
The Jesters held a wiener roast at South Park (Kind of cold, wasn't

it)? DAN GOLDSTEIN escorted FAYE SIGAL, RITA RUBINSTEIN, LOU SHAPIRO; and HARRY GREEN, RHODA MORRIS.

The South Hills A.Z.A. also held a wiener roast. SYL SMILOVITZ with PHIL LEVIN, PHYLLIS ANISMAN with SANDY LUPOVITZ and ROZALEE ZUBIN with STAN GLASER happily munched hot dogs and didn't give the weather a thought.

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I. K. S. Dispatches

Hill District Forum Awards

Nominations were begun this week for the Good Citizens Awards to be presented, for the second consecutive year, by the Hill District People's Forum to the outstanding man, woman and youth of the community.

The awards are in recognition of voluntary non-professional contribution to civic improvement in such fields as housing, recreation, health or voluntary participation in programs like the Community Chest campaign.

All residents of the Hill District, Third and Fifth Wards, are eligible for nomination except active members of the planning committee of the District People's Forum. Professionals are eligible if their work is of a voluntary nature.

Nominations may be made on blanks obtained from the Irene Kaufmann Settlement. Blanks are also available at The Pittsburgh Courier, the Centre Avenue YMCA and YWCA, Addison Hall, Aliquippa Hall, Wadsworth Hall and at various churches.

All nomination blanks must be returned to the Irene Kaufmann Settlement, 1835 Centre Avenue, or postmarked not later than midnight, May 3. The awards will be presented at the Forum on May 18 in the Theresa L. Kaufmann Auditorium.

Clarinet Pupils Accepted

The Irene Kaufmann Settlement Music School, 1835 Center Avenue, has opened registration for a limited number of clarinet pupils who will be accepted for lessons with Mrs. Ilse Karp. It is necessary for students to have their own instruments. For further information call Mrs. Anna Perlow, GR. 0850.

Playground Opens May 3

The Playground of the Settlement is being put into condition for opening on Monday, May 3.

Curtaineers Final Production

The Irene Kaufmann Settlement announces its cast for the final Curtaineer production of the season, "Pure as the Driven Snow," or "A Working Girl's Secret," an old fashioned melodrama with music, to be presented May 20, 21 and 22.

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Samuel K. Mirsky to Speak At Hebrew Institute

Rabbi Samuel K. Mirsky, professor of Bible and Hebrew Literature at the Teachers Institute of Yeshiva University in New York City, will be the guest speaker at a luncheon meeting of the Pittsburgh Chapter of the Histadruth Ivriith, local Hebrew speaking group, to be held at the Hebrew Institute, Sunday, May 9.

Professor Mirsky, Rabbi of Young Israel Congregation of Borough Park, Brooklyn, the world's largest Congregation of Young People, is a former national president of the Histadruth Ivriith, and is presently a member of its praesidium. He is a past national president of the Hapoel Hamizrachi of America, editor of "Talpioth", a scholarly journal of Biblical and Rabbinical literature as well as modern Hebrew thinking.

Last summer, Professor Mirsky was a delegate to the International Conference on Jewish Education held at the Hebrew University in Jerusalem.

Unit Heads of Hebrew Institute Day Camp Appointed

The following have been appointed

as unit heads in the summer afternoon day camp of the Hebrew Institute: Mrs. Eunice Baradon, Esther Katz, and Lee Saltsberg in the groups from 4 to 6 years of age; Rose Hepps, Malkah Rosenthal and Harold Jaffa in the 6, 7, and 8 year old groups; and Mrs. Audrey Whitman Lederman, and Teddy Levy in the 9 and 10 year old groups. Dov Henis and Pearl Kerschenbaum will guide the Hebrew speaking group.

Unit Heads and Specialists

To Open Workshop

Unit heads and specialists of the Hebrew Institute summer day camp staff will open the counselors workshop at a meeting to be held Sunday afternoon, May 2. The meeting will be devoted to a discussion of camp plans. The meeting the following Sunday, May 9, will include the entire staff and will be led by Mrs. Miriam Kline, camp program director.

Students Contribute To Histadruth Ivriith

Hebrew Institute students have raised the sum of \$160.00, as their contribution to the school campaign on behalf of the Histadruth Ivriith, national organization for Hebrew culture.

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Joseph M. Stack, Republican candidate for Congress in the 29th Congressional District, is gaining forces so rapidly that the political prognosticators are now picking Stack to unseat the incumbent, John McDowell.

"Joe" Stack has long been recognized as a broadminded liberal and made many friends while Chief of the County Detectives under District Attorneys Russell H. Adams and Artemas C. Leslie.

He rose from a corporal in the fields of France in World War I to become the National Commander-in-Chief of the Veterans of Foreign

Wars. While in this office, Stack visited practically every Veterans Administration hospital in the country and in so doing visited every state in the United States. These contacts with so many veterans of World War II enabled Stack to know their problems, and resulted in developing a nationwide program of rehabilitation. He is still one of a committee of five directing this work nationally.

Stack has ten years experience in the business world as a buyer at The Rosenbaum Co. and conducted business under the name of Stack and Durning.

He has long been an advocate of Constitutional Rights of Freedom of Speech, Press and Religious Worship.

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In 1947 the HIAS office in Shanghai celebrated the termination of thirty years of activity in the Far East. From 1917 to 1943 HIAS was the only agency functioning in behalf of refugees in that part of the world.

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Dr. Haim Yassky November 28, 1896—April 13, 1948

By MRS. SAMUEL J. ROSENSOHN,

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Dr. Haim Yassky

"He died in the driver's seat, with the greetings "Shalom" on his lips."

This is how eye-witnesses reported the last moments of the life of Dr. Haim Yassky, director of the Hadassah Medical Organization in Palestine, who was brutally murdered with 44 members of his staff, patients, professors and technicians of the Hebrew University in an Arab attack on a medical convoy outside Jerusalem on April 13.

The blood guilt which stains the Arab marauders who perpetrated this deed also covers the British authorities in Jerusalem who knew the convoy was assembling in the city, whose troops stood 100 yards from the blazing vehicles in which the victims were trapped, who prevented the Haganah from coming to their rescue. The British Army did not intervene when the Arabs attacked the peaceful medical mission with hand grenades and automatic arms at 9:40 Tuesday morning. They waited till noon when 45 Jews had been killed, 17 so badly charred that they could not be identified, and 23 wounded.

The head of the American delegation at the United Nations was advocating a "stand-still" truce with the Arab invaders while Dr. Yassky and his colleagues were dying on the Scopus Road in Jerusalem. The Arabs had given lip service to the Geneva convention which forbids attacks on medical personnel, insti-

tutions and vehicles, while Moslem governments outside of Palestine recruited and dispatched Arab brigands to the Holy Land who violated every provision of the convention. All this was happening under the eyes of the United Nations, whose announced plans for a peaceful

world where the benefits of scientific achievement would spread to all inhabitants of the earth, were being check-mated by the strivings for political hegemony of the great powers.

If there was one thing that Dr. Yassky's life symbolized it was the heroic effort of men of science to cut through the Gordian knot of political entanglements and place the gift of medical knowledge in the hands of a free Jewish people. For

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he was no cloistered academician. He took to the field many times during his years of service to the Yishuv, not only in Palestine whose people he knew intimately through long journeyings on foot or in a donkey saddle, but also in European countries and the United States where he studied the most progressive methods of public health administration and adapted them to conditions in the Holy Land and the needs of its people.

Dr. Yassky was a hard, practical man — hardest perhaps on himself. He was fifty-one years old when he died. Almost thirty years of his life span was devoted to health pioneering in Palestine. If today, Jewish infant mortality in Palestine is the lowest in the world, it is, in large measure, due to Dr. Yassky's selfless work. If today trachoma is virtually unknown among Jewish children, and has been sharply reduced among Arabs in the Holy Land, while it remains a blinding scourge in other Middle East countries, it is due to the battle against this virulent eye infection which Dr. Yassky began to wage twenty-four years ago. Each job he undertook—whether it was sanitary inspector or refuse collector in Jaffa, his first health post, or head of the Ophthalmological Department, his specialty, or director of the Hadassah Medical Organization — was pursued with the same passionate zeal. Like a microscope focused to spot details in sharp relief, and which then swings in competent hands, to illuminate the whole field, so his mind, concentrating on the specifics of one problem, reached out to encompass all that radiated from it.

His early life, in the comfortable house of his father, an Odessa grain merchant, was colored with Hebrew

learning, and his Zionist education was imbibed from the late Manachem Ussishkin, whose life-long friend he remained. But comfort was not to have much place in his life. When he was nineteen years old, while he was studying medicine at Odessa University, he was arrested for Zionist activity. He continued his studies after his release from prison, but carried on his Zionist work in secret.

After the Soviet revolution, the Zionists came out in the open, and the Russian Maccabi Association was founded in the young medical student's room. The civil war in Russia continued, and as the forces of the Whites, under General Dani-

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kin, moved into the southern Ukraine, Yassky decided to go to Palestine. He sailed on the S. S. Russian, a member of the ship's committee, in the winter of 1919, and after an adventurous journey which bears comparison with the voyages of "illegal" immigrant vessels today, landed in Jaffa.

He was 22 years old. He had left Russia against the wishes of his parents, refusing to remain behind although he had only a few more weeks to wait for his final examinations in medicine. His provisional diploma from the University of Odessa was not recognized by the Palestine Administration. The Russian currency he brought with him was of little value, and he had no source of income. But neither he nor his young wife, Fanya Gorodetsky, whom he was to bid a tragic

"Shalom" 23 years later, were daunted. Personal financial troubles were to be part of his lot, but as he wrote characteristically at a much later date, he "had no time to think about them."

He found a job as a watchman, and then as a sanitary inspector for the municipality of Jaffa in the Jewish quarters which lay between the town and the new suburb of Tel Aviv. He supervised groups of Arab children, who collected refuse and loaded it onto donkeys for disposal. He made all kinds of suggestions to the municipality for improving the wretched sanitary conditions, subjecting the Arab mayor to such a continued barrage of proposals that he lost his position.

For a period, he and his wife subsisted on her income from English and French lessons. In 1920, with

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the help of American relatives, he went to Geneva, where he was admitted to the University, specializing in ophthalmology, and received his degree in medicine. His American relatives insisted that he come to the United States after completing his studies; they forwarded him the necessary papers and money. But he paid no attention, and returning to Palestine in 1921, he immediately volunteered his services as an ophthalmologist to the Hadasah Eye Clinic in Haifa.

His first Hadassah appointment was as a male eye nurse to the Jewish schools of Haifa. He had learned a great deal about infectious diseases of the eye under Dr. Shimkin, head of the Haifa clinic, whom he now served as assistant. This coupled with his interest in nursing, was the foundation for his important

work in this specialty. His salary was nominal and not paid punctually. He had, in the meantime, brought over his younger sister, and he had to resort to bank loans, which burdened him for years, in order to make ends meet. In the tumbledown house in the Arab quarter where he lived, water had to be drawn from a well in the neighboring courtyard. Life was rugged, but there were many compensations.

While acting as deputy director of the clinic, he contracted a dangerous eye disease during an operation. In spite of continuous pain, and swellings which had to be treated constantly, he cared for 150 to 200 patients a day, performing operations in the cramped clinic quarters.

In 1924, as acting director of the ophthalmology department of Hadasah Hospital in Tel Aviv, he was

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assigned the task of investigating trachoma in the Judean settlements. The disease was rampant, no systematic efforts were made to combat it, and the rural Jewish population, young and old, were seriously affected. His proposal for organized rural anti-trachoma control met with the approval of the late Henrietta Szold. Now he had to put his plan into practice.

It was virgin territory. He became a circuit rider on a mission of health. He set up and regularly visited rural control centres, riding on horseback or on a donkey, sometimes travelling for hours on foot, for there was no network of buses to the outlying settlements. This was the happiest, perhaps the most carefree period of his life. He learned to know every village of the country he loved; his eye lit up with every new tree planted. He saw the

first fruits of his painstaking effort. The blight of trachoma was beginning to recede beyond his fondest expectations.

But as he travelled the roads, concentrating on checking one disease, he began to see its place in the public health picture of the whole country. Sanitation, malaria and typhus control, infant mortality, began to occupy his thoughts. His restless spirit was not satisfied with the inroads he had made against trachoma.

To supplement his knowledge of eye diseases and public health, he spent about a year in France, Austria, Germany and Switzerland. He was elected a member of the World Anti-Trachoma League after he reported before it on the methods used to combat the disease in Palestine. After acceptance by the French Medical Academy, these methods formed the basis of the subsequent

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anti-trachoma campaign in the French colonies.

Upon his return from abroad, Dr. Yassky set himself to intensive clinical work, in addition to assuming the hospital administration for the Jerusalem branch of the Hadassah Medical Organization. He reluctantly gave up his practical medical work in 1928, when he became assistant to Dr. E. M. Bluestone, director of Hadassah, who was about to leave the country. Recognizing that medical administrators had to be trained in Palestine itself, if public health was to function as an efficient continuum, he attacked the problems before him with wonted zest.

As usual, he made detailed inquiry into all aspects of Hadassah work. He found that radical changes were necessary. New though he was

to the administrative task, he embarked upon a program of reorganization. There was a sudden and drastic curtailment of the Hadassah budget, due to the American economic crisis. Dr. Yassky tightened and centralized the services, effecting appreciable savings, cutting staff without impairing vital functions. It was a difficult and unrewarding job. But the plan went through.

At the Zionist Congress in Zurich in 1929, Dr. Yassky had to fight for every penny allocated to Hadassah. He returned to Palestine during the Arab riots, immediately organizing medical aid for the victims. The financial situation had not improved in 1931, when Dr. Yassky became director of Hadassah. A plan was worked out to transfer Hadassah hospitals in towns other than Jerusalem to the control of the Yishuv.

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and efforts were made to concentrate on strengthening and developing the central institution, the Rothschild-Hadassah Hospital in the Holy City. Soon, relations between Hadassah and the national institutions of the Yishuv were closely cemented.

Dr. Yassky had his eye on the future. He helped secure the consent of the Rothschild family in Paris to transfer the Rothschild Hospital in Jerusalem to the ownership of Hadassah with the right to dispose of the property, and use the proceeds to erect a university hospital.

In the meantime, he had to appear again before the Zionist Congress, in 1931, to seek approval of the Hadassah budget, which was still subject to the ukase of the world body. It was argued in some quarters that the health budget was not productive, but upon Dr. Yassky's insistence, the funds were voted.

When he returned from the Congress, Dr. Yassky had the unwelcome task of informing his staff that salaries would not be paid on time, that salaries pending for the previ-

ous two months would have to be paid in installments at a later date, that there would be further dismissals. After this last surgical operation was performed, he said, work would begin on improving the organization.

It is a spectacular tribute to his dynamic personality and to the firm spirit of his staff, that they contributed willingly and substantially to the carrying out of his plans during this trying period. He wrote out of his pessimism to Mrs. Edward Jacobs, in New York, then president of Hadassah: "You are right saying that I have to bear a heavy load. But my shoulders would be broad enough to go on bearing it, if only I were sure of the future, if only I knew that the present straits were transitory, and that we were approaching an era of construction."

That era was indeed approaching. In 1932, Dr. Yassky spent six months in the United States, studying modern methods of medical administration, taking special interest in problems of hospital construction. He drew up a ten-year program of de-

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velopment, including a proposal to erect a university hospital, his slowly maturing plan. He revived the interest of Hadassah members in the Yishuv's health problems, and secured acceptance of his project. At the 1933 Zionist Congress in Prague, he reached agreement with Mr. Ussishkin, president of the Jewish National Fund, for the purchase of a site for the proposed hospital. His was the deciding vote which placed Hadassah-Hebrew University Hospital on Mt. Scopus, outside the city of Jerusalem.

Throughout the riot years, 1936-39 although burdened with emergency tasks, Dr. Yassky never abandoned his work as Chairman of the Medical Center Building Committee. His dream was fulfilled in 1939 with the opening of the hospital and medical

center. Each new accomplishment led to further fields of action. Now a medical school was needed to train young Jewish physicians in Palestine.

World War II intervened, and the Yishuv threw itself into the Allied cause, filled with bitterness over the decimation of the Jews in Europe and the implacable bars which kept those who might have been saved out of the Jewish homeland. Dr. Yassky offered the services of Hadassah Hospital to the Middle East command. They were gratefully accepted. Britain's and America's shameful return for the Jewish services rendered are recorded in recent history.

This is the third year of the Yishuv's post-war struggle for independence. New Jewish martyrs are be-

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ing made in that struggle with each-passing day. Not the least of these martyrs is Dr. Haim Yassky, who died in the driver's seat of a Hadassah ambulance on April 13.

On April 2, eleven days before Arab bullets had stopped his great heart, Dr. Yassky wrote one of his short periodic letters to Hadassah in New York. He outlined the situation in these words:

"The hospital shares the fate of Jerusalem. We have lately begun to experience a shortage of water and frequent interruptions of electricity. Strict measures of economy in water, food and in power have been introduced. You can well imagine what it means in this elaborate hos-

pital of ours, with a large number of serious surgical cases and a very large number of personnel, to operate when water is rationed and taps are closed, and when running water is practically non-existent.

"We had exceptionally bad weather—Spring is late. We cannot hate the building trying to preserve whatever fuel we have for most essential needs, like steam for operating theatres, laundry and kitchen. We begin to feel a shortage of certain essentials in medical supplies; for instance, oxygen, which is manufactured in Tel Aviv—the supply is running short. Under these conditions we are trying to do our best . . . we will hang on for as long as is hu-

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manly possible and for as long as we can offer the patients the essential medical services."

Topmost in his mind was the maintenance of the far-flung Hadasah services. He spoke of the responsibility for medical services to immigrants — his plans for an expanded hygiene service fully mobilized to face present and future conditions, his fears of an outbreak of infectious diseases in Jerusalem because of the deterioration in sanitary conditions, water and food shortage in the Holy City. He detailed his arrangement for staggering the administrative staff at the hospital. "Various emergency medical measures require my presence in town more than at the hospital," he

said. It was his presence in town on that fateful Tuesday morning that caused his death.

An ironic prophecy was implicit in these words: "A couple of days ago, M. de Reyner, representative of the International Red Cross, issued a statement with an appeal to the Jews and to the Arabs to respect the Geneva convention. I need not say that our people always respect, and will respect, the convention. It remains to be seen what effect M. de Reyner's appeal will have on the Arabs."

The Arabs answered the Red Cross appeal Tuesday morning, April 13, with Bren guns and hand grenades. Will the civilized world supinely accept that answer?

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The most difficult special problem which engrossed us during our German assignments was that of the displaced persons—a problem the tragic and discouraging aspects of which, in spite of our knowledge of Nazi war machine and its cold-blooded inhumanity to so-called slave and Jewish races, were almost beyond belief. I have been asked to tell you something of my experiences while there, and do so with apologies to those who have heard me describe these conditions before. For so deeply have I felt regarding this dilemma of World War II that I have talked many times concerning it since my return from Germany.

General Marshall recently said: "No Nation in modern history has ever occupied a position of responsibility comparable to that of this country today, nor has any country had such vast responsibility thrust upon it in so short a time."

The pressure and rapidity of event following upon event is so tremendous that it leaves us only superlatives for expression. And we realize when we pause to take mental account that we are actually living

Speech delivered by GENERAL JOSEPH T. McNARNEY to the biennial convention of the American Jewish Congress—THE EDITOR

our days in superlatives, that nothing less is expressive of the present tenor of history.

The displaced persons problem as I came upon it in the American Zone of Germany in 1945 also represented superlatives—superlatives in dreariness, discomfort, frustration, and human misery. Of these displaced persons the Jews formed the largest single group.

The exterior appearance of the average center in which they live was a depressing conglomeration of bomb-scarred, burned-out German Army barracks, housing three to four thousand people. Inside these centers, one saw scared, hungry, milling people everywhere. There was little or no material with which to patch up the bomb holes or blown-out windows. There were not yet enough stoves to warm the few meters of floor space allotted to each family. One seldom saw children at play or older children at games. The laundry on the clotheslines were pitiful rags. The mere maintenance

of law and order presented many difficulties, especially among the concentration camp victims who had an almost hysterical fear of any show of force or authority.

Now I visited many of these displaced persons camps. I saw at first hand how they lived. I talked with them about their difficulties, their hopes, their aspirations. Almost daily cables crossed my desk or decisions had to be made which virtually affected their very lives. I recognized their plight as a political, economic

and humanitarian problem of paramount importance.

When I left Germany in the spring of 1947, the displaced persons groups consisted of some 800,000 persons of which some half million were physically located in the U. S. Zones of Germany and Austria. German labor policy, as you know, during the war exploited the manpower belonging to countries conquered by the German armies. Millions of workers were transferred forcibly to the Reich to build up a labor reservoir depleted by war losses and requirements of the armed forces for manpower. Liberation of the sur-

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viving workers as well as concentration camp inmates representing all nationalities, religious and political beliefs opposing the Nazi systems, was a major objective of World War II. Up to the middle of 1945 some six million of these people liberated by the Western Allies were returned to their homes. Since that date nearly a million more have returned to their homes in response to repeated and intensive repatriation drives by the U. S. Army.

The remainder consisting mostly of Latvians, Estonians, Lithuanians and Ukrainians have not and I am convinced will not in any significant numbers respond to further efforts towards voluntary repatriation. In this group are 10,000 to 15,000 Jewish concentration camp survivors of various nationalities plus more than 100,000 Jewish refugees who fled Poland after the Kielce Pogrom.

The four alternatives to the solution of this displaced persons problem—Forcible repatriation to their former homelands—Turning them out to shift for themselves on the German economy—Indefinite maintenance in assembly centers—and lastly Resettlement through emigration—have been thoroughly discussed with the congress by our highest governmental officials and other well informed individuals. There should be no need nor is there time for me to discuss in detail the pros and cons of each alternative. However, I will say that from the depth of my experience in Germany I have reached an unalterable conclusion that the only solution to this problem lies in resettlement in non-communist dominated countries.

The present situation cannot be permitted to exist much longer and it is a problem that cannot be solved by repatriation to their former homelands. Soviet Russia is continually demanding that we do this very thing. It could be done but only by brute force. This we have already refused to do. These people come from countries now dominated by Soviets. Their opposition to the Soviet ideology is so strong that they prefer death to returning to these areas.

I did not know there could be so much persecution, so much suffering until I came upon the displaced persons in Europe. The United States Army did everything it could within its resources to help them. It is not for me to pass judgement upon our efforts. Rabbi Bernstein has been good enough to say that the United States Army efforts to help the displaced persons are considered the finest single act of humanitarianism in the post war era. We simply did our duty to our fellow men.

At first we had many difficult problems, but gradually as the people regained their health and their stability they developed a relatively normal community life. As I got to know the people better, I saw they were fine, normal human beings with potentialities which were limited only by the abnormal conditions under which they lived. They deserve the opportunity to work out their own lives.

I for one would be glad to welcome them to the United States. Most of them are skilled workers who can be gainfully employed in American industry. But from my own contacts

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with the Jewish displaced persons I know that only a minority (probably less than 25 per cent) wish to come to the United States. Again and again the overwhelming majority told me that they desire to settle in Palestine.

One afternoon along with Rabbi Bernstein I visited a small resort town where the hotels had been set aside for orphan children. It was during your Hannakuh season. The children put on a series of little acts depicting their customs and their future hopes. They followed this with the Hora, your traditional dance. At this point I found I was not too old to enjoy dancing with them. Finally one of the youngsters made a speech thanking a nearby military unit for contributing candy, cake and ice cream. Upon questioning he said what the children wanted most was a new life in Palestine. I came to have great affection for the Jewish children.

I was impressed by the meaning of religion in the life of these Jews and in the life of Jewish soldiers. I attended your Passover Feast in Italy and Germany. I saw Jews derive strength from their faith before going into battle. I saw Jewish chaplains giving solace to Jews in danger, to wounded and dying Jews. Their faith was a powerful support to this nation in time of peril.

I saw Jews do their full share in the Armies of the United States. They gave their lives as did men and women of other faiths. To know that this is so, one has only to visit our national cemeteries in Italy, France, Holland, Belgium and Luxemburg as I have done and noted the graves marked by the Star of David.

Jewish contributions to the Arts and Sciences are well known. Currently the names Einstein, Oppenheimer, and Lilienthal spring to mind whenever the subject of atomic energy development is mentioned.

Beyond advising, if asked, as to the military implications of proposed lines of action, the military man should not enter into political fields or the ideological ramifications of any program. And so beyond the comment that the present status of the Palestine issue must be a great disappointment to the Jewish displaced persons in Germany and Austria and to all Jews there is little that I can say. I cannot tell you what the future holds in store for Palestine, for the Jewish people there or for those hoping to go there. I simply do not know. I can only say that your problems do not fall on deaf ears. The great hope is that with work and patience, abiding world peace can still be brought about. In the meantime we must

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build our strength and loyalties to be ready for any eventuality, or the discouraging outlook might be far more not fewer displaced persons.

In the meantime we have the Stratton Bill which would make some 400,000 visas available over a four-year period under consideration by our Congress. This Bill has been endorsed by President Truman and the Secretary of State. I know that many of our representatives in Congress took the time and trouble during last summer to gain a first-hand knowledge of this difficult problem.

Even should the United States care to take her share of the skills, manpower and human assets which these people represent, under existing immigration laws this is not possible as each year there are only about 1100 quota visas available to the United Nations displaced persons. International Relief Organization working with many nations has received promises from twenty that will take care of another 330,000 as

emigrants, and currently about 12,000 per month are being settled in new homes in Europe and overseas. Thus the United States should not find it necessary to open her doors to all of these displaced persons in order to find a full solution to their problem.

It would seem that under present conditions your people in Germany face a period of waiting before they actually embark to their new homes no matter where they may be, and this period of waiting will be difficult for them. Only those who are familiar with the German scene can imagine how difficult it will be.

You must continue to help them. It would be tragic indeed if they were to be let down now after all they have been through and after all you have done for them.

I know that through the United Jewish Appeal you are performing a great task on their behalf. You are doing many things without which they might be lost. You are

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giving them basic relief; you are providing orphanages and nurseries for the children; you are enabling men and women to start over again with loans and training; you are supporting hospitals and doing endless other services. I know that through United Service for New Americans, you have helped thousands of newly arrived immigrants to find homes and employment and that you have cared for them during the difficult period of adjustment.

You Jews of America have done much for your people. The splendid record will attest to that. 1948 is proving to be a crucial year. May it end up with better promise for the world than it has begun.

Mann Sees Nazi Symptoms In U. S.

NEW YORK — Thomas Mann, Nobel Prize winning writer who went into voluntary exile when the

Nazis took over his native Germany, warned that some of the same symptoms that heralded the Hitler era are now manifesting themselves in the United States.

In a foreword to the book "Hollywood on Trial," the story of ten film writers who were indicted for refusing to answer questions about their political views before the House Un-American Activities Committee, Mann says: "As an American citizen of German birth I am painfully familiar with certain political trends. Spiritual intolerance, political inquisitions, declining legal security, all in the name of an alleged 'state of emergency'—that is how it started in Germany."

HIAS has been granted permission by the Netherlands Government to bring 100 Jewish children from the DP camps of Germany to Holland, there to be trained in trades. After five years' residence in Holland, these children will be given Dutch citizenship.

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FROM WHERE WE SIT

By Sam Spatter

Season Ends

Another basketball season drew to a close out at the YM&WHA Sunday when the finals of the Maccabi-ad tournament were held.

From an entry list of 90 teams eight squads had emerged to do battle for four division titles. During the struggle that waged for two weeks all of the "Y" house teams had been eliminated and only the L&M Club and Felicions Juniors represented a Jewish element in the finals.

The main feature of the tournament, a Senior championship match, found the Swissvale Canteen, composed of some Pitt cagers, meet and defeat a strong L&M Club. The Club, a group of hoopsters from the Irene Kaufmann Settlement, included Al Lindner, Almy Schrecker, Lenny Miller and Arnold Feinberg as well as Al Orso and Mike Benen.

With Ralph Forquer netting 22 points the Canteeners handed the IKS men a 53-46 defeat. Little Mike Belich, freshman cage star at Pitt, topped the L&M scoring with 18 points.

In the Midget bracket a fast St. Paul's five took a 27-17 win over St. James while the Felicions Juniors, next year's Peabody team, captured the Junior title with a close 38-36 win over Scott High. Penn Lions outclassed the Carrick Toppers 47-32 in the Intermediate race.

* * *

Foul Shooting

John Irwin, basketball coach at Taylor Allderdice, retained his National Senior foul shooting championship at the IKS last Saturday.

Against a strong field of 27 contestants which included Chuck Ford, junior champion, Harold Spector, Leonard Rothaus, Tom Tovey, and a host of others, Irwin was able to retain the title he has held since 1945.

In the Junior class, Tom Pikunas connected with 60 out of 70 shots for that championship as James Hirsch placed second with 57 completions. Some thirty contestants were entered including Jerry Finn, Howard Robins, Irwin Reuben, Mel Fishman, Ben Rosenbloom and Allen Robbins.

* * *

The Senior "Y" foul shooting championship will be held this Sun-

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day at 2:30 in the Gym with a strong delegation from the "Y" Varsity and Junior Varsity entered. Competition is open to all "Y" members.

Included in the list that will compete for the crown are Ben Rosenbloom, Jack Gould, Jack Leff, Howard Solomon, Werner Terg, Sam Bass and Jack Singer.

Minor Leagues

The return of Al Rosen by Cleveland to the minors leaves only Sid Gordon of the New York Giants as Jewry's full-time representative in baseball's big leagues.

Rosen, who now plays with Kansas City of the American Association, seems destined for another trial in the Majors. And in the rival International League, a former Chicago Cubs infielder, Cy Block, is on the comeback trail. Batting .360 for Nashville last year, Block is now at Buffalo as an infielder and under Detroit option.

Out in the Coast League, at least two young Jewish players, Sid Schacht and Dan Perlmutter, are headed for a chance in the Majors.

With Stamford of the Class B Colonial League last year Schacht, a pitcher, hung up a 17 won and 7 lost record as well as being the league's strikeout king. Perlmutter, a former City College athlete, also played with Stamford last season where he hit over the .300 mark. Both men are with San Diego.

Watch for these names during the season!

Here 'N There

Ed Hirshberg, former Pitt grid captain and end from McKeesport, purchased the Baldoc Hills Golf Club recently for \$350,000. Hirshberg plans to convert the club into a private one with non-sectarian membership . . . Mauri Rose, winner of the 1947 Memorial Day Indianapolis 500 mile speedway race, is again entered in the classic day tournament

. . . Irving "Moon" Mondschein, three-time National AAU champion, was dethroned last week by unheralded Charles Baker of Arkansas who scored 6730 points to the second place total of 6667 by Mondschein . . . The AMA AAU senior weightlifting championships and the "Mr. Allegheny" contest will be held at the "Y" Saturday, May 1.

No Place In Australia For Hatred, Immigration Minister Says

SYDNEY, AUSTRALIA—There is no place in Australia for hatred, Immigration Minister Calwell declared here in an address on the occasion of the 1948 series of the Victorian Jewish Competitions. He visualized Australia as a melting pot in which all of its peoples would make a contribution to its greatness. The Jewish community, including many of the foreign-born, have done much for the cultural development of Australia, Mr. Calwell said. He hoped to see many more immigrants.

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**Haganah Victory
On All Fronts**

NEW YORK—As the General Assembly, called back into session in a conspiracy to subvert its own decision of November 29th, convened at Flushing Meadows Friday, Jewish fighting forces were engaged on a broad front in the Holy Land in defense of that decision, of the United Nations and of the Jewish State-in-being. Following is a round-up of last week's main military operations taken from communiques received here from Jerusalem:

In the North — The tattered "army" of Fawzi el Kawkaji is retreating on a wide front in the Mishmar Haemek area while Haganah forces jab deep into Arab territory southwards, toward the gang stronghold of Jenin. A Jewish Agency spokesman reported Jewish forces captured several field artillery pieces from the Arabs and are in occupation of seven Arab villages on the fringe of the Emek.

In the South—Haganah forces occupied Saris village, sixteen kilometers from Jerusalem on the vital Jerusalem-Tel Aviv convoy route. South of this sector, other Haganah forces drove an Arab gang of more than 1,000 from an evacuated British military camp near Beer Yaacov.

In the Coastal Plain—in a fierce six hour battle with a heavily armed Arab gang, Haganah occupied the evacuated army camp and air field near Tel Litwinsky, six miles from Tel Aviv, which the Arabs had taken over on British withdrawal. The camp, built by the U. S. Army during the war, once served as a base for American fighter pilots in the Eastern Mediterranean theater.

The Nablus-Tulkarm-Jenin "evil triangle," the core of foreign Arab gang concentrations in Palestine, was virtually cut off from the coastal plain last week as a result of Haganah commando attacks on Arab transportation and the blasting of key highway bridges.

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"Homeless, Tempest-Tossed"

By William S. Bernard

Last month a faint ray of hope reached out toward Europe's DP camps, where nearly a million uprooted persons have languished since the end of the war. After three long years, Congress will have a chance to consider legislation in their behalf. Whether that faint ray will become a trans-Atlantic beacon, guiding some of those homeless to our shores, will depend on the American people's determination to make Congress carry out the national will.

These Displaced Persons are those twice unhappy people who have survived years of forced labor or imprisonment to find themselves blocked from return to their homelands by political or religious persecution. The congressional action which sent them hope for a new life was the Senate Judiciary Committee's approval of S-2242, a bill introduced by Senator Alexander Wiley of Wisconsin.

Actually the bill is a bad one in its present form, at least a very defective one. But at least it gives the Senate a chance to debate the issue, make amendments, and produce effective action. Up till now no bill which would open our doors has been able to get out of committee.

For nearly three years the newsreels, radio, and press have played up the plight of the displaced, making the initials "DP" into a word as internationally understood as the word "Okay." Misery makes good copy — good "human interest." All the publicity, however, has not served to better the tragic position of the human beings who exist in an international twilight zone, grudgingly tolerated by their former enemies among whom they live and by their former allies who feed them. Their residences are still converted concentration camps or makeshift barracks scattered throughout Germany, Austria and Italy. For many, to return home would be to risk imprisonment or death — in Soviet dominated Yugoslavia, Poland, Estonia, Latvia and Lithuania, for example. Religious persecution is a deterrent for many others. Seven out of ten displaced persons are Roman Catholic, many of them gravely shaken by the fate of Archbishop Stepinac. The 20 percent who are Jews do not wish to live under the shadow of their former unhappiness.

Germany, Austria and Italy offer no real haven. Their battered econ-

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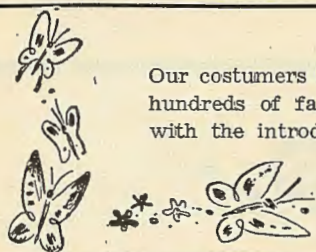
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omies, presently dependent on aid from the United States, cannot use the talents of the displaced. Nor do many of the DP's wish to take part in building up countries which brought them misery and enslavement. Those in Germany, the majority, do not want to be amalgamated with the German population. Therefore, resettlement elsewhere is their only hope. And as persecuted homeless people have done for the past three hundred years, they look to America.

What have they found thus far? A closed door. Or a door so nearly tight shut that in the two years after liberation only 29,000 DPs have been able to make use of our immigration laws.

In spite of the fact the law allows entrance of 153,929 persons each year from outside the Western Hemisphere, the quota system is set so disadvantageously for eastern and

central Europe — the areas of DP origin — that it presents an insuperable barrier for all but the lucky few. Will a man who spent six years between concentration camp and forced labor and three years in a DP camp be able to begin life anew after waiting five, ten, or fifty years for his quota number to come up? All the quotas for immigrants born in the native countries of approximately one million displaced persons now in Germany, Austria and Italy add up to a little more than 10,000 a year. Of what good is a yearly quota of 238 to 75,000 Latvians awaiting the chance to live again? More than one hundred and fifty years would have to pass before even half of them could gain entrance to this country.

Thus stymied from repatriation by fear, and barred from resettlement by peculiar legalisms, the displaced persons seem condemned to a pur-

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poseless existence in their barren camps, forced by circumstances to live on international charity.

What has happened to American ingenuity that it leaves us still struggling with the same makeshift arrangements under which the DP problem was first tackled? When the allied armies liberated the DPs in early 1945, they fed and cared for them on an emergency basis. This temporary arrangement was replaced by another—equally temporary, equally unsatisfactory. Short-lived UNRRA administered American and British Army relief. UNRRA's successor, the Preparatory Commission of the International Refugee Organization, is but a temporary commission for a temporary organization.

While each of these organizations has striven magnificently to main-

tain DP morale, they could not and cannot provide the basic solution—resettlement—unless doors are open and welcome mats put out in the more prosperous areas of the world.

In spite of all difficulties, some 48,000 Jews have managed legally to get into Palestine since the end of hostilities in Europe. But these are only drops out of the large reservoir of potential human resources awaiting tapping in the DP camps of Europe. It remains for the United States to take the leadership in opening up wider channels through which these camps can be emptied.

The Russians—who have been doing everything in their power to get the DPs to "come home"—have seized on the present stalemate as a propaganda weapon in the cold war against the United States. Broadcasts beamed not merely to

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the DP camps, but throughout the length and breadth of Europe have said in essence: "The United States is hypocritical. While she piously talks about democracy and freedom, she leaves you to rot in camps. She refuses to take you in as Russia will."

Americans are not cold-hearted. The agitation to allow greater numbers of DPs into this country began on this side of the Atlantic almost as soon as their plight became known, and it has grown increasingly in intensity. In fact, many persons and organizations which once went on record against letting in any of "those foreigners" have reversed their attitudes and officially endorsed legislation to permit entry of a fair share of displaced persons. Among such are the American Legion, and the General Federation of Women's Clubs.

But the ways of democracy are sometimes slow and devious. And the voices of the 150 percent Americans, if few, are loud. Thus, at this point it looks as though the best chances for effective action in the Senate lie in strengthening the weaker Wiley measure introduced as the end result of obstructionist tactics in the House last fall.

As a feeble counterpart of the House Stratton Bill, long languishing in committee, the Wiley Bill has the virtue of having leaped that hurdle. But it has dangerous defects. It cuts the Stratton quota from 400,000 to 100,000, to be admitted over a period of two years. It limits eligibility to DPs who entered Italy or the American, Brit-

ish, or French occupation zones of Germany and Austria between September 1, 1939 and December 22, 1945. It restricts entrance to persons who already have assurance of suitable employment and housing. It requires that 50 percent of these extra visas be given to DPs who were formerly engaged in agriculture and who will be so employed in the United States. It also provides that 50 percent of the visas go to persons whose country of origin "has been annexed by a foreign power."

These provisions hardly provide a democratic basis for selection, for they discriminate against many persons but now only by the numerical limitations of our immigration laws, whose need for a useful life is as great as those in the favored categories.

The conditions requiring DPs to have a house and job awaiting them in this country would practically limit entrance to those who have friends or relatives in America to pave the way for them. It is possible, of course, that some industrialists, farmers, or even housewives may promise both work and housing to persons with specific skills, sight unseen; but the problem of fitting together individuals and jobs that are three thousand miles apart would present formidable administrative difficulties.

It is hard to determine the motive behind the provision limiting visa eligibility to DPs who came into Germany before the end of 1945, for this would exclude not only the many Jews who fled Poland in 1946 but also the many anti-Communists who have escaped from the Baltic states and Russia's satellite countries, including the newest crop of DPs—those Czechs for whom the death of Czechoslovakian democracy is their own death warrant.

The policy of allotting 50 percent of the visas to agricultural workers

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who would presumably get additional visas for their wives and children, would tend to let farmers and their dependents consume the entire quota. In addition to persons with industrial skills or potentialities, many gifted persons in the arts, sciences, and professions would be left out in the cold. As farming represents less than 25 percent of the occupations of DPs, this provision is doubly discriminatory.

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The allotment of 50 percent of the visas to persons from countries annexed by the Soviets would result in an unfair distribution by nationality for it would give half or them to persons from the Baltic States and what once was Eastern Poland and the Polish Ukraine, while such persons are a decided minority in DP camps. This provision, moreover, directly contravenes American foreign policy, which has not recognized Russia's annexations.

Actually, as the bill stands, it is doubtful whether even as many as the 100,000 displaced persons would ever gain entrance.

The proposal is worded so as to prevent carry-over from the first to the second year in event that the full 50,000 are not admitted by June 30, 1949. This provision along with the administrative difficulties might result in only half the number of legally allowed DPs ever arriving here.

None of the restrictions and limitations of the Wiley Bill are contained in the measure introduced into the House a year ago by Representative William G. Stratton, Republican of Illinois. The Stratton Bill, H. R. 2910, would simply admit, in addition to the regular quota immigrants, 400,000 displaced per-

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Public hearings on the Stratton Bill before the subcommittee on immigration of the House Judiciary Committee, began on June 4, 1947, and continued until the first session of Congress adjourned. Support came from such powerful and diverse sources as Secretary George C. Marshall, former Supreme Court Justice Owen Roberts, former Governor Herbert H. Lehman, Attorney General Tom Clark, Dean Earl G. Harrison of the University of Pennsylvania Law School and former Commissioner of Immigration, Bishop William T. Mulloy of the National Catholic Rural Life Conference, and other persons experienced in dealing with immigration laws, displaced persons, and international affairs. A total of twenty-eight favorable witnesses appeared.

The list of opposing witnesses is revealing. There were eight in all, but four have since withdrawn opposition. Those remaining are: Mer-

win K. Hart, long renowned as a leading American apologist for fascism; John B. Trevor, whose organization, the Coalition of Patriotic Societies, was once indicted for sedition; George Washington Williams, head of a "national" association composed of ninety-eight "descendants" of the War of 1812, all living in the State of Maryland, and Charles E. Babcock, chairman of the legislative committee of the National Council of the Junior Order United American Mechanics, designated by its chairman as a "patriotic" society.

A major victory for the sponsors of the Stratton Bill came with the official support of the AFL and CIO, both organizations which are keenly aware of relationships of immigration to employment. William Green and Philip Murray have asserted that the admission of 100,000 persons a year for four years, offers no threat to the job security of America's more than 60,000,000 productive workers.

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for passage of displaced persons legislation. They include the principal veterans organizations, labor unions, the major Catholic, Protestant and Jewish welfare agencies, women's clubs, professional and educational groups.

More dramatic than support in itself is the reversal of position undergone by many of these groups. Credit for the changed viewpoint can be attributed to the educational activities of the Citizens Committee on Displaced Persons which, since its formation in December, 1946, has continually stressed these five key facts:

—that the American economy needs the displaced persons with their valuable skills;

—that the health, moral, political, and financial requirements of our immigration laws will not be abrogated;

—that displaced persons admitted

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to this country will not compete with Americans for jobs and housing;

—that the admission of displaced persons would mean a saving to the American taxpayer of millions of dollars for their care in Europe,

—that the displaced persons represent the major Western religions—80 per cent being Christian and 20 per cent Jewish.

In the closing days of Congress in July 1947, a Senate bill on displaced persons was introduced by Senator Homer Ferguson (R. Mich.) The Ferguson bill would provide for the admission of an unspecified number of displaced persons. But a clause premising their entrance on ability to contribute to the "cultural, religious, and economic welfare" of the

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country might arbitrarily restrict entrance on the basis of occupation or religion.

Congressional opponents of the Stratton and Ferguson bills have so delayed action that opponents have gleefully announced that neither will ever come out of committee. It was from this opposition that the Wiley Bill came into being. The delaying tactics resulted in the appointment last fall of both Senate and House committees to make on-the-spot investigations of the DP problem; the former being headed by Senator Chapman Revercomb, Republican of West Virginia, one of the most vehement opponents of increased immigration in any form, and the latter by Representative James Fulton, Republican of Pennsylvania, a friend of the DPs. Both committees have reported back, and it was the Revercomb report that shaped the Wiley bill. Since then Representatives Fulton and Frank Fellows of Maine have also indicated that they will introduce DP legislation.

Passage of the Wiley bill as it stands would represent hardly more than a token gesture to the DPs, with the end result of permanently shutting out the major portion of potentially useful immigrants among them. But the chance it presents the Senate to debate the whole problem of displaced persons will give the

friends of the DPs an opportunity to amend it into more liberal form. Among these persons are a number of strong, important figures in the Senate.

Liberal Senators are momentarily expected to introduce the following amendments, which would correct some of the Wiley bill's defects.

1. To increase the figure from 100,000 to 200,000 DPs for two years.

2. To eliminate the provision favoring those of Baltic or East Polish origin.

3. To change the cut off date for DPs from December 22, 1945 to April 21, 1947, or to the date of the bill.

4. To strengthen the administra-

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tive provisions of the measure, so as to eliminate red tape.

5. To reduce the number of visas given to farmers so as to relate more fairly the percentage of visas to their numbers.

Clearly, for every reason — cold practicality as well as warm humanitarianism — we must admit our fair share of these people. Perhaps the most compelling reason is given in these words of Mr. Fulton:

To see displaced persons in their camps, to observe the courageous efforts of most of them to maintain dignity . . . is to learn that most of these people, given an adequate approach to the solution of their problems will be an asset and not a liability to the western world. . .

We have accepted the humane principle that no displaced person should be forced to return to their homelands. We must, therefore, equally assure those who cannot go home again that they will not be condemned to a living death but will be resettled where they can find a home and peace.

500 Delegates To Attend Anti-Defamation Conclave

NEW YORK—More than 500 delegates, representing every state and several Canadian provinces, are expected to attend the annual meeting of the Anti-Defamation League of B'nai B'rith in Los Angeles, May 5-7.

The three-day conclave—marking the 35th anniversary of the League—has been called to reexamine on a nationwide scale the status of bigotry in America, and to stimulate

an all-inclusive program to meet the problem. The meeting will also inaugurate the annual presentation of ADL silver medallions to prominent Americans who have made "distinguished contributions toward the enrichment of America's democratic legacy." Five such awards will be made this year.

U. S. Members Of Zionist Actions Committee Return

NEW YORK — Five American members of the Jewish Agency Executive and of the Zionist Actions Committee (General Council) returned here by air last week from Tel Aviv where they participated in the Actions Committee sessions which ended Monday with the proclamation of an independent Jewish Government, to be set up after May 16. The arrivals were Dr. Emanuel Neumann and Mrs. Rose Halprin, members of the American Section of the Jewish Agency Executive, and Dr. Israel Goldstein, Charles Ress and Bertha Schulman, members of the Actions Committee. On his arrival, Dr. Neumann praised the Yishuv's heroism and the "magnificent spirit of her youth" in this time of struggle. The process of establishing an independent regime is proceeding full speed ahead, he said. Partition is already a fact in large measure and is becoming increasingly so every day. All sorts of agencies are being established to take over the necessary services. The Yishuv, he said, is converting to a war control of food and economy.

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Watch These Jewish Baseball Stars

By HAROLD U. RIBALOW

(Author of "The Jew In American Sports")

Sports expert Ribalow gives you this year's line-up of Jewish diamond aces. —EDITOR

Now that another baseball season is just with us, it is interesting for Jewish fans to observe which of their compatriots will win major headlines during the 1948 pennant chase. There is no denying the fact that baseball fans are among the most intense in the nation and that the Hank Greenbergs, the Harry Dannings and the Johnny Klings of yesteryear won the plaudits of the entire sporting world and the proud admiration of their fellow Jews.

But this year — as in the past few seasons — there are few Jewish baseball heroes in the majors. It used to be different. At one time, there were such stalwarts as Hank Greenberg, Harry Danning, Buddy Myer, Dolly Stark, Moe Berg, Goody

Rosen and a few others who came up and down the big league trail, all at one and the same time. The Jewish diamond aces were top men and they had large followings.

Few Jews on the Diamond

In spite of the famous reputations of many Jewish stars, there have been comparatively few Jews starting at the game. Think it through a moment. There are 400 major leaguers employed each season. Baseball is more than 100 years old. Yet not more than sixty Jews have made the big league grade, including those who had a brief whirl at it and sank back into obscurity.

But Some of the Best

It is true that the Jewish top-notchers were men who belonged at

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the top. Kling ranks with the three or four best catchers the game has known. Hank Greenberg is acknowledged to be one of the most fearsome right handed hitters in baseball history. Dolly Stark, together with Bill Klem, was a great umpire. Buddy Myer won a batting crown.

The Picture Now

What do we have this season? Hank Greenberg, on his way out as an active player, after a disappointing season with Pittsburgh last year, is back in the headlines. Uncertain as to his future. Hank bought stock in the Cleveland Indian club and is now the second largest stockholder in the "tribe." He claims he won't play unless his services are required. Considering that Cleveland has a first base problem it is not unlikely that Hank will be hitting homers again this season, but the famous Greenberg career is near its end.

Indians

Cleveland, however, has a promis-

ing rookie named Al Rosen who may make the big league grade. A third baseman, Rosen has a pretty good chance of beating out the veteran Ken Keltner. Al was born in Spartansburg, S. C., 23 years ago. In 146 games he batted .349, making 186 safe hits and totalling 330 bases, which reveals a lot of power. A solidly built right-handed hitter, Al is supposed to be a boy who can't miss. The only other Jewish player we can recall playing for Cleveland was Milt Galatzer, a smooth-fielding weak-hitting outfielder, who was the son of a rabbi. Now with Rosen on the squad and Greenberg behind an executive desk, and possibly at first base, Jewish fans should watch the Indian club.

Giants

The New York Giants, who through the years have had more Jewish players than any other major league team (Andy Cohen, Phil Weintraub, Harry Feldman, Harry

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Danning, Goody Rosen, and Morrie Arnovich, to name a few) still have Sid Gordon on the squad. They don't know quite what to do with Sid, who is a fine player, a hard hitter and a steady fielder. Mel Ott has called him the best Giant left-fielder since Joe Moore, but the Giants have younger, more spectacular players, and it is possible that Sid will be only a reserve outfielder — or a third baseman if the promising rookies fail at the hot corner. Sid hit 15 homers last year and at times during the 1947 pennant race carried the Giants along when others failed. But apparently he cannot displace Whitey Lockman, Bobby Thomson or Willard Marshall. Should any of these boys falter, Sid will be more than ready to fill the breach. If Jack Lohrke at third can't hit — as he couldn't last season — Sid will be in the infield. A few seasons back, the Giants had four Jewish players in the lineup on one afternoon. Now only Gordon is there. Giant fans in New York should follow him closely. He can play ball.

"Dem Bums!"

Once upon a time the Brooklyn Dodgers had a Jewish player named Freddy Sington, who couldn't hit a curve ball. Then they had Goody Rosen, who was traded to the Giants after having enjoyed a fine year. Goody is now in the minors. But the Dodgers have come up with another

Jewish boy, Cal Abrams, an outfielder. Only 24, young Cal batted .345 last year with Mobile and he comes to the Dodgers highly recommended as a ball hawk. In 154 games, an entire schedule, Cal obtained 203 hits, which is steady, spectacular batting in any league. Born in Philadelphia, Abrams is a tall, rangy athlete. He weighs 170 and is six feet tall. He might not last long in the majors this year, but he is a boy with a good baseball future.

Outside of the above there are few other Jewish baseballers of note. Cy Block, at 26, has had many chances with the Cubs and didn't make the grade, though he hit .360 in the minors last year and led his league in doubles with 60. He is getting a chance this season with the Detroit Tigers who need new blood in the infield.

"Play Ball!"

These, then are the Jews in the majors this year. Not many, not particularly spectacular, but all bear watching. Greenberg, as an owner, joins such previous Jewish owners as Judge Emil Fuchs of the Boston Braves, the Benswangers of Pittsburgh, and such executives as Harry Grabiner, once of the White Sox, now of the Indians.

The call is "Play Ball!" The men to watch are Abrams and Rosen and Gordon.

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CABINET OF 13 AT HELM OF JEWISH PROVISIONAL GOVERNMENT

TEL AVIV—The Zionist Actions Committee (General Council) at its closing session last week, announced the establishment of the Jewish Cabinet of thirteen members to be responsible to the Jewish Provisional Council of Government which will be set up on May 16, according to the recent proclamation of independence. The Provisional Council is to consist of 37 members, representing all parties and communities of the Yishuv, and with representation for Arabs in the Jewish State.

The closing session was addressed briefly by David Ben Gurion, Chairman of the Jewish Agency Executive, who warned that despite the success of Jewish armed forces so far, "there is still grave danger

ahead of reverses and possible disaster, for the enemy's forces have not yet been fully employed."

In a series of final resolutions the General Council defined the functions of the Jewish Agency for Palestine and the World Zionist Actions Committee after May 15 when all political matters will be put in the hands of the Jewish Provisional Government. These functions will include: colonizations, organization of immigration abroad, youth Aliyah, information and Zionist propaganda, cultural and educational work abroad, HeChalutz (pioneer training) and other Zionist youth movements abroad, the development of Jerusalem, fund raising and finance.

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HEARD IN THE LOBBIES

By ARNOLD LEVIN

GUIDED NOMAD

"Nomad" (\$2.75, The Viking Press) by Robert Maugham is the personal story of a young Britisher's wartime experience in the Levant where he served his apprenticeship under the notorious British agents, Glub Pasha and Brigadier Clayton who have contributed more than their share to the odorous intrigues of British-Arab politics.

Maugham is a bright-eyed admirer of Glub Pasha and Brigadier Clayton and his book, naturally, reflects their own evaluations and estimates. At best this is a mediocre book by a writer who is neither too observant nor too well informed; but what is significant in a depressing way is his glib treatment of Palestine and Jews.

The few Jews that appear in "Nomad" are either physically or psychologically repulsive, or both. Mr. Maugham does mention briefly, with grudging praise, Jewish efforts in the Emek, but immediately proceeds to a two page analysis of Zionism with the usual hideous allegations that Hitler's victims have adopted Hitler's pattern, etc., He tells of meeting an ugly looking aggressive creature in Cairo, a Jew who allegedly confided in him how he planted mines to tear the Arabs to bits. No mention of any other Jews, no substantiation of the allegations, whereas he is most cautious to delineate the slightest nuance in Arab character. No wonder an aide of Glub Pasha and Brigadier Clayton would be unlikely to meet Jews and, after meeting them, to win their confidence.

But why Viking Press would permit an assemblage of libelous conclusions about Jews without requesting the author to document them, we cannot understand. We shall be told that this implies censorship. Ridiculous. It is customary for publishers to make such requests of authors. Furthermore, if Robert Maugham had made such statements about an individual as he makes about Jewry in Palestine and the anonymous Jews he claims to have met, the publishers would surely delete his pages for fear of libel. Because we have no laws of group libel in this country, is no reason for a publisher to permit the libeling of a group.

BENJAMIN DANNIEL'S "Jesus, Jews and Gentiles" (Arco, \$3) is an impassioned controversial volume flaying the misconceptions about Jews that, he claims, are being circulated and implanted by church textbooks which, in turn, bolster their assertions by quoting certain portions of the New Testament. The author claims that in many instances these textbooks distort the true meaning of New Testament texts, and he draws in some cases voluminous analogies between the Old and New Testament. Some have questioned the fact of Dannel's book, and have expressed the belief that it might fan, instead of ameliorate, antagonism. No one can doubt that the author is sincerely convinced that his book will do great good. It is certainly written out of a deep hurt and marshals arguments that may not be new, but that are lucid and impressively presented nonetheless.

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The Matzoh Industry

By WILLIAM B. SAPHIRE

The Assistant Editor of The Independent Jewish Press Service takes you on a tour of a modern matzoh plant.

Matzoh making is a mass production industry employing hundreds of men and women, intricate machinery and jealously guarded technical secrets.

The matzoh you're eating now is the product of an assembly line as efficient, for its purposes, as the "lines" which turn out Fords and Buicks. Behind its production are centuries of tradition and the laws of the Torah. But the industrial revolution has overtaken matzoh in the last twenty years. The world's largest matzoh plants are located in and around New York City.

Matzoh Mix-Master

The mixture for Passover is simple. Pure flour and pure water are thrown into buckets on a rotating octopus-like machine. They are whirled into doughy lumps, pressed, like a pair of trousers, into flat slabs and sent on an endless conveyor belt to the ovens.

Huge rollers, which a newspaper plant might be proud of, squash the dough to paper thinness. A battery of needle-sized prongs punch the holes which are an important feature of the matzoh. The holes are what make the matzoh "rigid." They are also vital in complying with

Jewish law which demands that the dough get an equal baking, through and through.

60 Second Bake

The battery of ovens is 60 feet long, with 30 combustion chambers, each developing a temperature of 1100 degrees Fahrenheit. Raw dough goes in at one end and, in less than sixty seconds, fully baked matzoh emerges from the other. The old fashioned rotary ovens were barely able to provide a thorough baking within the 18 minute time limit set by Jewish law.

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Passover Scouring

No industrial plant in the world ever goes through a more thorough cleaning than a matzoh plant in preparation for Passover baking. Production for Passover begins in September or October, depending on whether the holiday will fall early or late the following spring. The ovens are cleaned and burned at top heat for 48 hours before Passover baking begins. The steel sides be-

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come red hot and a bucket brigade stands by in case inflammable materials ignite. Needless to say, the entire apparatus is gone over with a fine toothcomb by members of the local rabbinate before a single Pass-over matzoh is baked.

NCRAC Session Advocates DP Admissions

CINCINNATI — Resolutions urging legislation to admit a minimum of 200,000 displaced persons to the United States on a non-discriminatory basis, calling upon Congress to act at once on fair employment legislation, and urging other States to follow the example of New York in enacting effective laws against racial and religious quotas in col-

lege admissions were adopted here this week by a Plenary Session of the National Community Relations Advisory Council.

The 80 delegates from six major national Jewish organizations and 24 Jewish community councils in all parts of the country reasserted the rights of free speech, publication and assembly of all groups "however obnoxious the views represented," and called upon Jewish communities to consult with the Joint Advisory Committee of the Synagogue Council and the National Community Relations Advisory Council in regard to action on released time practices in local communities.

The Joint Distribution Committee is the principal organization assisting displaced Jews to emigrate from Europe and Shanghai.

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Retrospect In Wrath

By MARC H. TANENBAUM

EDITOR'S NOTE: The author of this story is one of the new young Jewish writers. He was a former newspaperman, a national director of public relations, and is now on the staff of The Eternal Light radio program.

was much later in the evening. But most of them agree that this is how it took place:

It was right after that series of terrific explosions which rocked the entire marketplace. While bulging clouds of smoke cascaded high above the center of the city, and the snipers' bullets whined relentlessly crisscrossing the square, Lance Corporal Michael Hannon of the Royal Fusiliers limped along one of the twisting medieval streetways far behind the scene of explosion.

The bomb concussion had dazed him and he was groggy from a blow on the head. As he reached the far end of R'chov Rachamin (the "Street of Compassion") he collapsed, falling prostrate across the narrow pavement, his head against the wooden door of the silent house, his feet dangling over the gutter.

And in the darkness of that night made even darker by the billows of dirty firesmoke which came from afar, this is what they say happened. The wooden door of the silent house suddenly cracked open, and there was the voice of a frightened woman: "Ma zot? Ma zot? . . . then a choked "ach! . . . Abba, bo henna . . . bo henna . . ."

Two strong arms in a white shirt reached out and dragged in the wounded form in khaki. Behind the bolted door, on a cot in the corner of the darkened room, there was the rustle of a jacket being removed, the swish of a sponge in water, the excited muttering of instructions. And to the tall strong man, his diminutive wife, and the little girl who stood bewildered at the foot of the cot, there came a groan of pain from the man on his back.

But as the people of Yemin Moshe tell it, the Lance Corporal Hannon soon emerged from his stupor, sat



Marc H. Tanenbaum

Back in the narrow cramped streets of Jerusalem's Yemin Moshe Quarter they still talk about it in a kind of hushed amazement.

Some say it happened early on the first night of Pesach. Some say it

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up in his cot, and looked up blankly at his benefactors. Then through the doorway of the other room, they say he beheld the soft glow of lights on a table, and a question was on his face. "What's going on here? What are you doing?"

He remembered like a sharp pain what some of his squad buddies had told him about the kidnappings, and the third-degree questionings by the Jewish underground in dimly-lit cellars, and the truncheon beatings.

"We are celebrating a Seder," the man said in accented English, "this is the first night of Passover."

The woman invited him to come to the table.

"What?"

"Won't you come with us to the table?" she repeated. And they helped the corporal to a seat at the white table with the glittering dishes and the blinking candles.

"Here, have some wine," and the man offered a golden goblet.

"No, no thanks . . ." He paused, then said, "Yes, I will take some." When he put the goblet on the table, he said with curiosity: "This holiday, I've heard about it . . . it deals with Jewish freedom, doesn't it?"

And the tall man with the gaunt face looked into the corporal's eyes, then sighed. "Freedom . . . it seems incredible with all that is going on outside our door . . . but we are celebrating Jewish freedom . . . the freedom which began . . ." and he told the corporal the story of Pharaoh and his oppression of Jews, and how they finally gained their freedom, and then he started to tell him about Hitlerite Germany from which he, his wife, and little girl were liberated. And they could see the corporal tighten his jaw for he had just glanced at the little girl's arm which passed him the matzos, and saw the bluish numbers which were seared into her flesh . . .

There was a moment of embarrassed silence. The corporal stared

into the candlelights, then at the dishes with all the symbolic foods which the man had spoken about. He looked up at the faces of the little girl, the mother, the man, and groping for words he said hesitantly:

"I understand . . . I understand everything you've said . . . you see, I'm an Irishman, my Dad was in the Irish rebellion . . . and I know what it means to be pushed around, to have to fight bigger guys for your freedom . . ." and his voice trailed off into silence as the vision of the dirty smoke and flying splinters and flashes of gunfire seemed to separate the man in khaki at one end of the table from the man, and woman and little girl at the other end.

He looked again at the little girl and her arm now covered by the long sleeve of the silk blouse, and he remembered the disembarkment at Haifa, the old Rabbi, the pregnant woman being shoved down the gangplank, the mutilated bodies of Jewish boys he found in the wadi, and his commanding officer's order to "first blast these bloody kikes, then ask questions!"

"I hate all this . . . believe me, I hate every minute of it all . . ." and the corporal felt a catch in his throat, a lump, and he softly added, "I'm sorry, I've interfered with your Seder . . . please continue, won't you . . . ?"

The father nodded to his wife and little girl, then stood up with the book in his hand. "We are reading in Hebrew on page twenty-nine . . . you may read with us in English."

And together the man, the woman, and the little girl began to read: "Sh'foch chamush'cha al ha'goyin asher le ye'da'oocha . . ." and in an audible whisper Lance Corporal Hanon read the translation:

"Pour forth Thy wrath upon the nations who have not recognized Thee, and upon the kingdoms that have not called upon Thy Name. . ."

"The Wandering Jew"

By Dr. Trude Weiss-Rosmarin

I first learned about the "Wandering Jew" when I complained to my florist that somehow I wasn't lucky with my plant and flower raising efforts. "Well," he said, "that's what you are up against when you want to grow things in a city apartment. Why don't you try a few pots of 'Wandering Jew'?"

"Wandering Jew? What's that?" I asked.

"You're some horticulturist having never heard of the 'Wandering Jew', the stand-by of all window-sill gardeners," my florist kidded me jovially. "Now look at that plant," and he pointed at a trailing sort of ivy, "It's all and more you could wish for. It requires no care at all—if you forget to water it for a week, it's O. K. too. And mind you, it doesn't need any sun-light either. It grows and grows, no matter how you'll neglect and abuse it. There's nothing like the 'Wandering Jew' for sturdiness. It thrives and prospers under conditions that would kill any other plant, even a cactus. Take my advice, get a couple of those 'Wandering Jews', you won't regret it—and they are only twenty-five cents."

And so I bought three "Wandering Jews". That was about a year ago. Since then I have spent a nice few dollars on my window garden. But it's always the same sad story—after a few weeks those fancy plants and amusing cactuses shed their leaves or shrivel up. They aren't made of the stuff to get along on the window-sill of a city apartment. Transplanted from their natural habitat, they just die, despite the plant vitamins and the extra rich soils provided for them. They just can't take it.

My "Wandering Jews", however, are still around and getting along fine. They are always growing new shoots and leaves and are so big and bushy by now that I'll have to take them to the florist's one of these days to have them transplanted into larger pots. Just to see whether my florist knows his stuff. I didn't give them any plant vitamins and put them in to the darkest corner of the room. Once I didn't water them for a full week, but it didn't harm them a bit. They just kept on growing, those "Wandering Jews."

To be precise, there are two creeping or trailing sort of ivy plants by that name, known to the botanist as *Zebrina pendula* and *Tradescantia fluminensis*. However, to the average florist and window-sill gardener they are just plain "Wandering Jews."

Whenever I look at the "Wandering Jews" my heart is eased. They have become for me a symbol of the Eternal Jew—wandering over the face of the earth for two thousand years; bereft of light and sunshine and shut away in foul and congested ghettos; deprived of sustenance and all a person needs to keep body and soul together—and yet, thriving, prospering, growing and growing.

I look at my "Wandering Jews" on the window-sill and, as I gaze out of the window above them, I see generations of Jews—persecuted, homeless, poor, desperate—and yet not discouraged. I see the survivors of the Nazi bestiality who, within a few short months after the liberation, were busily engaged in conducting Jewish schools and printing their own Yiddish and Hebrew papers on makeshift presses with the crudest possible equipment in their comfortable, dreary DP camps.

I look at my "Wandering Jews" on the window-sill and the problems of Jewish survival seem suddenly very simple. As I pick off a withered leaf from one sturdy trailing branch of my favorite plant, those ideological essays I am writing on "The Art of Jewish Survival" seem quite unimportant—and I am beset by doubts whether there was any point in that lecture on "The Strategy of Jewish Survival" I gave last night.

The "Wandering Jew" on my window-sill are prospering without plant vitamins and enriched soil, while my other plants are ailing, regardless of how much plant vitamins, enriched soil and sunshine they are getting.

Can it be that I have underestimated Jewish survival strength and stamina in the face and in despite of it all? As I look at the "Wandering Jews" on my window-sill I feel I have.

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The Tree Bears Fruit

By ROBERT P. PATTERSON

Former Secretary of War

It is one of the paradoxes of twentieth century living, that the closer modern inventions bring us, the more rigorously we consider it necessary to guard our privacy, our little economic specializations, and our national identity. Like the giant in one of Oscar Wilde's stories, we build our walls so high that we shut out completely the golden sunshine of neighborliness. Those of us who are

an evening spent in a neighborhood party or a church social, we now drive five or ten miles to a movie, park in a stranger's lot, buy tickets from a strange girl, sit beside strange people to watch strange actors act strangely; and when we come home, sometimes we wonder why we are lonely. The reason is that we have built our walls too high—and too close together.

At Potter's Field

*How many you are!
A town, a town!
From yonder height come down
One by one*

*With the setting sun,
When your work was done,
Or half done,
Or just begun—
Here undisturbed to rest.*

*Now tell me—for you should know
best—
What is the difference between Life
and Death,
Save a heart-beat and a breath?
Is not life two ends of soil,
And the middle—toil?*

*How many you are!
And how quiet!
Yet once you were running riot;
And day and night
Toiling with main and might,
Unable to quell the fire
Of passion and desire,
And never, never had enough
Of gold and love!*

*How many you are!
A whole race
In such a narrow space.
You, to whom beneath the sky
No mountain was too high,
No cliff—too steep,
No ocean—too deep,
And the earth and its all*

*Was far too small
To pitch your tent
And stay content.*

*And now you lie so still
Beneath this tiny hill—
Roamers, climbers, dreamers,
bards—
Within a few square yards!*

*How many you are!
And how calm!
Tell me: is death the only balm
For struggle, strife, and feud, and
war
Rifting mankind evermore?
Remember how you came to grief
Because of race and of belief?
Because you thought it shame or
sin
For man to be of different skin?
How oft you hated and despised,
When one said Moses while you
said Christ?*

*And now, all of you, all,
Your great and your small,
Your aged and your youth
Became indeed
One race, one tongue, one creed—
Oh tell me, tell me: Is Death life's
only truth?*

*How many you are!
Ah, so many, but none so wise.
PHILIP M. RASKIN*

older recall so well the compactness of life years ago even in the cities; the neighborhood parties to which all were invited simply by virtue of being neighbors; the church socials to which everybody went to meet everybody else.

How different today! Instead of

The same paradox is evident in the family of nations. As nations draw closer in mastery over time and space, some of them at least withdraw inwardly in suspicion and fear. Before the advent of the four-engine bomber and the atom bomb, who in this country was genuinely perturbed by what went on behind that

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vague geographical frontier we have since come to know as the iron curtain? Today, who is not?

I recognize this conflict. It is, as I see it, a primary obstacle to the desire of all men of good will who would place a crown of brotherhood upon the brow of mankind. And yet I am far from pessimistic. Certainly, I am not pessimistic at all as regards the eventual victory of brotherhood over suspicion, fear and our hate within the borders of our own land. We have made good progress in our time.

The morning after the Louis-Walcott fight last December, I overheard a bit of subway gossip: "If Walcott had been white, there would have been a riot." In my opinion, not only was the speaker completely in error; he was not even living in the present. He was thinking in terms of other days, the days of the fiery crosses of the Klan.

Similarly, during the war, Washington seethed with fantastic rumors of coming racial conflict once peace returned. The rumor-mongers,

too, were dwelling in a by-gone day. Race relations in Washington—though they still leave much to be desired—are more solidly set upon foundations of peace than at any time within my memory. Organizations for the advancement of tolerance are exerting steady influence. The question of restrictive covenants for example, or agreements to maintain certain areas for persons of particular national or racial extraction—against Jews, Negroes, Latins, et al.—is being calmly examined in the courts. It is not being fought out on street corners with guns, clubs and razors, as the rumor-mongers predicted.

Today most major cities have interracial councils. Throughout the country, brotherhood is intelligently promoted by many religious and civic organizations, most vigorously and all-inclusively by the National Conference of Christians and Jews. Several universities have inaugurated comprehensive studies for the development of better relations among racial and religious groups. The tree bears fruit, annually if not

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spectacularly. In Philadelphia, to cite one instance, it is reported that cases of racial violence have dwindled in the past few years from between forty and fifty a year to a handful.

I am encouraged whenever I survey the achievements indicating progress in brotherhood in recent years. Let me cite a few outstanding examples, and I think you will see what I mean in saying that the tree of brotherhood bears fruit annually if not spectacularly.

In 1941, the Fair Employment Practices Committee was established. This committee, authorized to investigate and correct discrimination in government contracts, probably did more to advance the cause of brotherhood than any government agency since the day of Abraham Lincoln.

In 1942, the courts in several Southern states ruled against salary differentials for white and colored teachers doing equal work.

By 1943, due largely to FEPC action, the percentage of Negroes employed in war industry had risen from 5.8 percent of total employees to an estimated 7.3 percent.

In 1944 the Supreme Court of the United States voided the Texas white primary law and a Florida law penalizing Negroes for failure to work out debts. The New Jersey Supreme Court prohibited segregated schools in Trenton.

In 1945 the U. S. Supreme Court held for equalization of salaries for white and colored teachers and Georgia abolished the poll tax.

In 1946 the number of ballots cast by Negroes throughout the South increased heavily. When the Ku Klux Klan began to show signs of real activity the Attorney General of the U. S. and the Governor of Georgia took immediate appropriate steps. The U. S. Supreme Court ruled that a state law requiring racial segregation on inter-state buses was

unconstitutional, thus striking a solid blow at "Jim Crow".

Last year, the Harvey Jones incident, in which a Negro holding the winning ticket in the raffle of a Cadillac car was refused the car, aroused widespread interest and resentment. The incident ended when Harvey Jones was given a choice between a Cadillac and the purchase price of the car. The Archbishop of St. Louis forbade segregation in the Catholic schools of that city. The extreme interest of the American public in the problem of religious and racial relations was indicated also by the best seller popularity of books containing powerful lessons directed against anti-Semitism and racial prejudice. Finally, at the close of the year, a Court of Appeals in South Carolina held that qualified Negroes could not be denied a vote in the primary elections.

These are forward steps. They inspire faith for the future. They augur hope for the eventual appearance of true world peace; for it is no secret that even as Hitler expected internal conflicts to render the United States helpless, so, today, other nations look anxiously toward our shores and gauge our strength in world matters largely by the staunchness of our domestic unity.

Though the spirit of brotherhood is still far from all-pervading, Brotherhood Week gave us the opportunity to proclaim our confidence in human possibilities. In our day we see a new concern for the health, nutrition, and education of all the people, regardless of race or religion. We see more earnest eyes than ever before focussed on the problem of living in brotherhood, and for that reason alone hope of eventual solution springs high.

It remains for us also to reaffirm our belief that all men, under God, are brothers, be they black or white, rich or poor, learned or ignorant, Christian or Jew.

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MINGO JUNCTION, OHIO

Max Borenstein, the Robin Hood of Poland

(Continued from Page 66)

denly a tall man detached himself from the mass, jumped upon the officer, threw him off the bicycle, tore the rifle from his shoulders, and killed him with one blow of the rifle butt over his head. In the resulting confusion Borenstein was almost lynched by a group of Polish soldiers who accused him of murdering an officer; but he was able to prove that the supposed Polish officer was a disguised Nazi diversionist, whose dog tag bore the inscription "Ober-leutnant Paul Schmidt, Breslau." The grateful Polish soldiers offered Borenstein a seat on their truck and took him to Warsaw.

Betrayed To Gestapo

After the Germans occupied Lodz, the Gestapo informed Borenstein's relatives that they must hand him over within 15 days or themselves be sentenced to death. The relatives had not the slightest idea of his whereabouts. After a few days, Borenstein, unaware that he was being sought by the Germans, returned from Warsaw to Lodz. His friends in the theater helped him to change his appearance, but they were unable to conceal his crossed eyes, and one night he was recognized in the street by Stanislaw Weler, a former Polish police superintendent who had gone over to the Germans.

Borenstein was taken to the police station at No. 52 Kilinski Street, and handed over to the Gestapo. The Germans at first treated him gently and asked him to work for them by informing on rich Jews who possessed gold or jewels. But Blind Max declared: "I know who owns houses in Lodz, but I do not look into people's pockets, and I do not know who has money or diamonds."

At this one of the two Gestapo men who was questioning him raised his metal club to hit him. But Borenstein forestalled his assailant

by a well-aimed blow at his chin, which knocked the fellow out; then he threw himself upon the other Nazi, wrested his gun from him, and having knocked both Gestapo men unconscious, took out of the closet a cap and coat with the SS insignia and, disguised as an SS-man, calmly walked out. The guard outside clicked his heels and saluted him as he would any Nazi officer.

Borenstein related this scene to me with relish, displaying all his talent as an actor and showing me in all detail how he had overpowered the two Gestapo men. The Nazi guard who saluted him "raised his hand like this," he told me, "and cried 'Heil!' and then I raised my hand like this and answered 'Heil Hitler!' Then I spat three times and said to myself Shema Israel!"

"As I walked along Brzezinska Street," he went on, "I ran into a Nazi escorting two Jewish women. I roared at him: 'Stop, Heil! The Nazi said: 'Jawohl!' and stood at attention. I drew out my new gun, pumped three bullets into him and took to my heels. I went to Brzezina where the tailor Diamant, an old friend of mine, gave me shelter in his home."

Betrayed to Nazi, Again

A few days later, placards were posted in Lodz, Brzezina, and the surrounding towns, offering a reward of 100,000 marks for Borenstein. His picture was printed on the placards.

"I left for Warsaw that same night," Borenstein related. "Having walked for a few miles I saw a taxi on the highway. I forced the driver at the point of my gun to take me to Warsaw, where I stayed with a friend of mine at No. 51 Nowolipki Street. But in Warsaw I again saw my picture posted in the streets and had to get out of the city as quickly as possible."

Meanwhile the Gestapo had arrested Borenstein's wife, his two brothers and a sister, and deported them to Germany, whence they did not return. Borenstein, with the help

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of his former friends from the underworld, succeeded in joining a group of eight Jews who attempted to cross the Russian border. They hired a Polish guide who, for a large sum of money, promised to smuggle them through the frontier guards. At Malkin, this guide betrayed them to the Nazis. The whole group was arrested and tried as spies. A German general who happened to be at Malkin at that time took part in the questioning of the prisoners. He asked Borenstein whether he knew where he was. Borenstein answered: "Yes, I know. I am on Polish territory temporarily occupied by the Germans."

For giving this answer, he was belabored with blows. All the prisoners were sentenced to death. Borenstein then requested to be allowed to make a last statement. The German general agreed, and then to everybody's surprise Borenstein began to sing his favorite aria from *Carmen*: "Proud is my heart." This fact so impressed the general that he changed his mind and decided to send the prisoners to the headquarters at Malkin. But because of the late hour the trip was postponed till the following morning, and for the night the eight Jews were locked up in a stable.

"But I decided to escape," Borenstein said. "As soon as the guards left us, I began to dig a hole under the wall. I went out first, grabbed the German sentry, and strangled him. Then I returned to the table to lead out my comrades. But they refused to follow me, because they were afraid. I had to force them to save themselves by kicking them out. A few hours later we were on Soviet territory."

It was after this escape that the German newspapers in Poland print-

ed on the first page the news that the dangerous bandit Borenstein had been hanged and they even reproduced a picture showing him on the gallows.

Borenstein had little to relate about the war years he spent in Russia. He felt miserable, alone. "No one knew me there," he complained. "No one had ever heard of Blind Max." He pronounced his nickname with such pride that one might have thought it was a title of nobility. In Russia he was possessed by a wild yearning for his native town, where his name had not been forgotten during the years of terror, but on the contrary had grown into a legend.

A few weeks after my return from Poland, I received a letter from "Blind Max" written in a tone of humility, which seemed completely out of character for this indomitable man.

Although he was enthusiastically acclaimed as a hero upon his return to Poland, he now feels that his native Lodz can no longer be his home. This great industrial center was left intact by the Nazi, but almost the entire Jewish population was annihilated. And Max Borenstein feels homeless in the city where he spent his entire life.

"There are more Lodz Jews in New York than in Lodz," he wrote me. "I'm sure that many of my landsleit still remember me and I would like to spend the rest of my days among them."

And so, his brief hours of glory has passed. In Poland of today, where almost every Jew who survived is a hero, it means little to be even so daring a hero as "Blind Max."

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JEW IN SPORTS

(A Review)

By Paul Gould



This year the National League champ Brooklyn Dodgers will take the field determined to renew their stranglehold on the pennant and, if possible, wrest the World Series honors away from the Yanks. On the sidelines, acting as a mastermind, will be Jake Pitler, one of the fabulous Flock's two field generals. And though Jake is Jewish, hardly an eyelash will be flickered in his direction. He has become part of the Flatbush scene as much as Ebbets Field itself.

Likewise this Spring the outstanding horses of the nation will bid for the Kentucky Derby Laurels at Churchill Downs. In the ranks will be thoroughbreds trained by a Max Hirsch or a Hirsch Jacobs or owned by a Friedman. That, too, has become commonplace in turf circles.

And this Fall Sid Luckman will be back again masterminding the famed Chicago Bears professional football team, his peerless quarterbacking and passing adding a new chapter to an already illustrious history. And

several months later the professional Knickerbockers and Toledo basketball teams, featuring Sid Tanenbaum and Harry Boykoff, respectively, will be bidding anew for the laurels of their different cage circuits. But all of this, again, will be accepted as part and parcel of the American scene.

Consider, for example, the forthcoming Olympic games. The first since the infamous Berlin session of 1936, it will bring to the fore the world's standout track and field performers. And notable among the American constituents will be Irving Mondschein of N. Y. U. and Steve Seymour (nee Seymour Cohen). Mondschein is one of America's best bets in the gruelling two-day decathlon, a superlative test of skill and strength in 10 different events. Mondschein is the only U. S. performer, aside from Harold Osborne, to have won the U. S. decathlon laurels three different years and he rates well among the leading sportsmen in the nation, having been singled out for A. A. U. honors on several occasions.

Seymour is a comparative newcomer who first catapulted to fame in the armed forces. While in the Pacific he competed in the javelin throw and astounded everyone by breaking the American record—this with a minimum of training and practically no background. If he continues his remarkable development he may well break the world record, too.

The Jews, indeed, have come of age in the sports world. At the very pinnacle in such pastimes as baseball and football, they have pervaded all aspects of competitive pastimes, including such eclectic games as golf and tennis and such hybrid sports as chess and ping-pong. When Herman Barron wins a national golf event, it is no surprise, for Herman is one of the top-ranking players in the land. When Seymour Greenberg or Sidney Schwartz capture a national championship in tennis, that is little reason for surprise, too. And similarly in chess the Jews are outstanding—men like Sam Reshevsky and Isaac Kashdan—or in ping-pong, where the Thall sisters of Detroit

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were so pre-eminent they were named on the American team that invaded Europe last year.

It is odd but true that in one pastime in which they have been for years most prominent, today they are hardly noticeable. This is boxing. At one time the names of Benny Leonard, Barney Ross, Al Einger, Jackie Kid Berg, Joe Choynski, Lew Tendler, Maxie Rosenbloom, Solly Krieger, Bob Olin—many of them world champions—flooded the newspapers. Today hardly a mention of any Jewish contender is in the public press.

Perhaps it is because the new generation of Jews, cultured by collegiate processes rather than in the school of hard knocks, has now been able to spread his wings in more urbane circles. Certainly the rise of the American Jew in college football and baseball is an index of that. In past generations the Jews could only point to Johnny Kling as their great representative in the National Pastime. Today, besides Pittler, they have such contemporary stars as Hank Greenberg, Sid Gordon, Morrie Arnovich, Goody Rosen, Al Schacht, Harry Danning, Moe Berg, Buddy Myer and Dolly Strak the retired umpire.

In football, likewise, he has come of age. Indeed each fall the plethora of Jewish football talent is so great

that it is a simple matter for keen observers to name an all-America team culled from Jews alone. And they have gone on from college fame to pro stature—men like Luckman, Marshall Goldberg, Benny Friedman, Al (Biggie) Sherman, Jack Grossman, and many others.

Unquestionably the most important Winter sport, superceding hockey, is basketball, a game which lures more fans than any other event including baseball. Madison Square Garden in New York has become the "capital" of the thrilling cage game, and the backbone of this hustling activity has invariably been the Jewish star. What would N. Y. U., this year's leading team in games won and lost, have amounted to without Don Forman and Adolph Schayes, its two principal scorers? Or second-best City College of New York, coached by Nat Holman, without the Malamed brothers, Irv Feinstein, Al Dambrot and half-a dozen other Jewish boys? Similarly with other standout fives of this and past campaigns. They, indeed, have likewise become one of the pillars of the newly-arisen professional sport. New York, Philadelphia, Toledo, Chicago and others all feature Jewish boys. The no. 1 rookie of the year, moreover, is Max Zaslofsky, a Brownsville product who went to St.

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In basketball the Jew has been a pillar for years. But in contrast consider horse racing. One would hardly venture a guess that he is quite prominent in that field, it seems so far from the beaten track of city life of which the Jews has become so much a part. But it goes back many years—at the turn of the century when a Brooklyn boy, Walter Miller, was the most sensational jockey for two seasons. Then came the Renick brothers, Sammy and Joe, and Hirsch Jacobs and Max Hirsch. The latter's daughter, Mary, was the first woman to be granted a trainer's license and has achieved considerable success, too. And there have been such fanciers as the Goldblatts, Louis B. Mayer of Hollywood fame, John D. Hertz, Leo Marks, Isidore Beiber, Lee Rosenberg and a host of others.

There are other sports that can be delved into for their Jewish peers—such as swimming water polo, wrestling, handball, lacrosse, and rifle. To list the names would be merely to

catalog them, and that is not the purpose of this piece so much as to indicate the broad panorama of major activities encompassed by the 20th century Jew. We would, however, like to touch on hockey and speedskating. Both are, like golf and horse-racing, pastimes habitually not associated with the Jewish athlete. Yet Jews have made their mark here. Cecil Hart was one of the great managers of professional hockey and Alex Levinsky, Max Kaminsky and Sammy Rotschild all made their marks in that sport. While in skating Irving Jaffe of New York rose to become the world's distance champ.

All of these superlative performances by Jewish athletes have a historical connotation in one important respect—they not only are testimony of pre-eminence in competition with the best athletes in their fields, but also represent a survival against prejudice and bigotry in some ways, too. It has not always been easy for Jews to compete on equal footing with "Aryans" and where lines have been drawn the ability of the Jew to soar to the top is a tribute to his courage as well as his skill.

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Judaism...A Tried Religion

By Rabbi Ferdinand M. Isserman

The traditional Biblical portion which commences with the 21st chapter of the Book of Exodus and continues through the 25th chapter, contains a large variety of laws. There is the legislation about the freedom of the slave, about not oppressing strangers, nor afflicting the widow or the fatherless child, and the laws about not following the multitude to do evil and of not being an unrighteous witness. Twice appears the warning not to oppress the stranger. There is also the law of retaliation. Thou shalt give life for life, eye for eye, tooth for tooth, Hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. This has been used to demonstrate the vengeful character of Jewish teachings in contrast with the mercy and love of Christianity. In the book of Matthew, Chapter 5, Verse 38, we read, "Ye have heard that it hath been said, 'An eye for an eye, a tooth for a tooth', but I say unto you that ye resist not evil, but whosoever should smite thee on the right cheek, turn to him the other also." The sanity of the Old Testament verse is to be seen in the fact that the principle which motivated it is basic to modern law. My own state of Missouri practices a life for a life. It does not turn the other cheek. In the civil courts of our land, individuals still seek just compensation for damages done. Those who do so are not only pursuing their legal but also their moral

right. So the law thousands of years after an eye for an eye and a life for a life were written, recognizes the basic soundness of the principle they embody. Scores of rabbis in scholarly and eloquent fashion have proceeded to demonstrate that this law of retaliation must be considered in the light of the age in which it was promulgated and that it is unjust to label it as characteristic of Jewish ethics, in view of the fact that Jewish ethics were not stationary but grew and evolved. In an age when whole tribes were slain for the death of one person, it might well have been an advance. There are many passages in the same Old Testament which reflect a different philosophy, like the passage in Proverbs which bids one feed his enemies when they are hungry; like the moral of the Book of Jonah, which teaches that God wants man to give to and serve his enemies; like the ideal of love which Hosea emphasized and practiced in his relationship with his faithless wife. Many words, much oratory, much eloquence have been expended to demonstrate that an eye for an eye, a tooth for a tooth did not represent the best and finest in the Jewish tradition, and that those who have sought to characterize the Jewish philosophy as inferior because of the law of an eye for an eye, have been unjust to Judaism. They have been just as unjust to Judaism as I would be unjust to Christianity if I were

to take the verses from the 10th chapter of the Book of Matthew, commencing with Verse 34, which is put into the mouth of Jesus: "Think not that I have come to send peace on earth. I came not send peace, but a sword. I am come to set man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law." How many have heard that these words were uttered by Jesus? He is not come to send peace but a sword and to stir up trouble in the most sacred family relations. Just as unfair as it is to say that this is the essence of Jesus' teaching, so unfair it is to say that

the law of retaliation is the essence of Jewish teaching.

I am weary of apologizing for Judaism. I am sick and tired of being on the defensive for my faith. Why should Judaism be called upon continuously to defend itself against the barbs of its slanderers? Why should Judaism be on trial today? Just because there are fewer Jews in the world? Just because Jews have been persecuted? Whoever said that the rightness of a belief is to be judged by a popular referendum on it? Christianity, like Judaism, is the religion of a minority. There are many more men who profess other religions than there are individuals

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who profess Christianity in the world. Ballots do not determine the truth of a faith. The fact that Jews have been persecuted is no reflection on the character and morals of those who did the persecuting. Before the throne of God they who persecuted must stand in judgment and must answer, not they who were persecuted.

Judaism does not need to apologize for its existence. It is not a new religion, untried and untested. Its beginnings go back more than 3000 years. It is as old as the oldest religions on the face of the earth. Nor have its teachings been shrouded in mystery. Its teachings have been more widely disseminated than the teachings of any other faith, for the Old Testament which contains the heart and the essence and the inspiration of Jewish belief and doctrine has been translated into all tongues. The Talmud is not as well known. It is a difficult book to read, not difficult because Jews try to hide their faith, but difficult because of the inevitable intricacies of legal discussions. But Jews have not tried to conceal the wisdom, the ethics, or the religion of the Talmud. It has been translated, and the latest translation in the English language was undertaken under the aegis of the chief rabbi of England.

Nor was it ever the plan of the founders, the creators and the preservers of Judaism to keep it as a precious jewel for themselves. It was always their intent to win mankind to its doctrine. Even in our prayerbooks, we read, "On that day shall the Lord be One and His name shall be One." We were to be a light to the nations, kingdom of priests and a holy people, teaching the great truths of our religion as revealed by God to the prophets, to all the children of men. No religion offending the wisdom of man could have survived all these centuries and could have induced people to suffer and to die for it over so many ages, so many generations and so many centuries. Judaism's belief in one God is best suited for a society which must build one world if it is to survive. It recognizes that the will of God must be expressed in deeds of justice and love on this earth gives man a wholesome ethic and motive to build the good life, to do away

with injustices, with wars, with exploitation, with the degradation of races and peoples. Its religious poetry, found in the Psalter and synagogue prayerbooks, indicate its capacity to console the broken heart, to heal the wounded spirit, to inspire the distressed soul. It has demonstrated its power to function for mankind in all the vicissitudes of life.

Judaism is not an untried religion. It has been tested for thirty centuries. It has sustained men in the worst of human crises. It has maintained their morale, in the face of hostilities. It has helped those who profess it to retain a belief in mankind, a faith in their fellow man. That after centuries of persecution, its sons have come forth from the ghetto to plead for reforms, believing in the justice of God and retaining faith in man's capacity to establish such justice, that its followers did not yield to bitterness, to cynicism, or to disillusionment, that they did not surrender their spiritual philosophy for a mess of materialistic pottage, that even in the darkest days Jews were confident that the kingdom of God would come, speak eloquently for the great capacity of Judaism to rouse the best in man, to bring out his inner strength, to enable him to walk with head erect, though bruised, and ever to turn upwards for higher goals and nobler visions.

Why should we be on the defensive with such a faith, with all the sense of unworthiness that such defensiveness brings? Why should we, whose faith was the first to plead for the rights of the weak, the first to demand the protection of the stranger, the first to insist not on charity but on righteousness for the poor, the first to speak of God as the God who brings men out of the house of bondage, who orders the proclamation of liberty, why should we be on the defensive, apologize for our faith and dissipate our energies in meeting the arguments of our unjust accusers, who no sooner than an accusation is refuted bring up another in a seemingly endless chain?

We are in part responsible for this situation, because we have not carried out the mandate of our faith. We have thought in terms of de-

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fending ourselves, instead of in terms of propagating our faith. We have bent before the lash of the taskmaster instead of going out and being witnesses of the living God. We have too frequently squandered our energies in answering slanders instead of dedicating our powers to spreading our faith. Because we have had no missions, men have thought that we have had no message; and we have the message, an incomparable message of faith and justice and love and brotherhood and peace and unity. We have not spread this message because of fear, and our fears have not grown less. The best cure for Israel's fear is for us to go out, to proclaim our message from the housetops, to tell the world the truth that our fathers were resolved to live because they believed that they had a mission of bringing to mankind the religion which was entrusted to them. Let us bring this religion to the millions of people in our own country who have no religious affiliation, who have grown away from the old creed and found no satisfaction in the old religious traditions. Let us go out not to wean believers from their convictions, but to win unbelievers to our convictions. In this war our generals taught that the best defense is attack, that the armies which built pillboxes and Maginot walls and waited, waited only until power-

ful weapons came which blasted them out of the pillboxes and smashed their defenses. No great offensive failed. We Jews have dwelt in pillboxes too long, believing that we were safe, not knowing that every pillbox is an invitation to attack. Let us come out of our pillboxes! Let us proclaim our superlative faith to the world! Let us try to win the world to that faith! Let us tell the world that it is an old faith, tried and tested by the ages—a faith which has produced noble men and women despite persecution, a faith which has stimulated intelligence, learning for mankind, brotherhood, civic service, patriotic sacrifice. And as we battle for this faith and disseminate it, as we win converts to it, we shall be busy and when we shall be busy, we shall be happy. We shall not feel the barbs of pigmied foes. In the heat of the fray for God we shall find new usefulness for our own lives and gain new spiritual dignity. We shall be dedicated to the greatest cause, the cause of one God and one humanity. We shall be concerned about advancing it. Our fears will vanish. We shall have peace of mind. We shall fear God and not man, and we will find a new joy in living, and a new value in continuing the heroic struggle, carried on with great nobility and courage by our fathers.

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By PAUL DUBIN

"Even if all of us were full of wisdom and understanding, well along in years and deeply versed in the tradition, we should still be bidden to repeat once more the story of the exodus from Egypt."

Year after year in order to observe this commandment, my family and I would gather around the festive Seder Table. Year after year, as the youngest son, I would ask the same four questions . . . "Ma Nish-tana . . . Why is this night different from all other nights of the year?" And my father would always answer the same thing "Avadim Hayinu . . . We were slaves to Pharaoh in Egypt and God redeemed us with a mighty hand and an outstretched arm." Then, in a soft chant, we would continue to read in the Haggadah the story of the Exodus. How the Jews came to Egypt, the period of enslavement, the story of Moses and the liberation of the Jews from the Egyptian oppressors. As a young child I could never understand the meaning implied in the answer to my question. My question was, what does all this mean? And the answer was always the same; just a simple familiar story of Passover, perhaps symbolical of something greater . . . But why tell the same old story every year? Jews were slaves 2000 years ago, today they are free; they are as free as any other people, living in a world of equality.

But as I grew older in years and understanding, and he came conscious of the world about me, I realized the naivete of my youth. That realization was crystallized in a newspaper headline which read "Three Negroes lynched in the

South." Slavery, then was not a thing of the past. There are still those who do not know what freedom is. And then I was shocked into another realization. 1939, 1940, millions of Jews slaughtered in Germany and in every European country by a tyrant. And as the shocking reports of the barbarians and their methodical butchering of an entire people were reported to this country, the holiday of Passover came upon us once more. And again we gathered around the Seder table to retell the story of the Exodus. Once more I was called upon to recite the four questions. But this time I refused. I refused to ask the questions which were printed in the Haggadah, a book two thousand years old. This time I changed the questions that I used to ask as a child; now I wanted to know how we allow tyrants to arise in this civilized age. What can we do about what is happening today? Why should we read what happened 2000 years ago? And my father smiled at me and said, "My son, you are old enough now to understand the real significance of Passover and its meaning today. Let us go through the Haggadah tonight and find its true meaning; freedom and democracy, words which until now you have not understood."

And then he began. "The very opening of the Haggadah expresses the fundamental axiom of freedom. All men must have an equal opportunity to live, 'Ha Lachma Anya' . . . This is the bread of affliction which our forefathers ate in the land of Egypt. Let those who are hungry enter and eat with us; let those who are forelorn come and celebrate

(Continued on Page 161)

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Israel's Message Concerning Death

Rabbi Hyman Judah Schachtel

Dear Friends: There is a moment in everyone's lifetime when the world stops moving, the sun is lost in darkness and our self-importance lies shattered. It is the moment of the death of a loved one.

I recall vividly, though it happened seventeen years ago, the morning that I walked into the living room of my parents' home and stood stricken with grief as I gazed upon the silent form of my sainted father, peace be unto him. Much too young, in his early forties, he had departed. Though it was only six weeks away, he had not lived to see me ordained at the Hebrew Union College; nor to see another son receive a law degree from Columbia. He left behind a young wife and seven children. His life was perfect if any human can be perfect. You have never known a more lovable man. He could sing like an angel and his entrance into a room was like the glory of a sunrise. If ever there was a man who did justly,

loved mercy and walked humbly with his God, if ever a man brought happiness and joy to others, he was that man. Surely, we used to say, God will bless our father with a ripe old age. But, behold, he was dead, at a comparatively young age. At first we cried out, "My God, my God, why hast Thou forsaken us?" Later there came the solace of faith in God which enable us to say, "The Lord has given, the Lord hath taken away. Blessed be the name of God."

I have indulged in this personal reminiscence not because it is unique. All among you, dear friends, who have lost a dear one, have known, in greater or lesser degree, sorrow and grief and loneliness. I am certain of the universality of the emotion of desolate grief on the passing of a beloved. However, I am not at all certain that most of us have learned to find comfort from our faith in God. If anything, it is common to find that death undermines faith. The stricken parent exclaims, "How could a loving

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God take my child from me?" The mourning child cries out, "How could a good God take my mother from me?" The weeping wife moans, "If God really cared he would not take my husband from me". And so it goes on, from one particular human relationship to the next. We are frequently overwhelmed, to such an extreme, by the impact of the tragic in life that we want to forsake God and we become embittered.

One of the major reasons why sorrow upsets us so terribly is due to our running away from the inevitable fact of death. People seem to have joined a conspiracy of silence concerning the subject of death. At a gathering of friends prior to or after the funeral it is considered bad form to mention the deceased. You may discuss any subject you like when you visit the mourners but don't mention the departed. Very often, the minister is asked not to preach a eulogy, not to go beyond reciting a few Psalms.

Moreover, the deceased is dressed up in the coffin as if he is about to attend a formal dinner party; he simply must be made to appear like anything else except the fact that he is dead. The funeral director knows that he has "satisfied" when he hears the people say of the deceased, "He looks so natural." And by the way, please notice that we no longer used the word "undertaker", because that is too brutally frank, too candid an expression and too much linked with death. Much better to call him "funeral director" or better still, "mortician."

Furthermore, we keep the children away from funerals. We don't want to depress them. Let us tell them rather, "Your Daddy has gone away", "or "Your Mother is on a distant journey." Don't mention the word

"death", don't think of it, forget it! This is the modern attempt to run away from the most profound and inevitable fact of every living thing. It is time that we stopped playing this silly game of self-deception because we are upsetting too many lives. There are too many nervous breakdowns and mental breakdowns because of our refusal to face the fact of death. It is high time that we confronted the inevitable sorrows of life realistically. In the long run, trying to escape from reality is harmful. Our attitude towards death should be as normal and natural as if our attitude towards birth. For birth and death are part of the experience of each one of us and both demand faith and courage.

The awareness of the tragic in life, however, need not be destructive. It does not have to lead us to pessimism and morbid renunciation. On the contrary, it should quicken us to a vivid awareness of the constructive meaning of death. To remember always that each one of us must some day depart should open our hearts to the ennobling impulses of love and loyalty and brotherhood unto one another. For once we fully appreciate the implication of the fact that life for us as individuals on this planet does not go on forever, we ought to become kind and sympathetic and humble. Yes, humble; for what are we, what is our life, what our goodness, what our power? Our days are like a shadow that passeth away. One by one we drift into the journey which takes us into eternity. How then, can we deal cruelly with one another, how can we disappoint our loved ones, how can we be harsh and cold? The tragic sense of life should open our eyes so that we cannot be capable of neglect nor can we bring disillusionment and suffering to others.

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All this, thus far, is a philosophical attitude towards death which is taught by our religion, to be sure, but which any intelligent approach to life embraces. Judaism, however, goes one great step further. Our religion teaches us, though the body is dust and returns to dust, the spirit returns to God who gave it. The immortality of the soul is one of the great convictions of our faith which rises logically out of a faith in God. Our God is a God of love who never fails to place that answer in the universe which satisfies a fundamental need any cry of our hearts. We have thirst

and there is water to quench it, hunger and there is food, the longing for comradeship and there is love and friendship, the quest for truth and the world yields its great secrets and laws to the patient and inquiring mind. Yes, and there is this yearning for immortality. And God will answer that yearning. How He does it we do not know but that we live on with Him has been and is the unchanging conviction of some of the greatest intellects throughout the long history but death is the supreme adventure before which the people of faith do not cringe. When the moment comes to depart they are like Columbus setting out on a journey over a dark and unknown sea. Yet are they unafraid for a light burns in their souls, a light of faith, of the sure knowledge that across the dark waters of the unknown is a harbor, a tranquil destination . . . God!

Oh, my friends, let us deal kindly with one another, for we are all pilgrims along the same road which leads at last to the same home. Yet conscious as we are of the limitations of the years let us also be joyously aware of the unlimited horizons of the spiritual life. With gratitude in our hearts for the life and love of dear ones, and with unfaltering trust in the God of love in whom there is no death, let us go forward on our journey upon this earth brave and undaunted . . . accompanied by our exalted memories . . . strengthened and sustained by the mighty faith that loved ones never die . . . that the spirit of man is immortal.

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Conversion of Jews is a Loss to Christianity

By REV. BEDROS BAKARIAN

Eighteen hundred seventy-five years ago Jerusalem was destroyed by the Romans; and the scattering of the Jewish people over the face of the world as we know it today started at that time. The Jewish race has been one of the smaller nations in the world even from the very beginning of time, and at its height in 1936-37 there were only sixteen million Jews throughout the world. We know that the war in Europe reduced that number to but a little over nine million, and yet to-

day, the Jew, despite his small numbers, is at the center of one of the greatest controversies of history.

Has it ever occurred to you how strange it is that the Jewish people remained in ancient times outside the orbit of a religion that one of their own sons and one of their own leaders, organized? I think many times we do not understand that the entire New Testament, as well as

the Old Testament, with the possible exception of the book of Luke, was written by Jewish people. I think sometimes we fail to understand that the twelve disciples were Jewish. I think sometimes we fail to completely understand that Jesus was not only born to a Jewish mother, but lived according to Jewish law, and went to Jerusalem during the week in which he died to celebrate the Jewish Passover according to Jewish custom, and when he died was buried before nightfall by his own disciples according to Jewish orthodox law. Even the story of the resurrection conforms to orthodoxy, because (whether the story is fact or legend) Jesus rested on the Sabbath Day and did not arise until the Sabbath ended. As a matter of fact, even Paul, writing 20 years after the death of Jesus, mentions in the selection I read this morning (Romans 1.16) that his gospel was first to the Jews and then to the Greek. Jesus never founded a religion. He attempted to do what Martin Luther attempted to do: to purify the faith of which he was a part. Jesus died during that attempt; while Luther lived after his attempt, to the point of being excommunicated, and thus set up a new institution.

In the beginning Christianity was a Jewish sect. For the first 40 years after Jesus' death, one had to be a follower of Judaism in order to be accepted as a Christian. Then, as time went on, Christianity spread further and further among Gentiles, particularly the Greeks. Although

the Roman Empire was the empire of the time, it was only 350 years since Alexander had conquered the world, since the Hellenist culture was planted in virtually every city and state of the world. The Greek influence, even at the height of the Roman Empire, was greater culturally than the influence of Rome itself.

Christianity grew among the Gentiles and about 150 A. D. became primarily a Gentile sect. Judaism continued on its way, still hoping for the Messiah that the prophets—particularly the Isaiahian prophets—had dreamed and written of 500-600 years before.

Until the 12th Century; the Jew and Christian got along very well. There was no Jewish problem. Then the Crusades started, and with that religious tension increased not only between the Christians and the Mohammedans (who happened to control the Holy Land at that time), but also between the Christians and the Jews. The Roman Church (there was no Protestant Church then) had, down through the years established the law that no follower of Jesus could lend money and collect interest, that being held anti-Christian. If you remember your medieval history, this was the time when the guilds started to prosper; primitive shipping started to grow; Marco Polo went to China; the Dutch East Indies and India were partially discovered; boats began to ply back and forth to these places. All these things took capital and the Jew was forced into the banking business, because the Jew was the only unbeliever in Europe, and since a Christian was forbidden, there was no alternative save the Jew. Our research

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teaches us, however, that most of the banking houses set up were set up with some of the great nobles and other so-called Christian leaders really in control. They were the ones who collected the profits, but they had in the front office (as we say in the vernacular) those of Jewish background, in order not to be guilty of breaking the law.

All down through history we have had to find scapegoats, that we could blame for our own economic problems. We know too much about how this has succeeded in recent years to take time to discuss it now. We know from the history of Fascism that Hitler came to power on the basis of anti-Semitism. Without that he would never have controlled Germany. We know too well that down South certain leaders, like Bilbo, Rankin, and Talmadge, are elected primarily because they hold forth the ghost of the Negro and scare people into voting for their white supremacy program.

Youth Asks Questions

A few weeks ago I was invited to speak at the Jewish Community Center in Quincy to a group of high school and junior-high school boys and girls, telling them some of the things in Christianity that might be different from their own Judaistic faith. About 50 young people were there. I spoke at some length and was questioned at some length. One boy about 12 asked me a question. (I had told them of the death of Jesus, how he was tried by Pilate and condemned to death by Pilate and crucified by the Roman soldiers). He said, "You know the Romans killed Jesus. Why does the girl next door to me say, 'You Jews killed Jesus?' Then he sat down. I saw the look in his eyes, and I knew how he had probably many times gone home crying because other children taunted him with that and similar remarks.

There is one thing about Fundamentalism that I could never stomach. That is the outlook they have that because the Jews refused to accept Jesus as their personal Savior, God condemned them to a wandering and homeless life to the end of the world. I couldn't accept that belief

with regard to any nation. God doesn't condemn, God loves.

Today there are in this country about half of the people of Jewish background that there are in the world—about 5 million. These 5 million form 3 and one-half per cent of the population of our country. These 5 million people, contrary to public opinion, in the larger percentage are poor. Thirty-five per cent of them live in the slums of New York's East Side. Many live in the poorer sections of Boston, Philadelphia, and Chicago, moving into the areas where the Irish, Italians and other immigrants moved in previously and later moved out. These people for a good many years took their religion and their faith rather lightly, and their rabbis bemoaned the fact that on high holidays the synagogues couldn't hold the people who attended services, and yet at the regular services very few came. In the last 15 years that has changed. Any race that lost 40 per cent of its members simply because they were members of that race, and were exterminated scientifically, would awaken to the culture that made the race and would seek to save it from being completely exterminated.

Debt We Owe To Judaism

There is something about the Jewish race that is to be found in no other group. They have suffered more persecution than any other five races that you could think of combined. They are the oldest nation of which we have any historical evidence that still lives today. The Roman, the Greek, the Carthaginian, the Philistine, the Mede, the Babylonian peoples are all gone, gone from the pages of history. They have disappeared, disappeared for this one reason, they lacked a faith and a God like those of the Jews. The Jewish people have had a faith and a God high enough and ethical enough so that He and their faith have lived down through the ages, regardless of the adversities they faced. They have the same God as we. Without Judaism there would be no Christianity today. The debt that we owe to Judaism is tremendous. We must understand it. Virtually the primary difference—if we want to look at it

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from the difference rather than the similarity viewpoint—is that Judaism accepts Jesus as a prophet; Christianity, as a Messiah and Savior who revealed the nature of God to man. There is no other difference. We worship not Jesus, but God. We pray not to Jesus, but to God. Jesus was merely the messenger or ambassador God sent to earth in order that man might learn more of His true nature.

Many times in our quest to carry out the teachings of Jesus we seem to forget the most fertile territory in which we can work, and try to find the remotest corner of the Christian world to which the message of Jesus can be sent. In doing this we many times step beyond the limits that nature sets out. We try to take a person with a good moral religion of his own and try to discourage him from following that faith and supplant it with another. We don't proselyte today, denomination against denomination. We don't go to a Methodist and say, "Your faith is wrong; your bishops are wrong; there is no place for your discipline in the church today." We don't say that. We say, "You go on your road and I'll go on mine. We're going to the same place together."

In the same way, we don't go to the Jew, with his high ethical faith, and say, "Because you refuse to believe in personal salvation through Jesus, you are doomed. We know God isn't that type of God. Instead we should to ourselves say, 'I know that in my heart I am not the Christian that Jesus depicted God would like to have me be. I will start with myself and try to make myself as close a follower of my faith as others are of theirs.'"

This Is a Christian Problem

I have been greatly concerned with this problem, as well as the problem of the Negro in our land, as you all know. I have been concerned because I am convinced of this: First, that God created this world with the thought that mankind should learn to live one with the other. This doesn't mean that black will marry white, but one will respect and admire another regardless of color. There are many people I like and respect. That doesn't necessarily mean that if I were free I would

want to choose one of them to be my mate. Second, the reason we have a problem with the Jew and the Negro today is not because those two groups create problems, but because those of us in the white gentile majority have created these problems through our attitude toward minority groups. The problem of the Jew is a problem of prejudice within our own hearts. We can spread all kinds of stories. We can claim that the Jews control this and that and everything else. A study of statistics will reveal that this is not true. The only newspaper of any size and importance that is controlled by Jewish people (by control, I mean simply that a majority of the board of directors are men of Jewish background) is the outstanding paper of the country, The New York Times. The great chains, like Hearst, Patterson, McCormick, have no Jewish people on their boards of directors. The great radio chains—Columbia, National, Mutual and American—are not controlled by Jews. In the banking business there's not a single Jewish bank of any size in New York City where 30 per cent of the people are Jews. In securities and investments, 3 per cent of the security and investment houses in New York City are Jewish, with a population of 30 per cent. I could go on with this most of the morning.

Basically, this is our problem. Not whether we should convert the Jew to Christianity, but whether we can convert our own souls to the type of Christianity that God would have us have. This is what brotherhood means: Not that I accept the faith of another as being equal to my own, or make it my own, but that I understand that when God created the world he did not create all alike. Some are white and some are black. That is no accident of nature. But God in creation created some of one faith and some of another. As we work together, may we so work that within our own land prejudices that cause people to go into strife may cease to exist; and the brotherhood of man, the purpose for which this nation was built, may finally be achieved.

—Reprinted from the Jewish Press

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Pouring Holy Water On Troubled Oil

(Continued from Page 50)

Jewish students were expelled from Lebanon and American University in Beirut. We are not aware that these missionaries have been berating their disciples and prospective converts for the medieval atrocity-propaganda that has been unleashed against the Jews in Moslem lands. Nor did their newly found sensitivity to justice impel them to protest when their pupils so recently launched pogroms in Iraq and Syria and Aden.

Scarcely less striking about the committee's statements is what in any other group would constitute incredible naivete but which in this instance falls far short of moral honesty and simple integrity. The committee calls for an end to violence in Palestine. If its members have the kind of influence in the Near East which they undoubtedly imagine they possess, they can very easily stop further bloodshed. These crusaders for peace need only persuade their Arab friends to abandon their war of aggression against the Yishuv and their armed defiance of an internationally-sanctioned decision. When they call for a bi-partisan policy on Palestine, they are no less disingenuous, what they really want

is a reversal of the traditional and present bi-partisan policy of support for a Jewish state, the official policy not simply of both parties but of the United States of America. And to declare that one of committee's purposes is to strengthen the UN is brazen effrontery; for no one has had the temerity to deny that the UN will be gravely, if not fatally, injured if its decision on Palestine is subverted by Arab violence.

One thing, however, is clear. These churchmen have been more deeply corrupted by the feudalism of the Middle East than the Moslems have been enlightened and uplifted by their missionary efforts. We can only hope that lengthy and continued sojourn in America will help them recover the perspective on Christianity which has led the vast majority of their fellow-Christian churchmen in this country to be among the foremost supporters of Jewish restoration in Palestine. Meanwhile, the Committee for Justice and Peace in Palestine would have been much more honest and honorable if it had adopted its true name, "Christian Friends of the American Council for Judaism," another body whose name similarly stands in stark and flagrant contradiction to its actual aims and activities.

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The Dynamics Of Prejudice

By FRANK N. TRAGER

*National Program Director
Anti-Defamation League of B'nai B'rith*

Thirty-five years ago—about the time the Anti-Defamation League of B'nai B'rith was chartered "to guard the good name of Jews against defamation by disseminating accurate facts about Jews in order to maintain the dignity of Jewish life"—anti-Semitism was a more easily definable social problem than it is today.

Antagonism toward Jews was measured in what we would now describe as the surface dimension of prejudice. Its overt manifestations were largely uncomplicated: caricature of Jews on stage and screen; jokes in bad taste; crude examples of social discrimination. They were openly visible and easily catalogued. Today, amid a welter of confusion

articulately devoid of rational thinking, the nature of the problem has become highly complex. Anti-Semitism, generally thought of as a disunited campaign of prejudice born of ignorance, has been remolded with Machiavellian shrewdness into an organized political movement.

The advent of Hitler and the fascist state accentuated this development. For the first time in modern history, a sovereign state utilized its administrative power to play upon the emotional prejudices of the world in order to secure greater triumphs in the area of world politics.

It is indeed a sad commentary on the rise of Nazism that a large section of the United States, and other nations as well, failed to understand

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its total significance. The anti-Semitism of Hitler, intrinsically evil, was but a prelude to a greater evil. Most people today would agree that anti-Semitism, as a political weapon in the 30s, was a device which strengthened fascism and made more possible the holocaust of World War II.

* * *

It is axiomatic that one can ignore the socially destructive forces of anti-Semitism only at the ultimate peril of the whole society. If peace be indivisible, it follows that the psychological weapons which disturb the peace must be understood—and deflected.

We have acquired some knowledge about the factors which make for human conflict — having learned through a slow, steady accumulation of trial and error experience giving to us a number of rules of thumb, or through the laboratory information of the social sciences, validating, as it were, the insights of the moralists of all peoples.

In the area of prejudice, here are several fundamental causes from which the problem of racial and religious antagonism develops:

Prejudice in its most fundamental

aspects represents a pathological condition in both human personality and in group life. Virulent manifestations of prejudice inevitably point up serious emotional maladjustments in the life of the individual who is prejudiced, or in the lives of groups who, responding to the psychology of the mob, vent their pathology in overt fanatic action. Such diseased persons and groups unfortunately cannot respond to re-direction and set back onto the right paths in society through rational education. Their fanaticism has approached an apex where truth can no longer prevail. For them we must have understanding, even when on occasion we are their victims. Such persecutors require the aid of medicine. When that fails they present a problem for the law.

Aside from the psychopathological, the dynamics of prejudice operates in society on various levels:

Prejudice may begin with an unfortunate experience in one's childhood or youth. The individual so affected then frequently generalizes his bad experience so as to apply to a whole group. It is necessary to exercise this experience and make the individual understand the rela-

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tionship of a particular event to the falseness of generalization, that individual then may be easily restored to the norm of good neighborly relations.

Prejudice also is frequently traditional. It is based on bad habits which, once initiated, are carried forward as personality baggage. Such habits are reflected as discrimination against persons because of race or religion or nationality background in matters of jobs, living quarters, education, and the like. These habits, also justified by false rationalization, may need laws before they are corrected. However, individuals infected with them benefit more by fundamental changes within their own personality which will restore to them an emotional economy free from habits prejudice.

Finally, prejudice reveals itself in the creation and perpetuation of caricatures about people, stereotypes which are carelessly made and carelessly maintained. By easy, although subtle changes, such caricatures and stereotypes lend themselves to the vicious practice of scapegoating, whereby we visit upon innocent victims our own guilt and sins.

Common to all these levels of prejudice is the fact that they can be treated through an educational ap-

proach that is both rational and emotional in pattern.

(Second of two articles)

There are some who hold that all prejudices are determined by economic conditions. This monistic explanation must be rejected without denying the fact that economic insecurity not infrequently lends itself to prejudiced action. Insecurity promotes anxiety, and anxiety promotes fear. Fear is an emotion which, whether it leads to frustration or aggression on the part of the individual who feels it, sooner or later produces effects dangerous to society and to the individual. In this sense, then, the better the economics of society and the more just its industrial relations, the less chance for prejudice to emerge.

Prejudices are not inherited in any biological sense. It is generally understood that children are born without them. They are acquired culturally—in the careless home, in the indifferent school and in the church, shop or meeting house where inter-group distrust is permitted to show itself.

Experiments have demonstrated that even at kindergarten level a child has acquired subtle forms of speech and action patterns which, if unchanged, will make him a preju-

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diced youth. The psychological causation here is similar to that which occurs in the realm of economic insecurity. If we give the child a good home with security, love and affection, a home that has respect for individuals within and outside of the family, he will probably develop into an unprejudiced adult. If, in addition, we give him a school and surrounding society with comparable concern for good group life, we will insure that development.

But once we permit the home, the school, the church or the shop to flick at the human worth of others, once we permit second-class citizenship to emerge or a pattern of segregation to develop, then necessarily we are permitting a society to judge human beings not on their intrinsic character or their individual worth—the only valid criterion—but upon preconceived notions of hierarchy and emotional patterns of prejudice which neither God nor man can accept.

What, then, are the effective techniques for combatting prejudice?

In the previous article we indicated that society must enlist specialized aid to deal with prejudice of a psychopathological nature. A Gerald L. K. Smith, a Joe McWilliams or a Homer Loomis—fortunately, there are not many of these individuals in America—seek through foul means the power not accorded to them by fair ones. They belong to the psychiatrists and, where necessary, to the law enforcers.

For combatting the other levels of prejudice it is necessary to chart a course with one central conception: namely, to so employ the instru-

ments of education—using that word in its widest connotation—as to make for good human relations in a good society. The philosophy of the Anti-Defamation League is a pertinent example. Its task is that of a Jewish agency concerned about Jews and other citizens who—together—work to make democracy fuller and richer. Its task is to bring that kind of democracy into being, to close the gap between our practices and our ideals.

How is this done? There are two main avenues of approach to the American public. One is the mass media of communication; the other, the natural associations which human beings form to express their interests.

Mass media of communication—motion pictures, radio, newspapers, magazines, advertising and all forms of audio-visual materials—should and occasionally do reflect a "public service" character. But mass media cannot reach deeply into the emotional life of individuals and groups. They cannot, in that sense, change basic attitudes. What they can do is create a climate of opinion in which fundamental attitudinal changes can take place. Mass media can also eliminate or expose false stereotypes and caricatures which nurture already existing prejudices. Thirdly, mass media can expose both the evils of fanaticism and the viciousness latent in discrimination.

Mass media are slowly responding to this challenge. They should be stimulated further. The splendid example of the Advertising Council during the war years is now being picked up, in peacetime, although, still, somewhat tenderly. Radio pro-

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grams such as the new eleventh series of Lest We Forget, reflecting social-conscience interests should be encouraged. "One Foot in Heaven," "Going My Way," "Crossfire," "Gentleman's Agreement," are films devoted to the puses of good human relations, and the minuses of evil ones. They can be helpful and still be "box-office."

As the pressure for economy in newsprint declines newspapers and magazines should be urged not to propagandize, in the ambiguous sense of that word, but to give legitimate space to bona fide examples of good human relations. By precept and example, encouragement can be given to the fashion for good human relations, thus making that a durable fashion. This is not telling an editor what to do. Nor is it an imposition upon the reading public. Good human relations can be legitimate news. Reporting them will encourage those of us who are striving to improve society; reporting them may discourage those of us who are unwittingly striving against a good society.

The second main approach to the American public is through the natural associations which human beings form to express their interests. These include social groups and churches, businessmen's associations and trade unions, women's organizations and veterans' groups. To approach them and win them over to

an educational campaign against prejudice is to meet the problem with the greatest possible force—that is, on an organized basis. ADL has long realized the importance of cooperative action with organized groups dedicated to democratic life. We believe that this shared experience creates sympathy as well as understanding. It can, in fact, change basic attitudes.

* * *

World War II speeded up research in the physical and biological sciences. By Comparison, however, the social sciences are the new frontier for discovering ways and means for combatting prejudice. They need to be encouraged, both by governmental as well as by private support. With out the knowledge which they will reveal, we will be too dependent upon rules of thumb and yardsticks based upon trial and error experiences. By no means should we give up the latter, but by all means we should look toward an era which encourages the processes of education and stimulates researches in the social sciences, the outcomes of which can help more effectively to build a better society. These instruments of science and the goodwill of democratic individuals and groups can make the difference between despair and hope for a richer, and fuller and unprejudice future.

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Partition Solves Jewish And Arab Problems

By ANDREI A. GROMYKO

The following significant passages are from an address delivered by Andrei Gromyko, Deputy Foreign Minister of the USSR and Permanent Representative at the United Nations, delivered under the auspices of the American Committee of Jewish Writers, Artists and Scientists. Professor Albert Einstein and Sholem Asch are the Honorary Presidents of the Committee.

There is no need for me to explain at length that not only the decision taken on Palestine but its fulfillment have been facilitated by the fact that it has become possible for such powers as the USSR and the USA to agree on this question. As it is known, the agreement between these two countries on important questions of international significance is rather an infrequent phenomenon at present.

It is only to be regretted that after the adoption by the General Assembly of the decision on Palestine the number of incidents as a result of the clashes between separate groups of Arabs and Jews has increased there. These incidents are the consequence of the actions of some irresponsible elements attempting to hamper the realization of the plan of partition. Such actions cannot present the final fulfillment of this decision.

We cannot agree with the assertions which imply that the decision on the partition of Palestine is aimed against the Arabs and Arab countries. It is our deep convictions that this decision corresponds to funda-

mental national interests of both the Jews and Arabs.

The possibility for good neighbourly and friendly relations between both of the states are insured by the decision itself. In this connection suffice it to point out, for instance, the decision on economic cooperation between them. This cooperation will enable both of the states to utilize their economic resources with the utmost mutual benefit. Naturally, this can be achieved when such a cooperation is based upon taking into consideration the interests of both of the peoples but not when it constitutes the means of adaptation of the economy of these new states to the eco-

nomie needs of foreign monopolies, which as it is known are always ready to trample on the independence of any small and defenseless state especially when such a state itself does not value sufficiently its sovereignty and its independence if this is accompanied by the increase of their profits.

The Soviet Union has always sympathized with the peoples of the Arab East who are fighting for their liberation from the last shackles of colonial dependence. This struggle of the Arab countries and their peoples has always found support from the Soviet state the national policy of which is the principle of the equality of rights and self-determination of peoples. The Soviet Union being a multinational state has no racial nor national discrimination. All the peoples inhabiting it enjoy equal rights protected by the Soviet Constitution. All of them constitute a single and solid family which with honor withstood severe trials of the war un-

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leashed by Hitlerite Germany which as it is known had the economic might of ALMOST all Western Europe at its command.

The Soviet Union supports and cannot help but support the aspirations of any state and any people, no matter how small its weight in international affairs is, in the struggle against foreign dependence and remnants of colonial oppression. This is in accordance with the basic principles of the United Nations, which provide protection of sovereignty and independence of states and peoples.

Successful realization of the decision on the partition of Palestine and on the creation of Jewish and Arab states as the result of this partition requires the cooperation of Great Britain with the United Nations and first of all with the above-mentioned Commission not in words but in deeds. Formal cooperation is absolutely insufficient.

It would be an abnormal situation if the Commission for instance spent a considerable part of its time at Lake Success instead of going to Palestine and getting acquainted with the state of affairs existing there and carrying out on the spot the tasks entrusted to it.

It is said that the British authorities in Palestine intend to hinder the work of the commission in the respect, that they are not going to admit it into Palestine until the British

troops are withdrawn from considerable areas in other words they will not permit it to enter Palestine until May 1 or June 1, 1948. I do not know whether this information corresponds to reality but if it appeared that it did, then such a situation cannot be considered as normal. The Commission has been created precisely for the purpose of carrying out its work in Palestine, i.e. where it is obliged to assist in the fulfillment of the decision of the Assembly.

Let us hope that Great Britain will yet cooperate with the Commission in the solution of this question not in words but in deeds and at any rate that it will not place any obstacles on the way to the fulfillment of this decision.

I wish to point out again, not only the simplicity and practicability of the decision taken on Palestine but the fact that this decision is in full conformity with the National interests of both the Jews and Arabs as well as it corresponds to our common interests in maintaining peace and security. Precisely therefore it should be put into practice effectively and expeditiously. In the nearest future normal conditions should be created for the cooperation between the new Arab and Jewish states as well as for their cooperation with other nations on the basis of sovereign equality and mutual respect for their interests.

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Dr. Glueck, The Pedant and Archaeologist, Speaks

"Despite all the archaeological work done in the past, one may say that the ancient soil of Palestine has hardly been scratched," Dr. Nelson Glueck, President of the Hebrew Union College and one of the world's leading archaeologists, said at a broadcast on the "World Front" program Dr. Glueck is the former director of the American School for Oriental Research and internationally famed as educator, writer and scientist.

"There is an infinite amount of new archaeological work for us to do, unless we succeed in destroying our own civilization—in which case, of course, we would be providing field-materials for future archaeologists," Dr. Glueck said.

"The point of diminishing returns in excavations in the Holy Land has not only not been achieved, but seems remoter than when archaeological work was first started. There are thousands of sites in Palestine and Transjordan worthy of excavation, but hardly more than a baker's dozen have been completely or partly excavated.

"I have discovered and mapped over 1,000 ancient sites in Transjordan and the Jordan Valley, and have excavated only two of them, each time discovering such a wealth of new materials, that it becomes urgently necessary to undertake many more excavations to help solve the problems which these two have partly answered and the new problems they have posted."

My recent exploration in the Jordan Valley have demonstrated that from earliest historic times on the Jordan Valley, in contrast to the present time, was densely populated. Thriving civilizations flourished. Highly intensive agriculture was practiced, and excellent pottery produced. On the east side of the Jordan Valley alone, we discovered more than 70 ancient cities, including all of those mentioned in the Bible. Many of them were founded more than five thousand years ago, and some of them earlier. According to the Bible (Genesis 13:10), it appeared to Lot like "a garden of God"—and that is what it remains potentially today. It was one of the first set-

tled and richest parts of all of ancient Palestine, and could again become a great garden area, given peace-loving inhabitants who engaged in agriculture instead of homicide.

"The rise and fall of civilizations in the Jordan Valley, as in all of ancient Palestine, must be attributed not to climatic changes but to political catastrophes caused by human weakness or passion for wars. The soil in the Jordan Valley is as rich as it ever was. Certainly during the last 10,000 years, as can be demonstrated by archaeological discoveries there have been no major, permanent climatic changes in the Jordan Valley or in the Near East, or elsewhere as far as I can establish.

"The scheme of establishing a Jordan Valley Authority, enabling the rehabilitation of large waste-areas in Palestine and Transjordan, and bringing great blessing to Arabs and Jews alike, is certainly physically feasible. The topographical and geographical features of the Jordan Valley (which I have described in detail in my book "The River Jordan") offer no difficulties in the way of realization of this project which could not be easily overcome. It would not be considered a major venture in our country.

"It is amazing how much of the Bible story is verified by finds made in archaeological exploration or excavation. The Bible, to be sure, requires no "proof" for its validity, because it is primarily concerned with theology and secondarily with history. But archaeological finds continue to substantiate the details and

the general background of the Biblical accounts.

"Some years ago, we explored the great rift, called the Wadi Arabah, which extends between the South end of the Dead Sea and the Gulf of Aquabah, the eastern arm of the Red Sea. Along its length, we discovered King Solomon's copper and iron mines, which we could date to his time by the pottery found along side of them. Because no copper or iron had previously been discovered in greater Palestine, which includes the Wadi Arabah, some people had thought that the one very brief Bible

reference to the presence of such minerals could not be true. Our discoveries showed that the particular sentence in Deuteronomy 8:9, which is part of the famous passage describing the Promised Land to Moses was literally true when it said:

"And you shall inherit a land whose stones are iron, and out of whose hills you can dig copper."

Excavations in Jericho in the Jordan Valley have revealed pottery and sculptures which go back about 7,000 years ago. But the history of human beings in Palestine goes back much earlier than that. In caves near

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Haifa, overlooking the Mediterranean coast of Palestine, skeletons of a known as the Palestine man, Paleoan—been discovered which has become known as the Palestine man, Paleanthropus Palestinensis. This type of pre-historic Palestinian, related in some respects to the Neanderthal Man, lived more than 50,000 years ago. The prehistoric Palestine Man gained a livelihood as a hunter, dwelt usually in caves and employed tools and weapons of flint and basalt and bone."

Asked how Palestine had become the cradle land of religious consciousness, Dr. Glueck replied: "

"That is a question I have thought a great deal about, but to which no definite answer can be given. Who can assemble and properly interpret all the factors that made for the enduring importance of Palestine and the Jordan River? How can anyone adequately answer just why Judaism, Christianity, and their issue, Islam, developed along its banks and in adjacent land, and not elsewhere?"

"The fact remains that God walked abroad in the Promised Land and

made His voice heard there. Prophets and priests and the lowliest shepherds listened, and His message has remained imprinted in the hearts of commoners and kings. Palestine has become spiritually what the facts of geography have made it physically—the focal point of the world, with Jerusalem its central city and the Jordan the world's central stream.

"If I forget thee, O Jerusalem, may my right hand fail me. May my tongue cleave to the roof of my mouth if I do not hold thee in remembrance, if I set not Jerusalem above my highest joy." (Psalm 17).

"My own work of exploration and excavation has taken place almost exclusively in Transjordan and in the Arab sections of the Jordan Valley. It would have been completely impossible without the complete cooperation of the British authorities and Arab officials, and the warm-hearted hospitality of the Arab population. Even during stormy and riot-ridden periods, the only danger—that I personally have been exposed to, is that on numerous occasions I have practically been killed—with kindness."

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FATHER AND SON

(Continued from Page 144)

Passover with us. Paul, my son, the celebration of Passover transcends class; all must participate—the rich and the poor, the mighty and the weak. And to preserve freedom we must practice this principle in every day life. Every man—no matter what the color of his skin or what his religion might be—must be allowed to reap the fullness of life. The Pharaoh of the Passover story was not just a vicious ruler who enslaved the Israelites. To our forefathers, Pharaoh and his epoch became a symbol, and every year when Passover was celebrated, the Pharaoh of Egypt personified every tyrant in every generation who violated this basic principle of freedom.

"If we are to have freedom in this world," he continued, "we must eliminate individuals or nations which set themselves up as demagogues forcing people to obey them under penalty of death. We must make freedom mean equal opportunities to all men, and we must be ready to defend this principle. Above all we must practice this principle in our own lives. It is because the story of Passover has within it this basic principle of equality, that all the moral teachings of the Bible remind us that we were once slaves in Egypt. The Decalogue, the greatest moral code man has ever conceived starts with these very words. 'I am the Lord, thy God who brought thee out of the land of Egypt, out of the house of bondage.'"

My father continued earnestly. "The greatest moral teachings can only be realized if the inherent principle of Passover is understood. Heretofore you were servants of Pharaoh; now ye are servants of

God; Ye are my servants, and servants cannot possess other servants.' It is this principle of unity, this concept that all men are equal before God which, when realized, will hasten the day when freedom will be more than a myth, a vague ideal. And it is for this reason that the exodus plays such an important part in our Jewish life. For in order not to forget this great principle of universal equality mention is made of the exodus in the morning prayers, and in the evening prayers, in the Sabbath Kiddish and in the grace after meals. And, my son, that is why the world is in this state of destruction. These fundamentals are being neglected or ignored. We must fight to rid the world of these tyrants and when we have succeeded we must live our lives in accordance with this principle and choose leaders who will do likewise."

And now as I sit down to the Seder, well do I remember the wise words of my father. As I write this war has already ended and the death lists have been compiled. Millions of people have been terminated and many have been left homeless. We have fought the tyrants and have been victorious and we have formed a United Nations to fashion an enduring peace. But unless our leaders remember that freedom is based on universal equality, where the mighty and the weak have an equal opportunity, then all their efforts are futile and Pharaohs will live on to deny the rights of man.

This is to me what Passover has come to mean. And as I prepare to sit at the Seder table this year, I realize the significance of this even more than ever before. I can understand why "Even if all of us were along in years and deeply versed in the tradition we should still be bidden to repeat once more the story of the Exodus from Egypt."

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Brief Encounter In India

By CAMILLE HONIG

Since my return from India, I have been overwhelmed with questions about that distant and exotic land. "You have been in India?" they ask. "Tell me, how do the Jews in India live? How many European Jews saved themselves by escaping to India? How do they get along there? Is there real Jewishness there? How do the Indian Jews react to the Jewish tragedy in Europe?"

This article cannot include more than a few impressions which may answer some — certainly not all — of the questions concerning India.

I arrived in India during a restive, uneasy period. An uprising which was something of a quasi-revolution, had flared up in February, 1946, when my plane landed at Karachi airport. In Karachi itself, one of the most important cities in India, there were bloody riots and many Indians were killed or wounded.

My Karachi guide, a friend of the World Jewish Congress, a native Indian Jew, advised me to avoid the restive Indian quarters. He was one of the "Black Jews" of India, a member of the B'nai Israel group. Friendly and thoughtful, he said, "It isn't healthy for white Europeans to show themselves in the streets."

I must confess that I enjoyed the situation in a perverse sort of way. For the first time in my life I had no reason to fear danger simply because I was a Jew. I felt only shame that I am a European, although this was not the first time in my life that I was ashamed of being a European.

There are not many Jews in Karachi, which is the capital city of Sind province. The city and the province are mainly Moslem. I was given to understand that Sind is 85 percent Mohammedan and, naturally, where there are followers of Jinnah, the "feuhrer" of the Moslem League, there is anti-Semitism. The term "anti-Semitism", however, sounds strange in an Indian background, where there are so few Jews and so many other racial and religious clashes.

The greatest single Jewish community, more than 10,000 Jews, is to be found in Bombay, the second largest city in India. The Jewish community in this city is also Jewish in spirit and action. It is a tightly-knit group and the colossal differentiation between "white and black", is not nearly so great here as it is elsewhere in India.

In Bombay there is a Jewish "Board" and a Jewish "Relief Asso-

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ciation", where Jews from the East and from the West work harmoniously together. The work, however, is conducted mainly by European

dia many new industries. The newcomers have "made good". Jewish doctors have become well established, but like all Jews in the land, they are never certain of the future itself.

It was natural that we were welcomed warmly and with open arms, for it isn't often that delegates come from so far away, and in the name of the World Jewish Congress. It becomes obvious that the Congress is as necessary in India as it is in all countries where Jews live. More or less immediately we came across problems which could not be undertaken by local groups under any circumstances.

For example, take this tragic story. For six years 58 Jewish refugees, women and children, living in a camp in India and even though the war was over for a full year, the Indian Committee for Refugees could do nothing to help them get out of the camp. What made it more painful was the fact that other internees who were non-Jews, and who were actual Nazis, had been freed.

In the name of the World Jewish Congress, we immediately communicated with the Government; S. S. Silverman, M.P., and I flew to Delhi to talk with a Government representative. The official promised us to review the cases of each internee

and he guaranteed us that the internees would not be returned to lands from which they escaped.

Of course before we made our official protest, we investigated the camps first. To be truthful, the camps in Purandar, in the hills near Poona, are not to be compared with the Nazi camps. The treatment of the people and the housing were exemplary. The climate is good and healthy. Nevertheless, they are internment camps. From five to six years, innocent Jews, many of whom

lost their families in the Nazi massacres, sat in loneliness, cut off from the world in faraway Indian mountains. And they were held as potential Nazis! How tragic is such an irony of fate! Thanks to the World Jewish Congress, which interceded with the Indian Office in Whitehall, some of the Jews were freed. In Bombay there are 250 Jews who escaped from Afghanistan, where Jews have lived for a thousand years but where anti-Semitism is now virulent and violent.

A Ship

*I see a ship
Like a phantom sail,
Slide and skip
On a moon-carved trail.

No flag, no mast,
No lamp, no oar;
Grim and fast
It leaves the shore.*

*Up on the deck
A pale-faced child.
She fears no wreck,
No tempest wild.*

*Oh, whither bound,
Which alien land?
She looks around,
And waves her hand,*

*The night is blue,
The water—smooth;
She cries; adieu!
I am your youth! . . .*

PHILIP M. RASKIN

refugees from Germany and Poland. Many of the Jews live fairly well, although there are a few Jewish millionaires like the Sassoons or the Ezras. The Jews have brought to In-

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A Rabbinical School That Is Different

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 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 official catalogue:

"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



JEWISH INSTITUTE OF RELIGION

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

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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, well-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 alumna 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.

Not the least among the accomplishments of the Institute, over and beyond the establishment of a corps of distinguished scholars and teachers on its faculty, has been the practice of inviting renowned Jewish and Christian scholars to teach for a term or longer. Such men as Israel Abraham, Ismar Elbogen, Hugo Gressmann, George Foot Moore, Felix Perles, Gershom Gerhard Scholem, H. St. John Thackeray, David R. Yellin, Mordecai Margalioth, etc. have brought the results of their research to students avid for Jewish learning and a greater appreciation of Jewish values.

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.

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Encounter In The Dark

(Continued from Page 84)

drinking. Once before, when Max came over to talk with him, he had smelled liquor on Green's breath.

"Evicted me, that's what you did—a dirty trick; putting a man outa his house just because you had some dough." His words were an ugly sneer now. "That's the only way your kind ever gets anything—they buy it . . . with, how do you say it, in Yiddish talk, with gelt . . . that's it." He laughed, uncivilly, swaying against the steel fence.

Max was sure he was drunk now, and his first impulse was to return to the house, without wasting another word on him. But he was curious to know how Green had opened the gate. "Green," he said, "did you give me all the keys to this place?"

"Hey, what's that?" Green came a few steps closer and leered into Max's face. Max was a head taller than Green and easily his match, but he shrank from laying hands on him. "Oh key," said Green. "Make me an offer," and in his drunken condition he attempted to mimic the

dialect of the second-hand dealers.

Max looked at him with loathing. "I'll thank you if you let me have the key," he said. He tried to keep his voice low. He wasn't going to lose his head with this drunk. "You have put me to enough inconvenience already."

"Five dollars, maybe five-fifty," continued Green in the same wheedling tone.

Max suddenly recalled Philip's words: "It don't pay to lean over backwards." It annoyed him to think that Green, even in his drunken condition, could be so unreasonable. It wasn't fair, he thought. "Look," he said, "you can be as bitter as you please, that's up to you; that's the kind of rotten disposition you got, but my conscience is clear. As a veteran, I could have demanded possession of this house in forty-five days; instead I gave you seven months. You knew the place was being sold, the owner told you months ago he was going to put it on the market. When I bought it, I had just come back from twenty-four months of combat duty overseas. My wife and I had no place to go. You know this as well as I do."

He stopped, savagely kicked at

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G. A. R. Hall—Opposite Tribune

the tuft of grass he saw growing between the slabs of concrete on the walk. Sweet reasonableness with a guy like Green!

"In the army!" leered Green, "there's a lot of things being done by your kind because you put on a uniform. Well, let me tell you this, some of the other boys won't stand it forever, Max, they sure won't. They'll stand it so long, and then—then . . ."

He stopped his eyes rolling wildly, "and then you watch 'em, you watch what they do."

"Now, get out," cried Max. "Get out, you poor muddled fool."

He took a step forward, and then he heard Philip's voice from the porch. "Max, what's happened to you? Leah's getting uneasy. Oh, excuse me, I didn't know you were talking to somebody out there."

"No, come here." Max waited until Philip crossed the yard. "This is Green, the former tenant; he's been

handing me a line about being evicted."

"Oh, hello Green," said Philip pleasantly. Then he jabbed Max's arm. "Looks like he's had a little too much to drink," he whispered.

"Sure boys, I'm drunk," said Green in a placid tone of voice. "I'm very drunk or else I wouldn't have come like this."

"You know he still thinks he got a rough deal," said Max.

"Money," Green said in a sage voice, "buying your way with money but the boys won't stand for it forever."

"You know," said Max to Philip, "in a way it's downright funny. How he keeps repeating that old lie. And after all our patience with him—waiting seven months for him to move . . . when I could've forced him out in forty-five days." He shook his head. "Honest, I didn't know people could be so vicious."

"Shall I pitch him out?" demand-

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ed Philip. "It would be a pleasure."

"No, he's got a key to the gate."

Green saw Philip coming for him, and he cringed against the fence. "Go away," he said in his thick voice. "Go away."

Philip grabbed him by his shirt front. "You miserable drunken fool," he cried, but Max restrained him. "For God's sake, don't start a brawl here, almost on my first night in this neighborhood. He's not worth it."

Philip stepped back and released Green. He stood up and wobbled away from Philip, toward the gate. "My key," he said, "bought it myself, make me an offer."

It took him some time to find the latch; after two attempts he pulled open the gate. Max could see his face in the shadows of the yard light. "No need to upset the girls," he said. "Besides he was drunk, as he admitted himself."

"I wish I had socked him," said Philip. "I wish I had poked him one good one. That's the only language he'd understand." He shook his head and put his hand on Max's shoulder. "You with your sweet reasonableness, It doesn't pay, ole man."

"But he was drunk," remonstrated Max. "Sober, he wouldn't have come in."

Max gave the yard a final glimpse before he switched off the light. He saw the budding grass, the rose bushes and the arbor vitae against the garage; but now the sight did not fill him with pleasure. Sure, Green was drunk, he thought, and yet, like an evil refrain, he could hear him muttering in his thick, foggy voice, "Evicted me, that's what you did."

In the kitchen Philip was admiring the bottle of bourbon Max had brought in. "Oh, boy," he cried with enthusiasm. "I'm not going to spoil this by mixing it with ginger ale I'm taking it straight."

Max, however, was not listening to him. He idly turned on the water tap. What had Green said, eleven million of them. No, he told himself, he wouldn't even worry with thinking about those crazy ravings.

The whole thing was as simple as changing the lock on the gate. It

The Source

*Never look for song on the surface
of things;**Dig patiently and long;
Like the yield of rock-boweled
springs,**Up wells the stream of song.**Never look for song on the surface
of things,**If you would know its start;
For when it prays, or cries, or sings—
It come from a heart.*

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would keep Green away . . . forever.

He realized the water was running in the sink; he turned it off and then suddenly as he prepared to mix the drinks, he remembered the uniforms Leah wanted to throw away. "I don't know why he holds on to them," she laughed, "I've been trying to give them away."

Not yet, he said to himself, with a weary little smile, not yet, my dear . . .

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The Jewish Woman— Guardian of Her People

(Continued from Page 23)

with her husband." The Roman institution of "Manus" provided that the wife was to be subservient and under the complete authority of her husband. Early Roman law decreed that woman could not hold any public office; she could not act as a witness; she could not make a contract; she could not inherit property from anyone, except from her husband and brother. Owing to her IMBECILITY — the exact Latin word — she was given minor privileges. Is it a wonder that the offsprings of such degraded, socially-incompetent mothers raised generation after generation of sensual individuals, Romans who preferred the earthly pleasures of today to the se-

curity and glory of tomorrow. The suffering Roman mothers passed on to their children the ideal of their very existence, the longing for some material joy, some earthly happiness. Could any one question as to whether this contributed to the decline and downfall of the Roman Empire?

As to the Middle Ages, woman as a class was considered inferior to man and incapable of achieving comparable levels to man in any field of endeavor. Woman was a man's private property to the extent that she could be sold. Smithfield Market in Dublin was famous for such sales. The cheapest price was 3 pence per woman. As to the Mohammedan woman, the Koran registers woman's inferiority as follows: "Men are superior to women by reason of God."

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given qualities which place them above women; thou shalt correct those whom thou fearest to become disobedient; thou shalt beat them." The deplorable position of the woman in primitive society is a well known fact and not a hidden secret. Neither is it speculation nor is it rationalization to accept that a correlation exists between the low status of womanhood, the contempt for motherhood and the curtailment of social control through the family—and the decline, fall and disintegration of those nations who adhered to such ignoble practices.

Before we attempt to analyze the position of the woman in Israel, let us make the following important observation. Sociologists assert that the most unadjusted and unadapted-to-social-control individuals are mobile people. The immigrant becomes a "Marginal Man," torn between two cultures. As a rule, he is removed from his old way of life, and is unable to adapt himself to the new society and its culture. This inability to bridge the chasm, sociologists show, results in disorganized personalities, maladjustments, insanity and crime. This scientific premise, however, creates an enigma in the case of Israel. For this nation

is the most migratory of all peoples, for two thousand years Israel has been driven about from place to place. He drank from the waters of the Thames and the Tigris. He basked under the sun of Africa and was chilled by the snows of Siberia; he has lived side by side with primitive societies, and civilized cultures. It should, hence, be expected that our jails and mental institutions should be filled with the members of this race; that the scum of the underworld and the riffraff of vice should emerge from its ranks; that, in the least, he should be the most unadjusted and unadapted immigrant in a country. This, however, is not the case. It is not the aim of this paper to deal with the merits or the Hebrew immigrant. For our purpose let it suffice to make this objective observation: in spite of being a highly mobile people, Israelites make good and loyal citizens; they are eager, and they succeed to imbibe the culture of their adopted lands; they adapt themselves easily to new "weltanschauungs" and they conform to new social controls.

Now, what are the causes for this paradox? P. M. Landis in his book Social Controls claims that, "person-

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ality problems . . . rarely appear in well integrated societies, such as the stable familistic society of old China." D. R. Taft points out in his article "Nationality and Crime" that although the rate of delinquency and crime is high, it is very low among the children of rural immigrants, where "well-knit primary groups" abide by social regulations.

Upon examining the position of the woman in the Bible, the living guide of Israel to which he adheres to this day, we shall find not only support for this contention, but also the answer to this enigmatic phenomena. It is in the position of the woman in the Bible that we find the strongest link in a social modus vivendi. Here we are told of women who were Queens, of others who were judges and prophetesses; here we are told of wise women whose counsel was eagerly sought in difficulty; of heroines who saved their people; of women whose bearing and example had been the making of great men. All over the Bible, and in the post-Biblical history of its people, we find inscribed the most

touching and uplifting tales of women's piety and enthusiasm, of woman's devotion and loyalty, of her self-sacrificing love and of her ripe wisdom. So that if we are seeking a portrayal of fervent devoutness, we think of Hannah; if we think of a matchless example of faithfulness, the words of Ruth come back to us; the Maccabean mother with her seven sons is the ideal of a religious martyr, while Esther and Judith stand out as dauntless heroines. Miriam, a woman, shares all the honors of redeeming the people from slavery with her immortal brothers, Aaron and Moses. Her song, like that of Moses, is recorded in the Scriptures. Furthermore, we find a woman at the head of the government, a prophetess through whom the word of G-d was revealed to the people, Deborah. In those early days a woman was elevated by the people of the Bible to the office of judge. How many countries could boast of women judges a hundred, or even fifty years ago? Great respect towards women is exhibited in the numerous maxims and dicta of the Talmud. Consider the noble son-

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time expressed in the following: "If thy wife is short, bend down to counsel with her." "Much greater is the reward promised to women than that promised to men." "Why," said a heathen doctor to Rabbi Keyah, "why so much kindness to thy wife, who by her temper embitters thy life?" "Is it not a great merit to our women," he answered, "that they educate our children and save us from sin."

Indeed, the greatest responsibility relegated to woman is that of rearing the young, raising a generation of men capable of the task to face the challenge of their times. There is an ancient maxim which reads, "The butter of the law is made of the milk of a mother's breast." This implies that observance of the law, respect for social values, conformity to the social pattern, peace of mind, contentment and happiness can be achieved if learned at an

early age from an efficient, respected and happy mother. Psychologists tell us that the nature of children is that they can never overcome the impressions which they have received and which, whether good or bad, are indelible. In the words of Alexander Pope, "Just as the twig is bent the tree is inclined."

Thus we see that the survival of the people of the Bible, just as their innate ability to adapt themselves to a given culture and to conform to social controls, is chiefly due to their paying respect to the family, reverence to womanhood, and tribute to motherhood. This also implies that ancient nations have disintegrated primarily because they have failed to evaluate properly the role of the family, the mother, and the woman in general, in their influence upon social control, and, hence, national security and longevity.

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By OSCAR KARBACH

When the turmoil of our time will subside, parts of Jewish history as recorded by scholars of the 19th and early 20th century will have to be rewritten. The period preceding the First World War in particular, needs thorough revaluation in the light of the experience of our generation. Jewish historians, who had worked under the spell of the idea of the continuous progress of mankind and civilization, firmly believed in the paramount and lasting importance of obtaining legal emancipation for Jews. And even though the assimilationist trends of that era were viewed with highly critical eyes, Jewish cultural and economic achievements of that period did not fail to impress deeply the scholarly observers.

The century since 1848 will thus be remembered with nostalgic longing because of the enlightenment that prevailed one hundred years ago. The role of the Jews in the thrilling saga of the "wild year" 1848, which is a landmark in the history of all European countries and political movements, will be recalled and the sudden and senseless disruption of what appeared to be a sound and much promising evolution will be duly deplored.

As an introduction to the flood of comments which we may expect, a few unbiased remarks on some of the phases of the past century and

on their effects on the fate of the Jewish people are in order.

As far as Jews are concerned, history has neatly divided the period of 1848-1948 into three equal parts. The Passover Pogroms of 1881 in Russia mark the end of the first part; the outbreak of the First World War in 1914 ended the second period; the third part came to an end when the United Nations voted for a Jewish State.

Considering the fact that 1848 was so soon followed by the disintegration of the Jewish center in Europe, the ecstatic hopes that that year would mark the beginning of a new era of liberalism, tolerance and enlightenment were no doubt unfounded. Instead we are now justified in concluding that far from denoting a new threshold of human

enlightenment the cataclysms of 1848 were indeed only the last flare-ups of short-lived trends.

The pogroms of 1881, which had been deliberately unleashed by Czarist Russia, gave rise, among other things, to the new Jewish center in America and the spread of modern racial anti-Semitism in Europe. As early as 1884 Friedrich Nietzsche grasped that the twentieth century would be decisive in determining whether Jews would remain in Europe. But our own ancestors did not see the handwriting on the wall and regarded the Russian pogroms as mere incidents, a momentary relapse into the barbaric past.

But even a superficial survey of Jewish history in Europe after 1881 reveals the fact that violent attacks on Jews, outside of Russia too, henceforth never abated permanently. It was during this period that the theoretical and practical founda-

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tions of racism were laid. As early as 1882 a social club in Vienna barred "non-Aryans" along lines closely resembling the nazi Nuremberg laws promulgated more than fifty years later. Ritual murder accusations were frequent. Political anti-Semitism rapidly gathered momentum; it gained footholds in several parliaments and made demands some of which even surpassed the nazi doctrines of 1935. (Thus, for instance, they urged the application of of discriminatory legislation to persons one of whose great-great-parents was Jewish.)

At about the same time the General Staff of France accused the only Jew in its ranks of high treason thus unleashing a wave of violent anti-Semitism with the intention of overthrowing the Third Republic. The very assignment to the General Staff of Captain Dreyfus, a man of mediocre military talents and lacking influential connections, was in all probability part of the plot which was quelled only at the price of dangerous dissensions.

The year 1848 has been generally regarded as the beginning of full emancipation for Jews in some important countries of Europe. The blessings of legal equality—so frequently not supplemented by actual equality—were cherished and exaggerated by two generations of Jews. This emancipation was looked upon as the basis for opportunities and achievements allegedly unparalleled

in Jewish history. From the vantage point of 1948 we can appraise somewhat differently the true value of this emancipation. The removal of legal obstacles no doubt enabled many Jews in a number of countries to participate more actively in the economic and cultural life of their native lands. It must be stressed, however, that such achievements were not infrequently the case before legal equality had been attained

The improved standards of living which resulted from the general economic progress during the latter part of the 19th century were also shared by Jews. This was a natural development, and when cities grew with the mounting industrialization of Central Europe Jews flocked to them from the small communities in which they had formerly lived. Urban concentration thus became a characteristic feature of Jewish society. As a result of this process the capital of Austria, for instance, finally contained ninety-seven percent of the Jewish population in the country.

It is by no means certain, however, whether Jews did not play a more influential role in the economies of their countries before the emancipation. Thus the Rothschild family exercised important influence on European politics at a time when, as Jews, it was not permitted to own the house where its offices were located.

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Jewish scholars, authors, artists and even political leaders appeared on the scene even before all the discriminatory laws were abolished, and their works in some cases, have a better chance to survive than those of later, emancipated, generations.

It is still difficult to assess fully the ravages of assimilation during the past century. There is no doubt though that it had caused great losses to Jewry, and in some countries it has shaken the very foundations of the Jewish communities. Assimilation has not only caused an outright loss; by causing shifts of emphasis on certain social and moral values it also gave rise to sources of tension and undermined mutual harmony within the community. But it has proved to be a failure so far as causing the disappearance of the Jews is concerned.

Assimilation gave to its devotees a measure of protective coloration. But it failed to provide them with immunity when the nazis sought out all persons of Jewish descent and doomed them to annihilation.

Early in the 19th century even baptism did not always mean complete severance of all emotional and intellectual ties with the Jewish people. The cases of Heine and Disraeli clearly prove this. Young Ferdinand Lassalle wrote as follows: "... In fact I believe I am one of the best Jews ... I could risk my life ... in order to free Jews from their present position. I would not even be afraid of the scaffold if I could only make them once more respected. When I go back to the dream of my childhood it has always been to lead the Jews, sword in hand, along the path to their independence."

Jewish assimilation was undoubtedly greatly furthered by the strong a religious or anti-religious senti-

ments of that period. Eduard Suess, a great scholar and irreproachable liberal, scion of a family of Protestant ministers, stated significantly: "My Jewish friends frequently complain that Jewish religious life is fading and that many Jews attend religious service on three high holidays only. I cannot understand such complaints. As for myself, I have not seen the interior of a church in decades."

The anti-religious trends of the 19th century were thus a factor in Jewish assimilationist trends. Future historians bent on clarifying all the circumstances which promoted assimilation will be able to print out other areas of moral pressure which tended to break down the allegiance of the individual Jew to Judaism. The influence of compulsory military service on Jewish disintegration in various countries, for instance, is still awaiting a thorough evaluation.

The impact of Theodor Herzl's appearance on the scene has so deeply affected all aspects of Jewish life and remains, in an ever-growing measure, such a powerful constructive influence, that our present generation fails to realize that when Herzl first addressed the Jewish people he was nearer, in point of time, to the days of Louis Phillip and Metternich than to our times. Zionism, long regarded as a delayed adaptation of the progress nationalism of 1848 to the specific needs of the Jewish people, emerges in retrospect as the expression of a highly justified mistrust of and protest against conditions prevailing at the end of the 19th century.

The short and pathetic episode of the League of Nations remains remarkable for its unfinished experiment of international protection of minorities. The dreams of 1848 had faded away to such an extent that

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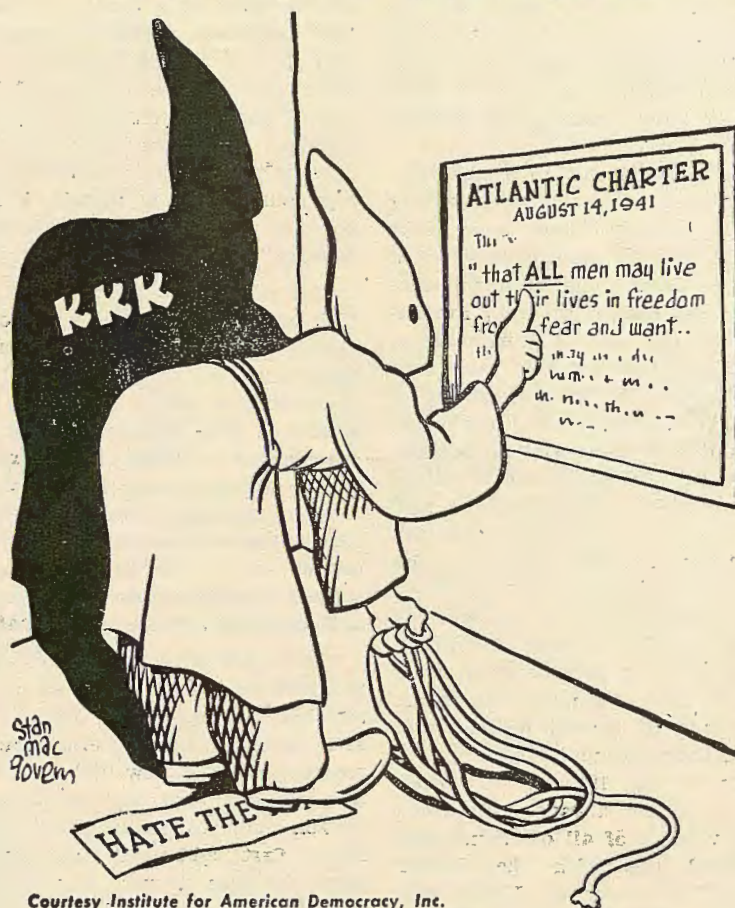
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No. 7 — August '47

foreign influence was deemed necessary to protect citizens against their own government. Restricted in its application to the countries of the Cordon Sanitaire against Soviet Russia, and obviously intended as an outlet in Geneva for the grievances of minorities which otherwise might turn longing eyes toward the Kremlin, the system of international protection of minorities decayed when the League's relations with Soviet Russia improved.

More than two-thirds of the century thus anticipated and prepared the ground for the final emergence of the Third Reich. Seventy-five years after 1848 Hitler staged his

first unsuccessful attempt to seize power in Germany. On the ninetieth anniversary of the revolutionary outbreak in Vienna (March 13, 1938) Hitler proclaimed the annexation of Austria, the first of the series of his short lived triumphs which brought annihilation to the Jewish communities of Europe.

Looking back over the graves of six million Jews to the century that has just been concluded, we realize how far we have drifted from where our fathers stood. The century which they praised as the dawn of liberty appears to us to be a period of decay, disintegration and debasement. (Reprinted from Congress Weekly)

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"I Saw the DP Camps"

(Continued from page 12)

They accepted him, then, and he finally reached this center.

It was while I was in Munich that I managed to travel to Frankfurt, and bring out of DP camps for a visit, my cousin, Ernest Rosner. And I met an uncle of Jimmy Goldstein. You can imagine how these people felt, and how I felt.

What else can I tell you about Germany? About the nights without heat and the straw filled mattresses on the floor. Of the fine nutritious meal we ate with the DP's—potatoes and oatmeal, tea and black bread. The home-made synagogue, where daily services are held. The DP theater, where a fine play was presented with music by a DP swing band. The people do the best they can to live normally.

I can tell you about the secret meeting a few of us held in one certain German town with members of the Haganah underground, the movement that slipped Jews out of Europe on the way to Palestine. These men were determined to keep the flow going.

JDC in Germany

Again I must tell you about the tremendous task being accomplished under odds by the Joint Distribution Committee. Those people work around the clock in Germany. They have 232 installations to care for 125,000 people in the American zone, 25,000 in the British zone, 16,000 in Berlin and 15,000 scattered.

To carry on all this work there are 700 employees. But of this 700, over 600 are DP's.

The Joint Distribution Committee distributes about 500 tons of food a month. Spread it out, and it isn't too much. The bulk of the food is in weight-giving starchy items. There isn't enough balance in the menu.

So the JDC does the best it can to feed all these people properly. Daily, the Joint office posts the rations for the day, and what clothing it has to distribute, so that all will know there will be no slighting.

If ever proof was shown that the money given to the Joint Distribution Committee was well spent, it was here in Germany. I felt there, that you people back here in Youngstown were giving so much, and were trying so hard to aid the United Jewish Appeal to the fullest extent. But if you were there in Germany with me, I thought, you would give still more after seeing how little our money really did. How much more, I thought, should be done.

Italy

We went by train to Italy. Bad weather over the Alps grounded us, so we rode a dirty, old train through the Brenner Pass to Milan, and to a hotel with clean rooms and a bath.

That was on February the 5th

But do you think the picture for the refugee Jews is much brighter in Italy? The Italian government is kind, but can do little. Again here, as in Germany, the IRO—International Refugee Organization, with little funds, can not do much. Only the JDC goes on. Here, even Christian DP's, if they happen to be in the same camp, are being aided by the JDC.

There are 20,000 Jews in DP camps in Italy; 7,000 more in Hagarsharoth, which are training schools. And we were told that about 35,000 Jews have passed through Italy on the way to Palestine, rather informally, while the government looked the other way.

A Mr. Trobe who hails from Beaver Falls, Pa., and is well-known here, is the JDC man in Italy. We were taken to see the camp at Chiari and met 20 boys who had also come into Italy through the Brenner Pass.

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But they had walked. From November 6, when they left Poland until that very day, they had walked. And when they crossed the Alps, snow was 2 and 3 feet deep. But it was nothing, they said. Hadn't they lived through the Nazi occupation? And weren't they on their way to Palestine?

The Hakasharoth we mentioned before. The trade schools. They were teaching men, women and children how to operate various machines, how to be seamen, and fishermen, and farmers. Preparing them for life in Palestine.

We visited the Henrietta Szold Children's Home, for kids 7 to 11. We saw, Convalescent Hospitals for people whose health was shattered.

Of course, you know we were received by the Pope, who gave us his blessing. And also in Rome, we heard the story from the IRO representatives about the Moslems who were freely given British visas to travel in Transjordan, while the Jews remained cooped up.

We were in Rome until the 10th, and then we were to head for Palestine. Palestine, we had heard so much about since we were in Europe. Those people in Europe want to go to Palestine.

I spoke to about 500 people, and asked them where they wanted to go. "Eretz," most of them said. Why not America, we would ask. But, they would say, they didn't want to go to America and impose upon people. They wanted to go to Palestine where they would be free.

So, on February 11, we prepared to take off in our plane for the Eretz Israel—Palestine.

"I Saw A Jewish State Being Born"

(Continued from page 13)

The Hebrew University was on our itinerary. No classes were being held, but the buildings were really something to look at. Modern, equal to

many large universities in the U. S. We saw the Weitzman Institute for Agriculture and the Sieff Institute for Chemical Research. Here were developed many of the means for reclaiming the desert and the wasted salt lands upon which now grow citrus fruits and vegetables.

And we visited the Jewish Agency, with an emergency hospital set up across the street from it; the Jewish National Fund headquarters, and we saw the Palestine Post building.

The Theater

On Sunday, the 15th, we returned to Tel Aviv. And we went to the theater and a night club, all of us, the delegation and our bodyguards.

The Habimah Theater was first. There was a play spoken in Hebrew on the stage that night. The audience was gay, and seemed to like the play. Habimah is a repertory theater, with a wide range of accomplishments. Last year, in the Rosh Hashonah Issue, the Jewish Times pictured Habimah actors in Shakespearean roles.

At the night club, there was even a gayer crowd. Our guards, the boys and girls who carried their weapons so determinedly, laid them aside, and danced about in the night club like the teen-agers that they were.

The next evening, we attended the Palestine Symphony. What a wonderful musical organization! It was founded by the late Bronislav Huberman, the famed violinist who came to Palestine to give a concert, and was pleasantly surprised to see farmers and laborers come to enjoy his music. He was so impressed that he remained in Palestine to build the orchestra that is now world-famous.

Yes, Palestine has culture. The same people who work so hard building their settlement in the day, come to enjoy good music and good plays at night.

We saw some of these settlements being built. The "kibbutz" is a collective settlement. Everybody works for the common good. But it is not Communism. It is more like the co-

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operatives organized in this country. Right now, land is being cleared and homes built in readiness for the refugees who are sure to come. Everybody is working.

So came Wednesday, and we prepared to leave. We were already several days over our timetable, but there had been so much to see, in this wonderful new land.

On the way to the airport, some of us dropped in a small bakery to buy a few cakes. The baker, a mild, middle-aged fellow, asked us how we liked the country. How did he know who we were? He smiled. Oh, he was one of the guards around Lydda Airport the night before we landed, he told us. And then we found out that he was one of the many businessmen who were part of the militia each night and went about their business by day.

And we realized, from this mild, little man, why the new Jewish State will be so hard to stop. Everybody is a part of it—body and soul.

Home

As we American Jews in our plane

began winging our way back to the United States and home, we talked and compared notes, then sat silent to think.

We had seen in one month's span, thousands of our fellow Jews. Once, these people had been but statistics, and pictures in newspapers. We had been told that these people in Europe had been suffering in DP camps, and that those in Palestine were building something wonderful. So when the time came to give to the United Jewish Appeal, we gave.

But believe me, we didn't give enough. It was only after we saw the DP's with our own eyes, that we realized we didn't give enough. It was only after we lived among the pioneers in Palestine, that we realized that we didn't give enough.

Yes, fellow Jews, after seeing our brethren in Europe and in Palestine, fighting for survival, I can only agree with the United Jewish Appeal that this is The Year Of Destiny.

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Plain Talk

103 HOTEL PRINCE RUPERT . . . By Alfred Segal

The gentleman had called me up from one of the lesser hotels of our town—the Prince-Rupert. From the Prince Rupert hangs a sign which says that for 30 cents a night you can have a bed there. The fastidious raise their noses snobbishly and call the Prince Rupert a flophouse. It is

called home by elderly men who are down but are too proud to feel they are out. They keep their threadbare clothing wellbrushed. It is more comforting to their pride than having to live on the charity of the poorhouse. Thirty cents a night for a bed just about fits the purses of men who have to live on the State's old age pension. That's around \$40 a month.

The gentleman who called me up from the Prince Rupert said he had an important interview to give me for the daily newspaper by which I am employed. What could be the importance of an interview by a guest at the Prince Rupert? Important interviews come only from rooms in our best hotels where industrial tycoons, admirals, politicians and prize fight promoters register. In a snobbish way for which I could scarcely forgive myself later, I told the Prince Rupert guest that I'd be over to see him when I found time. (If he had telephoned from the Netherland Plaza, which is our

best, I would have lost no time at all getting to his room.)

He wasn't important with me when I told him he would have to wait on my leisure . . . "That's all right," he said. "When you have lived more than 2000 years, as I have, an hour of time or even a year doesn't matter. There's plenty of time."

The gentleman's cracked, I thought, and if he is a screwball why should I bother with him at all? Anyway, when my work was done, about 5 p. m., I dropped in at the Prince Rupert and went up to room 103. (That was the number the man had given me.) The number was scrawled on a soiled piece of paper nailed to the door. The room was separated from many similar rooms by wooden partitions about six feet high. I knocked.

"Come in, please" . . . The only furniture was a meager cot covered by a cotton blanket. A tall, gray man stood there . . . "Mr. Segal?" . . . he said he was sorry he couldn't extend a more comfortable reception. Would I please sit on the bed? "One has to make the best of things," he said. "I've always managed to make the best of things all through the thousands of years. It has never been comfortable. One night another Jew—Jesus that is—and I found ourselves together in the same cave. We rested there."

Sure, I thought this man's nuts and here I am wasting my time with him when I promised my wife I'd be home early for dinner, and

she having roast beef ready.

"Yes," he explained, "Jesus is another Jew who gets around. He and I! I have met him many times the last 2000 years. You might say he and I are salesmen, in a modern way of speaking. We handle big ideas but we haven't been selling much. People want wealth and power and privilege rather. That isn't in our line."

I was eager to hurry the visit through and have it over with. My wife's good roast beef couldn't wait belated. I said: "Now, about that interview you said you wanted to give me. First of all, what's your name?"

He seemed surprised at this question . . . "You mean to say you don't know me? Why, I have been in your house many times—at all the Seders—from the time you were a small boy. When you were a boy you used to open the door for me in your father's house at Seder."

I felt I should humor him . . . "Oh, yes, sure enough, you're Elijah! I know you all right. There is a cup of wine waiting for you on our table every Seder. My father used to tell me you were a messenger of peace and justice, traveling around the world, hoping to get into the hearts of people. That was why we opened our door wide to let you in. Do I know you? Sure thing!"

He said he dropped into our town because it was just before Pesach. He would go around to all the Seders but he was getting tired. "May-

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be its about time to admit I've been a failure as a messenger after the thousands of years of trying. Where are peace and justice among men? Mankind doesn't seem to be able to grasp the message. My message isn't accepted and what's the use of going around the world with a message that people won't take?" . . .

He said that only a short while before God had been in this room with him . . . "Yes, He was right here with me, in the light of the little window." I told Him I was about through. I asked Him, wasn't it time to give up being an unsuccessful messenger? I asked Him to take me back into heaven to rest . . . 'O Lord God, have mercy on your faithful servant who is tired.' That's what I said to Him."

"And what did God say?" I asked. "He smiled and chuckled like a kind father when he looks at the faults of his children. He said His children still are so young—only a few thousand years in civilization . . . 'But they will learn, Elijah', he said. 'They will learn the hard

way. Give them a chance. Keep going, Elijah. Be patient.'

"He said he had springtime to look after . . . the roses had to be brought to bloom . . . and with that He was gone. I called you, Mr. Segal, to get your help. You have an organ of publicity through which you can speak to many. Tell the people it's their last best chance. Tell them you saw Elijah, the messenger of peace and justice, and that's what he told you. Tell them it's all in being kind and compassionate; that's what makes peace and justice. I'll be seeing you at your Seder."

I left him, hurried home. My wife said the roast beef had gone cold. I was full of explanations . . . "You see, I had to stop at the Prince Rupert for an interview with Elijah. A great interview! I'm going to write it but nobody will believe me, though there's a lot of truth in it."

My unbelieving wife asked: "What cocktail party did you stop at and what did you drink there?"

(Copyright 1948)

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Israelites Crossed North of Red Sea, Scientists Hold

Wendell Phillips, leader of the University of California's African expedition, announced in Cairo, Egypt, an archeological discovery which indicates that the ancient Israelites crossed a body of water north of the modern Red Sea in their flight from Egypt.

The discovery, he explained to a news conference, presents new evidence on the question of whether the Red Sea reached farther north in the time of Moses than it does today. Theories have been advanced by scholars that such an extension of the sea existed then.

In the Book of Exodus it is related that the Israelites, fleeing Pharaoh, "went up harnessed out of the land of Egypt," led by Moses and guided by the Lord in a "pillar of cloud by day" and a "pillar of fire by night."

When they came to the Red Sea, the pillar went behind them and con-

cealed them from the pursuing Egyptians.

Moses stretched out his hand over the sea, the Biblical account continues, and the Lord caused the sea to go back before a strong east wind all night and "made the sea dry land, and the waters were divided," so that the Israelites walked across upon dry ground, "and the waters were a wall unto them on their right hand, and on their left."

The Egyptians went in after them "to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen." The Lord looked upon the host of the Egyptians "through the pillar of fire and of the cloud, and troubled" their host. He commanded Moses and Moses "stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the

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Lord overthrew the Egyptians in the midst of the sea."

The University of California African expedition exploring the Sinai Peninsula has discovered evidence that Moses and the Israelites did not make their exodus from Egypt across the Red Sea as believed by some biblical scholars.

"The Sea or Lake of Reeds," Mr. Phillips said, "has generally been identified with the Red Sea, to which the name was later extended. Many scholars believed that the north end of the Red Sea was much farther north in biblical times than it is now, in which case the Israelites might have crossed it by following the itinerary given in the Book of Exodus.

"This view has now been conclu-

sively disproved by expeditions of the archeologist, Prof. W. F. Albright, of Johns Hopkins University, who discovered with Henry Field, former Curator of the Field Museum in Chicago, the small, ancient Egyptian port on the shoreline near Abu Zemima, south of Suez, whose archeological remains show that this settlement was occupied about 1,500 years before Christ. By that time, the shoreline was already about the same as it is today, so that it could not have been any higher at the time of the exodus, five centuries later.

"It is now certain that the sea the Israelites crossed was not the modern Red Sea at all, but a more northerly body of water, probably the Lake of Reeds mentioned in Egyptian documents of the exodus time."

The Lake of Reeds is believed to have been north of Suez, which is the most northerly point of the Red Sea, and probably in the marshy area between Suez and the great bitter lake.

Mr. Phillips said that inscriptions "in an ancestral form of Semitic and European alphabet" had been discovered in the settlement near Abu Zenima and that Professor Albright had determined that the town had

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served as a "port of embarkation from the ancient Egyptian copper mines at Serabit el Khadim."

Remains of early man and fossils of animals are being sought by the expedition on the Sinai Peninsula.

Divergent explanations have been put forward to account for the route described in the Book of Exodus of the flight of the Israelites. The Illustrated Bible Dictionary says that "the old view, however, that the passage had taken place near Suez is now almost unanimously rejected."

In the opinion of the Dictionary's editor, the considerable distances

over which the Israelites would have had to travel and the mountains they would have to cross are physical difficulties that would make that route, in the light of the scriptural narrative, "nearly impossible to understand."

According to some geologists of the early Nineteen Hundreds, the Red Sea extended much farther north than at present. They believed it had stretched as far north as Pithom, just west of the northern extremity of the Great Bitter Lake.—Reprinted Canadian Jewish Review.

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Impressions of Palestine

And the Problem It Poses

(Continued from Page 11)

viction during our tour of the British and American zones in both Germany and Austria when we visited such detention centers as Camp Bialik and Camp Zeilsheim. We feel it even more today now that the problem has become worse and the displaced Jews of Europe are facing what will be their fourth year of so-called liberation.

The time is past when we should debate Zionist claims and anti-Zionist counterclaims. Those issues are now of secondary importance. Another, far more crucial issue—the future of the United Nations—is on the docket. The time is now at hand to save the United Nations.

It may be interesting, diverting pastime to consider again (1) the historic link of the Jews to Palestine, (2) the internationally-sanctioned promises made to the Jews through the Balfour Declaration and the League of Nations Mandate, (3) the benefits brought to Palestinian Arabs and, by indirection, to outlying Arab states by the Jewish pioneers in Palestine, (4) the absorptive capacity of the Holy Land, (5) the plaintive cries of the Jewish D.P.'s in their European detention camps,

and all the nuances of Zionist ideologies and anti-Zionist groups. But those issues have now become academic. They must not be promulgated as statistical data—they must met head-on in concrete terms with a permanent solution:

On March 19th, Ambassador Warren Austin informed the Security Council of America's plan to ask the UN to shelve the partition proposal and to substitute a UN trusteeship for Palestine. Here was cynical Realpolitik at its worst. The evasive legalisms of Austin's speech could not hide the apparent intention of the United States to exploit the United Nations for her own convenience. In view of the increasing preparations for the seemingly imminent war with Russia, one might infer that the United States would like to use Palestine, under UN trusteeship, of course, as a base for military operations in the Middle East.

If this is the strategy of the U. S. A., then the United Nations might as well close up shop. America's betrayal of the support she gave the Palestine partition plan will then have helped to destroy the authority, dignity, and prestige of the United Nations. Not only justice to the Jews and the fulfillment of a UN decision, but the peace of the world

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as well are at stake in the Palestine problem.

The larger question at this hour is: can we save the United Nations?

The President's counselors should ask themselves the simple question: "Which shall it be, oil or the UN? Which shall it be, strategic considerations for what we conceive to be the inevitable war with Russia or the strengthening of the United Nations, our only present hope for world peace?"

Delay in implementing the United Nations decision has encouraged Arab aggression and has forced the Jewish people to resort to desperate means to provide themselves with arms for their defense and for the maintenance of the United Nations decision. This delay has undermined faith in the United Nations.

The resolution of the General Assembly of the United Nations for the partition of Palestine was welcomed by the world as the best workable solution of a most difficult problem. The validity of that action was beyond question. Palestine was a captured Turkish province taken over by the Allied and Associated Powers. It is not, and was not then, a sovereignty. It was mandated through the League of Nations to Great Britain. As a part of that mandate, the Balfour Declaration was in substance incorporated as a part of the obligation of the mandatory power, Great Britain. The United States by treaty made itself a party to that mandate. Now after a lapse of year, the mandatory power, Great Britain, has come to the United Nations, the successor of the League of Nations, and has announced its intention to surrender the trust. That action has left the disposition of the government of this territory as a matter to be determined by the United Nations. The General Assembly therefore adopted the resolution which provided for the partition of the country. A resolution which is now openly challenged by force and violence by members of the United Nations and by turbulent

elements within the territory of Palestine itself. It is beyond question that the threats of the Arab countries accompanied by present violence against the Jewish community in Palestine constitute a threat to the peace of the world. The Security Council has the solemn obligation under the provisions of the Charter to take affirmative action when such a situation threatens the peace of the world. Failure of the United Nations to take action in the face of these threats and this violence would constitute not merely a threat to lives in Palestine, but moreover, it constitutes a blow to the integrity and very existence of the United Nations itself.

The Palestine Partition Plan of the United Nations is an outstanding example of the way in which collective action can operate in a civilized world. And it is now being sabotaged, especially by the United States, the nation which had assumed leadership in passing for adoption of the Partition Plan.

The Partition Plan seems to envisage a state system would be an advance over the monstrosities of arbitrary rule found throughout the world today. A modern state is free to treat its citizens fairly or unfairly; to permit religious and racial discrimination or to prohibit it; to exercise its economic sovereignty wisely or otherwise; to tolerate attempts of the international community to prevent its abuses of power or arrogantly to reject them. Not so, however with the states envisaged in the Palestine Partition Plan. In these Jewish and Arab States, the equality of all citizens and the freedom of all religions would be not merely guaranteed by an internal constitution which could be upset at the behest of a local majority, by the whims of a parliament, or by the caprices of a sabal of conspirators or even by a dictator. This equality and this freedom would be placed under the guarantee of the international community. In these

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states, economic union would be compulsory, for it is stipulated in the interests of general welfare. In many respects, these states would be supervised by representatives of the United Nations acting with all the authority of mankind behind them.

How tragic it will be if this vision remains only on paper! If, however, this vision becomes a concrete reality, then Palestine may present the world with a prototype of the civilized state of the future, a political entity in which mankind will find authority linked with responsibility toward the world at large. All states of the future would inevitably be influenced by this example. Humanity would have something better to anticipate than a continuation of the present system of antonomous and wilful states free to plunge themselves and all mankind into a catastrophe brought about by an endless succession of wars.

In order to put the plan into action, various instrumentalities of the United Nations were expected to carry out specific tasks. Loyal collaboration between them and member-states was considered imperative. Such implementation is a delicate, complex problem, probably the most delicate issue with which the new world organization has been confronted. If the United Nations is successful in so intricate a problem as this, it will have proved its worth for other, more vexed issues. Should the United Nations fail at this point, the damage will be enormous. I believe that the prestige and dignity, the authority and power—in fact, the entire future of the United Nations—are all at stake on this issue. Palestine is, indeed, the acid test of the UN. For that reason many friends of peace, who otherwise might not be particularly concerned with the rights and wrongs of this question, are intent upon a favorable result. But what about America's proposal for a trusteeship over Palestine? That suggestion would

not only jettison the Partition Plan, but would provide the Trusteeship Council with a responsibility almost too great for this newly-organized, rather immature body to carry, especially in such a conflict-ridden area. Proponents of the trusteeship proposal should be reminded that the Trusteeship Council was originally designed for peoples not sufficiently "advanced" for self-government, a proposition which is certainly not tenable with relation both to Palestinian Jews and Palestinian Arabs. The suggestion to arrange a trusteeship for Palestine it should be remembered was rejected by UNSCOP in August of 1947, as well as by the Ad Hoc Committee of the General Assembly later that autumn.

In commenting on the American suggestion for a trusteeship in the Palestine crisis, the Australian Minister for External Affairs, Dr. Herbert V. Evatt, registered his opinion:

"Decisions of a competent international conference should be accepted after there has been full enquiry and fair debate and a just settlement has been reached . . . The United Nations decision was reached by more than a two-third majority, the only dissentients being the Arab States and certain nations very closely associated with them. The decision was a just and impartial one and must not be lightly set aside . . .

"In my opinion, the United Nations decision has been gradually undermined by intrigues directed against the Jewish people. It would be little short of a tragedy if the fundamental rights of self-government were to be denied to both the Jews and Arabs as it is guaranteed to them under the Assembly decision just as religious freedom is also guaranteed to the Christian churches throughout Palestine. The only considerations that influenced the United Nations Assembly were those of

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justice and fair dealing to all concerned. It would be most disturbing if mere considerations of power politics or expediency were allowed to destroy the decision. However, if a Special United Nations Assembly is called, it is hardly likely to accept any plan which involves the annihilation of the previous decision unless new facts of overwhelming cogency are proved to exist.

"I need hardly add that under the United Nations Charter the Security Council has no power

whatever to overrule the recommendation of the Assembly."

If, on this almost microscopic spot of land in the Middle East, the United Nations succeeds in using its full power and all its organs and agencies, the United Nations will then have acquired the strength, the experience, and the authority to do larger tasks, perhaps in areas of even greater conflict and complexity, such as India-Pakistan and China.

This test of the United Nations is both interesting and ironic. Why? Just this: Judaism has helped foster a unique example of an enduring

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nationalism paired with the imperishable idea of universalism. Note how the yearning of the deeply religious Jews, "Next year in Jerusalem," has been coupled with "The message of the Lord" as interpreted by Amos, "Are Ye not as children of the Ethiopians unto me, O, Children of Israel?" It is not one or the other, not Zionism or universalism, but both a national hope and universal ethic, at one and the same time. It is the drive of the Jewish people for nationhood, centuries-old urge for national survival, that puts to a rigorous, almost merciless test the ability of the United Nations to approximate, in its structure as a peace organization for the world, that universalism which is an integral part of Judaism and thereby of the Judaic-Christian-humanist ethos. Here is a curious paradox of history.

Students of American history will recall that the Federal Government was, at first, impotent in the face of opposition which came from individual states, but swiftly acquired its authority when it was given the specific and clearly-defined job of

supervising a piece of land, namely, the Northwest Territory. It is possible that, in the annals of the United Nations, the job of supervising the establishment of the Arab and Jewish states of Palestine and of the continued collective supervision over the cities of Jerusalem and Bethlehem might well prove to be of similar significance.

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By an interesting coincidence the Palestine case has confronted the United Nations with another test of particular significance: the maintenance of an international verdict in the face of violence and aggression. Sooner or later, this test must be met by any organization that is worth surviving. The danger is greatest when the threat of violence is too strong and endangers an organization as yet weak and untried. It is indeed fortunate that, in the case of Palestine, these forces of aggression and violence are weak forces which can only bluff their way through because of cowardice and indecision among the Great Powers, led by the United States. If the leading powers of the United Nations had remained united behind the verdict of November 29, 1947, the aggression might easily have been overcome. They might thus have created a precedent of tremendous significance for the future of the international organization.

At this crucial time the developments on the Palestine issue are clouded in uncertainty. The Great Powers hesitate. America backs and fills. The small countries, demoralized by such an example, are undecided because the United States, the greatest power on earth, leads the procession of fumbling, indecisive nations. For the sake of questionable tactical advantage in a Great Power

game, America seems ready to sacrifice not only her own justice and honor, but the future of the United Nations as well. America succeeds only in providing a spectacle of indignity and complete lack of principle.

But it is not too late. Perhaps this blue-print of a better state system in Palestine under high-minded international supervisions will yet become a fact. Should that eventuality occur, then the United Nations will have accomplished three things:

(1) The UN will have remedied the national homelessness of the Jewish people and brought a measure of healing to the hurt inflicted upon the Jews by an unchristian world through two millennia of a so-called Christian era.

(2) The UN will have aided both Arab and Jews in weaving a pattern of cooperation helpful to the surrounding lands in an awakening Middle East, a Middle East which will be hindered if a Jewish state in Palestine is throttled.

(3) The UN will have shown to the rest of the world that in the microcosm of the Palestine problem lies the macrocosm of the world problem. There, in miniature, exist the kind and variety of United Nations activities which the world will need and expect on a far larger scale in the years ahead if mankind is to be spared the scourge of war.

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By EDWIN ROSENBERG,
President, United Service for New Americans

On the night of this Passover, the door of the Jewish household in America is open wider than ever before to the stranger in our midst. "Baruch Haba," the words of welcome with which the Jew has always greeted the needy, this year welcome the homeless, the displaced, the survivors of Nazi persecution who have wandered over the weary earth seeking a haven of freedom. They have come out of the lonely ruins and the hiding places to sing with us the songs of the Seder, the songs of deliverance at our festival of springtime.

More than 40,000 uprooted Jews have reached asylum in America since the end of the war. They have come from varying backgrounds of horror, from experiences that destroyed all semblance of normal human relationships, from years of waiting in the way stations of the world. They have come from exile to deliverance in a land of freedom. "Wherefore is this night different from all other nights?" . . .

About half of the present newcomers are displaced persons from the camps of Europe. Several hundred monthly come from the ghetto of Shanghai, where they fled from the Nazi only to be interned by the Japanese. Others come from various Nazi occupied countries where they hid out during the war or from countries in Europe — principally England, Spain, Sweden and Switzerland — where they were stranded during their flight. The majority of them arrive destitute. Many of them arrive alone, the sole survivors of families exterminated by war and persecution.

"This is the bread of wretchedness which our forefathers ate in the land of Egypt . . ." Tyranny and oppression have never succeeded in destroying the spirit of man. The hands of the destitute newcomer are not empty. He brings a heritage of courage and fundamental faith in human dignity.

The program carried on by United Service for New Americans, the largest welfare agency serving immigrants in America, enables the Jewish immigrant to use his unbroken spirit to build a new life in America. It is a program rooted in democracy, made possible by the active support and participation of hundreds of American Jewish communities throughout the nation where cooperating local organizations and public-spirited citizens help the new arrival to reestablish himself. This is one of the great programs of Jewish rescue and rehabilitation financed by the \$250,000,000 campaign of the United Jewish Appeal for 1948.

The newcomers land in practically every seaport in America. They spread out into the cities, towns, hamlets and farmlands of our vast

country. Wherever they land, they are met by professional workers or by trained volunteers from the local sections of the National Council of Jewish Women. Wherever they go, they are cared for by a local welfare agency that cooperates with United Service. Wherever they remain, they are helped to become good citizens of an American community. The ancient words of the Seder take shape on the lips of the immigrants. "Be tranquil again, my soul, for the Lord isountiful unto thee . . ."

What makes up what is so commonly called the typical American community? The families that live in it. It is in the Jewish tradition to respect the family. Jews believe in the worth of a family's affections, in the strength of its loyalties, in the security of its relationships. The preservation of the Jewish home is one of the chief objectives of United Service. In whatever community the newcomer settles, United Service tries to give him a sense of home, of belonging, of contributing to the American culture in which he will sink his roots. The melodious cadences of the Seder sing out the story of the past from which he emerged of the courage which has made him undying. "He led us out of anguish into joy, out of darkness into light."

For many newcomers without friends or relatives to greet and help them, the "light" of the new life begins at the United Service Reception Shelters in New York and San Francisco. Their brief stay at the Shelter is used to learn the needs and ambitions of the immigrants and to help them take the first concrete step towards their permanent settlement in America. About half of the newcomers move away from the ports of entry to communities throughout the country where their skills are needed and the process of their integration in the American community can be more rapid.

The average age of the recent arrival is 35. His work experience, interrupted thirteen years ago when the Nazis came into power, has been extremely limited. He needs vocational guidance, training or retraining, and skilled vocational placement. Often too, he needs extensive rehabilitative assistance to help him regain self-confidence undermined by so many years of degradation. Financial assistance for living expenses during the period of adjustment constitutes the largest single item of United Service expenditures, which in 1948 will reach the estimated record total of \$13,665,000.

Among the new arrivals have been more than 1200 rabbis, scholars, teachers, religious functionaries, life he acquired in the torturous "mattress crypt", on the whole he was ready to concede that there are

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and members of their families who have come since the war from what were once the religious and cultural centers of Eastern and Central Europe. They need specialized help in orienting their particular backgrounds to the American scene.

Over 1000 children orphaned or separated from their parents by war and persecution, have come to the United States during the same period. The recent arrivals are adolescents and older, children who have never had a childhood. They need to be helped to live with love and understanding in the warmth of stable human relationships.

The door is open, the welcome extended to the stranger. "He who hath given to the needy, his righteousness endureth forever . . ."

These Are Your Children, Too

Zelig E., a 4-year old, is one of the few surviving Jewish children who were born in Germany during the war.

His parents escaped from the ghetto in Lodz in 1942 and managed to legalize their status by obtaining "Aryan" papers. They fled to another town. But they were captured and were sent away as Poles to Germany to work as slave laborers.

Zelig was born in a barn in January, 1944, and his mother had to return to work the day following his birth.

When finally liberated by the Americans, Zelig, more than a year old, was still unable to sit up. His head was misshapen from malnutrition and his legs and arms were spindle-thin. He was forced to spend six months in a hospital where the Joint Distribution Committee provided the necessary medical and nutritional care needed to help him recover.

Now the little blonde boy is chubby and attractive, grins and eats readily and struts around the camp nursery like any normal child. His parents keep him in the nursery most of the day as both of them are working in a camp workshop.

While Zelig, his mother and father remain in the Neue Freiman DP camp, near Munich, they will continue to look for supplementary food, schooling, vocational training, and other assistance to the J. D. C., which receives its funds in Pitts-

burgh from the 1948 \$3,515,000 United Jewish Fund Campaign.

Heinrich Heine . . . The Jew

(Continued from page 9)

two kinds of religion, one for the healthy and one for the sick. The cult of beauty and reason were of little comfort in the sleepless, painful nights when Heine had too much time on his hands and consumed himself in regrets. And repent he did — if ever there was a Baal Teshuvah, a sincere penitent, Heine qualified for the role. "Yes, I have come back to God," he proclaimed. Suffering had attuned his heart to faith and he felt that it was a great blessing to know that "there is someone in heaven to whom I can complain." He confessed, "faith has come to me in great flashes of light, not in little flickers. Not because of the sick-bed, but because of deep and shattering thoughts, veritable waves of exaltation."

Yet there, too, some contradictions remained, for at the same time he told his friends: "When I cannot stand the pain, I take morphine; when I am unable to take care of my affairs I hand them over to God . . . Who shall say that there is not the same healing power in opiates and religion, when a few grains of dust sprinkled on a burning wound quiets the soul!"

During those years of suffering and spiritual rebirth, Heine lovingly retraced his steps to the Jewish interests of his young manhood. As a youth, he had laid aside the manuscript of his novel, the "Rabbi of Bacharach." But now, on the threshold of death, the Jewish creative power moved him strongly. He wrote the "Hebrew Melodies," recapturing in "Princess Sabbath" the very essence of the Jewish philosophy of life, which he himself yet never followed. The Portrait of "Rabbi Yehudah Halevi," likewise part of the "Hebrew Melodies," is among the best of his verse. With remarkable intuition he gave expression to the undying Jewish hope for national restoration and to the impatient ardor for the consummation of the love of the Homeland. Some have opined that his "Rabbi Yehudah Halevi" is a wishful self-portrait. They suggest that Heine, a God-kissed poet like Rabbi Yehudah Halevi, ached under the abnormality of his Jewish ambivalence and so created, out of the longing for wholeness, the ripe, mellow and harmonious portrait of Rabbi Yehudah Halevi.

Heine's prediction came true. When he died, in 1856, no Kaddish was said for him. Having never formally renounced his adopted faith, he was buried as he had lived, among non-Jews. But sufferings purify — and Heine had not merely suffered beyond normal human endurance but had also repented and made amends through his "Hebrew Melodies" and his many tributes to positive Jewish values.

Heine repented a life-time the hasty trip to the baptismal font. He was a Baal Teshuvah — and so, perhaps, the time has come for us to commemorate him with a Kaddish.

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