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# THE EUCLID AVE. TEMPLE

# BULLETIN

## CLEVELAND, OHIO

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FRIDAY EVENING SERVICE

APRIL 17, AT 8 O'CLOCK

## RABBI BRICKNER

will speak on

**SHOULD YOUNG PEOPLE MARRY NOW?**

**SHOULD THEY HAVE CHILDREN?**

**CAN THEY PLAN FOR THE FUTURE?**

A capacity congregation filled every seat of the temple and balcony last Friday night, when the Rabbi discussed "The Case Against the Saturday Evening Post." The subject he will talk on this week is one which touches the lives of every family in our congregation.

A recital of sacred music will precede the service at 7:45 P. M.

Sabbath morning services are held in the chapel from 11 to 12 noon.

Rabbi Rosenbaum will preach.

## CALLED TO THE COLORS

The following additional young men of our congregation have been called to the armed forces of our country:

Irwin Adler	Chester Goldman	Martin Karp	Robert J. Miller
George Bernon	Julien Goodman	Ferd Kaufman	James Miller, Jr.
Herber Bialosky	Sanford Goodman	Richard H. Kichler	Alvin Newman, Jr.
Arthur M. Brock	Richard Greenwald	Boris Klein	Alfred H. Pollak
Earl Cornsweet	Robert Greenwald	Jerome Lamm	Isidore M. Randolph
Howard Fersky	Herbert A. Grodin	Stanton Luntz	William Rosenblatt
Rober Fuldauer	S. B. Heiner	Robert Wurzman	Robert Roskopf
Bernard B. Gilden	Morton Icove	Herbert I. Miller	Alvin E. Schwartz
		Richard H. Miller	Leonard C. Schwartz

These names will be added to those already on our Temple Honor Roll, which is posted in the lobby. If a member of your family is in the armed service, please submit his name to the temple office so that the Rabbi and the Temple may keep in touch with him.

## AMENDMENT TO SISTERHOOD CONSTITUTION

The Sisterhood answers our country's call by intensifying and increasing its activities. Service to social agencies, Red Cross, hospitals, etc., has greatly expanded. The Sisterhood gives generously to the Jewish Welfare Fund—for several years it has given \$500.00 a year.

Because of the war it is necessary and urgent that our committee on Braille increase its activity. This year it transcribed 62 volumes (6166 pages) against 36 volumes (3606 pages) during 1940-1941. Our Sisterhood also will be the first organization to transcribe books in Hebrew for the Jewish blind. All this means extra strain on our treasury.

Our dues are \$2.00, 45 cents of which goes to the National Federation of Sisterhoods, leaving us only \$1.55 to carry on our activities, which sum is now insufficient.

Our finances were discussed at our board meeting of March 24th and it was the consensus of opinion of the board of trustees that the standard of the Sisterhood must not be lowered, that in order to meet emergency calls, and its financial obligations, the dues should be raised to \$3.00.

Hence your board of trustees recommends that Article 4, Section 1 of the Constitution which reads, "The annual dues for all members shall be \$2.00 payable in advance," be changed to, "The annual dues for all members shall be \$3.00, payable in advance."

## RELIGIOUS SCHOOL WINS CUP

The Sam S. Deutsch Cup award to the winner of an annual oratorical contest from among students of Religious Schools in Cleveland has been thrice won by students of the Euclid Avenue Temple Religious School. It now becomes the possession of the Euclid Avenue Temple Religious School. This contest has been sponsored by the "Yod Aleph" Honorary Society of the Temple on the Heights.

## CONGRATULATIONS TO:

Dr. and Mrs. Al Roubicek on the engagement of their daughter Doris to Mr. Robert Stern.

Dr. and Mrs. Uriah Shapiro on the Bar Mitzvah of their son Jack on Saturday, April 11th.

Mr. Leo Baum on his 77th birthday.

## FUNDS

To th Altar Fund: Mr. and Mrs. R. Schaffer and Mr. and Mrs. I. J. Kabb in memory of Adolph Sampliner. Mrs. William Loveman, Mrs. Theodore Fishel, Mrs. Sam F. Deutsch in memory of Hyman Aaron Sacheroff.

To the Braille Fund: Mrs. Charles M. Korch and Rena Cohen in memory of parents, Ella and Harris Cohn.

To the Prayerbook Fund: Mrs. I. S. Rose in memory of parents, Sam and Ida Weiss. Joseph Feniger and Dr. N. L. Zinner in memory of Arthur H. Lichtig. Mrs. Nathan Hamar in memory of sister, Myra Berman. Mabel Lechner in memory of mother, Lizzie Berman. Misses Rena, Lenore and Sylvia Stein in memory of mother, Rosa Stein. Mrs. J. Goldberger and Mr. Dave Sey in memory of father, Louis Sey. Mr. and Mrs. Harry M. Rosenblatt in memory of Rose Rosenfeld. Miss Tillie Cohn in memory of mother, Eva Cohn.

To the Library Fund: Mrs. S. E. Hartz in memory of father, Aaron Hartz. Mr. and Mrs. H. S. Goldsmith in memory of Charles and Yetta Schwartz. Mrs. Lew W. Lampl in memory of husband, Lew W. Lampl.

To the Yahrzeit Fund: Mrs. Lew W. Lampl in memory of husband, Lew W. Lampl. Donation in memory of Celia Goldman. Mrs. H. Korach in memory of husband, Harry Korach. Mrs. J. W. Kohn, Mrs. Lee Unger, and Mr. Charles S. Miller in memory of father, Marks Miller. Mr. Max Peskin, in memory of sister, Tena Peskin.

To the Betty Jane Finkle Fund: Kermit Baumel, Elaine and Bertine Benjamin, Joy Weiss, and Billy and Buzzy Rosenfeld in memory of the birthday of Betty Jane Finkle.

## EUCLID AVENUE TEMPLE BULLETIN

Published Weekly from October to May at S. E. Corner  
Euclid Avenue and East 82nd St., Cleveland, Ohio

Telephone, Cedar 0862-3 Subscription 50 cents per Annum

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Entered as second-class matter April 9th, 1926 at the Post Office, Cleveland, Ohio, under the Act of March 3rd, 1879

## Coming Events

Friday, May 1st, 7:45 P. M.—DR. SOLOMON FREEHOF, Guest speaker at the regular Friday evening Service.

Saturday, May 2nd, Noon—ACTIVITIES RALLY for the Club Department.

Friday, May 8th, 7:45 P. M.—CONCLUDING FRIDAY EVENING SERVICE—with graduation of College Department, High School Department and Special Hebrew Department.

Friday, May 15th, 6 P. M.—CONFIRMATION CLASS NIGHT for confirmants and parents.

Wednesday, May 20th—MEN'S CLUB ANNUAL MEETING.

Friday, May 22nd—CONFIRMATION.

Sunday, May 24th—CLOSING DAY OF RELIGIOUS SCHOOL.

Wednesday, June 3rd—MEN'S CLUB PICNIC.

Monday, June 15th—TEMPLE PICNIC at Euclid Beach Park.

## SISTERHOOD BRAILLE WORK

Our Sisterhood has the distinction of having among its members, the first Brailist in the world to transcribe a book in the new official International Hebrew Braille Code. This Code gives blind Hebrew readers an open door to the literature of our ancient tongue.

Cooperating with the National Committee on Jewish Literature for the Blind, "Elements of Hebrew" by Simcha Rubinstein, has just been completed in seven volumes. Twenty other volumes have been transcribed recently for the Library of the Jewish Braille Institute by the group. The Cleveland Public Library has had fifteen volumes transcribed for its blind readers by Sisterhood workers.

Those wishing to join the Sisterhood Braille Transcribers may contact Mrs. Charles M. Korach, chairman, at YE

## MEN'S CLUB

At a meeting of the nominating committee held on Saturday, April 4th, the following men were recommended for election by the committee for a two year term to the Men's Club board of directors:

Dr. Louis Bard	Z. Smilow
Sol J. Battler	Sanford Schwartz
Lewis I. Benway	Dr. Al Marcus
Martin N. Goulder	Victor Goodman
Chester Hess	Martin Friedman
Harry Jacobson	Joe Hollander
Bernard Kaufman	Joseph Kreinberg,
Dr. Michael Krall	(non-member)
Henry D. Pasternak	Myron Stanford
Isadore Reich	(non-member)

And for the unexpired term of Robert Desberg, it was suggested that David Monosoff be elected for the balance of the term.

Respectfully submitted,

Chester Hess, Chairman,

Nominating Committee

"Additional candidates may be placed in nomination by petition in writing, signed by ten members in good standing, to be filed with the secretary at least two weeks before the annual meeting." (Article 4, Men's Club Constitution).

## From One of Our Boys in Service

This letter was received by Mr. Brilliant from Robert Wurzman a confirmant of our temple:

"This ex-student of yours is at Kessler Field, Miss., now in the office of the Provost Marshall and having a good time too. (Just got back from New Orleans).

"Now as most people do, I am going to ask for something. This is it: The Jewish fellows here at camp number more—many more, than the families in the Congregation. Yet despite the use of the Chapel there is nothing here for Jewish fellows except for Ed Klein, who has his hands full with Jewish Welfare Board work. Now we are organizing a Jewish steering committee to effect some sort of group work.

"One thing we need and need badly is a Jewish library—especially a Jewish Encyclopedia. Now I wonder if the temple (or any member) can't send us its old (or even new) books. I can assure you they will be used.

"With best personal good wishes to all.

Bob."

# *Sisterhood Annual Meeting*

dedicated to

## **INTERFAITH UNDERSTANDING**

**TUESDAY, APRIL 21st, AT 2 P. M.**

**IN THE AUDITORIUM**

— ★ —

## **"THE WORLD WE WANT TO LIVE IN"**

discussed by

### **DEAN ANNA E. KING**

Dean of School of Social Studies,  
Fordham University, New York.  
Catholic Speaker.

### **MISS MARIE WING**

Vice-president of the Consumer's  
League of Ohio.  
Protestant Speaker.

### **MRS. B. R. BRICKNER**

Jewish Speaker.

Sisterhood members are invited to bring their Christian friends with them to the meeting.

Invitations have been extended to leading church-women of the community.

An amendment to the Constitution  
will be voted upon.

Tea will be served in Alumni Hall  
following the meeting.

— ★ —

**MRS. J. C. NEWMAN**, Chairman of the Meeting.

**Mrs. Alex Sill**, Hospitality Chairman. **Mrs. David Benjamin**, Chairman of Teas.

Hostesses — Mesdames James Dworkin, Sidney Rosenblum, Herman Bercu, Maurice Bruml, David Dietz, Adolph Loeb, Albert Licker, Sam Miller, Hy Weinstein, Harry Kirtz, Betty Howard, Leo Newman, Leo Rossmann, Irwin Freiburger, M. O. Mattlin, David Frankel, Sol Friedman, Myron Rosenblum, William Shapiro, Sam Winograd, Jerry Seelen, Jerome Blonder, Herman Finkle, Milton Shaw.

## THE CASE AGAINST THE SATURDAY EVENING POST

By Barnett R. Brickner

There has been so great an outcry of wounded pain by Jews of this country and their liberal Christian compatriots by the publication of the last of the trio of articles in the Saturday Evening Post entitled "The Case Against The Jews," by Milton Mayer. The series, and particularly the third article certainly deserves answer not only by Jewish spokesmen but by every liberal American, whatever his creed.

Let me say at the outset, that I don't share the views of those "sha-sha" Jews who deny the existence of a Jewish problem in America, or who believe that nothing about Jews should find print in the general press or be the subject of public discussion. This attitude of the proverbial ostrich is senseless and unavailing. As every realist knows, there is a Jewish problem in America. One comes across it in the field of employment discrimination, in Jewish quotas in colleges and professional schools, in the exclusion of Jews from certain Christian neighborhoods and social club.

Furthermore, I believe that everything in Jewish life is a proper subject of discussion, whether in the press or in public forum. There is nothing esoteric in Jewish life. There is no religious practice, no business ethic, no social custom, no group philosophy among Jews which is secret in character and not open to public scrutiny. But public scrutiny and the libelling of five million Americans are two different things, and I charge that Mr. Mayer's article was a libel of American Jewry, at the very least an act of unconscious anti-Semitism. Decent Christian Americans are embarrassed by anti-Semitism, which is primitive, un-Christian and unbecoming a people of culture. They know that this prime social tool of America's enemies is calculated to produce national disunity, a price for prejudice that none but the Nazis in our midst can afford. Certainly the Jewish problem is open to public scrutiny, but particularly at this juncture it deserves intelligent, fair-minded and competent consideration, especially in a periodical as widely circulated as the Saturday Evening Post.

I, for one, do not take issue with the Saturday Evening Post because it published articles about the Jewish people. I only ask that when it deals with a problem, so socially explosive, if mis-

handled, it does three things: First, state the purpose of the articles so that the periodical itself is above suspicion. Second, define the problem. Third, invite only the most competent writers to contribute to its columns. The Saturday Evening Post did none of these. If it had at least said that there was a Jewish problem in America and that the best way of handling it was to bring it out into the open—that it intended to lance a boil on the social body of America and asepticize the wound by decent exposure, I would have applauded the move. The Post did no such thing. Not only did it fail to state a purpose for this series or define the problem, but it allowed itself to be sold three articles by men who are as incompetent to deal with the Jewish problem as I am to deal with astronomy.

Before discussing the competence of the three writers, I think it is only proper that I define my conception of competence to deal with such a problem. Competence to write on such a subject does not consist of mere writing ability, general intelligence, sincerity, personal conviction or expertness on some other question. The fact that Mr. Henry Ford is expert at the production and sale of "flivvers" did not make his remark of some years ago that "all history is bunk" any less stupid. I have no doubt that this statement was Mr. Ford's sincere, personal conviction or that he is expert in his professional field, but that does not qualify him as competent to condemn the field of history. I contend that competence in the field of a social problem consists of professional knowledge of that field through the media of book learning and experience as well as appreciation of the problem as shown by having lived with it.

### The Men Who Wrote the Articles

The Saturday Evening Post permitted three Jews to discuss the Jewish problem in America: Jerome Frank, Waldo Frank and Milton Mayer. In what does their competence consist? None of these has any considerable book learning or experience with this problem. With the possible exception of Waldo Frank, all are assimilationists. Jerome Frank is an eminent jurist, unquestionably able in the field of the law. He was one of the early brain-trusters in the New Deal and has distinguished himself in the field of jurisprudence and government. But he



has always lived on the periphery of Jewish life and his association with Jews has always been meagre and narrow. He, like the other authors of this series, has never been active in Jewish communal affairs. One can hardly say that he has lived as a Jew in aught else but name.

Waldo Frank is a professional writer, whose attitude, up to the last few years, was the typical leftist attitude which held that the solution of the Jewish problem would come with the revamping of the world along radical economic lines. In recent years, he has seemingly become dissatisfied with the possibilities of that solution, and one finds in his essays a feeling of closer kinship with the Jewish people and its religious heritage as well as something of a spiritual yearning. In a sense, he might be considered the new Ludwig Lewisohn, although he is years behind Lewisohn in his understanding of the Jewish problem.

Milton Mayer, the author of the most culpable article in this series, is a flunky in the office of Robert Hutchins, president of the University of Chicago, and is known to newspapermen as a ghost-writer for Hutchins. That he is an able stylist goes without saying, for were he not, he would be useless to President Hutchins. He was one of the brain-trusters for the America First Committee, and is still an ardent isolationist. In October, 1939, he first showed his stamp in an article published in the Saturday Evening Post entitled "I Think I'll Sit This One Out" in which he stated his isolationist position, declaring that this war "will destroy democracy" and "bring no peace" and that he wasn't "so sure of the democratic tradition in this country." There he also spoke his defeatism by saying, "The trouble is that if we win it (the war), he (Hitler) will rule the world anyway."

In the Daily Maroon, of Thursday, November 14, 1940, a student publication of the University of Chicago, he is described by the editor thus: "Milton Mayer is an egotist, a perpetual conscientious objector, and a fluent writer. In the University's records, he is an undergraduate on permanent probation—which means he was kicked out of school." That he was kicked out of school does not concern us, but his egotism does. Only an extreme egotist could have written an article containing so many half-truths about the group of which he is himself a part, and with so little consideration for the possible effect

of his writing. Finally, he is an intellectual bed-fellow of Wesley Stout, the Roosevelt-hating ex-editor of the Saturday Evening Post, who accepted Mayer's articles for publication during the period of his incumbency as editor of that periodical.

### The Substance of the Articles

The articles themselves demonstrate the incompetence of their authors to deal with the Jewish problem. Jerome Frank, in the first of these articles, advances as his major thesis the idea that the Jews are not different, that they want to disappear and are disappearing into the amalgam of America and if unhindered by anti-Semitism they will disappear. Judge Frank's solution to the Jewish problem is the dissolution of the Jewish people.

Certainly it is a poor solution to a social problem to sit and wait for the destruction of the ethnic entity of the people involved. Besides, that is an incorrect picture of the American Jewish scene. There are more Jews affiliated today with temples and other institutions of organized Jewish life in America than ever before. The editors of the Saturday Evening Post, whose offices are located in Philadelphia, had only to visit any Jewish area of that city to see the error of the thesis that Jews are disappearing or want to disappear as Jews, and become faceless ethnic nondescripts.

Waldo Frank, in the second article of the series, states that Jews are different, and advances the mystical thesis that Jews have a sort of intuition for democracy which is hereditary and which they cannot escape. It is a kind of psychological determination. According to Waldo Frank's thesis, as one commentator has put it, "a Jew would not have to claim his Jewish heritage or even be aware of it in order to be influenced by it." While this is an interesting bit of sociological poesy, it is not only mystical but mythical. "No scientist would agree with Mr. Frank concerning the particular Jewish 'rate of nerve reaction'." If that were true, it "would single out Jews from the rest of humanity as an unique type of physical and nervous specimen." This thesis is not only unscientific and peculiar, but also dangerous. It veers closely on the blood theory that a people's character is in its chromosomes. Sombart, the German sociologist, wrote a thick volume based on the similar thesis that capitalism was a creation of the Jewish blood. Houston Stewart Chamberlain, the ideological

mentor of Hitler, as well as Hitler himself contend that Bolshevism is a creation of the Jewish blood and thus the contaminator of mankind. If Waldo Frank's thesis deserves credence, then the thesis of Sombart, Chamberlain and Hitler may claim validity.

In reality, Jewish blood is no different than any other blood. Jewishness is not in the blood but in the mind. It is the result of cultivation, conditioning, social heredity and education, and not of birth. It cannot be handed over genetically. It must be earned by the sweat of one's brain; by living as a Jew and with Jews.

In the last of the series, entitled "The Case Against the Jews," Milton Mayer accuses American Jews of being utterly materialistic and lacking in spiritual and ethical values, having no regard for their religious heritage and seeking "adjustment" in the non-Jewish world by trying to escape themselves. Mayer, who describes himself as an "adjusted" Jew advises Jews to return to prophetic righteousness. While he does not think that "righteousness" will save the Jew from anti-Semitism, he does contend that with it the Jew will maintain his own sense of integrity.

If Milton Mayer had entitled his article "The Case Against Some Jews," and had documented his accusations, I could have no quarrel with him. If he had said that there was materialism and decadence in some areas of Jewish and American life, I would agree with him. But the same accusation might have been brought against some Protestants, some Catholics, some Englishmen, some Germans, some Frenchmen or some Americans. Mr. Mayer is guilty of adopting the Goebbels technique of generalizing from the particular, of accusing a whole people of the crimes of a few, of smearing with a wide brush dipped in slime. Nowhere does he make it apparent to the two million readers of the Saturday Evening Post that such intellectual and spiritual depravity does not apply to the majority of Jews. His only statement of qualification, neatly hidden in stacks of type, is to the effect that Jews are no worse than their non-Jewish neighbors. And that is not a qualification, but only an added insult to the entire American people. Ralph Ingersoll, editor of PM, correctly termed Mayer's article "a glove slapped across the American mouth," a challenge "to this country as a whole, to America and all Americans."

An able evaluation of the substance of Mayer's article is that of William H. Hessler, Cincinnati "Enquirer" columnist: "I spent last evening with my

short-wave set, sampling afresh the fare provided for curious Americans, who are free to listen where they will . . . Having heard them out, the voices of our enemies, I laid aside the earphones and chanced next to read an article in the Saturday Evening Post of March 28th, written by Milton Mayer and entitled 'The Case Against the Jews.' It was not primarily an attack on Jews, but on American civilization and its capacity for making effective the American idea of tolerance. It was defeatism of the most vicious sort, tending to foment despair for democracy and intolerance of minorities.

"The transition from Radio Berlin to the printed page was not difficult. Mr. Mayer was far more subtle than his colleagues in Berlin. But his general ideas could have been borrowed directly from Nazi ideology—the notion of materialism as the characteristic of a democratic society, and the concept of the Jews as unassimilable.

"Only a few thousand of us would trouble to listen to Berlin and Rome on short wave . . . But 2,000,000 unsuspecting Americans have bought the Saturday Evening Post, with its lurid bid for racial hatred, defeatism and disunity. Most of them probably never stopped to think that they paid five cents to read just about what they could have heard free on the seven-megacycle band and could thus have known for what it is—the counsel of the enemy."

To cap the climax, when interviewed by the press concerning his article, Mayer denied being used as a "front" for a fascist movement in the United States and said in soulless candor that his only purpose in writing the article was to sell it. This is the word-peddler whom the Saturday Evening Post calls "a modern Jeremiah"! This is the self-anointed prophet who preaches "righteousness"!

### Why Were These Articles Published?

I can only guess why these articles were published, as no purpose was stated by the Post. But I believe that I can bring evidence to substantiate my guess. Before I answer this question, however, I should like to state that I do not believe that the Saturday Evening Post is anti-Semitic or ever was. I believe the blame lies with Wesley Stout, who was editor of the magazine and is now happily removed from that position.

The reason for the publication of these articles goes back a while. If we review the history of the Post in the last decade, we find first of all that this

staid, conservative magazine failed to streamline either its format or contents as did its then most important competitors "Collier's" and "Liberty" during the depression years. It lost circulation every year. When "Life" and the other picture magazines came into the market, it lost further ground. It was anti-Roosevelt and anti-New Deal, isolationist and anti-war and generally in disagreement with the political opinions of the majority of American voters. Before the last presidential campaign, some of the worst anti-Roosevelt financial and manufacturing elements became financially interested in the magazine in order to use it in the campaign to defeat President Roosevelt and the New Deal. Wesley Stout, and his editorial policy, was the journalistic spearhead. Every star to which Stout hitched his wagon proved to be only a shooting star, and as each burned itself out, the circulation of the Post dropped lower and lower.

Then came Pearl Harbor. It was senseless to snipe at the man who was guiding the nation in its darkest hour. The Post was left with neither an editorial policy or a literary whipping boy upon which to build circulation. Hungry for circulation, the Post editors seized on the Jewish question, a question which always finds an interested public. But they evidently did not know how to handle it, for they handled it miserably, as is indicated by the incompetents whose articles they selected. Despite the fact that Stout was importuned not to publish Mayer's article, he did so. These accidents and mistakes finally cost Stout his job. These articles thus were the result of the craze for circulation born of desperation.

#### **The Defense Made by the Saturday Evening Post**

In a letter to Mr. L. A. Goldstein, dated March 30, 1942, the Post defends itself thus: "Three Jews, each an intelligent and sincere man, wrote an article for us on the Jewish question stating their personal beliefs and convictions. We published these on their face value as a series of three on an important subject and with Milton Mayer's article the series is closed. The Post's own editorial opinions appear on its editorial page and we have often published and will publish again articles which do not necessarily reflect our own point of view."

These are weasel words that not even the lowest "printer's devil" in the Post's employ would believe. They are as unworthy of a magazine which proudly bears the name of Benjamin Franklin as

founder as is the craze for circulation which forced the Post's editors to utter them. The editorial blue pencils of the Post still work overtime in writing "rejected" across the face of far more articles than they write "accepted." The Post's editors cannot crawl out of responsibility for these articles on the ground that "the Post's own editorial opinions appear on the editorial page," as if the rest of the magazine was anybody's domain. A re-reading of those issues of the Post which appeared during the last presidential campaign will show that even many of the short stories carried sly "digs," often quite out of context, at the philosophy and practices of the New Deal, to say nothing of the articles on its pages. The Saturday Evening Post is neither a commercial printing press nor an advertising manual hungry for "filler." The American public has long regarded the Post as an American institution, and if its editors hope to keep the public confidence they should make a better explanation than they did in the above-mentioned letter.

#### **What Should Be Done?**

I want to believe that the managers of the Saturday Evening Post are well-intentioned. I believe that they are contrite over this incident and will not let it happen again. But I do believe that they should say so. Granted that the magazine is printed, bound and bundled issues ahead, they should place an insert in the magazine declaring where the blame lies, and what their editorial intentions are henceforth. If necessary, they should state their position in paid advertisements in the daily newspapers. If they do this, subscribers and advertisers are not warranted in cancelling subscriptions or advertising. Otherwise, the Post's editors will have themselves to blame for what action the public might take.

The second proposal I would make is that editors and publishers meet to set up standards for these times. Either the press of the country will have to impose standards upon itself and thus maintain its responsibility, or surrender its responsibility and have standards imposed upon it by the government. Irresponsible journalism is a luxury our American democracy can no longer afford.

I earnestly hope that the Saturday Evening Post will cleanse its now sullied escutcheon so that it may continue to be an institution representative of America's freedom.